Liber Aulæ Magd. Oxo 1650.

Hexapla in Genesin & Exodum:

THAT IS,

A sixfold commentary

upon the two first Bookes of Moses,

being *GENESIS* and *EXODUS*.

WHEREIN THESE TRANSLATIONS are compared together: 1. The Chalde. 2. The Septuagint. 3. The vulgar Latine. 4. *Pagnine*. 5. *Montanus*. 6. *Iunius*. 7. *Vatablus*. 8. The great English Bible. 9. The Geneva edition. And 10. The Hebrew originall.

Together with a sixfold Vse of every Chapter, shewing 1. The Method or Argument: 2. The divers readings: 3. The explanation of difficult questions and doubtfull places: 4. The places of doctrine: 5. Places of confutation: 6. Morall observations.

In which worke, about three thousand Theologicall questions are discussed; above forty Authors old and new abridged: and together compriſed whatsoever worthy of note, either *Mercerus* out of the Rabbines, *Pererius* out of the Fathers, or *Marlorat* out of the new Writers, have in their learned Commentaries collected.

Now the fourth time imprinted, with the Authors corrections before his death.

By ANDREW WILLET, Minister of the Gospell of Iesus Christ.

IOHN 5. 46, 47.

Moses wrote of mee: but if you beleeve not his writings, how shall yee beleeve my words?

Ex dono Samuelis nuper Sem:

Bruen Soc: Em Coll: Oxon: Acad or praelus 106.

LONDON,

¶ Printed by *Iohn Haviland*, and are sold by *Iohn Grismond* at the signe of the Gun in Ivie lane. 1633.

TO THE HIGH AND MIGHTIE, RIGHT VERTVOVS AND MOST CHRISTIAN PRINCE,

King IAMES, our dread Soveraigne, by the grace of God, King of Great *Britaine*, of *France*, and *Ireland*, Defender of the Christian faith.

MOST gracious Soveraigne, *as under the ſhadow of your Highneſſe great and mighty tree, I meane your Princely and peaceable government, the goodly beaſts of the field, honourable and great perſons doe ſolace themſelves, ſo the fowles of heaven, and the little birds, doe ſit and ſing in the branches thereof, and there build their neaſts, and lay their young: and I among the reſt, have brought forth my implumed and unfeathered birds, thoſe imperfect workes, which heretofore I have dedicated to your excellent Majeſtie, and now this, which wanteth but the wings of your Highneſſe favour to flie abroad.* Deut. 4. v. 18.

To your pious and ſacred Majeſtie therefore, I here preſent this abſolute Tractate upon Geneſis, *ſuch as hath not beene yet (in reſpect of the order, matter, and manner) ſet forth vpon this booke: wherein whatſoever queſtions of weight are diſcuſſed, and other neceſſarie matters added, as the ſhort preface following ſheweth. This my third work to your highneſſe, I here in all humility exhibite and offer, as an unfained pledge of our hearty joy, for the joyfull entrance of this third yeare of your Majeſties happy reigne.* Synopſis papiſmi, ad Regiam Majeſtatem: *and the Antilogie or counterplea.* Eccleſia triumphans ad ſereniſſ. Reginam Antitheſis doctrinæ Evangelicæ & Pontificiæ ad Henricum Principem.

This divine booke of Geneſis (*as* Ambroſe *adviſed* Auguſtine, *to read the Prophecie of* Iſaias, Auguſtine *ſendeth* Voluſianus *to the Apoſtles writings*) *I would commend in the firſt place, as it is in order firſt, to be read of all the Scriptures: wherein are declared and ſet forth the beginning of the world, and the progreſſe thereof: the puniſhment of the wicked, and rewards of the righteous: ſo many examples and enticements to vertue, ſuch judgements and dehortations from ſin: and the ſame ſo lively and effectuall, as if they were now preſently done before our eyes: as* Auguſtine *ſaith of this hiſtorie of* Geneſis; I know not how, but as often as it is read, the hearer is ſo affected, as though the thing were even now effected. | neſcio quomodo, quotieſcunque legitur, quaſi nunc fiat, ita afficit mentes audientium, *ſerm.* 77.

This worthy hiſtory containeth the ſpace of 2368. *yeares, above halfe the age of the world, from the firſt to the ſecond* Adam. *It inſiſteth principally in ſetting forth the life and acts of ſix honourable Fathers, as ſtarres among the reſt,* Adam, Noah, Abraham, Iſaack, Iacob, Ioſeph : *from all theſe your Majeſtie may receive ſomewhat : with* Adam, *who in* Enos *time, when religion decayed, taught his ſonnes apart from the wicked, to call upon the name of God, your princely care muſt bee, that you and your people, as ſeparated from the ſuperſtition of the world, ſhould worſhip the Lord more purely : with* Noah *God hath raiſed you up to bring reſt and comfort to his Church : as another* Abram, *the Lord hath made you an high Father : as* Iſaack *to procure joy and laughter to the Church : as* Iacob, *a ſupplanter of Popiſh ſuperſtition : as* Ioſeph, *to adde what is wanting in the Church, or Common-wealth.*

Gen. 4. 26.

Noah ſignifieth reſt.
Abram, an high father.
Iſaack, laughter.
Iacob, a ſupplanter.
Ioſeph, added.

Much bound unto God, is this Church and Common-wealth, for your Highneſſe peaceable and religious government : that whereas we for our ſins had deſerved with Iſrael, neither to have King nor Church: as the Prophet Hoſhea *ſaith,* We have no King, becauſe we feared not the Lord : *and againe in the ſame place,* the thorne and thiſtle ſhall grow upon their Altars : *yet the Lord in mercy hath bleſſed us with both.*

Hoſh. 10. 3. 8.

We praiſe God for your princely vertues, your worthy clemencie, equity, bountie, piety, *which doe ſhine in your Majeſtie, as the pretious ſtones in the King of Tyrus garment : your gracious clemencie is as a cordiall unto this land, which having remitted ſome great offences, muſt needs paſſe by ſmaller treſpaſſes. If* David *pardoned* Shemeis *rayling, he could not but forgive* Mephiboſeths *negligence. Your princely peace made abroad, doth give us hope of a peaceable ſtate at home: as* Davids *favour toward* Abner, *a reconciled enemie, was a ſigne of grace to* Barzillai, *an ancient friend : what would we have more, your Majeſtie profeſſeth to be a nouriſh-father to the Church,* counting it one of your faireſt ſtiles, *and had rather be loved of all, than feared : as* Ambroſe *ſetteth forth the good Emperour* Theodoſius : When he had command over all, he had rather expoſtulate as a father, than puniſh as a judge : he deſired to winne with lenitie, not to force by extremity : an umpire of equitie, not a decreer of ſeveritie : hee would rather bind men by ſacred religion, than ſervile ſubjection.

Ezech. 28. 13.

2 Sam. 19. 23.

1 Sam. 19. 31.

Pſal. 45.

Cum haberet ſupra omnes poteſtatem, quaſi parens expoſtulare malebat, quam quaſi judex punire, vincere volebat, non plectere, æquitatis judex non pœnæ arbiter : maluit ſibi homines religione quam timore aſtringere, *de obit. Theodoſ.*

Your Highneſſe Honourable equitie *is manifeſt, in that your Majeſtie profeſſeth* to love and honour the grave men, and preachers of either opinions : *as* David *did favour both* Sadok *and* Abiathar, *prieſts of divers families : as Saint* Paul *did joy that Chriſt was preached, though by them that were of a contrary faction : as* Iacob *had a right hand for* Ephraim, *and a left for* Manaſſes : Paul *and* Barnabas *jarred, yet both preached the Goſpell :* Cyprian *and* Cornelius *differed in judgement, yet both pillars of the Chriſtian faith :* Chriſoſtome *and* Epiphanius *diſagreed, yet both enemies to the* Arrians : Hierome *and* Ruffinus *were divided, yet in the end were reconciled : I doubt not but all faithfull, ſound, and ſober Preachers of the truth, are acceptable to your Majeſtie, as good* Theodoſius *embraced* Meletius, *kiſſed his eyes and his lips, and made much of other faithfull Paſtors : as* Valentinian *reverenced* Ambroſe, *who ſending for him in his ſickneſſe,* ſalutem ſibi quandam venturam arbitrabatur, did thinke he ſaw health it ſelfe comming to him : *this love of the Emperour was not loſt :*

Præfat. ad Pſal. p. 21.
2 Sam. 20. 25.
Phil. 1. 18.
Act. 15. 35.

Theodoret. lib. 5. c. 7.

Ambr. in obit. Valentinian.

Ambroſe

Liber Aula Magd. Oxo 1656.

Ambroſe *againe requiteth it*; quam meipſum pro tua obtuliſſem fide: how gladly would I have offered my ſelfe as in ſacrifice for thy faith? *as all your Highneſſe faithfull Preachers are ready to doe for your Majeſties health and life.*

Your princely bounty *hath well appeared both toward the Church and Commonwealth, not in precept onely, but in practice,* as in the rare lifting up of ſubſidies, but in caſe of neceſſity: *as* Tiberius *the Emperour was wont to ſay*; aurum illud adulterinum eſſe, quod cum ſubjectorum lachrymis collectum eſſet: that it was adulterate gold, which preſſed forth the ſubjects teares. *Toward the Church your princely and fatherly care ſheweth it ſelfe, in that you would have* ſufficient proviſion *made* for the ſuſtentation of the Paſtors and Miniſters: *we ſhall not now need an* Ebedmelek *to make interceſſion for* Ieremies *food and maintenance: nor yet that noble Earle* Terentius, *who having obtained a notable victory, and being bidden of the Emperour* Conſtantius *to aske what he would,* Templum petiit pro orthodoxis; did aske to have the Church reſtored to the orthodox all teachers. *We need no ſuch mediators: (our times, God be thanked, are farre more happy) neither yet as* Tullie *ſaith, that twenty thouſand made requeſt and mourned for him: in a Monarchicall ſtate ſuch ſuits are not fit, for* Iſocrates *rule is to be held*; ὅτι ἐν μοναρχίᾳ κατακούεται ἡ βασιλεὺς σεμνὸς θαυμάζεται. ad Demonic. *that* as in a Democratie the popular ſtate, ſo in a Monarchie the King onely is to be admired.

Bas. p. 99.

Bas. p. 34.

Ierem. 38. 9.

Theodor. l. 4. cap 32. Pro me præſente ſenatus, hominumque præterea viginti milia veſtem mutaverunt: orat. poſt redit.

Your Chriſtian Majeſtie, without ſuch remembrances, out of your owne princely heart can conſider of the neceſſity and wants of Church Miniſters: as Salomon, *though he advanced* Zadock, *yet ſuffered* Heli *his poſterity to have ſome of the Prieſts offices, to eat a morſell of bread: and* Ioſias *graunted the Prieſts of the high places to eat bread among their brethren, who much more cared for the Prieſts of the altar.*

1 Sam. 2. 36.

2 King. 23. 9.

Laſtly, your Chriſtian pietie *is evident, in taking care,* that all the Churches in your Majeſties dominions be planted with good Paſtors: *to increaſe the number of them: not to ſuffer it to be empaired or decreaſed: to thruſt in labourers into Chriſts harveſt, and to thruſt out loyterers: to ſupply the one, and employ the other: that none be permitted to ſtand idle in the market place, that would labour quietly in the Lords vineyard, nor yet occaſion be given to ſuch, to ſay as* Siſinnius *anſwered* Chriſoſtome, *that would have enjoyned him ſilence:* I will giue you a reward to eaſe mee of ſo great a labour. *Your Majeſtie in your princely wiſdome knoweth how for the common* vtilitie *to beare with ſome mens* infirmitie, as fathers (*as* Auguſtine *ſaith,*) doe beare with their ſons whiles they are children, or ſicke, till their infancie or infirmitie be over.

Bam. 43.

Ego tibi mercedem dabo ſi me tanto labore liberaveris. Socrat. lib. 6. cap. 20.

quemadmodum parentes a filiis, vel pueris, vel ægrotis multa patiuntur, donec pueritia vel ægritudo tranſeat. *de ſerm. in monte.* 34.

May I now uſe to your princely perſon the words of the kingly Prophet, Proſper with thy glory, (*O glorious Prince*) ride upon the word of truth, and of meekeneſſe and righteouſneſſe: Meekeneſſe *well becommeth the word of truth, the Goſpell of Chriſt, toward your faithfull ſubjects:* Iuſtice *and* righteouſneſſe *againſt the adverſaries of truth in the land, and* your right hand ſhall teach you terrible things, *in rooting out all idolatry and ſuperſtition, and rejecting all confuſed motions for a Babylonicall Tolleration: for this your Majeſties faithfull ſervice in earth, wee will not preſume to ſay as* Neſtorius *to the Emperour:* Mihi ô Imperator terram tu hæreticis purgatam tribue, & ego tibi cœlum retribuam: Give unto me the earth purged of heretikes, and I will give thee heaven. *But Chriſt Ieſus ſhall ſay,* Well done good

Pſal. 45.

Soar. II. 29.

Matt. 25. 21.

ſervant and faithfull, thou haſt beene faithfull in a little, I will make thee ruler over much; enter into thy Maſters joy.

Thus I end, with that cheareſull acclamation to your Majeſtie, which the Councell of Chalcedon ſometime uſed to Leo *and* Cyrillus, *the names onely changed,* Vivat Iacobus multos annos, vivat Imperator, omnes ita credimus: Iacobus ſic credit, ſempiterna ſit memoria Iacobi.

Your Majeſties moſt loyall
and obedient ſubject,

ANDREW WILLET.

¶ CERTAINE DIRECTIONS TO THE READER TO BE OBserved in the reading of this Booke.

CHristian Reader, seeing God hath called us the Ministers of the glorious Gospell of Iesus Christ, not to stand idlely in the market place, but to labour in his vineyard, some in one worke, some in another, I thinke no labour better bestowed, than in setting forth the word of God, both by preaching and writing: as S. *Peter* toucheth both: of the first he saith, *I think it meet, as long as I am in this Tabernacle to stirre you up by putting you in remembrance;* of the second: *I will endevour therefore alwayes, that ye also may be able to have remembrance of these things after my departure.* That time therefore, which others spend, some in following their pleasures, some in ambitious suit of preferment, some in attending their profit, I find most comfort to imploy after this manner: for if that heathen Orator did professe: *that he did bestow as much time in humane studies, as others took in following their businesse, some in celebrating festivall dayes; some in pleasure, some in feasts and bankets, some in playes & games.* Much more should we preferre the divine study of the Scriptures, before all worldly pleasures and commodities whatsoever.

2. Peter 1. 13. 15.

quis mihi jure succenseat, si quantum cæteris ad res suas obeundas, quantum ad festos dies ludorum celebrandos, quantum ad alias voluptates conceditur temporis; quantum alij tribuunt in tempestivis conviviis, quantum denique aleæ, quantum pilæ, tantum egomet mihi ad hæc studia recolenda sumpsero.

Tull. orat. pro Archi. poeta.

I know that these labours of mine shal find many hard Censors, as my other travailes before; some have not forborn in publike assemblies to tax me & my writings, some in private corners have spoken their pleasures: of such I say with the Apostle: *I would know, not λόγον, the speech, of them which are puffed up, but δύναμιν, the power:* as the same Apostle else-where saith, *they understand not, that they measure themselves by themselves, and compare themselves with themselves.* But as *Hierome* saith: *he which carpeth other mens writings: when hee commeth to write himselfe, and setteth foot to foot, then will he sweat, and tug, and find great difference between publike writing, and private carping.*

1. Cor. 4. 19.

2 Cor. 10. 12.

si ad libros venerit & pedem pedi contulerit, tunc hærebit, tunc sudabit, tunc intelliget aliam viam fori esse, aliam triclinij Hieron. ad Domin.

In this worke I have abridged the learned commentaries of *Mercerus* and *Pererius*, and of others, that have written upon Genesis, taking the best and leaving the worst: *Pererius* hath taken great pains in this argument, though he have many slips in history and not a few errors for doctrine: I have served him, as *Hierome* did *Origen, I have caused that our country men should know his best things, and be ignorant in his worst.* It seemeth that he spent above ten yeares in compiling that work, the first tome was set forth, 1589. the fourth and last, ann. 1598. he was as long a time about it, as *Isocrates* was in penning his *panegyrikes*: and I confesse, that I almost have

have at ſpare times beene as many yeares occupied in preparing this worke, as the Elephant is in bringing forth her young: I have alſo collected divers things out of *Mercerus*: of whole learned expoſitions upon Geneſis, I may as *Iſocrates* did of his *panegiricke* orations: ὅτι καὶ τὸ ἀρχαῖον χαλεπὰς ἁπάντας ἀφαιροῦμαι καὶ λόγους, αἰσχυνομένους, ἂν ἅπαξ εἰρημένων, &c. *that both they which had handled that argument before, being aſhamed of that they had ſaid, did raſe out all their orations, and they who ſeemed ſome body, miſtruſting their wits, gave over.*

In the reading of this booke, I would premoniſh the Reader to take theſe directions, that he would firſt with his pen mend the faults, which are very many, eſcaped in my abſence, through the over-ſight of the Printer: In the divers readings *S.* ſtandeth for the Septuagints tranſlation. *H.* for the latine thought to bee *Hieroms*: *C.* for the Chalde: *P.* for *Pagnius*, *A* for *Arias Montanus*: *B.* for the great Engliſh Bible. *G.* the Geneva tranſlation. *T. Tremellius*: *he.* for the Hebrew. text: *cæt.* for *cæteri*, the reſt.

In the marginall figure: *ad.* ſignifieth, addeth. *differ. ver.* difference of words. *diver. accep.* divers takings. *app. f. pr.* appellative for proper: *plu f. ſing.* plurall number for the ſingular: *de*, detract or take away: *cor* corrupt: *diu ſig.* divers ſignifications: *negat f. affir.* negative for affirm. *invert.* inverting of the order: *al. alt.* altring of the text. *differ. pron.* difference of pronunciation: *mut perſ.* change of the perſon: *differ temp.* difference of the tenſe: *ſimil. voc.* likeneſſe of the words: *interp.* interpret, when the ſenſe is kept, and not the words: *tranſp.* tranſpoſing of words: *mut. temp.* change of the tenſe: *mut. voc.* change of the voice, as when the active is put for the paſſive, or contrariwiſe. *r.* ſtandeth for right. *c.* for corrupt. Theſe my labours and travels I commend to the favourable acceptance, and Chriſtian uſe of the carefull reader, thinking my ſelfe happy, if by my ſmall talent, I can any wayes profit the Church of God. Thus I end, craving the hearty and unfained prayers of all, that ſhall finde themſelves furthered by this worke, for me, and all other our fellow labourers: that as the Apoſtle ſaith, *utterance may bee given us, to open our mouthes boldly, that we may publiſh the ſecrets of the Goſpel.* and as the Prophet *David* ſaith, *Pray for the peace of Hieruſalem.*

Eph. 6. 19.
Pſal. 122.

THE FIRST TOME OF THIS COMMENTARIE VPON GENESIS:

CONTAINING THE NOTABLE HISTORY OF THE THREE GREAT PATRIARKES,

Adam before the floud, *Noah* in the floud,
Abraham after the floud.

TOGETHER WITH SVCH MEMORABLE THINGS, AS FELL OVT

In their times, during the ſpace of two thouſand, one Hundred, and eight yeares, from the beginning of the World, to the birth of *Iſaack:*

As they are ſet forth by Moſes that great Prophet, and holy Hiſtoriographer, in the 24. firſt Chapters of Geneſis.

HEB. 11. 7, 8.

By faith Noe being warned of God of the things which were as yet not ſeene, moved with reverence, prepared the Arke, to the ſaving of his houſhold, &c.
By faith Abraham when he was called, obeyed God, &c.

AMBROS. lib. 1. officior. c. 27.

Noe quam ſapiens, qui tantum fabricavit arcam, quam juſtus qui ad ſemen omnium reſervatus, quam fortis ut diluvium vinceret, quam temperans, ut diluvium toleraret.

Noah was wiſe in making ſo great an Arke; juſt, in being reſerved to be the ſeed of the world; ſtrong in overcomming the floud; temperate in induring it.

Fuit ſapientiæ in Abraham Deo credere, fuit juſtitiæ filium acceptum reddere: fuit fortitudinis appetitum cohibere, fuit temperantiæ modum pietatis tenere.

It was wiſdome in Abraham to beleeve God; juſtice to render his ſonne, whom he had received; fortitude, to ſubdue his naturall affection: temperance, in keeping a meaſure in his devotion.

Reverendiſſimis in Chriſto Patribus ac Dominis, *D. Richardo* divina providentia Archiepiſcopo Cantuarienſ. totius Angliæ Primati & Metropolitano: & D. Richardo Epiſcopo Londinenſi, dioceſano ſuo ſalutem & pacem in Chriſto ſempiternam.

Reverendiſſimi Domini, ſi quos ego in hac ſcribendi exercitatione, progreſſus fecerim, quos exiguos certe agnoſco, ſi quid ego adjumenti ex privatis meis ſtudiis ad communẽ fructum & utilitatẽ attulerim: totum illud vos veſtro jure repetere & merito vendicare poſſitis, quorum unus author mihi extitit, alter adhortator ad ſuſcipiendam hanc ſcribendi provinciam, in quâ me mediocriter verſatum eſſe fateor: vt cum Hieronymo dicere poſſem: vobis & quæ poſſum debeo, & quæ non poſſum. *Hieronym. Sophronio.*

Cum igitur tria præcipue ſint ſtudiorum genera, quibus Theologi ut plurimum addicti, & toti dediti & devoti ſunt: ελεγκτικὰ, *in refutandis erroribus,* ἐξηγητικὰ, *in ſcripturis interpretandis* διδακτικὰ *in queſtionibus explicandis: quemadmodum in alijs opuſculis, ex duobus primis generibus aliquid in lucem & conſpectum proferre cogitaverim, ita experiri volui, an in hoc tertio genere noſtris etiam prodeſſe potuerim: quod in hoc opere aggreſſus ſum. Certe non inficior, me præmaturè ingreſſum eſſe ad hoc iter, nec ſequutum Hieronymi conſilium,* ne ad ſcribendum citò proſilias, & levi ducaris inſania; longo tempore diſce, quod doceas. *Illud tamen me aſſecutum video, quod Auguſtino accidit:* Ego (*inquit*) ex eorum numero me eſſe profiteor, qui proficiendo ſcribunt, & ſcribendo proficiunt: *ſuperba eſt illa Tullii vox:* ſe nullũ verbum, quod revocare voluit, emiſiſſe: *me potius cum Auguſtino angit, & anxium reddit Horatiana illa ſententia,* neſcit vox miſſa reverti: *ſcribenti vt dicenti multa excidere poſſunt, quæ matura deliberatione opus habent: ſcriptionis ergo meæ temeritatem, ſi primis annis hic forte impegerim, iſtius operis maturitate compenſare ſtatuo.* *Hieron. ad Ruſtic. Epiſt. 7. Auguſtin. ibid.*

Iſtius ergo tractatus tomum primum veſtræ gravitati conſecrare volui, quo dignitatis acceſſionem hanc vtriq; veſtrum congratuler: qua precor multos annos ad Dei gloriam, Eccleſiæ, commodum veſtrum ipſorum ſolatium perfruamini. Nunc aliud non quæram argumentum, unde incipiat, & vbi deſinat epiſtola hæc quam, vt veſtræ paternitati, & vigilantiſſimæ curæ Eccleſiæ pacem ejuſdemq; paſtores commendem. Novit prudentia veſtra, quanto Sereniſſimus Rex ſingulis Eccleſiis idoneos Miniſtros præficiendi deſiderio teneatur: quo tam pio & verè regio inſtituto, nihil ad obedientiam populo perſwadendum magis aptum & accommodatum, vel ad papaſticam ſuperſtitionem extirpandam magis efficax & ſalutare inveniri poteſt. Iſta Eccleſiis proſpiciendi cura veſtræ pietati demandata eſt: ſatagite ergo (graviſſimi patres) & huc incumbite, vt fidelium paſtorum numeros per vos indies creſcat & augeatur: obſtacula omnia & impedimenta e medio tollite, quibus ſacro iſti ordini officiatur, ut nec de numero decedat quidpiam, vel exiſtimationi detrahatur: eſtote φιλαγαθοι: *bonis favete, ſuſtinete infirmos, homines frugi & Eccleſiæ utiles tolerate: non dubito, quin cum Ambroſio dicatis:* Ego diligo eos vel presbiteros, vel diaconos, qui cum aliquo proceſſerint, nequaquam ſe patiuntur à ſuo diutius abeſſe munere. *Tit. 1. 8. Epiſt. 57.*

Quid opus eſt, ut de rebus non neceſſariis inter nos digladiemur, & domeſticis concertationibus incaleſcamus: cum cervicibus noſtris immineant, & jugulis noſtris pontificij votis ſuis gladios intentent: ſed in veſtram gravitatem fortaſſis non eſt conferenda culpa, illi in reprehenſionem cadunt qui obſtinato animo torrenti ſe opponunt: Equidem quos pertinaciter deprehenderitis obſiſtentes, comprimite: quos ſub conſcientiæ onere anhelantes & laborantes videtis, ſublevate: atq; equidem de clementia veſtra hoc audeo polliceri, quos ſententiæ illi Barnardinæ annuere & acquieſcere ſcio: quid jugum veſtrum ſuper eos aggravatis, quorum potius onera portare debetis? *In Cantic. 23. ſer.*

Vtinam idem ſentiremus omnes, & levi jugo colla ſubjicere non formidaremus: verum in rebus levibus dum diſſidemus, vni fundamento firmiter adhærentes, opinione hic ſejunctos, conjunctis operis in meſſe domini deſudare, quid prohibet? Æquanimitas illa paulina in τοιοῦτοι, *amplexanda eſt: ſi quid aliter ſentitis hoc vobis deus revelabit. Idem Apoſtolus concionatores illos non rejecit, qui, licet ipſius æmuli, Evangelium Chriſti prædicabant: ſic dum Eccleſiæ uſibus deſeruitur quid ni eorum accepta eſſet diligentia qui pure doctrinæ ſtudent, & pacis amantes ſunt, licèt cætera diſſimiles? dixit Chriſtus;* *Philip. 3. 15. Philip. 1. 18.*

Bern. 940. *Chriſtus:* qui non eſt contra nos pro nobis eſt: *Bene etiam hic Bernardus:* Laudo ego omnes ordines Eccleſiæ, ubi piè vivitur, etiamſi omnes non teneam: unum opere teneo, cæteros charitate: Mariam aliter & Martham, non neceſſe eſt aut utramq; aut alteram ſervatori diſplicere, cui Rom. 14. 17, 18. nimirum tam diſſimili devotionis ſtudio contendunt placere: *didicit hoc ab Apoſtolo Bernardus:* regnum Dei non eſt cibus & potus, ſed Iuſtitia, & Pax, & gaudium in Spiritu ſancto, qui enim in his ſervit Chriſto, placet Deo, & coram filiis hominum eſt probatus.

Vos ergo pacis Eccleſiæ Anglicanæ patroni & defenſores primarij, huic gráſſanti morbo remedium adferte: faces contentionis accenſas reſtinguite, luem & livorem hunc latius ſerpere non patiamini: Obſecro vos patres per illum, quo Chriſti gregem complectimini, amorem, per illum, quo in Pontificio excandeſcitis, animi ardorem, per Epiſcopalem veſtram dignitatem, ut Eccleſiæ laboranti manſuetudine veſtra ſuccurratis, ſuppliciter vos alloquor Auguſtini verbis, qui inimicitias inter Hieronymum & Ruffinum gliſcentes plurimum doluit & graviter tulit: ſi ego (*inquit*) alicubi vos ſimul invenire poſſem, procederem ad pedes, flerem, quantum valerem, rogarem, quantum amarem. Epiſt. 15.

Vos, qui Eccleſiæ judices conſtituti eſtis, imitamini Chriſtum Iudicem: qui interrogatus ut divideret hæreditatem, reſpondit, quis me conſtituit diviſorem hæreditatis, inter vos: *unde Auguſtinus,* non utiq; dedignabatur compeſcere cupiditatem, ſed nolebat fieri judex ad diviſionem: Tom. 9. de utilitate jejunii. dicat ei unuſquiſq; noſtrum, dic fratri meo, non dividat, ſed ut teneat mecum hæreditatem: *Vos igitur (æquiſſimi Iudices,) ita temperate judicium veſtrum, ut hæreditas Chriſti, (pax Eccleſiæ) non dividatur.*

Vos vigilantiſſimi Epiſcopi) in puppi ſedetis: ita navem Eccleſiæ (cujus tractatis gubernacula) fluctuantem ad cynoſuram dirigite, ne illidatur ad ſcopulos, vel in ſyrtes præcipitetur: Audite Cyrillum Cyril. ad Gennadium. *ſic conſulentem: ſicut* qui mare navigant, tempeſtate urgente, naviq; periclitante anxiati quædam exonerant, ut cætera ſalva permaneant, ita & nos cum non habemus ſalvandorum omnium pœnitus negotiorum certitudinem, deſpicimus ex iis quædam, ne cunctorum patiamur diſpendia: *præſtat ſarcinam & merces abjicere, quam ut aut navis naufragio ſit proxima, aut nauta in periculo.*

Vos indulgentiſſimi patres, qui ſpirituales Eccleſiæ filios generatis, nolite committere, ut ait Cyprianus, ut quos ad gloriam Chriſti Eccleſia peperiſſet, eoſdem glorioſos Eccleſia Chriſti non habeat. Cyprian. lib. 3. Epiſt. 2.

Vos ſacerdotes Domini Chryſoſtomum attendite: ſi Deus benignus, ut quid ſacerdos ejus auſterus? Vis apparere ſanctus? circa vitam tuam eſto auſterus, circa alienam benignus: nonne melius Hom. 43. ad cap. Matth. 23. eſt propter miſericordiam rationem reddere, quum propter ſeveritatem?

Sed inſtar omnium eſt Apoſtolus Paulus, qui ſic ad Corinthios: Quid vultis, cum virga veniam ad vos, an cum charitate, & ſpiritu lenitatis? *date nobis cum Apoſtolo optionem (clementiſſimi diſciplinæ moderatores,) virgam nolumus, ſed veniam: ſi ſeverius paulo proceſſerit, (lege ſic dictante) judicium, culpam non habet, ſin vero mitius exerceatur, meretur laudem: ut ſuaviter Ambroſius:* excuſationem habes ſi feceris, ſi non feceris, laudem. 1 Cor. 4. Epiſt. 118.

Ignoſcite mihi (humaniſſimi patres,) quod tam confidenter iſta vobis ſuggerere perrexerim: Si quid parrheſia hac mea deliquero, dolori meo hoc condonate: certe invitabit me comitas veſtra, quam privatim expertus ſum, ut liberiùs animi mei ſenſa palam expromerem, veſtræ enim humanitati (ſat ſcio) probatur Auguſtini conſilium, ſi quiſquam eſt, qui ſe non audet ingerere ad amicitiam faciendam, cum aliquo noſtro temporali honore aut dignitate revocetur, offerendum eſt illi quadam commitate & ſubmiſſione animi, quod petere per ſe ipſe non audet: *deſino jam plurib. moleſtus eſſe,* exceſſi menſuram epiſtolæ, ſed non exceſſi doloris modum: *ut ait Hieronym. precor jam, ut qua ipſi fratres & conſervos miſeratione dignemini in terris, ipſi abundè cumulatam apud miſericordem patrem in cœlis inveniatis.* Lib. 83. queſt. Queſt. 71. Hieron. Pammach.

Veſtræ Reverentiæ obſervantiſſ.

ANDREAS WILLETTVS.

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

CHAP. I.

The Analysis or Logicall resolution.

IN this Chapter Moses treateth of the creation of the world, first in generall, how God created heaven and earth, vers. 1. then in particular in the rest of the Chapter: where wee have the severall workes of God, and their severall approbations, that they seemed good unto the Maker.

The severall workes are distinguished into six dayes: and in every dayes worke there are foure things to bee observed; the authority whereby they are made, as v. 3. *The Lord said, Let there be light, &c.* the *obedience* of the creature in being made: *and there was light:* thirdly, the approbation of the Creator, v. 4. *God saw that the light was good:* fourthly, the distinction of the worke, vers. 5. *The evening and the morning were the first day:* and so of the rest of the dayes workes.

Againe, the order of the particular creation is this: God createth the workes and creatures without sense, afterward the sensitive and living creatures: the first are either the superiour and celestiall, as the light made the first day, the firmament the second, the contents of the firmament, the Sunne, Moone, and Starres, the fourth day: or the inferiour creatures, as the earth, with the trees, plants, and herbs, the third day.

The sensitive creatures, are either unreasonable, as the fishes and fowles made the fifth day, v. 20. the beasts and cattell made the sixth day: or the reasonable creatures, man and woman made the sixth day.

In the framing and bringing forth of man, there is set forth, first the *consultation* of the Trinity, v. 26. *Let us make man, &c.* then the *creation*, wherein is to be considered the substance and forme of mans creation, according to *Gods owne image.* v. 27. the endowment of man created in his preheminence and domination over all other creatures, vers. 28. his *increase* and procreation, *bring forth fruit and multiply:* his maintenance and preservation, vers. 29. *I have given unto you every herb, &c. that shall be to you for meat.*

The Genesis or Grammaticall construction where the translations differ.

v. 1. *God created.* b. g. T. H. p. ἐποίησεν, *made.* s. *bara. created. heb.*

v. 2. *was without forme.* b. g. T. *empty.* H. *δρυμὸς, invisible.* s. *solitudo, vast, solitary.* p. *tohu. heb.*

3. *moved upon the waters.* b. g. *incubabat, did sit upon.* T. ἐπεφέρετο *was carried upon, &c.* s. *motabat, did flutter upon.* H. p. *rachaph.* S. c.

6. *the firmament.* στερέωμα. b. g. H. p. s. *expansum, the broad or spread heaven.* T. *heb. rachang, to spread.* S. c. T. r.

11. *bud and herb.* b. *bud of the herb.* g. *herbam virentem, greene herb.* H. *herbam teneram, tender herb or grasse.* T. βοτάνην χόρτου, *the herb of grasse.* s. *bud, herb,* p. *heb. seeding seed.* g. s. T. p. *heb. making seed.* H. *apt to seed.* b. T. r. S. c. G. r.

12. *after his kinde, and* καὶ ὁμοίωσιν, *according to his likenesse.* This is added by the septuagint. S. ad.

18. *to rule in the day.* g. *to rule the day.* b. T. H. p. ἀρχεῖν ἡμέρας, *to rule the day.* s. p. *heb.*

20. *let the waters bring forth.* b. H. ἐξαγαγέτω, s. *bring forth in abundance,* g. T. *bring forth as wormes, that is, in abundance.* p. *heb. sharats.*

29. *every tree.* b. g. T. p. *heb: guets:* ξυλόν, *lignum, every kinde of wood bearing fruit:* s. H. S. H.

3. *The Exegesis, or Theologicall explication of doubtfull questions and obscure places.*

Quest. I. *What the heaven and earth was, created in the beginning.* vers. 1.

Vers. 1. IN *the beginning God made heaven and earth, &c.* 1. *Moses* here doth not onely generally, or summarily set downe the creation of the world, which afterward is described in particular, which was the opinion of *Chrysostome*, remembred by *Augustine, lib. 2. cont. Manich. c.* 3. 2. Nor yet doe we understand a certaine first matter, whereof the heaven and earth were afterward made, as *Augustine* seemeth to thinke. *lib.* 1. *Genes. cont. Manich. c.* 7. and one *Philastrius* Bishop of Brixia, doth affirme it to be heresie to say that this was the element of the earth, afterward created, but another earth, as the matter whereof other things were made: *catalog. haeres.* 3. Neither yet do we approve the opinion of the Schoolemen, which by the heaven understand only *Cœlum empyreum*, the highest heaven above the starrie skie, the seat of the Angels and blessed Spirits: and by the earth a confused substance, whereout other things were formed afterward: of which opinion were *Alcuinus, Rabanus, Lyranus, Tostatus, Catharinus*, with others: for *Moses* specially intendeth to set downe the creation of things visible: and *David* expounding *Moses*, speaketh of these heavens here created, which should perish, *Psal.* 102. 25. which are not those highest heavens subject to no change. 4. Neither yet doe wee here exclude the creation of those invisible heavens with *Mercerus:* but in this word comprehend as well the invisible, as visible heavens, *Colos.* 1. 16. *Iun.* 5. This heaven and earth then here mentioned to bee created in the beginning, are the same heaven and earth, which are now, comprehending the generall matter and seed, whereout all other things in heaven and earth were made: first created in the matter, afterward perfected in forme, and lastly beautified with their ornaments; this then was the order of the creation. First, the same heaven and earth were created in a confused substance, and unformed matter: then the forme was added, in the first and second dayes workes. Lastly, the ornaments produced, as trees and plants, and beasts in the earth, starres in the skie, fishes in the sea, fowles in the aire.

Thus S. *Paul* expoundeth *Moses*, that God made the heaven and earth, *Act.* 14. 15. God made the world. *Acts* 17. 24. so that this heaven and earth, first made, was no other than the world, though not yet set in perfect order. Of this opinion are *Basil, Ambrose, Theodoret*, and most of the ancient Writers.

Quest. II. *What beginning Moses speaketh of.*

Vers. 1. IN *the beginning, &c.* 1. This is neither to be understood, as *Iohn* saith, in the *beginning was the word:* for there hee speaketh of a beginning without a beginning, that is, from everlasting: but this was the beginning of the creation or being of things. 2. Neither is it to be understood *causally*, in the beginning: that is, for the beginning: as for Israels cause, or for the law, as the Hebrewes: for God created all things for himselfe, *Prov.* 16. 4. It is also a forced exposition, by this beginning to understand Christ: although the doctrine bee most sound, that all things were created by him. 4. Nor yet, as *Aben Ezra*, is this clause *in the beginning*, used here, *syntactice*, in construction with the next word: as though this should be the sense, *in the beginning of creating, or when God created:* and so the sense should bee suspended, till the second or third verse: for then hee would have said *bara*, in the infinite, not *bara* in the præterence: as it is vsed, *Chap.* 5. 1. 5. Wherefore *Moses* saith in the beginning, in respect of the things created: that in that beginning, when God purposed to create the world, hee made first heaven and earth of nothing. *Mercer. Iunius.*

Quest. III. *Hebrewes curious observations.*

Vers. 1. GOd *created heaven and earth, &c.* 1. The Hebrewes have here many curious observations, which I will not stand upon: as 1. by the letters of the two first words, *bereshith, bara*, they note the time from the beginning of the world untill the Messiah, *Aleph* and *beth* signifie 3000. *resh, shin, tau*, 900. *jod*, 10. that is, 3910. which doth not much differ from the just time, according to the computation of some, from the creation to the Messiah. 2. They note the duration or continuance of the world, for 6000. yeeres, because *aleph* is six times found in the first verse. 3. By the 7. words of the first verse, they would have signified the 7. dayes of the weeke, and the 7. planets. These observations are more curious than profitable. 2. So is that question which is controversed among the Rabbins, whether the heaven or earth were made first: they thinke, that heaven being first named, was first made: but that reason is not firme: for the earth is named before the heavens. Genesis the manner of the Scripture is to mention that last, which is treated of first: as in the second [illegible] *Moses* beginneth againe to speake of the earth. *Pagnin.* Wherefore it is most like, that God made the heavens and earth together in their first matter: as the cup and the cover: as in an egge the yolke and the white, as in a circle the center and circumference. *Mercer.* And this first creating of the heaven and earth, was a part of the first dayes worke. *Luther.* For otherwise the Lord had not made all things in six dayes, contrary to the Scripture. *Exod.* 20. 11.

Whether were first created the heaven or the earth.

Quest. IIII. *How the earth is said to be without forme and void.*

Vers. 2. THe *earth was without forme.* 1. The earth is here so called by way of preoccupation: for it was not yet so called till the third dayes worke, *vers.* 10. *Vatah.* 2. The heaven was also without his forme,

forme, though not altogether ſo confuſed as the earth: for there being no light yet created, both the heaven and earth were unformed and imperfect. 3. The earth is ſaid as yet to be, *tohu* and *bohu*, emptineſſe and vacuity: this *tohu*, was not that *materia prima*, which the Philoſophers dreamed of, and *bohu* to be the forme of things not yet applied to the matter: as though the heavens and earth had beene made of ſome precedent matter, whereas indeed God made the heaven and earth of nothing: which long continued not in this imperfect eſtate, the light being the ſame day created. 4. The darkneſſe here ſpoken of, was neither the element of fire, as ſome Hebrewes imagine, which if it bee, is bright and tranſparent: neither is it the ſame with *tohu* before mentioned, as *R. Levi*: neither was it any thing created, and a farre greater darkneſſe, than that which afterward was called the night, wherein there is ſome light of the ſtarres: but it was a meere privation of light afterward created. 5. The waters here mentioned which covered the deepe as a garment in the beginning, *Pſal.* 104. 6. were before comprehended vnder the name of earth, as all the inferiour elements beſide, as the ſuperiour parts of the world are inſinuate by *the heaven*. *Mercer.*

Quest. V. *What is meant by the Spirit moved upon the waters?*

The Spirit of God moved, &c. By the Spirit here 1. wee neither underſtand an Angell, which is the dreame of *Cajetanus*, for God needed not the miniſtery of Angels in making the world. 2. Nor yet the wind, as *Tertullian. lib. cont. Hermog.* 3. Nor the aire, as *Theodoret. qu.* 8. *in Geneſ.* If God had no uſe of the Angels to make the world, much leſſe of inferiour creatures. 4. But this was the Spirit of God, whereby the creatures were foſtered and formed. *Iob.* 26. 13. *His Spirit hath garniſhed the heavens.*

Quest. VI. *What was the light created the firſt day?*

Verſ. 3. *God ſaid, let there be light, &c.* Some doe thinke that this was a ſpirituall, no naturall or corporall light. *Auguſt. lib.* 1. *in Geneſ. ad lit. c.* 3. *Rupert.* 1. *lib. de Trinitat. c.* 10. but that cannot be, ſeeing this light made a viſible and apparent difference betweene the day and night. 2. Some thinke it was the perfect light of the Sunne, which was created the firſt day, but afterward rehearſed to bee made in the fourth; *Catharinus*: but this is contrarie to the text: for the Sunne was made the fourth day. 3. Others thinke, that it was a bright and lightſome cloud, which was carried about, and gave light to the world, as *Beda, Lyranus, Magiſter Sentent. &c.* 4. Others, that it was a light without a ſubject, afterward faſtened to the body of the Sunne, as *Baſil. homil. in Geneſ.* 6. 5. Others, that it was an exceeding bright ſhining light, ſuch as no mortall nature could behold, being whole and altogether, and therefore it was afterward diſperſed into divers bodies of the Sunne, Moone, and Starres: ſo *Nazianzene, Theodoret, qu.* 14. *in Geneſ.* 6. Some thinke it was the light of the Sunne yet imperfect, afterward perfected, inlarged, and beautified, *Aquinas part.* 1. *qu.* 67. *art.* 4. Thus we ſee how variable and inconſtant mens opinions are, when they ſearch into curious matters, and enquire after hid things: but it ſufficeth us to know that God made the light, before the Sunne, that we ſhould not attribute that to the creature, which was the worke only of the Creator: what manner of light it was, where placed, how it moved, how long it continued, becauſe in Scripture there is no certainty, buſily to ſearch it were curioſity: it is moſt like, that it was a certaine light, which was not extinguiſhed, when the Sunne was created, but rather increaſed, *Vatab. Mercer.*

And it is not unlike, but that this light proceeded from the element of fire, (as thinketh *Damaſcene, lib.* 2. *de fid. c.* 7. and *Iunius*,) as an effect thereof: and whereas it may be objected, that this light was moveable from one hemiſpheare to another, as cauſing day and night, whereas the elements, as the aire, are univerſally diſperſed and ſpread: it is alſo probable, that this light might be gathered to that ſide of the earth where it was day, and ſo to continue for a time, as wee ſee the water was afterward brought to one place, and ſo continueth: which light after the creation of the celeſtial bodies, might be drawne upward, and have his reflection upon the beame of the Sunne and of other Starres.

Quest. VII. *How the evening and morning were the firſt day.*

Verſ. 4. *The evening and morning were the firſt day.* 1. Some thinke that the evening is here taken for the day, becauſe it is the end thereof, and the morning for the night, being likewiſe the end thereof, and that the artificiall day was before the night. So *Ambroſe, Chryſoſt. hom.* 3. *in Geneſ.* 2. Others affirme the contrarie, that the evening and morning, are taken for the night and day, being the beginning thereof, the part for the whole, and doe gather thereof that the night belongeth to the day following: of this iudgement is *Hierome, in cap.* 2. *Iona*: which I hold to be the ſounder, for theſe two reaſons: 1. becauſe this is the uſe of the Scripture, to account the naturall day from evening to evening, *Leuit.* 23. 32. *From evening to evening ſhall you celebrate the Sabbath.* 2. The morning is part of the day, and not of the night, *Mark.* 16. 2. *In the morning the firſt day of the weeke*: the word is [πρωΐ], the ſame which is here vſed by the Septuag: for if the morning were part of the night, and not of the day, Chriſt in no ſenſe could bee ſaid to have riſen the third day, and ſo one of the principall points of our faith ſhould be ſhaken. 3. Further, we refuſe *Eugubinus* conceit, which thinketh that in this firſt day, there was only an euening, not a morning, as in the reſt; becauſe the morning followeth after the night: but here no night went before, but the light was firſt: for the words of *Moſes* are plaine and evident, that the evening and morning were the firſt day: it conſiſteth of both theſe parts, as the other dayes did: and this firſt day had alſo a night going before: not that darknes, which was upon the earth, as *Iunius*, but when God purpoſed to make the light, hee firſt cauſed the night to goe before, and brought forth the light of the day, *Ramban, Mercer.* 4. And the Sun not being yet made, which by his courſe and turning about maketh it day and night at the ſame time in diuers

places: it may be thought, that it was day and night at the ſame inſtant now over the face of the whole earth. *Mercer.*

Quest. VIII. *How God is ſaid to ſee the light to be good.*

Verſ. 4. *God ſaw the light.* 1. Not that God did not know the light to bee good, before hee made it: but *Moſes* ſpeaketh here according to our capacity, that God approveth and ratifieth that worke now done, which before he purpoſed to make: and *Ramban* well referreth it to the ſtedfaſtneſſe and continuance of this worke, which God ſaw to be good. 2. God made a ſeparation betweene light and darkneſſe, not only in reſpect of their names, as *Aben Ezra:* but in the things themſelves, giving to each of them their determined time. *Mercer.* 3. And in that it is ſaid, God called the *light day, &c.* 1. God onely did not make and ordaine the light to be the day, *Iun. Muſcul.* 2. nor yet directed or taught men ſo to call it, *Vatab. Mercer.* 3. but beſide God gave theſe names himſelfe. *Oecolamp.*

How God called the light day.

Quest. IX. *Why it is called the firſt or one day.*

Verſ. 5. *Were the firſt day,* or one day, as the Chalde, Septuagint, and *Hierome* tranſlate. It is called then *one,* and not the firſt day, 1. not as *R. Sol.* becauſe there was but one God in the world, for ſo there was but one likewiſe in the reſt of the dayes. 2. Neither, as *Hierome,* becauſe *unity* is good, and two bringeth diviſion: for after the firſt day, noxious and hurtfull things were created. But the contrarie is evident out of the text, that God ſaw that all which he made, was good. 3. Neither, as *R. Moſſ.* is it called one day, becauſe there were yet no more: for it is ſo called in reſpect of the reſt that follow. 4. Wherefore the reaſon is this: the Hebrewes uſe, *Cardinal* numbers, for *Ordinal,* as the Grammarians ſpeake: as *one* for the *firſt:* as *Gen.* 2. 10. the name of the *one,* that is, of the firſt is *Piſhon:* ſo likewiſe in the new Teſtament, *Vna ſabbati,* one day of the weeke is taken for the firſt day. *Mercer.*

Quest. X. *Whether there are waters above the heavens.*

Verſ. 7. By the firmament, which ſeparated the waters which were under the firmament, from the waters above the firmament, divers of the ancient Writers underſtand the ſtarry heaven, and that there are waters above thoſe heavens which ſerve to mitigate the heat of the Starres, and from whence that abundance of raine came, wherewith the world was overflowne: ſo *Baſil. hom.* 3. *Hexemer. Ambroſ. lib.* 2. *in Hexemer. c.* 2. *Beda,* with others. But this cannot bee ſo: 1. for that the waters being of an heavy ſubſtance, muſt bee there kept againſt nature. 2. Neither could the great waters that drowned the world, come from thence, unleſſe the heavens alſo ſhould have beene diſſolved: the windowes of heaven were opened, which was nothing elſe but the opening and looſing of the clouds, which as Gods bottles did powre downe raine abundantly. 3. Neither are wee to imagine ſuch heat in the celeſtiall bodies (which are of no fiery or elementall nature) that they need to be refrigerated, or cooled. This firmament then is the ſpreading or ſtretching out of the aire, as the word *rachiang* ſignifieth, which divideth the raine and waters in the clouds, and keepeth them from the waters below: as is expreſſed in *Iob.* 26. 6. which *bindeth the waters in the clouds, and the cloud is not broken under them.* Now whereas afterward, *verſ.* 14. it is ſaid, *Let there bee lights in the firmament of heaven:* it followeth not, that the firmament before ſpoken of, is the ſtarry heaven; for *Moſes* here ſpeaketh after the capacity of the vulgar people, who imagine the Starres to bee in the firmament of the aire, the eye being not able to diſtinguiſh betweene the region of the aire, and the azure skie. And according to the vulgar opinion, *Moſes* alſo calleth the Moone a great light, becauſe it ſo ſeemeth to the eye, to bee the next in greatneſſe to the Sunne: whereas many other, both of the wandring and fixed Starres, doe exceed it in greatneſſe.

Whether the firmament be the ſtarry heaven.

And whereas that place is objected, *Pſal.* 148. 4. *Praiſe him ye waters above the heavens:* by heaven we are here to underſtand the lower region of the aire, as *Pſal.* 18. 13. *The Lord thundred in heaven, and gave his voice haileſtones and coales of fire:* but thunder, lightning, haile, come not properly from the heaven, but out of the aire. Hereunto agreeth the name given unto heaven, which is called *ſhamaiim,* of *ſham* and *maiim:* there is water: which agreeth firſt unto the inferiour region of the aire, where the raine is ingendred. This name alſo is applied to the higher heavens alſo: becauſe the eye maketh no difference betweene them: *Mercer.*

Quest. XI. *How the waters were gathered together that covered the earth.*

Verſ. 9. *God ſaid againe: let the waters under heaven bee gathered together into one place, and let the dry land appeare, and it was ſo.* Out of theſe words divers queſtions are moved, not unneceſſary to be knowne, nor unprofitable to be handled, which ſhall be touched in their order.

Firſt it is enquired how the waters, and whether they were gathered together, which before covered the face of the whole earth. 1. Some thinke, that the earth was this ſecond day created, and by the earth mentioned *v.* 1. that matter is underſtood, whereof the world was afterward made. Of this opinion is the Maſter of ſentences, and *Hugo lib.* 1. *de ſacramentis;* but wee refuſe it, becauſe the Lord ſaith not, let there bee earth, as when hee maketh other things, but onely, *let the dry land appeare:* whereby it is evident, that the earth was made before, but now ſevered from the waters.

Mountaines before the flood.

2. Some thinke that the earth was equall and plaine without hils and mountaines, that the waters might more ſpeedily run together, and that this inequality that now is of the ground, begun after the flood: but this conceit is contrary to the Scriptures, *Gen.* 7. 10. The waters prevailed fifteene cubits above the mountaines. *Prov.* 8. 25. Wiſdome was begotten before the mountaines and hils: therefore in the beginning there were both mountaines and hils.

3. Others

3. Others imagine, that the waters were dried up by the fervent heat of the Sun, and that the Northerne parts of the earth began to appeare firſt, as the higher ground, and the reſt of the earth by little and little. *Eugubinus in Coſmopeia.*

4. Others, that the earth was dried by a mighty winde, as it was after the deluge: ſee *Toſtatus.* But neither of theſe two opinions are probable: for the dry earth appearing all at once, was ſo prepared by a greater power, than either of the Sun or wind, which could not worke it at once, and hardly in continuance of long time. The earth not dryed by the winde.

5. Some thinke, that the waters did run together, and cover the other part of the earth, oppoſite to this where wee dwell, as *Auguſtine* ſeemeth to thinke, *lib. 16. de civitate dei, c. 9.* But the experience of skilfull Navigators, as of ſir Francis Drake, Maſter Candiſh, with others, (who by their famous travels haue compaſſed the wide Ocean) hath found that part of the world to bee habitable as ours is, and not to bee under the water. The oppoſite part of the earth not drowned.

6. *Paulus Burgenſ.* hath a ſtrange device of this matter: he thinketh that the water maketh a globe by it ſelfe, and hath his proper center, and ſo likewiſe the earth, and this is the cauſe why the earth appeared dry, becauſe the water did forſake the land, and was gathered to his owne center: *in addition. ad poſtil. Nicol. de Lyra.* But this opinion is very falſe and abſurd: Firſt, for that the text ſaith, that the water at the firſt covered the earth, v. 1. and ſo made but one globe with the earth, preſſing to the ſame center: unleſſe he will ſay, that God made a new kind of water the ſecond day, and indued it with new qualities, which cannot be affirmed. Secondly, *Iſay* 40. 22. The Lord is ſaid to ſit upon the circle of the earth: the word is *chugh*, a ſpheare or circle: as *Iob* 22. 14. *He walketh in the circle of heaven:* But experience ſheweth, that the earth without the ſea maketh not a round globe or circle. The water and earth make but one Globe.

7. Some thinke that the Sea is much higher than the land, and ſo the waters were gathered as it were to a great heape, that the dry land might appeare. Thus *Baſil* thinketh, and *Ambroſe* in his *Hexemeron, l. 3. c. 2.* but that this is not ſo, it ſhall be ſhewed in the next queſtion.

8. Wherefore leaving theſe uncertaine opinions, I rather incline to think that theſe might be the meanes and cauſes of the appearing of the dry land, and ſeparation of the waters. Firſt the water while it compaſſed the earth, being of a lighter and thinner matter, might be coagulate together and thickned, as we ſee the ſea water is of a groſſer ſubſtance than the freſh water, & ſo be contained in a leſſe compaſſe than before: ſo *Auguſtine, lib. 1. de Geneſ. ad literam, 12.* and *Beda* in his *Hexemer.* Secondly, the clouds being made this ſecond day, and the region or ſtretching forth of the aire called the firmament brought into faſhion, it is no other like, but that a great part of the water was extenuate and evaporate into the aire and clouds, a daily experiment whereof we have by the converſion of the miſts & clouds into water. Thirdly, the earth being much greater and deeper than the circumference of the water, which compaſſed the earth, might eaſily receive the water into the concavities and hollow places thereof, which were appointed of God to bee receptacles for the water. And that the earth is of a greater depth than the water, that did at the firſt cover it, thus it may appeare, by taking the iuſt meaſure of the compaſſe of the earth, and ſo of the diameter, that is, the through meaſure thereof. The earth deeper than the water.

Then for the compaſſe & circuit of the earth, *Ariſtotle* affirmeth it to containe 50000, Italian miles: ib. 2. *de cœlo: Hypparchus* as *Pliny* witneſſeth, 34625. miles: *Eratoſthenes* 31500. miles: *Ptolome* 22500. whom *Baſil* followeth: *Alphraganus* 21500. *Pharnelius* 24514. But of late they which have compaſſed the whole Ocean, doe find the circuit of the earth to bee but 19080. nineteene thouſand and foureſcore miles. And the diameter thereof is found to be 7000. miles, the ſemidiameter or ſpace from the center of the earth to the circumference 3500 miles. Now what the depth of the water was above the earth, may be conjectured by the height of the middle region of the aire, which is found by Mathematicians not to exceed 60. miles, as they gather both by the twilights which extend no further, and by the diſtance of meteors and exhalations, which appeare in the aire. The meaſure of the compaſſe of the earth. *Peterius.*

Now the earth ſo far exceeding the water in depth, might eaſily receive it into the hollow places & concavities thereof, which alſo is inſinuated by the Hebrew word, *Kava*, that here ſignifieth to congregate or gather together, from whence the latine word *Cavus*, hollow, may ſeeme to be derived, as *Peterius* well noteth. And this laſtly, is *Ambroſe* conjecture, that God did enlarge the low places of the earth, and the force alſo of the waters might make them deeper, *lib. 3. Hexem. c. 2.* And this is agreeable to the Scripture, *Pſ.* 104. 8. *The waters deſcend to the place which thou haſt founded for them:* the word *Iaſadh* ſignifieth to lay a foundation; ſo that God did make a low foundation for the waters in the earth. And in the ſame place the Prophet ſheweth the manner how the waters were diſperſed, that wheras they covered the earth as a garment, and ſtood vpon the mountaines: at the rebuke of God they did flee, and aſcended by the mountaines, and went downe by the vallies, to the place appointed for them. 104. v. 6, 7, 8. Whither the waters were conveied that covered the earth. *Terra humilia patuit deſundere.*

Quest. XII. *Whether the Sea be higher than the earth.*

SEcondly, we are to enquire whether the Sea be higher than the earth, which was, as I ſhewed, the opinion of *Baſil* and *Ambroſe* with others, that thinke that the waters are kept by Gods extraordinary power and miraculous work, that they returne not to cover the earth: and that place is alleaged, *Pſal.* 104. 6. *The waters ſtand above the mountaines: v. 9. Thou haſt ſet them their bounds, which they ſhall not paſſe, &c.* and *Ierem.* 5. 22. *Will ye not feare my preſence, which haue ſet the ſand for the bounds of the ſea, by a perpetuall decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not prevaile? &c.*

For anſwer hereunto, we ſay, that in the firſt place the Prophet ſpeaketh of the firſt ſituation of the waters above the earth and hils, before by Gods commandement they went to their place. In the next the Prophet ſpeaketh not of any myraculous worke againſt nature, but of the ordinary providence of God by naturall How the ſea is kept in, that it overfloweth not the earth.

naturall meanes, keeping backe and bounding the Sea: as the Prophet giveth the like instance of the raine, verſ. 24. *They ſay not in their heart, let us feare the Lord, that giueth raine in due ſeaſon, early and late, and reſerueth the appointed weekes of harueſt.* All theſe workes ſhew the watchfull providence of God, not by miracle, but by the naturall courſe of the creatures preſerving the world. Indeed, the water in the red ſea, ſtood up like a wall, by a miraculous worke, and in *Noahs* deluge, the ſea ouerflowed the earth by an extraordinary work: but now the ſea is kept in by his naturall banks & bounds, as with ſwadling bands, *Iob* 38. 9.

Whether the red ſea be higher than Egypt.

But whereas *Ambroſe*, to prove the Sea higher than the earth, alleageth how *Seſoſtris* King of Ægypt, and *Darius* afterward would have cut the earth, and joyned the Ægyptian and the red Sea together: they finding the red ſea higher by three cubits than the land of Ægypt, fearing the inundation of the whole countrey, left off from their purpoſe. *Ambr. lib. 3. Hexemer. c. 3.* Firſt, it is true that theſe Kings attempted to bring *Nilus* into the red ſea, and ceaſed from their enterpriſe upon that erroneous conceit: yet afterward the Ptolomies, Kings of Ægypt, as *Strabo* writeth, effected that worke, and made a paſſage out of *Nilus* into the red ſea, without any ſuch danger of inundation. Secondly, though it were granted, that the red ſea were higher than the plaines of Ægypt, it followeth not that it ſhould be higher than all the earth.

The earth higher than the ſea.

So then our opinion is, that the earth is higher than the ſea, and that this is more agreeable to the Scripture, 1 *Pſal.* 107. 23. *They are ſaid to goe downe to the ſea in Ships*, as to the lower place. 2 *Pſal.* 24. 2. Hee hath founded the earth, *ſuper maria, above the Seas: ergo* not under them. 3. *Eccleſ.* 1. 7. *All the rivers goe into the Sea:* but the water hath his naturall courſe downward. Now whereas the ſhips ſailing upon the ſeas ſeeme to one ſtanding upon the ſhoare, as floting aloft; the reaſon thereof is, becauſe the ſea being a plaine and liquid element, doth more eaſily ſhew the round compaſſe thereof riſing to the faſhion of a globe, than the earth, being uneven full of hils and dales.

Quest. XIII. *How the waters were gathered into one place.*

Whether the whole ſea be a continued water.

THe third queſtion is, how the waters are ſaid to bee gathered into one place, ſeeing there bee ſo many lakes, rivers, and fountaines that are farre aſunder: First, we may anſwer with *Baſil*, that this one place is not to be vnderſtood of every collection and gathering of water, but only of the ſea, which though it be diuers in name, yet it is continued together, one ſea being perpetually joyned with another, unleſſe it bee the Caſpian Sea, which ſome thinke to be filled by the Northerne Ocean, as *Strabo, Pliny, Baſil*: others, that it is fed only by rivers, and emptied againe by the ſecret paſſages of the earth, as *Herodotus in Clio. Ariſtot. lib. 2. Meteor.* And *Ambroſe* hereto agreeth, that like as all the earth, except certaine Ilands, maketh one continent, as Spaine, Syria, Africa, ſo the ſea being joyned together, maketh but one general collectiō of water. Some other thinke, that the waters are gathered into one place, becauſe as *Solomon* ſaith, *All rivers* (though they have divers heads) *run into the ſea, Eccleſ.* 1. 7. Or elſe we may ſay, that the waters are gathered into one place, that is, a place ſeparated and divided from the habitable earth: ſo that the waters have not one place in reſpect of their divers diviſions, but becauſe they are ſevered from their earth, into their proper places.

Quest. XIV. *Whether the earth be founded upon the waters.*

THe fourth queſtion is, whether the earth be founded upon the waters, which was the opniō of *Thales* among the Philoſophers, & of *Chryſoſtome* among the Chriſtians. Which opinion ſeemeth to be favoured by two places of Scripture, *Pſal.* 24. 2. *He hath founded it upon the Seas.* 2 *Pet.* 3. 5. *The earth was of the water, & by the water, by the word of God.* For the firſt place, *Baſil* ſo underſtandeth it, that upon the *Seas & flouds* ſhould ſignifie, in the waters, becauſe the earth was firſt in, and under the water. *Auguſtine* referreth it to the Ilands and promontories, that doe hang over the ſea, *lib. 2. de Geneſ. c.* 5. *Euthymius* thinketh it is meant of the ſecret paſſages of the water, that run within the earth. But the meaning of that place is evident to bee this, that the earth is founded not upon, but above the waters: ſo the Hebrew word *gual* ſignifieth *ſupra, above:* and ſo we ſee, as was noted before out of *Auguſtine*, that the dry land hangeth over the ſea.

For the other place of S. *Peter*, the earth is ſaid to be of the water, not as though it was made of the water, but becauſe it was made to appeare out from the water which before covered it: the other part of the ſentence is not well tranſlated, by the water, *δι' ὕδατος, but in the water:* as 1 *Pet.* 3. 20. *Noe* is ſaid to bee ſaved, *δι' ὕδατος*, not *by the water, but in the water.* And ſo the earth may be well ſaid to be in the water, becauſe the whole continent being leſſe in compaſſe than the Ocean, ſeemeth to be as a great Iland in the ſea.

But that the earth hath not his foundation upon the waters, it is evident both by experience, becauſe we ſee the earth to be the heavier element, and ſo to have his ſituation loweſt: as alſo by the Scripture, *Iob* 26. 7. *He hangeth the earth upon nothing*, then not upon the waters. *Pſal.* 104. 5. *He hath ſet the earth upon her foundation, &c. that it cannot be moved:* the earth hath no foundation, but of it owne by the word of God: and ſeeing the earth is immoveable, it is not like to be founded upon the waters, which are moveable.

Quest. XV. *Whether the dry land was cauſed to appeare upon the ſecond or third day.*

Verſ. 9. GOd *ſaid againe.* 1. Some thinke that this was part of the ſecond dayes worke, the cauſing of the dry land to appeare: as *Aben Ezra*, to whom ſubſcribeth *Mercerus*; their reaſons are theſe: 1. becauſe it is ſaid. *Gen.* 2. 4 that in one day God made the heavens and the earth. *Anſ.* This is ſpoken of the heaven and earth which were made in the beginning on the firſt day. *Gen.* 1. 1, 2. becauſe the approbation of this worke, omitted before in the ſecond day, is inſerted here. *verſ.* 10. *Anſw.* This approbation, God ſaw that it was good, is omitted before: not becauſe Gehenna was made the ſecond day, and the Angels fell then, as the Hebrewes imagine, nor becauſe *two* is the beginning of diviſion, as *Hierome*: for this diviſion was good, whereas the creatures were in confuſion before: nor yet for that the ſecond dayes worke was not yet ended, as *Aben Ezra*: but becauſe the worke begun upon the ſecond day, was finiſhed

Why the approbatiō, God ſaw it was good, is omitted the ſecond day.

upon

upon the third. For the which cause, this approbation is omitted in the first verse, when as yet the heavens and earth were created in their rude and imperfect state.

2. It is therefore more probable, that this appearing of the drie land was part of the third dayes worke: and that the second dayes worke was finished: not so much because this worke beginneth with *vaiomer, and God said:* which is used sometime in the beginning of a new worke upon the same day; as *vers.* 26. but for that, *vers.* 8. this conclusion is added; *the evening and the morning was the second day*, which is an evident distinction of the severall dayes workes. To say with *Aben Ezra*, that an ὑστερον πρότερον, is here to be admitted, that to be set downe last which was done first, is to force and racke the story.

Quest. XVI. *Of the divers kinds of trees and plants created out of the earth.*

Vers. 11. *Then God said, let the earth bud forth, &c.* 1. God caused the earth to bring forth these things, without helpe of the Sunne or Starres, which were not yet made: as hee caused the light to shine in the first day, without the ordinarie instrument thereof, the Sunne: *Iun.* 2. Although God speaketh to the earth, yet it hath no understanding or will to obey, as some Philosophers imagine, but God worketh this by his power: *Mercer.* 3. Here are three kindes of plants and fruits brought out of the earth: the bud, the herb, the tree; which some distinguish into herbs, shrubs, and trees. *Vatablus* maketh the bud and herb to be all one: the first so called in the sprouting thereof, the other in the perfection: but they differ rather thus; *deseb* is that kinde which the earth bringeth forth of it owne accord: *gneseb*; that which beareth seed, and is set and planted by the industry of man: *gnetz*, is that kinde of greater plants, which are called trees: *Iun.* 4. Whereas the earth is bid to bring forth *gnetz peri*, the tree of fruit: *Rob. Sel.* his note is ridiculous, that God would have had the trees to bee all fruit, and not only bearing fruit, and because the earth did not bring forth such, it was afterward accursed. Likewise *R. Isaak* his collection is curious, that would have this clause understood only of the trees of paradise, as though there were no fruit-bearing trees without paradise: *Mercer.* 5. Neither had the earth onely power given to bring forth these kindes of fruits, but it both brought them forth in act, and had power given to continue the propagation of them: *Mercer. Calvin.* And therefore it is added, *fruitfull trees, bearing fruit*, that is, which even then came forth with fruit for the present use of man: *Iun.* 6. Neither yet, as *Basil* thinketh, all trees were made fruitfull in the beginning, which afterward became barren when the earth was cursed. But either *Moses* speaketh of the fruitfull trees as more principall, or even those trees which beare not fruit, yet because they are profitable for medicine, or other uses, may also be numbred among the fruitfull trees: or rather they may bee comprehended among those trees, that beare their seed, though no fruit: of such kinde are ashes, willowes, and such like.

Hebrewes curious observations.

Quest. XVII. *Whether the world were created in the spring or autumne.*

Vers. 12. *And the earth brought forth the bud of herb.* Some would prove by this, that the world was made in the Autumne, because the trees were created with ripe fruit. Concerning this matter there are three opinions.

1. *Mercator* thinketh that the world was made in Iulie: and his chiefe reason is taken from *Noahs* floud, where the beginning of the yeere he would have to bee in Julie; because in the eleventh moneth, which he supposeth to bee in **May**, when the olive beginneth to put forth, the dove brought greene olive leaves. *Contra.* 1. There is no mention made of greene leaves. *Gen.* 8. 11. the word is *gnaloh*, which *Hierome* translateth elsewhere *frondes olivæ*, branches of olive. *Nehem.* 8. 16. such as they made bowers of: and the Septuagint, cals it (κόμας,) a dry stalke: it might be then some branch of the olive tree, rather than the leaves. 2. Admit that the branch or stalke had leaves, this is no argument of the spring in May: for the olive loseth not her leaves, as other trees, *Plin. lib. 16. c.* 20. and therefore as *Chrysostome* thinketh, the olive might remaine greene under the water: for it is unlike, that the olive in seven dayes should have new leaves: for seven dayes before the dove was sent forth, and could finde nothing.

2 Other doe thinke, that the world was made in the Autumne, in the moneth *Tisri*. 1. because that moneth was the beginning of the yeere, as *Iosephus* thinketh, before *Moses* by a new institution appointed Nisan (which answereth to part of March and April,) to be the first moneth: and therefore it is called the end of the yeere, *Exod.* 34. 22. from whence they began the account of the Jubile. 2. And beside they use this as another reason: because, in the autumne the fruit of trees and plants, as grapes, apples, are ripe, and not before. *Contra.* 1. It might bee, that the Israelites accounted the beginning of their yeere according to the manner of the Egyptians, among whom they lived, who began their yeere in the moneth Ptho, which answereth to September: as the Athenians did in the moneth [*Hecatombaion*,] which is in June: but it cannot bee shewed, that this reckoning was observed from the beginning. It is indeed called the end of the yeere, because all the fruit of the yeere past was then gathered, and seed time began anew: and so it is with us: the autumne is counted the beginning of the yeere for matters of husbandry; and yet wee in the computation of yeeres begin in the spring at the Annuntiation. It is true also that the yeere of Jubile then tooke beginning; but it is notwithstanding called not the first, but the seuenth moneth, *Levit.* 25. 10. the reason is, why it began then, because all workes of husbandry, and labours of servants, which then used to begin, did cease in the Jubile.

Dionys Halicar. Rom. Antiq. li. 1. What Moneth the first in the yeare.

2. Concerning the other objection of ripe fruit, we shall not need to answer as some doe, that the fruit did hang still upon the trees till the autumne, or that some trees in Paradise bare fruit in the spring, some in the autumne: or that they might beare fruit twice in the yeere, as *Plinie* reporteth of India, and *Solinus* of the Island Taprobane: but I rather thinke, this first bearing of fruit being supernaturall, that the trees

againe,

againe bare fruit the ſame yeere according to their naturall courſe. And this may ſeeme to bee gathered by S. *Iohns* alluſion to the tree of life, that bare fruit every moneth, *Revel.* 22.2. that in the beginning, trees did beare fruit in the yeere more than once.

Lib. 1. Hexem. c. 4.

3. I thinke it therefore more probable, that the world was created in the ſpring, for theſe reaſons. 1. *Ambroſe* uſeth this reaſon, upon theſe words, *germinet terra*, let the earth bud forth the bud of the herb: *Dedit formam fructus, &c.* God gave and preſcribed a forme for the fruits to grow, *ut initio cujuſque anni*, that in the beginning of every yeere herbs ſhould ſprout forth. This we ſee to be done only in the ſpring.

First moneth in the yeare.

2. He uſeth alſo another reaſon: *Vt oſtenderet Scriptura veris tempora in conſtitutione mundi, ait, menſis hic vobis initium menſium*: to ſhew that it was ſpring when the world was made, the Scripture ſaith, this ſhall be unto you the beginning of moneths. *Moſes* then brought in no new inſtitution, but it is more like, he revived the old uſe of beginning the yeere from March, which was diſcontinued in Egypt by another cuſtome of that country.

Exod. 12.2.

3. Further, whereas God bleſſed the creatures, and bid them increaſe and multiply: which bleſſing preſently tooke effect: who knoweth not, that for moſt kinds of creatures, eſpecially the fiſh and fowle, the fitteſt time to engender and increaſe is in the ſpring. And whereas God gave them the greene herb for meat: it is not like, that preſently the greene herb with froſt and cold began to wither and decay. *Adam* alſo was thruſt out of Paradiſe to till the ground: but the ſpring time is apter for tilling, than the autumne or winter ſeaſon.

Epiſt. de celebr. Paſchali.

4. *Beda* beſide his owne opinion, maketh mention of a ſynode holden in Paleſtina by *Theophilus* Biſhop of Ceſarea, wherein it was agreed, that the world was made in the ſpring, and that Chriſt was crucified the ſame day that *Adam* was created: at which time he alſo tranſgreſſed, that the firſt *Adam* herein might be a type of the ſecond.

5. This alſo may be proved by comparing the time of *Noahs* floud with the time of the creation: for ſeeing there are accounted full yeeres 1656. from the creation to the deluge, they muſt fall out both about the ſame ſeaſon. But that the floud came in the ſpring, not in the autumne, may appeare by divers reaſons, which I reſerve for that place. *Chap.* 8. *queſt.* 10.

And of this opinion, that the world was made in March, *Pererius* nameth many, though he diſſent from them: as *Euſebius, Cyrillus, Hieroſolym. Athanaſius, Nazianzen, Damaſcen, Ambroſe, Beda*, with others. About this queſtion there is a great controverſie betweene two famous Rabbins, *R. Ioſua*, who holdeth the world to be made in the ſpring, and *R. Eleazer* in the autumne: but the other opinion is more probable, as I have ſhewed.

QVEST. XVIII. *When the Sunne and Moone were created.*

Verſ. 14. *God ſaid, let there be lights in the firmament, &c.* 1. Theſe lights then, were neither made the firſt day, and but placed now in the firmament, as the Hebrewes thinke. 2. Neither was the Sunne made the firſt day, the Moone the next, the Stars the third, as *Eugubinus*: but they were all made upon the fourth day. 3. Neither yet doe we thinke that the celeſtiall bodies were made in order, as *Baſil* conceiveth, but rather, that they were created all at once. *Mercer.* 4. And whereas the light created the firſt day, is called, *Or*: but the Starres are called, *meoroth*, as of the light: hence it may appeare, that theſe lightſome bodies were made the receptacles of that light then created, which was now increaſed and united to theſe lights: *Mercer.* rather than to thinke, that the element of fire was that firſt light, as *Iunius.* 5. But wee explode thoſe Jewiſh fantaſies: that the Sunne and Moone were created of equall light in the beginning; but when the Moone envied the light of the Sunne, God brought it into ſubjection, and ordered, that from thenceforth, the Moone ſhould receive light of the Sunne: and of the light ſtarre-beames, which the Moone was deprived of, they ſay, God made the reſt of the leſſer Starres: *ex Mercer.*

Hebrewes fables.

QVEST. XIX. *Of the greatneſſe of the Sunne and Moone.*

Verſ. 16. *God made two great lights.*) That theſe two great lights are the Sunne and Moone, there is no queſtion: and that the Sunne is the greateſt of all the celeſtiall bodies, it is alſo queſtionleſſe. *Anaxagoras* did hold the Sunne much greater than Peloponeſus, a countrey in Grecia. *Anaximander* to be as big as the earth. *Plutar. lib. 2. de placitis Philoſophor. c. 21.* but ſince the Mathematicians have found that the Sunne exceedeth the earth in bigneſſe 166. times, and none of the other Starres, which they call of the firſt magnitude, whereof there are 15. to exceed the earth above 18. times. The Moone, though ſome among the heathen have judged it bigger than the earth, as the Stoikes, and equall to the Sunne, as *Parmenides*, and ſome among the Chriſtians have thought it in bigneſſe next to the Sunne, becauſe it is here named to bee a great light, as *Baſil* upon this place, and *Auguſtine*, yet ſince by more diligent ſearch, it is found to be leſſe than the earth. 39. times, and to be the leaſt of all the Starres, except Mercurie. *Moſes* therefore here ſpeaketh according to the opinion and capacity of the vulgar ſort, to whoſe ſight the Moone ſeemeth greateſt, next to the Sunne, becauſe it is neareſt of all the Starres to the earth, and for that it is greateſt in operation, and hath the government of the night. The reaſon of the greatneſſe of theſe lights, is their farre diſtance from the earth. *Empedocles* ſaith, the Moone is twice ſo farre from the Sunne, as it is from the earth, but the Mathematicians ſay, it is 18. times ſo farre from the Sunne. *Eratoſthenes* affirmeth the Sunne to be 804000000. furlongs diſtant from the earth, that is, an hundred thouſand thouſand, and five hundred thouſand miles, counting eight furlongs to a mile. And the Moone to bee remote from the earth 780000. furlongs, almoſt an 100. thouſand miles. *Plutarc. de placitis Philoſoph. l. 2. c. 31.* The Hebrewes make the diſtance of the ſtarry heavens from the earth to be about 500. yeeres journey: *Aratus* but 30. dayes

Why the Moone is called a great light.

The diſtance of the Sunne and Moone from the earth.

dayes journey: and the thickneſſe of the earth, as much: the one maketh it too little, the other too much.

But not to ſtand upon theſe curious obſervations, *Ambroſe* giveth ſenſible and apparant reaſons of the greatneſſe of the Sunne and Moone by daily experience. Firſt, ſaith he, by this their magnitude is evident, becauſe they appeare of the like quantity to all through the world, whereas heards of cattell being eſpied farre off, ſeeme as ants, and a ſhip diſcerned farre in the ſeas, ſeemeth no bigger than a flying dove. Againe, as ſoone as the Sunne ariſeth, all the Starres are hid: and further, if the Sunne were not of ſuch greatneſſe, how could all the world be lightened by it? *Ambr. l. 4. Hexemer. cap. 6.* *Ambroſe* reaſons of the greatnes of the Sunne and Moone.

Quest. XX. *How the Starres doe ſerve for ſignes.*

Verſ. 14. *Let them be for ſignes and ſeaſons, dayes and yeeres:*] 1. By ſignes here we need not underſtand, thoſe extraordinary ſignes, which it hath pleaſed God ſometime to ſhew, as in the Sunne in *Ioſua*, and afterward in *Hezekiahs* time: for in this place the ordinary uſe of theſe creatures is ſhewed. 2. Nor yet are we forced to referre it to the Aſtronomicall ſignes, though the Scripture doe alſo approve the lawfull uſe of them, *Iob 9. 9. He maketh Arcturus, Orion, Pleiades, and the climates of the ſouth*: for this combining and conjunction of the Starres was afterward found out by art and experience. 3. But theſe celeſtiall bodies doe ſerve, both for politicall obſervations, as the computation of moneths and yeeres, and the celebration of feſtivals among the Jewes, as alſo to be ſignes of naturall things, as for ſetting, ſowing, planting, and diſcerning of the weather, and ſeaſons of the yeere: as *Orion* bringeth raine, the *Pleiades* the ſpring. *Iob* 38. 31. We acknowledge then foure lawfull uſes of theſe celeſtiall bodies. 1. To diſtinguiſh the day and night, light and darkneſſe. 2. To be for ſignes of weather. 3. To ſerve for times and ſeaſons, as weekes, dayes, and yeeres. 4. To give influence by their heat, light, and motion, to theſe inferiour parts. *Mercer. Iun.* The lawfull vſe of the celeſtiall bodies.

But for morall matters, as to calculate mens nativities, and to diſcerne of their diſpoſitions to good or evill, or for ſupernaturall, to foretell things to come, to diſcover ſecrets, finde out things that are loſt, or ſuch like, theſe celeſtiall ſignes have no uſe at all, neither hath the vaine and ſuperſtitious invention of Aſtrology any ground at all out of this place, but is altogether repugnant to 1. the Scripture: 2. againſt reaſon: 3. vaine: 4. impious.

Theſe foure points ſhall briefly be proved. 1. The Scripture thus teſtifieth, *Iſay 44. 25. I deſtroy the tokens of the ſouthſayers, and make them that conjecture fooles, and turne the wiſe men backward, &c. Ierem. 10. 2. Be not afraid of the ſignes of heaven, though the heathen be afraid of ſuch.* 2. The wiſe man ſaith, *Prov. 27. 1. Boaſt not thy ſelfe of to morrow, thou knoweſt not what a day may bring forth.* If a man know not his owne way, neither can tell what ſhall happen to himſelfe, much leſſe can it be ſeene in the Starres: for the Spirit of a man beſt knoweth the things of man. *1 Cor. 2. 11.* and if we cannot bee certaine what ſhall befall the next day, much leſſe, what may happen the next moneth, or yeere. Againe, if by the aſpect of the Starres judgement could be given of man, then ſhould they have dominion over man, whereas they were created for mans vſe, *Pſal. 8. 3.* The vanity of judiciall Aſtrology.

3. It is a vaine and deceitfull ſtudy; neither are the predictions of Aſtrologers true, as it may thus appeare; firſt, if there had beene any certainty in this art, it is moſt like, that the Devill ſhould have the beſt inſight into it, both by reaſon of his ſubtilty of nature, and long experience: but it is certaine that the Devill herein is deceived; for hereof it is, that the Oracles of *Apollo* miniſtred by ſpirits, directed by the aſpect of Starres, were for the moſt part vaine, falſe, deceitfull. This teſtifieth *Porphirius* in his booke of Oracles, cited by *Euſebius, lib. 6. de preparat. Evang. c. 1.* that *Apollo* his Oracles were made by Aſtrology; and that they were falſe and vaine, or ambiguous and deceitfull, one *Oenomaus* a Philoſopher among the Greekes, proveth at large, as *Euſebius* witneſſeth, *lib. 5. de preparat. Evang. cap. 10.* Againe, if there were any certainty in theſe Aſtrologicall prædictions, it would chiefly appeare in their Prognoſtications of the weather, which is the proper ſubject of the Planets operation: but herein daily experience ſheweth how groſſely they are deceived, that foretell ſuch things, neither agreeing with themſelves, nor yet with the event of the weather: yet I deny not but that the faireneſſe and foulenеſſe of the ſeaſons may be conjectured, when as the time is neere, and the naturall cauſes have begun to worke: as in the evening to gheſſe of the weather the next day, and in the morning, of the afternoone weather; as that a cloud in the weſt will bring a ſhower, and the ſouth wind heat: as our Saviour ſaith, *Luk. 12. 55.* But long before to declare theſe things, before there is any working in the naturall cauſes, it is not in the art or skill of man. *Ambroſe* to this purpoſe ſaith well: *Cum pluvia expeteretur ab omnib. &c. when*, ſaith he, *raine was deſired of all, and one ſaid, the new Moone will bring raine, although we were very deſirous of raine, yet I wiſhed, that ſuch ſpeeches ſhould not be true: yea it did me good that no raine fell, till it came at the prayers of the Church, that it might appeare, that it came not by the influence of the Moone, but by the providence of the Creator. Hexem. lib. 4. 7.* Aſtrologicall predictions falſe and uncertaine. Oracles of *Apollo* deceitfull. How men may prognoſticate of the weather.

4. The impiety of this ſcience is evident, becauſe they aſcribe all to the influence and operation of the ſtarres, and ſo bring in a fatall neceſſity, and rob God of his honour and glory. One *Petrus de Aliaco* a magnifier of Aſtrology, doubteth not to ſay, that *Noahs* flood, and the birth of our Saviour, might have beene foretold by the knowledge of the ſtarres. *Maternus* affirmeth, that when *Saturne* is in *Leo*, men are thereby long lived, and their ſoules goe to heaven. *Albumazar* ſaith, that the Moone being joyned with *Iupiter* in the head of the dragon, whatſoever a man asketh of God, he ſhall obtaine. Thus reporteth of them *Pererius, lib. 2. in Geneſ. cap. 1.* Thus they attribute all things both good and evill to the ſtarres, and thus the grace of God is made void: yea as *Origen* ſaith, while they make *alias ſtellas beneficas, alias maleficas, ſome good, ſome bad ſtarres, they open their mouth againſt heaven*, making the creature faulty and culpable, whereas God created all things good: *tract. 4. in Matth.* The blaſphemous aſſertions of ſome Aſtrologers.

But

How it commeth to passe that astrological predictions sometimes come to passe.

But if it shall be objected, that many things fall out according to the predictions of Astrologers: I briefly answer, that it commeth so to passe sometimes, not by the *dexterity* of their wit and knowledge, but either by the *subtilty* of Sathan that foretelleth, what he himselfe is permitted to worke, or by the *credulity* of such as consult with them, whereby their affections give way unto the effect: or by the secret disposing of Gods providence, that such things should fall out for the probation of the faithfull, and further confusion of misbeleevers.

Quest. XXI. *Great Whales, how said to be created.*

Vers. 21. God created great whales. 1. We need not, because God is said here to create the whales, which were made out of the water, to have recourse unto that indigested matter which was made the first day of nothing: *Calvin.* So not only that is said to be created, which is made of nothing; but that also, which is made new out of some matter, as man is said afterward to bee created, yet made out of the earth. 2. But we deride that Jewish fable, that God when he had made two great whales, lest the increase of so huge a creature might tend to the destruction of the rest, he did geld the male, and salted the female to be meat for the just in the next world. As though God did not foresee every thing before it was made, and approved it being made; and beside the Lord gave a blessing to all fishes, and so to the whales among the rest, to increase and multiply. *Mercer.*

Hebrewes fables.

Quest. XXII. *Of the great Whales.*

Vers. 21. Great Whales: the word *turmin* signifieth a serpent, dragon, or great fish. And this epithete *great*, is not added without cause: for the whale or great fish is the greatest of all living creatures, *Iob* 41. 24. *In the earth there is none like him.* It is almost incredible, what some writers report, of the hugenesse of these creatures: the Hebrewes write, that whales have beene found of 500. stadia or furlongs in length: *Mercer.* Some have appeared in the waters of the bignesse of Islands: *Muscul. Pliny* writeth, that in the Indian sea there are certaine fish called balænæ, whirlpooles, *quatuor jugerum*, of three or foure akors or furlongs in length, and certaine long fish called *pristes*, of 200. cubits, and eeles in the riuer Ganges, of 300. feet in length: *lib. 9. cap.* 30. The same Author citeth *Iuba* King of *Mauritania*, who maketh mention, writing to *Caius Cæsar* sonne of *Augustus*, of whales in the Arabick coasts of 600. foot in length, and 300. in breadth: *lib. 16. c. 40.* *Ælianus* also writeth, *lib. 15. c. 21.* that *Alexander* found in a caue in India, a dragon supposed to be 70. cubits long: they saw only his head out of the caues mouth, not daring with the whole hoast to approach neerer, whose eyes appeared to be of the bignesse of a Macedonian target or shield. These strange reports are found in forraine histories, the truth whereof I will leave to the credit of the authors, and the judgement of the readers. *Ambrose* saith, *aqualia montibus corpora habere prædicantur*: the Whales are reported to have bodies equall to Mountaines. *Hexemer. li. 5. c. 10.* Certainly it is evident out of Scripture, that these creatures of the sea, are of a wonderfull bignesse: as it appeareth both by that description, *Iob* 41. *His jawes are likened to doores, v. 5. his scales to shields, v. 6. hee maketh the sea to boile like a pot, v. 22.* As also by the story of *Ionas*, where we reade, that the Prophet was swallowed whole of a great fish, and cast up againe. And not to search further, our owne Chronicles make mention of great fishes, that have been taken, as of one that was in length 22. yards, being 12. foot broad betweene the eyes: some of his ribs were 16. foot long, his tongue 15. foot long: three men might stand upright one upon another in the opening of the jawes. *Stow, ann. Elizab. 16.*

Ex Pererio.

Quest. XXIII. *Whether the fowles were made out of the water or earth.*

Vers. 21. Which the waters brought forth, &c. and every feathered fowle, &c. By these words it seemeth, that the fowles had their beginning out of the water: but the contrary is affirmed, *c. 2. v. 19. So the Lord God formed of the earth every beast of the field, and every fowle of heaven, &c.*

To reconcile these places, we neither affirme that the fowles were made of the thinner part of the water extenuated into the aire, as *Augustine, lib. 3. in Genes. ad lit. c. 3.* and *Rupertus*: nor yet that they were made of mud or slime, and so partly of earth, partly of water, as the Hebrewes; not yet that they were made of the element of the water, as *Eugubinus* in Cosmopeia: nor yet that the fowles were made part of the water, and part of the earth: as wee see there are two sorts of them, some that live in the water, and some that keepe the land, as *Vatablus*. But we thinke, that the fowles were created onely out of the earth, *Gen. 2. 19.* neither is the contrary affirmed here, that the waters brought them forth: but the Lord saith, *let the fowle flye upon the earth. v. 20.* so *Iun. Cajetan, Catharin.*

Quest. XXIV. *How and wherefore God is said to blesse the fish.*

Vers. 22. And God blessed them, &c. 1. God is not said before to have blessed the herbs and trees, as here hee blesseth these living creatures; because the generation of living things, whether it be ἐν τῷ ζωογονεῖν, ἐν τῷ ὠοτοκεῖν, ἢ διμλαχοτοκεῖν, in bringing forth young, egges, or wormes, is a more admirable worke of nature, than is seene in the increase of plants. 2. In that the beasts of the earth are not blessed, as here the fishes and fowles, it is not because of the serpent, that was to be accursed, as the Hebrewes imagine: but for that the abundance and number of the fishes exceedeth the other: yet it must bee understood that God also blessed the rest, though it bee not expressed. 3. The Lord here first of all speaketh to the creatures, because now he beginneth to create living things: *Iun.* hee speaketh to them, as he did to the whale to cast up *Ionas*, not by any syllabicall voyce, but by his omnipotent will and power, which the creature forthwith obeyeth. *Mercer.* 4. The fishes are said to fill the waters, the fowle to multiply; because

cauſe the fiſhes are more in number, and they only live in the waters: but the fowles live not only vpon the earth, but other creatures beſide. 5. By the waters in the ſeas, all other gatherings together of waters are underſtood: but the Seas are named as the principall, wherein there is greateſt ſtore of fiſh. *Iun.* 6. *Eugubinus* here is deceived, that thinketh, that the fiſhes began to riſe out of the water; as ſoone as the Seas were gathered together, and ſo every day their creation was in working till the fifth day: for this were to confound the workes of the creation, which *Moſes* preciſely referreth to their ſeverall dayes workes. *Mercer.*

QVEST. XXV. *Whether all kind of creeping things were made in the beginning.*

Verſ. 25. *Every creeping thing.*] If every kind of worme and creeping thing were created in the beginning, then we refuſe *Auguſtines* conceit, that ſuch creatures as are generated of dead bodies, were not then made, *lib.* 3. *de Geneſ. c.* 14. For like as other perfect beaſts were at the firſt formed out of the earth, yet afterward left to their uſuall generation, ſo theſe creeping wormes, flyes, and ſuch like, might then have their creation as the reſt, though now ingendred by corruption of other matter. Likewiſe wee reject *Pererius* conceit, that thinketh thoſe creatures which doe ſpring of corruption, and are noyſome and offenſive to man, not to have had their beginning then: for by this reaſon, neither ſhould the ſerpent have beene created: theſe creatures, though hurtfull now to mans nature, if man had not fallen, ſhould nor have beene ſo. We therefore rather allow *Baſils* opinion, that even theſe ſmall beaſts, which doe ſpring from corruption now, were produced in the firſt creation. *hom.* 7. *in Geneſ.* and this is more agreeable to the text, which mentioneth every creeping thing then to have beene made: yet wee doe not thinke that there may not bee, or is not in the world, any other forme or faſhion of flye or worme, than was in the firſt creation, but that the generall kind was then formed of ſuch ſeverall creeping things, and a generall power and ability given to produce them out of ſuch corruptible matter, as is fit for their generation.

QVEST. XXVI. *Whether creatures of a mixed kind were made in the beginning.*

ANother queſtion alſo here ariſeth, concerning thoſe kinds of beaſts which are brought forth by a mixt generation, as the mule by the mixture of the Aſſe and the Mare, the Leopard of the Libbard and Lioneſſe, the Lynx of the wolfe and hind: whether theſe mixed kindes were created in the beginning. Some doe thinke that they were, but I hold rather the contrary with *Rupertus, lib.* 1. *de Trinitat. c* 57. and for theſe reaſons: 1. becauſe theſe are no new kinds, but the firſt kinds made in the creation mixed and conjoyned together, that we need not fetch their originall from the creation. 2. Becauſe wee finde it directly expreſſed in Scripture, that *Anah* the ſonne of *Sibeon* firſt found out mules in the wilderneſſe, as he fed his fathers aſſes, *Gen.* 36. 24. he was the firſt that found out the generation of mules, by the unnaturall coupling of aſſes and mares. 3. The Lord directly forbiddeth to plow with an oxe and an aſſe, *Deut.* 22. 10. much more unlawfull was it to couple divers kinds for generation, than to yoke divers kinds together for tillage. 4. By the ſame reaſon wee might fetch the patterne of other monſtrous births from the creation: as ſuch whereof *Plutarch* maketh mention, as of one *Onoſcelis*, the daughter of one *Ariſtonymus*, begotten of an aſſe; and *Epona* begotten of a mare by *Fulvius Stellus: Plutarch. parall.* 29. But theſe monſtrous generations were never by Gods creation or ordinance brought into the world, but by mans wicked invention.

Monſtrous births of women begotten of beaſts.

QVEST. XXVII. *How God made man according to his image.*

Verſ. 26. *Let us make man in our image according to our likeneſſe.* 1. We neither here approve the opinion of *Rupertus*, who by *image*, here underſtandeth the ſecond perſon of the Trinity, by likeneſſe or ſimilitude the third perſon, namely, the holy ſpirit, *lib.* 2. *de Trinitat. c.* 2. for in that the Lord ſaith, *let us make man in our image*, the image of the whole Trinity is expreſſed, and not the image of the father onely.

2 Neither are the words ſo to be taken, as though man was made according to the ſimilitude of that humane nature, which Chriſt the Sonne of God was to aſſume: whereas the Scripture ſaith, that Chriſt tooke upon him the likeneſſe of man, *Phil.* 2. 7. and not man his likeneſſe.

3. We alſo reject the conceit of *Eugubinus* and *Oleaſter*, who thinke, that God took upon him an humane ſhape, when he created man, and therefore ſaid, *Let us make him in our image*: for neither did God the Father ever appeare in any ſuch ſhape, neither could it bee ſaid to bee Gods image, being aſſumed but for a time.

God appeared in no humane ſhape, when he made man.

4 Neither yet doe we diſtinguiſh theſe words, as ſome of the Fathers, *Origen, Baſil, Ambroſe*, who referre *image* to the naturall gifts of reaſon, underſtanding, memory, the *ſimilitude* to the ſupernaturall gifts of grace, as of holineſſe, righteouſneſſe: for we ſee that the Apoſtle applieth the *image* to the work of grace in our renovation or regeneration. *Coloſſ.* 3. 10. *Let us put off the old man, &c. ſeeing wee have put on the new, which is renewed in knowledge after the image of him that created him.* Wee conclude therefore, that there is no difference in the ſenſe and meaning of theſe words, but that one is the explication of the other.

QVEST. XXVIII. *Wherein the image of God conſiſteth in man.*

ANother great queſtion is here briefly to be diſcuſſed, wherein this image of God conſiſteth, according to the which man was created.

1. *Epiphanius* judgeth it a matter incomprehenſible, becauſe he thought that the perfect image of God is here underſtood without any difference or diſſimilitude: *Epiphan, hæreſ.* 70. whereas the Scripture ſaith not, that man abſolutely was made like unto God.

2. *Theodoret*, thought that men onely and not woman was created after the image of God: whereas the contrary

contrary is evident, verſ. 27. *God created man in his image:* and then it followeth, *male and female created hee them:* ſignifying thereby, that both were created according to his image. And whereas the Apoſtle ſaith, 1 *Cor.* 11. 7. *Man is the image and glory of God, the woman the glory of the man:* he ſpeaketh onely of the authority and preeminence given unto man, wherein the image of God in that behalfe is more expreſſed in the man, but not of the principall part of that image, which, as the Apoſtle ſaith, conſiſteth in righteouſneſſe and holineſſe: according to which image the woman was created as well as the man.

Divers opinions of the image of God in man.

Baſil, Chryſoſtome, doe underſtand this image of the dominion which man hath over the other creatures. *Auguſtine* of the immortality of the ſoule, wherein it is like unto God, *lib. de quantitat. anim. c. 2. Nyſſenus in Hexemeron.* herein ſaith this image conſiſteth, becauſe the ſoule is capable of all goodneſſe: *Damaſcene,* becauſe man hath free-will, *lib. 2. de fide, c. 12.* The Maſter of Sentences, *diſtinct. 16.* becauſe man hath reaſon and underſtanding, and therein excelleth all other creatures. Others, beſide theſe faculties of the ſoule, wherein the image of God is expreſſed, doe further affirme, that the likeneſſe is in theſe reſpects: 1. Becauſe that as all things originally are in God, ſo alſo man doth participate with the nature of all creatures, of plants in growing and increaſing, of beaſts in ſenſe and moving, of God and Angels in underſtanding. 2. As God can doe all things by his power, ſo man by wit, reaſon, and art, doth compaſſe many difficult things. 3. As God is the principall end of all things: ſo man is the ſecondary end, for whoſe uſe all things were created, and he for the glory of God.

Auguſtines diverſ conceits hereof.

I will alſo ſet downe more at large the divers conceits of *Auguſtine,* of this creating of man according to Gods image.

1. He thinketh this image and ſimilitude chiefly to conſiſt in the ſoule, and ſecondarily in the bodie, becauſe it was made to bee obedient to the ſoule, and of an upright forme to behold the heavens, *lib. 83. queſt. 51.*

2 Hee placeth Gods image in man in this, that as all things are of God, ſo all men had their beginning from *Adam. qu. 45. ex vet. teſt.*

3. Hee thinketh this image to conſiſt in mans dominion over the creatures, *de Geneſ. cont. Manich. c. 22.*

4. The ſoule is like unto God, becauſe it is whole in the whole body, and in every part thereof, it neither increaſeth, nor decreaſeth with the body.

5. The ſoule expreſſeth the image of the Trinity, in the underſtanding, will, memory, which are three faculties, yet make but one ſoule.

6. The ſoule liveth by it ſelfe, and doth alſo quicken the body, as God quickneth all things.

7. The ſoule beareth the image of God in reaſon, the ſimilitude of likeneſſe of God in charity. *lib. de ſpirit. & anim. c. 29.*

Thus *Auguſtine* varieth, placing this image ſometime in one thing, ſometime in another. But to put all out of doubt, the Apoſtle ſheweth, how we are to underſtand the image of God in man, *Eph. 4. 24. Which after God is created in righteouſneſſe and true holineſſe. Coloſſ. 4. 10. Put on the new man, which is renewed in knowledge after the image of him that created him.* This image then conſiſteth not ſo much in the ſubſtance of the ſoule, or in the naturall faculties thereof, as of underſtanding, free will, memory, but in the knowledge and illumination, holineſſe and juſtice of the ſoule, which are now wrought in man by grace, and then were given by creation. Our reaſons are theſe: 1. If this ſimilitude and image were in the ſpirituall eſſence and ſubſtance of the ſoule, both wicked ſpirits and wicked men ſhould have the image of God, for the ſubſtance of ſpirit and ſoule remaineth in them.

The image of God conſiſteth not in the naturall ſubſtance of the faculties of the ſoule, but in the gifts of grace.

2. *Ambroſe* thus reaſoneth: *Deus non damnat imaginem ſuam, &c.* God doth not damne his owne image, or ſend it into hell fire, &c. but the ſoules of the wicked are damned: *ergo,* the image is not in the ſubſtance of the ſoule: *imago illa, &c.* that image wherein thou waſt made after the likeneſſe of God, is not condemned, but crowned, *Serm. 10. in Pſ. 119.* but the righteouſneſſe and holineſſe of the ſoule only is crowned.

3 That image, after which men are naturally begotten, is not the image of God: for it were abſurd, if not impious, to ſay, that Gods image may naturally be propagated: but men by nature receive the image of the reaſonable ſoule, as *Adam* begat *Seth* in his owne likeneſſe after his image, *Gen. 5. 3.* that is, like unto him both in ſoule and bodie: wherefore the image of God conſiſteth not in the ſubſtance of the reaſonable ſoule.

Adam loſt the image of God by his fall.

4 That image of God, after the which *Adam* was created, is by his fall utterly loſt and extinguiſhed, for otherwiſe this image need not to bee renewed and revived in us, as it is by Chriſt, as the Apoſtle ſheweth, *Epheſ 4. 24. Coloſſ. 3. 10.* the fore-cited places: but the ſubſtance of the reaſonable ſoule, with the naturall faculties and powers thereof are not loſt, therefore therein is not expreſſed this image. To this purpoſe *Auguſtine: that the whole man both in his inward and outward part, inveteravit, is waxen old and decayed by ſinne, the inward man is renewed now by grace, the outward man ſhall bee reſtored in the reſurrection: lib. 24. contr. Fauſtum. Epiphanius* therefore had no reaſon to note this as an hereſie in *Origen,* for ſaying, that *Adam* had loſt by his tranſgreſſion the image of his creation, *epiſt. ad Ioann. Hieroſol. He might as well charge the Apoſtle with hereſie, who ſaith the newe man is renewed after the image of him that created him:* but there need no renewing, where is not firſt a decaying; nor a reſtoring of that, which is not loſt.

Origen unjuſtly condemned by *Epiphanius.*

Quest. XXIX. *Why it is added, God created them male and female.*

Verſ. 27. *THen God created man in his image, &c.* 1. To take away all ambiguitie, leſt man might be thought to have beene created according to his owne image, it is added, *in the image of God created he him.* 2. Thrice in the ſame verſe *Moſes* maketh mention of the creation of man, leſt any might imagine

imagine with the Philosophers, that man had no beginning, but was eternall. 3. Mention also is made of male and female, that both man and woman should be knowne to be made according to Gods image: though man first, and as the more principall. *Iun.* 4. And *Moses* saith, he created *them male and female*, not *created him*: contrary to the conceit of *Plato*, and some Hebrewes, which thinke that *Adam* was at the first created both a man and woman, and afterward divided in twaine, *Mercer.*

Quest. XXX. *Of mans rule and dominion over the creatures.*

Vers. 28. *Rule over the fish of the sea, the foule of heaven, and over every beast.* Theodoret thinketh, that the great Whales were exempted from the dominion of man, *q.* 20. *in Gen.* but his conceit is contrary to the text, which giveth man rule over all the fish: and *Basil* reporteth, that he had seene great whirlpooles of the sea taken and subdued by the will and industrie of man, *hom.* 10. *in Genes.* This rule and dominion of man was absolute before his fall, for then both man should have beene of more excellent government, by reason of his excellent wisdome, to keepe the creatures in subjection, and the beasts also by Gods providence should have had a naturall inclination to obedience: a president whereof we have *Gen.* 2. when all the creatures presented themselves before *Adam*, to receive their names of him.

Since *Adams* fall, this preeminence and dominion of man over the beasts is greatly diminished and impaired, that as he first disobeied his Creator, so they also have cast off mans yoake, yet notwithstanding, though now man have not so absolute a command over the creatures, his Lordship and authority remaineth still, which he exerciseth over the creatures by these foure wayes and meanes.

How man exerciseth his dominion over creatures.

First, there remaineth yet a naturall instinct of obedience in those creatures which are for mans use, as in the oxe, asse, horse, wherein Gods mercy appeareth, that though man by his sinne be deprived of his authority over the wilde and great beasts, as lyons, beares, yet the more necessary and serviceable creatures are kept in subjection still: such a naturall inclination toward man appeareth in the Dolphins, of the which *Plutarch* reporteth strange things, as how the body of that ancient Poet *Hesiode* was borne up in the sea by the Dolphins, and brought to land: and how one *Evalus* with a virgin, which was carried to be sacrificed, leaped into the sea, and were both preserved, beeing supported by the Dolphins, *Plutarch. convivials.* It is also most strange, that *Plinie* writeth of the *Tentyrites*, that inhabit by Nylus, that they are a terror to the Crocodiles, and leaping vpon their backes to bring them as captives to the shoare, *Plin. lib.* 8. *c.* 25.

Secondly, God by his extraordinary worke and miracle subdueth the fierce and cruell beasts vnto man: as when they all came unto *Noah* in the Arke: the lions mouthes were stopped against *Daniel*, the viper had no power to hurt *Paul*.

Thirdly, this dominion lost by *Adam* is restored by Christ, and the beasts subdued to the faithfull, when the Lord seeth it meet: as it is said, *Iob* 5. 23. *The beasts of the field shall be at peace with thee.* Thus by Gods providence many of his children have beene preserved, as *Ionas* by his faithfull prayer was preserved in the belly of the whale: *Hierome* reporteth, or one under his name, in the life of *Malchus*, (if the story bee true) how he being pursued of his cruell master, fled into a cave where was hid a lionesse with her whelpes, which stirred not at him, but as soone as the Pagan entred, tending his servant in before, they were both soone by the beast dispatched.

Fourthly, man sometime by his strength doth subdue the beasts, as *Sampson* did slay a lion, and *David* a beare: or, where strength faileth, by his wit and policy, as Saint *Iames* saith, *c.* 3. 7. *The whole nature of beasts and of birds, and of creeping things, and things of the sea, is tamed and hath beene tamed of the nature of man*: so *Augustine* saith, *when all other beasts are tamed by man, hee himselfe is tamed of none. de Genes. cont. Manich. c.* 18.

Quest. XXXI. *How all things are said to be good that God made.*

Vers. 13. *God saw all that hee had made, and loe it was very good.* The Manichees here objected, that God created many things hurtfull and pernicious to man, as herbs, and beasts, venomous and noysome, many things superfluous, whereof man hath no use, how then were all things created good? *Augustine* to this objection most fully in this manner answereth: 1. God hath made nothing superfluous, although we know not the use thereof: like as in an artificers shop, we condemne not those instruments and tooles, which we are ignorant of, though wee cut our hands with them. 2. Wee need not to complaine of those things, which are profitable, or superfluous, for these hurt not, and the other are for our use, and by those which are pernicious, we are either punished, or exercised, or terrified: *usurpatilia, cave pernicioſa, relinque ſuperflua*, use the commodious creatures, take heed of the pernicious, leave those which thou thinkest superfluous. *de Genes. ad litter. c.* 21. To this answer of *Augustine*, thus much may bee added: that these noxious creatures, which now serve for the correction of man, should not have beene hurtfull, if man had not fallen by his transgression: and againe, they are not now altogether unprofitable, for even those creatures, which are venomous, and not fit for food, are yet profitable for medicine.

There remaineth yet one question of weight concerning the creation of the Angels: first, it is not doubted of, but that God created the Angels. *Coloss.* 1. 16. *By him were all things created which are in heaven and earth: things visible and invisible, &c.* But there are two other questions, wherefore *Moses* omitted the creation of the Angels, and when they are thought to have beene created.

Quest. XXXII. *Why Moses omitteth the creation of the Angels.*

FOr the first: 1. *Moses* neither passed over the creation of Angels in silence, for feare lest the Israelites should have committed idolatry in worshipping of them, as *Chrysostome* and *Theodoret* thinke: for the Israelites could not be ignorant that the Angels had divers times appeared to their fathers the Patriarkes, and so could not bee ignorant of them. 2. Neither are they omitted, because *Moses* only treateth of those things, which had their beginning with this materiall world, but the Angels were created long before the visible world, as *Basil* and *Damascene* thinke, for it shall even now appeare; that this is a false supposition, that the Angels were created so long before. 3. Neither yet is the creation of the Angels comprehended under the making of heaven and the light, as *Augustine* and *Beda* thinke, for this were to leave the litterall sense which is to be followed in the history of the creation. 4. But the only reason is this, because *Moses* applyeth himselfe to the simple capacity of the people, and describeth onely the creation of visible, and sensible things, leaving to speak of spirituall, which they could not understand: and this seemeth to be *Hieromes* opinion, *epist. 139. ad Cyprian.*

Quest. XXXIII. *When the Angels were made.*

FOr the second: 1. We neither receive the opinion of those that thinke the Angels to have beene made long before the world, as *Origen* affirmeth, *tract. 35. in Matth.* and *Damascen. lib. 2. de fid. c. 3.* with others. For the Scripture testifieth, that the evill angels fell, as soone as they were created. *Ioh. 8. 44. He abode not in the truth: and as soone as the Angels had sinned, they were cast downe to hell. 2 Pet. 2. 4.* But before heaven was made, there was no hell, neither any such distinction of place, before the world was founded. 2. Neither is their opinion currant, that thinke the Angels to have beene created the same day with man: as *Gennadius*, and *Athecius*: because of that place, *Iob 38. 7. Where wast thou*, saith the Lord to *Iob, when the Starres praised mee together, and all the children of God rejoyced?* From hence it is evident, that when the starres were made, the Angels also had then their being, and rejoyced before God, which was upon the fourth day of the creation. 3. There is a third opinion, that the Angels were created, when in the beginning God created the heavens, *Gen. 1. 1. August. lib. 1. de Genes. ad lit. c. 4.* And whereas it is said, that darknesse was upon the face of the deepe, *Origen* thinketh that was the deepe, whither the Devill and his Angels were cast. This opinion seemeth most probable, because together with the heavens were created the heavenly host of Angels: *c. 2. 1. & 148. 2.* Where the same word *tzaba* host or army is used.

Quest. XXXIV. *Whether all trees in the beginning bare fruit.*

Vers. 29. *I Have given unto you every herb, &c. It shall all bee to you for meat: likewise to every beast of the earth, &c.* Wee mislike the conceit of *Beda in Hexamer.* upon these words, that before mans fall every tree did beare fruit, fit for food, none was barren or unfruitfull, because the text saith, *I have given you every tree, &c.*

For 1. it is evident out of the Scripture, that divers kinds of trees were created in Paradise for beauty and ornament, which bare no fruit for food: as the Cedar, and Firre tree, *Ezek. 31. 8. The Cedars in the garden of God could not hide him, no Firre tree was like his branches.* 2. This generall permission to eat of every tree, concludeth not a necessity of fruit-bearing in every tree, but a liberty to eat of all which were fit for food, excepting only the tree of knowledge of good and evill, *Gen. 2. 17.*

Quest. XXXV. *Whether the flesh of beasts were eaten before the floud.*

LIkewise we refuse the opinion of *Beda*, that neither man nor beast did eat of any flesh, but onely of the fruits of the earth before the floud: neither doe wee allow the iudgement of *Thomas Aquinas*, who thinketh that the beasts which are now devourers of flesh, should have used that kind of food in the state of mans innocency. 1. *part. quæst. 96. artic. 1.*

If man had not sinned, no beasts should have been killed for food.

The latter opinion wee reiect, because if man had not transgressed, there should have beene no death in the world, *Rom. 5. 12. Sinne entred into the world by one man, and death by sinne*: if there should have beene no death in the world, because no sin, I see not how death should have entred upon other creatures, especially this violent death by slaughter: as the Apostle also saith, *Rom. 8. 22. The every creature groaneth with us, and travelleth in paine together to this present*: so that this bondage of paine and corruption, which maketh man and beast groane together, was laid upon them together. Neither doe I see how *Basils* opinion can stand, *hom. 11. in Gen.* that man in his innocency, though hee should not have used the beasts for food, yet might have slaine them, to take knowledge of their inward parts, and to helpe his experience that wayes: or it should have beene lawfull unto him to kill them in hunting for his delight, as *Peterius* thinketh, *lib. 4. in Gen. p. 663.* for this slaughter, and killing of beasts, upon what occasion soever, whether for food, for knowledge or pleasure, belongeth unto the bondage of corruption, which by sin was brought into the world.

Beasts should not have beene killed for knowledge or pleasure, before mans fall.

The other opinion seemeth probable, especially because of these two places of Scripture; first, for that the beasts and fowles lived in the Arke, not of flesh, but of other food then usuall; as *Noah* is bidden to *take of all meate that was eaten, Gen. 6. 21.* for there being only one couple of unclean beasts, and seven couple of cleane preserved in the arke: out of these there could not be food of flesh sufficient for the reliefe and after the cattell went out of the Arke, there was no other food for them, all flesh being destroyed, but onely by the fruits of the earth. Secondly, the first permission to eat flesh, that we reade of, was after the floud, *Gen. 9. 3. Every thing that moveth and liveth shall be meate for you as the greene herb.*

But

But theſe objections may be eaſily anſwered. To the firſt we anſwer: 1. that the beaſts which did devoure fleſh, did alſo feed of herbs: and ſo *Noah* might provide for them according to their eating: 2. Though they did uſe altogether to live of fleſh, yet I thinke that for that preſent time, and ſome while after, all beaſts might returne to the firſt food appointed in the creation, this being a ſecond creation and renewing of the world; ſo that upon this extraordinary occaſion and urgent neceſſity, it cannot be gathered what was the ordinary food of beaſts before, no more than it can bee inferred, that becauſe beaſts of contrary natures, as the lion and calfe, beare and cowe, woolfe and lambe, leopard and kid, did lye together, *Iſay* 11.6. that there was no enmity betweene them before.

Their reaſons anſwered that thinke no fleſh to have beene eaten before the floud. What food the cattell lived of in the Arke.

To the ſecond place our anſwer is, that there that liberty is onely renewed, as is the bleſſing to increaſe and multiply, verſ. 1. and the prohibition of ſhedding mans bloud: verſ. 5. *at the hands of a mans brother will I require the life of man*: for before the floud, the bloud of *Abel* was required at the hands of his brother *Caine*.

Notwithſtanding therefore theſe objections, I thinke it more probable, that both man and beaſt after the tranſgreſſion before the floud, did uſe indifferently both the fruits of the earth, and the fleſh of beaſts for food: the grounds of this opinion are theſe.

Divers reaſons proving the uſe of beaſts for food before the floud.

1. That one beaſt did not raven upon another in the ſtate of mans innocency, two principall reaſons may be given: one, becauſe as yet no death was entred into the world; the other, for that man bearing perfect rule and dominion over the creatures, did keepe them in order: but after mans fall, both theſe cauſes were taken away; for not onely death entred upon man, but the other creatures were brought into the ſame bondage, and were killed for ſacrifice: as *Abel* offered of the fat of the ſheep, *Gen.* 4 3. if it were lawfull then to ſlay beaſts, why not to eat of their fleſh? And againe, man having loſt his ſoveraignty over the creatures, they then began one to rage upon another, as not ſtanding now in the like awe and feare of man as before: this cauſe is touched by the Prophet, *Habbac.* 1.14. *Thou makeſt man as the fiſhes of the Sea, and as the creeping things that have no rule over them*: that is, which doe one conſume and devoure another, becauſe they have no governour: this rule the beaſts, fiſhes, and fowles, had ſhaken off immediately upon mans fall, and not only after the floud.

2, Seeing in the old world two great ſinnes abounded, carnall luſt, and concupiſcence, *Gen.* 6.2. and tyranny and oppreſſion: verſ. 4. *there were gyants or tyrants in the earth*: and tyranny and oppreſſion brought forth bloudſhed; for which cauſe the prohibition of ſhedding of mans bloud is ſo ſtraightly forbidden after the floud, that *God will require it at the hands of every beaſt, and of a mans brother, Gen.* 9. 5. How is it like, that they would abſtaine from killing of beaſts, that ſpared not to ſpill the bloud of men? or from eating of fleſh, which is more apt to provoke unto luſt, than the ſimple fruits of the earth?

3. If the fleſh of beaſts was not eaten before the floud, what then became of the increaſe of cattell? how was not the earth over-run with them? This reaſon was given, why the Lord would not at once but by little and little deſtroy the Canaanites before the Iſraelites, *leſt the beaſts of the field ſhould increaſe upon them, Deut.* 7.22. becauſe they both helped to deſtroy the cruell beaſts, and did eat the uncleane, as ſwine and ſuch other, both which by their multitudes otherwiſe might have beene an annoyance to the Iſraelites. But greater feare was there, of overſpreading the earth with increaſe of beaſts before the floud, if no ſuch proviſion had beene made to diminiſh their number.

4. But that place moſt of all confirmeth our opinion. *Gen.* 7.2. where mention is made of cleane and uncleane beaſts: which difference was obſerved before the floud, and continued by tradition; not in regard only of ſacrifice, but alſo for their eating, as it may appeare in the reviving of this law afterward. *Levit.* 11.47. *That there may be difference betweene the uncleane and cleane, and betweene the beaſt that may be eaten, and the beaſt that may not be eaten*: that then is ſaid by the definition of the law to bee a cleane beaſt, that might be eaten, that uncleane, that might not be eaten. So I conclude this queſtion, with the ſentence of *Ambroſe, Qui convivium adornat, &c.* he that prepareth a feaſt, doth kill his oxen and fat cattell before, and then biddeth his gueſts: ſo the Lord, *ante homini caterorum animalium præparavit epulas*, before prepared the meats of other beaſts, and then as his friend *invitavit ad convivium*, bid him to the banket, *Epiſt.* 37. His opinion is, that the cattell were provided of God to bee meat for man. *Mercerus* is of another judgement, that the eating of fleſh was generally forborne before the floud, which is alſo the opinion of the Hebrewes: 1. both becauſe it was neceſſary for the preſervation of the kinds of cattell: 2. as alſo herbs being then of greater vertue and ſtrength before the floud and after, might ſuffice for mans ſuſtenance. *Mercer. in v.* 29. 1. *ch. Gen.*

See more of this matter, C. 9. q. 1.

But theſe reaſons conclude not. 1. Like as after the floud, when liberty was granted to eat fleſh, as the greene herb, yet they did forbeare for a time, till the breed of Cattell was increaſed, upon the like reaſon before the floud, immediately after the creation, they might abſtaine for a time from the eating of fleſh, but not altogether. 2. The great vertue and ſtrength of herbs concludeth, that the eating of fleſh was not ſo generall, or neceſſary, then as afterward, but the whole abſtinence from all kind of eating of fleſh, it concludeth not.

I rather preferre *Muſculus* opinion, who upon the ſacrificing of beaſts, and wearing of their skins, inſerreth, that beaſts were killed before the floud, and conſequently their fleſh eaten. *in* 1. *Gen. v.* 29.

4. The didactica, that is, places of doctrine observed out of this first chapter.

1. Doct. Of the Trinity proved.

1. AGainſt the Jewes that deny the Trinity, and the Sabellians, which affirme but one perſon in the Deity, we have evident proofe in this chapter, verſ. 1. where the word (God) or, in the hebrew *elohim*, gods, is joyned to a verbe of the ſingular number, [*bara*] created, noting the ſingularity of the Godhead, and plurality of the perſons. But exception is taken againſt this argument by *Cajetanus*, for the which he is reproved of *Catharinus* another Popiſh writer, *lib.* 4. *animadver.* and by *Bellarmine. lib.* 2. *de Chriſt. c.* 6. for that it is the uſe of the Hebrewes to joyne words of the plurall, with a verbe of the ſingular number, upon which reaſon this collection is miſliked alſo by *Calvin* and *Mercerus*: but it may be replied, that it is not the uſe of the Hebrewes to put in the plurall number, that which hath no plurality in nature: as to ſay (Gods) if there were but one perſon in the godhead.

To whom God ſaid, let us make man.

But yet this argument for the Trinity is more evident, verſ. 26. *Let us make man after our image, &c.* where God neither ſpeaketh to himſelfe, ſaying, *let us make*, not *I will make*: neither yet to the earth, as though that wrought together with God: nor to the Angels, for God only created man, verſ. 27. nor yet doth God ſpeake in the plurall number, according to the faſhion of great men, for that uſe of ſpeech, was not yet knowne: but in this forme of ſpeech is ſet forth the conſultation of the bleſſed Trinity, the Father, Sonne, and holy Ghoſt.

2. Doct. That the heavens and earth had a beginning.

2. OUt of the firſt verſe wee conclude, that the world had a beginning, and that it was created by God: contrary to the opinion of *Xenophanes*, who held the world to bee without beginning or end: and of the Epicures, who did impiouſly hold, that the world was made by chance, by the concurrence of bodies together: and of *Ariſtotle* among the heathen, and *Eugubinus in Coſmopeia* among Chriſtians, who affirme *Cœlum empyræum*, the higheſt and ſupreme heaven to have beene eternall.

The lying computation of yeeres of the Egyptians.

Likewiſe wee condemne the folly of the lying Ægyptians and Chaldees, who extend the age of the world many thouſand yeares before it was made. The Ægyptians boaſted that they had a continuall ſucceſſion of Kings. 70. thouſand yeares. *Auguſtine* maketh mention of a letter that *Alexander* writ to his mother *Olympias*, wherein he reporteth, that hee heard of an Ægyptian Prieſt, that the Kingdome of the Aſſyrians exceeded 5000. yeares: of the Perſians, 8000. yeares. *Pompeius Mela* writeth, that they have chronicles of 13000. yeares. *Diogenes Laertius*, from *Vulcan* to *Alexander*, accounteth. 48860. yeares, *Auguſt. lib.* 12. *de civitate. dei. cap.* 10. The Ægyptians alſo reckon 100. thouſand yeares ſince they firſt learned Aſtrology, *de civitat. dei.* 18. *c.* 40. All theſe are lying fables, ſeeing by juſt computation of yeares it is found, that the world hath not yet continued ſince the firſt beginning thereof, 6000. yeares.

3. Doct. The word from the beginning.

3. Verſ. 3. THen God ſaid: hence *Servetus* would confirme his wicked error, that the word was not from the beginning, becauſe the heavens and earth are here ſaid to bee made, before God ſpake. But wee have an evident teſtimony, that the word was in the beginning with God, and that nothing was made without it, *Ioh.* 1, 2, 3. and ſeeing the light was made by this word, the word muſt needs be before the light: the cauſe goeth before the effect: ſo that the heavens and earth were in the beginning made by the word of God: but in this place firſt onely it is added, *And God ſaid*, becauſe now more manifeſtly the wiſdome and power of God appeareth in the diſtinction and perfection of the creatures, which before were confuſed together. *Calvin. Mercer.* Further, another hereſie of *Servetus* is confuted, who thinketh that this was a new quality in God to ſpeake, which ſpake not before, for this ſpeaking in God, was no quality in God, as in man, but it ſignifieth only his will and decree, though *Ab. Ezra* doe without cauſe finde fault with *R. Saadias* for ſo expounding: this word of God was nothing but Gods decree and commandement, whereby the heavens alſo and earth were firſt made, *Pſal.* 148. 5. ſo that then God thus ſpake alſo. *Calvin. Mercer.*

4. Doct. Of the different beginning of the ſoules of man and beaſts.

4. Verſ. 24. LEt the earth bring forth every living thing: *animam viventem*, the living ſoule: from hence it was gathered, that not only the bodies of bruit beaſts, but their life alſo, and as it were ſoule, were derived out of the earth: whereby a manifeſt difference appeareth betweene the originall of mans ſoule, which was breathed of God, and of the ſoule or life of beaſts, which was produced out of the earth: contrary to the opinion of *Porphirius*, and the Pythagoreans, who taught that the ſoule of man tooke beginning from the elements, as the life of other creatures.

5. Doct. That God hath no humane ſhape.

5. LEt us make man after our image. verſ. 26. which image was ſhewed before to be in the graces of the ſoule, and not in the body, againſt the hereſie of the Anthropomorphites, who imagined God to be of a humane ſhape like unto man.

6. Doct. God not the author of evill.

6. Verſ. 31. *God ſaw all he had made, and loe it was very good.* From hence we conclude, that God only is the author of good: and that whatſoever the Lord doth, is very good. Againſt the Manichees, who affirmed, that the God of the law was the Prince of darkneſſe, and author of evill.

7. Doct. Marriage made free for all men.

7. Verſ. 28. *Bring forth fruit and multiply*] This Scripture ſheweth, that marriage had the inſtitution in mans innocency, and that this bleſſing to increaſe, ſhould have taken place though man had not fallen: againſt the hereſie of the Tatiani and Manichees, which condemned marriage as a work of the devill.

Againe, ſeeing God giveth here a liberty to all men and women by marriage to increaſe and multiply, it maketh ſtrongly againſt the Popiſh inhibition of marriage in Eccleſiaſticall perſons, and Monaſticall enforced vowes: for by both theſe, this generall liberty given of God is reſtrained.

To this argument divers anſwers are framed. 1. That this precept of multiplying was onely to hold till the world was repleniſhed. *Magiſter, lib. 4. diſtinct. 26.* 2. This precept was not given to all, but onely to the multitude. *Thomas 2. 2. quæſt. 152. art. 2. 3.* This precept was not for all times, but only in caſe of neceſſity, when propagation failed, *Scotus. 4.* Some ſay this precept did hold onely till Chriſt. 5. Some that this increaſing is to be underſtood of fructifying in the ſoule, not in the body. But all theſe anſwers miſlike the moderne Papiſts. And therefore now their anſwer is, that theſe words, *increaſe and multiply*, containe not a precept, but an inſtitution of nature, and a promiſe of fecundity: for the ſame words are uttered unto other creatures, which are not capable of precepts; and if it were a precept, it ſhould binde all to increaſe and multiply by marriage, and ſo injury ſhould be offered to Chriſt, to *Mary*, and other holy Virgins: thus *Bellarmine de Clericis, lib. 1. c. 21. Pererius in Geneſ. lib. 4. p. 657.*

The Papiſts confuted that reſtraine marriage.

Contra. 1. Our adverſaries fight here with their owne ſhadow: for neither doe wee ſay, that this is an abſolute precept binding all to marriage: but a liberty granted to all that will marry, that thereby mankinde may ſtill be propagated: like as where Chriſt ſaith, if they perſecute you in one City, flye into another: hee doth not take away this liberty, that flyeth not, having received a greater gift of ſtrength and patience to ſtay and endure the utmoſt triall: but he, which ſhall deny this remedy to the weake. So they offend not againſt this grant of marriage for increaſe, that need it not, but are indued with a more excellent gift of continency, but they, which deny it to thoſe that are apt to generation. 2. Though bruit beaſts are not capable of mans precepts, yet when God biddeth, the creatures underſtand in their kind and obey. *Jon. 2. 10. God ſpake to the fiſh, and it caſt up Jonah upon the dry land.* 3. If it bee an inſtitution of nature, then they tyrannize by their ſuperſtitious lawes over the bodies of men, forcing them to ſingle life againſt the generall inclination of nature.

5. *The* αὐξησις, *that is, places of confutation out of this firſt chapter.*

1. Conſut. Againſt the Manichees and Atheiſts.

I Will briefly firſt ſet downe the objections of the Manichees and ancient Pagans, concerning the creation, becauſe they are ſutable to the impious conceits of the Atheiſts in theſe dayes.

1. *Object.* If God in the beginning made the world: what did hee before? was hee weary in doing of nothing? *Anſw.* God, as *Auguſtine* ſaith, *nec ceſſando torpuit, nec operando laboravit*, neither was idle in reſting, nor weary in working: neither received he any happineſſe by the things created, without which he was happy: but when it pleaſed him, he made the world to manifeſt his glory, and declare his mercy. *Auguſt. cont. adverſ. leg. lib. 1. c. 2.*

2. *Object.* If God created light, hee was before in darkneſſe. *Anſwer.* God needeth no corporall light, which was made, but dwelleth in a ſpirituall and uncreated light. *Aug. de gen. cont. Manic. cap. 4.*

3. *Object.* If God made the light, who made darkneſſe? *Anſwer.* Darkneſſe is nothing, it need no creation, being but the abſence of light, as nakedneſſe is the want of cloathing, ſilence the ceaſing of a ſound. *ibid.*

4. *Object.* If the ſpirit moved upon the waters, then were they the habitacle or manſion of the ſpirit. *Anſ.* The Sunne is carried above the earth, yet is not the earth the habitation thereof: and the ſpirit did ſo move upon the waters, as the workman over the worke which he intendeth to make. *Aug. ibid. c. 5.*

5. *Object.* But who made the waters whereupon the ſpirit moved? *Anſw.* It is comprehended under the name of the earth, which was covered with the waters, made at the firſt, as an unformed lumpe of matter, whereout other creatures were made. *Aug. c. 7.*

6. *Object.* God ſaw that the light was good, it ſhould ſeeme he knew it not before. *Anſw.* It followeth not, that becauſe God approveth the light being made, he knew it not before. Chriſt wondred at the Centurions faith, which he himſelfe had wrought: God ſaw it before in his intention, and now approveth it, brought forth in action.

7. *Object.* How could there be light, or the diſtinction of daies and nights, before the Sun was made? *Celſ. lib. 6. Orig.* and ſo object the Manichees. *Anſ. Auguſtine* anſwereth, that there was a diviſion of the day and night before the ſunne, but a more exact diviſion afterward: *de geneſ. cont. Manich. c. 15. Ambroſe* ſaith, the

light of the day is one thing, the light of the ſunne another: as wee ſee by experience, that there is a light before the ſunne riſe, and after he is ſet, *lib.* 4. *Hexemer. c.* 3. But we doe againe ſay, that God is not tyed to the creature, as though hee could not make light without the ſunne: hee that made the ſunne, was able to make light before and without the ſunne: ſee more hereof, in the Theologicall explanation upon verſ. 3. I will now touch ſome of the Papiſts objections.

2. *Confut. Sacraments doe not conferre grace.*

Bellarmine by the moving of the ſpirit upon the waters, enforceth, that the Sacrament of Baptiſme conferreth grace, as thoſe waters concurred to the making of naturall things, ſo the water of baptiſme toward ſpirituall regeneration: *lib.* 2. *de ſacram. ca.* 4. *Anſ.* This collection maketh againſt his opinion: for like as the waters were dead without the ſpirit, ſo we ſay that it is the ſpirit in baptiſme, and not the element that doth regenerate us.

3. *Confut. Not lawfull to make the image of God.*

MAn is the image of God, but it is lawfull to make the image of the image of God: *ergo*, to make the image of God, *lib.* 2. *de imaginib. ſanct. c.* 8. *Anſ.* Man is made according to Gods image in his ſoule, not in his body: that therefore in man, wherein he is like unto God is ſpirituall and inviſible, and therefore cannot be by a viſible image deciphered.

4. *Confut. Man created immortall.*

BEcauſe the Lord ſaid to man, *increaſe and multiply*, *Bellarmine* collecteth, that man was created of a mortall and corruptible nature, yet ſhould he have beene preſerved by a ſupernaturall grace, if he had not ſinned, *lib. de grat. primi hom. c.* 9. *Anſ.* 1. His collection is weake, for man ſhould have increaſed in the ſtate of innocency, where no corruption was, and *Mary* was increaſed with her holy Sonne Chriſt, whoſe fleſh ſaw no corruption, *Act.* 2. 27. 2. Neither needed *Adam* to have had any ſupernaturall gift, beſide his creation, to have beene preſerved from death, if hee had not ſinned: for death entred onely by ſinne, *Rom.* 5. 12.

5. *Confut. Againſt the Anabaptiſts.*

Verſ. 26. *LEt them rule over the fiſh of the Sea, &c.* Hence the Anabaptiſts would prove their confuſed community and free uſe of all creatures: becauſe God giveth unto *Adam* and all his poſterity, rule, and dominion over them. But it is a groſſe collection: for the gift muſt be uſed according to the mind of the giver: now the Lord, who firſt gave this liberty unto man, hath alſo ſet an order, appointed Magiſtrates, forbidden to ſteale: that every man ſhould content himſelfe with his owne portion, and not uſurpe upon anothers right. *Muſcul.*

6. *The παρ᾽ αἰνετικὰ, places of exhortation and comfort.*

1. The great wiſdome of God in the creation.
2. The great bounty of God.
3. Gods image muſt be repaired.
4. Mans obedience toward his Creator.
5. God illuminateth the ſoule.
6. To delight in good things.

1. THe great wiſdome of God appeareth in the creation of the world, as the Prophet noteth, *Pſal.* 104. 24. *In wiſdome haſt thou made them all, &c.* for all things were ordained of God in excellent order, and diſpoſed with great wiſdome.

2. The great bounty of God appeareth toward man, for whoſe cauſe hee hath made all theſe things, which the eye beholdeth: that we againe ſhould magnifie the mercies of God toward us: thus the Prophet exhorteth, *Pſal.* 8. 3. *When I behold the heavens, &c. what is man ſay I then, that thou art ſo mindfull of him?*

3. Seeing man was created after the image of God in righteouſneſſe and holineſſe, and ſince by his tranſgreſſion hee hath loſt this image, *Eccleſ.* 7. 31. *God hath made man righteous, but they have ſought many inventions:* we ſhould labour to repaire this image, and *to be renewed in the ſpirit of our minds, to put on the new man, which after God is created in righteouſneſſe and holineſſe, Epheſ.* 4. 24.

4. As God hath given unto man rule over the creatures, verſ. 28. as the Prophet ſaith, *The oxe knoweth his owner, &c. Iſay* 1. 3. So man ſhould endevour to know his Creator and Maker, and to bee obedient to him.

5. As God commanded light to ſhine out of darkneſſe, ſo we ſhould pray to God to illuminate our minds with the knowledge of Chriſt, 2 *Cor.* 4. 6.

6. All things which God created were good, ſo we ſhould delight in doing of good, *and overcome evill with goodneſſe, Rom.* 12. 21.

CHAP.

CHAP. II.

The Analysis, or Methode.

THis second chapter containeth an *institution* of somewhat not ordained before, and a *repetition* of things done before.

The *institution* is of the Sabbath, the sanctification thereof, vers. 3. the reason of the sanctifying, Gods rest, vers. 2.

The *repetition* is generall, of the creation of the whole world, and the things therein contained, vers. 4. 5. Particular in the description of paradise, and the rehearsall of things concerning *Adam*.

Paradise is described by the situation of the place, vers. 8. by the materiall parts thereof, the pleasant trees, vers. 9. the river divided into foure heads from vers. 9. to vers. 15.

Foure things are rehearsed concerning man: 1. his vocation to keepe the garden, vers. 15. the prohibition to eat of the tree of knowledge, &c. with a permission to eat of the rest. vers. 16, 17. 3. The nomination of the creatures: their bringing to *Adam*, vers. 16. his naming of them. vers. 20. 4. The creation of woman: where we have 1. the *consultation* of God, vers. 18. 2. *The conformation*, or manner of the womans making, vers. 21, 22. 3. The approbation of *Adam*, vers. 23. The *benediction* of marriage interserted by *Moses*, vers. 24.

The Genesis, or grammaticall sense.

v. 1. *All the host of them. b. g. T.* κοσμὸς, *the ornament of them. s. H. ornatus, ornament, H. heb. tsebaim, armies, host.* — *S. H.*

v. 2. *seventh day. b. g. T. p. H.* ἕκτη, *sixth day. s. shebigni. seventh. heb.*

v. 3. *rested from the workes, which God ordained to bee made. b. created and made. g. which hee created to bee made. H. which he had made.* ἐπαύσατο, *S. from doing the worke which he had created. T. which he created in making. P. heb. that is, God created the matter first, then out of that matter made his workes.* — *S. c.* / *S. c.* / *differ. vet.* / *S. H. ad.*

v. 4. *These are the generations. B. G. T. P.* βίβλος, *booke of generation. S. H.*

v. 6. *but a mist went up, B. G. but a fountaine* מעד, *ascended. S. H. and a mist, &c. P. heb. veedh: which signifieth a mist, and a cloud went up: Ch. or a mist went up. T. hee joyneth it with the other verse, and maketh this to be the sense, that there was yet neither raine or vapour to water the earth.* — *S. H.*

v. 7. *made man of the dust of the ground. G. dust of the ground. B. T. heb. taking dust out of the ground. S. formed him of the slime, de limo, of the earth, H. heb. gnaphar. dust.* — *s. b.*

breathed into his nostrils, B. T. into his face. G: S: H: P: heb. aph. a face, a nose: the man was a speaking spirit, C. a living soule, cat. — *div. accep.*

9. *good to eat. G: T: S: P: H: tobh. good, pleasant to eat. B. H.* — *Ch. c.*

10. *out of the place of pleasure: H. C. out of Eden, cater.* — *h. c. app. spt.*

11. *into foure heads. B. G. H. T. foure beginnings.* ἀρχαὶ, *S. T. rashim, heads.* — *s. c.*

12. *there is bdellium. B. G. T. P. H.* ἀνθρακὲς, *a carbuncle.* — *h. s. c.*

Onix stone: b. B. G. H. P. sardonix stone. T. πράσινος, *a greene stone. S. the onix is of a nable colour, the sarda of a flesh colour, the sardonix of a mixt colour of both. H. soham, an onix stone.* — *s. c.*

13. *The land of Æthiopia. S. H. P. of Cush. G. B. T. P. heb. Cush. which is taken as well for Arabia, as Æthiopia.* — *S. h. c.*

14. *Tigris. S. H. Hidekell. B. G. T. P. heb. taken for part of Tigris.*

Euphrates. s. H. T. b. perah. g. p. T. heb. perath, which is Euphrates.

15. *put him into the garden of Eden. b. g. T. p.* ἐν παραδείσῳ, *in the paradise of pleasure. s. H. hegan, a garden, gnedden, signifieth delight, but paradise is derived from pardes, which signifieth an orchard.* — *S. h. c.*

16. *thou shalt freely eat. T. g. in eating, eat. b. heb. eat thou. H. thou shalt eat meat. s.* — *s. adh. c.*

18. *an helper like him. b. h. meet for him. T. G.* κατ' αὐτὸν, *according to him. heb. as before him: Chenegdo. v. 20.* ὅμοιος, *like to him. s.* — *differ. vet.*

23. *she shall be called* אשה, *woman. s. virago, a mannes. h. T. a woman of mannes. b. g. he. ish. a man, ishah, a woman: virissa, a viresse. P.* — *diff. vet.*

v. 8. *the Lord planted a garden eastward in Eden. b. g. T. s. p. the Lord planted a paradise of pleasure from the beginning. H. C. micchedem, from the east.* — *h. C. c.* / *app. pro. prop.*

v. 17. *thou shalt eat, &c. thou shalt die. b. g. T. h. p.* φαγητε, θανατωθητε, *ye shall dye, s. in the plurall.* — *S. plur. for singul.*

v. 21. *an heavy or deepe sleepe. b. g. soporem, a sound sleepe. T. h. p.* ἔκστασιν, *an extasis, which is of the minde rather than of the body. s. tardemah, of radham: a sound sleepe. heb.* — *s. c.*

v. 24. *they shall be one flesh. b. g. T. heb. they two shall be one flesh. s. H.* which reading because it keepeth the sense is approved in the Gospell. *Matth. 19. 5.* — *S. h. sense.*

v. 24. *shall leave her father and mothers bed. Ch. shall leave father and mother. cat.*

The Exegeſis, or Theologicall explication.

Quest. I. *How God is ſaid to have reſted.*

1. God reſted from all his worke. 1. Neither as being weary in working, but reſting is here taken only for ceaſing, or leaving to worke. 2. Neither did he reſt from his workes, to receive any uſe thereof or benefit to himſelfe: but the wiſe man ſheweth how God taketh delight in his workes: *Prov.* 8. 31. *I tooke my ſolace in the compaſſe of the earth, and my delight is in the children of men*: he made all things for mans uſe, and man for his owne glory: not that by man there is any new acceſſion of glory to God, which he had not: for infinite was the glory of the bleſſed Trinity before the world was. *Ioh.* 17. 5. but by man, Gods glory in the world is manifeſted, not to Gods benefit, but to his owne everlaſting reward. 3. Neither is God ſaid ſimply to reſt, but only from the workes of the creation: by his providence he worketh ſtill in the preſervation of thoſe things which he hath made. *Iohn* 5. 17. *My father worketh hitherto, and I worke.*

Quest. II. *How the Lord is ſaid to have made an end of his worke the ſeventh day.*

Verſ. 2. In the ſeventh day God finiſhed his worke, &c. 1. Not that God made any of his workes upon the ſeventh day, as *Hierome* urgeth this place againſt the Iewes: *tradition. in Geneſ.* 2. neither is it ſo ſaid, becauſe God in the laſt point of the ſixt day finiſhed his worke, which therefore is counted of the ſeventh: as the Hebrewes. 3. Neither need we with the Septuagint to read ſixt for ſeventh; which were a corrupting of the text. 4. Nor yet with ſome Hebrewes to underſtand the creation of the ſeventh day: for God had already appointed the dayes to follow in order: and the dayes are not properly ſaid to bee created, but the workes made therein. 5. Neither yet doe wee approve the conceit of *Aben Ezra*, who ſaith, that the end or abſolution of a worke is no worke. 6. But without any more controverſie, the meaning is no more but this, that God had now already upon the ſeventh day finiſhed his worke: the finiſhing was done before, but now the Lord beheld it as complete and perfect. *Mercer. Iun.*

Quest. III. *The meaning of theſe words, verſ. 3. which he created to be made.*

Verſ. 3. Which he created, to be made.] 1. This is neither to bee referred to the eternall purpoſe of God to create thoſe things, which after were made, as *Rupertus, lib. 2. de Trinitat. c.* 18. for Gods decree and purpoſe to create the world, is of like eternity to himſelfe: but the creation had a beginning. 2. Neither by theſe words [*to be made*] is ſignified the power of generation given to the creature, to make like to it ſelfe: for from this worke Gods providence ceaſeth not ſtill. 3. Neither is inſinuated thereby the end to the which, and order wherein every thing was made: as *Cajetanus:* for this was done in the creation, that beſide it, there need no new making. 4. But either it is a phraſe of the Hebrewes, who for more certainty and emphaſis of ſpeech, doe uſe to double the word: as verſ. 16. *in eating thou ſhalt eat.* verſ. 17. *in dying thou ſhalt dye*: that is, ſhalt freely eat, and ſurely die: ſo God created in making: that is, powerfully and wonderfully made: *Mercer.* or the words are inverted, and may be placed thus, in ſetting, *making*, before *created*, as *Tremellius* and *R. Iſaac*: he reſted from *making* the work which he had *created*. 5. Or if we make any difference, the creation was in the beginning of heaven and earth, as the matter and ſubſtance, the making was of the forming of the creatures on the ſix dayes out of that ſubſtance before by God created and prepared. *Muſcul.* 6. But moſt ridiculous and blaſphemous is that fable of ſome Hebrewes, that this worke which God created to make, and made not, were the Faunes and Satyres, which God made in the evening upon the ſixt day, and being ſhort of time, could not finiſh them. *ex Muſcul.*

Of the Faunes and Satyres.

Quest. IIII. *The Sabbath inſtituted of God, after the creation.*

Verſ. 4. God bleſſed the ſeventh day, and ſanctified it.] Here wee have the inſtitution of the Sabbath, which afterward was revived by the promulgation of the morall law. We refuſe therfore the erronious opinion of *Tolletus* and *Pererius*, two Popiſh writers, who do think that this ſanctifying of the Sabbath, is here mentioned by way of anticipation, being not inſtituted till the time of *Moſes*: for every day to man in the ſtate of innocency ſhould have beene a Sabbath, neither was there any poſitive precept given to *Adam* in Paradiſe, but only that of not eating the forbidden fruit. *Perer. in Geneſ. lib. 1. p. 223.* But in this affirming they are groſly deceived. 1. Man had now tranſgreſſed, before the Sabbath was inſtituted, as afterward ſhall be proved, and therefore they doe out of time urge the ſtate of mans innocency. 2. If man had continued in that ſtate, ſeeing he was appointed to keepe the garden, and not to live idly, no nor in Paradiſe, it is moſt like, that even then he ſhould have kept the Sabbath, as a reſt & intermiſſion even from ſuch labour, as became that place, and as a ſymbole unto him of a further perfection to bee attained unto. 3. That the Sabbath was inſtituted now, the creation finiſhed, it may appeare by the fourth commandement, *Exod.* 20. 11. where this reaſon of the law is given: *For in ſix dayes the Lord made heaven and earth, &c.* 4. It is alſo evident, that the Sabbath was kept by godly tradition, before the morall law was given, as *Exod.* 16. 23. *To morrow is the reſt of the holy Sabbath to the Lord.* 5. Thus the fathers ground the inſtitution of the Sabbath upon Gods example in this place: as *Hierome, trad. in* 2. *Gen. Auguſtine, Pſal.* 80. and *Origen* thus anſwereth. *Celſus, lib.* 6. objecting, if God were weary, that he needed to reſt. *God reſted* (ſaith he) *ut nos ab operibus quieſcentes, &c. that we reſting from our works ſhould celebrate that day.*

Pererius deceived.

Quest.

Quest. V. *Of the generations of the heaven and earth, how to be underſtood.*

Verſ. 4. *These are the generations, &c.* 1. This word, *generations*, is not here to be taken actively, as ſome of the Hebrewes, for thoſe things, which the heaven and earth brought forth of themſelves, but paſſively for the beginning and originall of the heavens and earth. 2. The Maſorites note that this word *toldoth*, which ſignifieth generations, is twice only found fully written, with *vau* in the beginning, in this place after the world was finiſhed, and in the generation of *Phares* in the end of *Ruth*: and they yeeld this reaſon thereof, becauſe this generation in the perfection of the world was complete, and that other whereof Meſſiah ſhould come, but all other generations are imperfect, and therefore they are defective in letters: but theſe obſervations are curious: *ex Mercer.* Hebrewes curious obſervations.

Quest. VI. *Of the name of God Iehovah.*

Verſ. 4. *In the day that the Lord God.* 1. This is the firſt place of Scripture where the Lord is called by his name *Iehovah*. 2. The reaſon whereof the Hebrewes make to be this: that as *Elohim* is a name of power and juſtice, given unto God in the creation: ſo now *Iehovah* a name of mercy, is attributed unto God, the whole worke being finiſhed, becauſe therein his mercy appeared: or rather now after God had made his worke full and complete, he is alſo ſet forth in his full and complete titles. *Iun.* 3. The Hebrewes very ſuperſtitiouſly forbeare the reading or naming of this word *Iehovah*, and uſe in ſtead thereof *Adonai*: which word we confeſſe is ſoberly to bee uſed, and that it conveniently cannot bee pronounced, becauſe it borroweth all the prickes from *Adonai*: and wee condemne alſo the heathens profanation of this name, who derive from them the oblique caſes of *Iupiter, Iovis, Iovi.* 4. This name *Iehovah*, ſome would have to expreſſe the Trinity, becauſe it conſiſteth of three kinds of letters, ſome by *He*, double underſtand the two natures of Chriſt, but this is too curious. It is derived of *haiah*, which ſignifieth Gods being and eſſence: and therefore hee is called *Iehovah*, as by whom man and all things elſe have their being. *ex Mercer.*

Quest. VII. *The world made in ſix dayes, and not all at once.*

Verſ. 4. *In the day that the Lord made the earth and the heavens*] From this place *Auguſtine* would gather that all the world was made in one day, and that *Moſes* doth divide the creation into ſix dayes worke, that it might be the better underſtood of the ſimpler ſort. *l.* 4. *de geneſ. ad lit. c.* 21. the ſame was the opinion of *Philo Iudæus, Procopius*, and *Cajetanus*, a Popiſh writer.

But this opinion cannot ſtand. 1. It is contrary to the Scripture, *Exod* 21. 11. *For in ſix dayes God made heaven and earth.* And *Moſes* writing the ſtory of the creation, muſt be taken plainly as he writeth. For if the world was made at once, how can it be true, that it was made in ſix dayes? 2 *Auguſtine* other-where holdeth the contrary, that the world was not made in one day, but in order, and he giveth this reaſon, becauſe if the creatures had beene made together, *non haberent ſenſum, infirmitatis, &c.* they ſhould not have the like ſenſe of their infirmity, as now they have, one ſeeing another made before them. *quæſt.* 106. *ex veteſtam.* *Ambroſe* giveth the like reaſon: *ne increata crederentur*, the creatures were not made at once, leſt they might be thought not to have beene made. *lib.* 1. *Hexem. c.* 6. 3. Whereas *Moſes* here ſaith, *in the day:* we will not anſwer with *Gregory*, that it is ſo ſaid, becauſe the matter or ſubſtance of the creatures was created at once in the beginning, *Gen.* 1. 1. though they received their forme and perfection afterward. *lib.* 32. *moral. c.* 10. this alſo is *Iunius* opinion in his laſt edition: for as yet the day was not created, nor the light, when the heaven and earth were made in the beginning: and *Moſes* here directly ſpeaketh of the plants and herbs, that were not made before the third day. I allow rather *Tremellius* judgement in the firſt edition, who tranſlateth, for *in the day, beeum: in the time*: a part being taken for the whole: as afterward, verſ. 17. *in the day, thou eateſt thereof*: (that is, in the time, whenſoever thou ſhalt eat thereof,) *thou ſhalt dye the death*: ſo alſo *Mercerus.*

Quest. VIII. *Of the miſt that went up from the earth.*

Verſ. 6. *But a myſt went up*] becauſe the Latine text readeth a *fountaine*, *Auguſtine* being unskilfull of the originall, much buſieth himſelfe about this matter, ſometime thinking that one fountaine is here taken for many, whereby the earth is overflowne: other while that ſome great river, as Nylus, might water the earth. *lib.* 5. *de geneſ. ad lit. c.* 9. Others taking that to be impoſſible, doe only underſtand Paradiſe to have beene watered with this fountaine, as *Albinus*, contrary to the text, which ſaith, *it watered all the earth*: yea, to make this matter more doubtfull, the interlineary gloſſe ſaith, that there fell no raine before the floud, but that all the earth was watered with the fountaines and ſprings of the earth. Wherefore to cleare theſe doubts, we are to reſort to the originall word, *gnedh*, which ſignifieth a vapour, or a myſt: and let it here be noted, that *Pererius* a Jeſuit writing upon Geneſis in this place, forſaketh the vulgar latine text, and cleaveth to the Originall. The latine vulgar text refuſed of the Papiſts.

It being then agreed, that wee are to read, not a *fountaine*, as *Hieromes* tranſlation hath, and the Septuagint, but a myſt or vapour, yet there remaineth another doubt: for ſome read affirmatively, but a *vapour aſcended*, as all the interpreters, but *Tremellius*, who underſtandeth it negatively, joyning it thus with the former verſe, *there was not a man to till the ground, or any vapour had aſcended, &c.* and ſo he would have the negative (*ain*, not) uſed before, to be ſupplied here. This I take to be the beſt reading, both for that it is moſt agreeable to the text, which ſheweth that God created the plants without any naturall helpe, either of raine or myſts, or artificiall of mans labour: that neither raine had yet deſcended, nor vapours aſcended. As alſo becauſe the manner of Scripture phraſe will beare it: as *Exod.* 20. 4. *Thou ſhalt not make*

to thee any graven image, or any similitude, &c. where throughout the whole verse, the negative particle, *lò, not*, must be supplyed, which is but once in the beginning of the verse expressed.

This interpretation we preferre before either that of the Hebrewes: 1. who referre this verse to that which followeth, and joyne it not with that, which goeth before, but make this sense: that as yet there were no plants or herbs that appeared above the earth, but lay yet hid, till God sent raine, whereby the earth was prepared for the creation of man, and the plants watered: so *R. Sel.* But this is a vaine conceit: for upon the third day trees were made, which appeared above the earth: and the earth having beene so lately covered with the waters, was yet moist enough. 2. Either that of *Eugubinus*, who saith it rained the second day, and then the plants were brought forth the third: for upon the second day the waters were gathered together from covering the earth, so that no raine was then needfull. 3. *Mercerus* distinguisheth the times: the 5. verse hee understandeth of the first growing of the plants in the creation, which was done without raine or dew: but the 6. verse hee referreth to that ordinary course, which God appointed afterward, by dewes and raines to refresh the earth. 4. *Musculus* will have the 6. verse, of the ascending of vapours, to be understood of the very time of creation: that God used those helps of nature, but this were to tye God unto meanes: wherefore I take it with *Iunius* to be an explanation of the former verse: that it had neither yet rained, nor any mist had ascended, when God onely by his word caused the plants to grow out of the earth: this is the exposition of *R. Saadia*, which *Kimhi* preferreth before all the rest.

Iunius translation preferred.

Quest. IX. *Whether Paradise were terrestriall.*

Vers. 8. *THe Lord planted a garden eastward in Eden, &c. Hierome* readeth for eastward, *à principio*, from the beginning, whereas the word is *Kedem*, the East, translated by the Septuagint ἀπ' ἀρχῆς, so that *Hieromes* conceit that God made Paradise before the heaven and earth, *tradit. in 2. gen.* is grounded upon the false interpretation of this place: and how could Paradise which was upon the earth be planted, before the earth was founded? 2. Their conceit is removed, that imagine Paradise to bee no terrene or corporall place, but to be spiritually understood: as *Philo, lib. de mund. opific.* and *Origen*, whom *Epiphanius* confuteth by this reason, that where there are true rivers, as *Euphrates*, which is confessed of all to bee one of the rivers of Paradise, where were also very trees and plants, there Paradise must bee a terrestriall place. *epist. ad Ioann. Hierosol.* 3. Neither can the whole earth be taken for Paradise, as some have thought, because it is said here to bee planted in Eden, which was the name of a speciall country. *Esech.* 27. 23. *Harah, Canneth, Eden*, are joyned together.

Quest. X. *Where Paradise was situate.*

LIkewise for the situation of Paradise: 1. it was neither in a remote place beyond the Ocean, which opinion is attributed to *Ephrem.* 2. nor a place higher than all the earth, *Damasc. lib. 2. de fid. orthodox. c.* 14. 3. nor next unto heaven, as *Rupertus, de Trinitat. c.* 37. 4. nor reaching up to the Moone, as some other have imagined. 5. nor in the aire, though not so high as the Moone, as *Alexander, Hales*, and *Tostatus*. 6. nor under the Equinoctiall. *Bonavent. in 2. senten. c.* 17. for these rivers, Tigris, and Euphrates, which flowed out of Paradise, and the country Eden, where Paradise was, came not neare the Equinoctiall: and they are knowne to be in Asia, not in any remote and unknowne countrey, in earth, not in the aire, or next to the Moone. All these are ridiculous & childish fancies, and need no long confutation.

Quest. XI. *Of the tree of life.*

Vers. 9. *THe tree of life, &c.* 1. This was a visible tree, planted in the midst of Paradise, in a visible place, not spiritually or allegorically to be understood, as *Origen thinketh.* 2. neither is it called the tree of life, because it was able to give immortality, and to preserve from death for ever, as *Tostatus*, or onely because it was able to preserve man from death, till such time as hee should bee translated to immortality, as *Scotus in 2. lib. sent. dist.* 19. *qu.* 1. and *Thomas*, with others. 4. Neither need it bee disputed, whether the tree of life had this power to preserve from death, by a supernaturall gift, as Bonaventure: or by a naturall faculty, as *Hugo, Thomas, Pererius* upon this place. 5. For it is evident that this tree had no power to give immortality at all, by the taste of the fruit thereof: 1. because that no corruptible food can make the body incorruptible: but the fruit of this tree could not nourish nature without corruption and alteration, and without nourishment it could not give life to the body. 2. Againe, man had by his creation power given him to dye, if he had not sinned wherfore immortality was the gift of his creation, not effect of the eating of the tree. 3. And if it could have give immortality, it must have had a power to preserve from sin: for by sinning, man became mortall: so that if it could not defend him from sin, it was no more the tree of life in regard of the effect, than any other tree of the garden: for if he had not sinned, he should not have dyed, what fruit soever he had eaten of, that only tree of knowledge of good and evill excepted.

The tree of life did not give immortality.

6. Then our opinion is this, that it was called the tree of life, not so much for the operation (though we confesse it might give strength and vertue also to the body: *Mercer.*) but chiefly for the signification, because it was both a signe of life received from God, and a symbole of Christ, who is our true life: and herein we approve rather the opinion of *Augustine, Eugubinus in Cosmopeia*, who thinketh it was called the tree of life, not *effective*, but *significative*, not *effectually*, but *significatively*; as a signe of true immortality, which he should receive of God, if he continue in obedience: First, it is the tree of life, as the other was of knowledge of good and evill, which was not so called, because it gave knowledge, but was a seale unto them of their miserable knowledge, which they should get by experience in their transgression, *Magister. lib.*

Tree of life not effectively so called, but significatively.

lib. 3. distinct. 17. therefore the tree of life must be so called, because it was a seale and pledge of life: secondly, thus the Scripture significatively and simbolically expoundeth the tree of life: *Prov. 5. 18. Wisdome* (which is Christ) *is a tree of life. Revel. 2. 7. To him that overcommeth will I give to eat of the tree of life*: see more of this, *Synops. 17. cent. err. 5.*

Quest. XII. *Of the tree of knowledge of good and evill.*

vers. 9. *The tree of knowledge of good and evill.* First we affirme, that this was a visible materiall tree, not spiritually to bee interpreted, as some have thought, because *Eva* was tempted with a visible object, it was pleasant to the eyes, *Gen. 3. 6.* Secondly, we hold it a curious matter, to search what kind of tree it was. 1. whether a vine tree, as some thinke, because of the institution of the Sacrament, where wine is used: which is a signe of Christs bloud, not a remembrance of mans transgression. 2. or a fig-tree, as *Theodoret. qu. 28. in Gen.* because they made them aprons of fig-tree-leaves: whereas they had cause rather to abhorre that tree of all other, and therefore not touse the leaves. 3. or whether any tree rather than a fig-tree, as *Tostatus*, or an apple tree, because it is said, *Cant. 8. 6. I raised thee under an apple tree, &c.* which words have an allegoricall sense. None of these certainly bee affirmed, the Scripture having not expressed it. What kind of tree it was.

Thirdly, it was called the tree of knowledge of good and evill: 1. Neither because it endued them with reason and understanding, as some of the Hebrewes: and *Onkelos* translateth, *of whose fruit they which eat shall know good and evill*: for being created according to Gods image, they are made reasonable soules. 2. Neither because it gave them indeed, sharpnesse of wit, as *Iosephus, 1. lib. antiquitat.* for God then would not have forbidden man the use of it, being for his good. 3. neither, as *Ramban*, because before only by a naturall instinct, as other creatures, they were led: for then, as *R. Moses* well noteth, they should have gained and not lost, by eating of the tree of the knowledge of good and evill. 4. neither was it so called, because of the lying and enticing words of Satan, that promised they should be as Gods, knowing good and evill: as *Tostatus, Pererius* upon this place: for it was thus called before the tentation, *Gen. 2. 9. 17.* and God forbiddeth them to eat of it under that name: so that it is most like to have beene so called by God himselfe. 5. We thinke rather it was so called of the event, because by transgression of Gods commandement, in eating of the forbidden fruit, they had an experimentall knowledge, (a speculative knowledge of good and evill, they had before, as the rich man hath of poverty) what good they had lost, and what evill they were fallen into: and this is the sentence of most of the fathers. Neither doth that place hinder this interpretation, *Gen. 3. 22.* because the Lord saith, *man is become as one of us to know good and evill*: that seeing man in knowledge was now become like unto God, (and this experimentall knowledge is not in God) therefore it cannot be so taken: for here the Lord speaketh (ironically) not that man was now become like indeed in knowledge to God, (for it is not to be thought, that mans knowledge was increased by his sinne, and if it were so, Sathan had not lied, in promising them to bee like unto God) but the Lord derideth mans folly, that was brought into such a foolish conceit to thinke by breaking the commandement, to be made like to God. 6. This tree of knowledge of good and evill may bee also mystically understood of that perfect and absolute knowledge, which God hath reserved to himselfe: the which they are forbidden to search after, but to content themselves with that gift and portion of knowledge, which God had already abundantly given unto them. *Mercer. in Gen. 2. v. 16.* Why it was so called.

Quest. XIII. *Of the river of Paradise.*

Vers. 10. *Out of Eden went a river, &c.* and from thence it was divided into foure heads. 1. These foure heads had not their beginning in Paradise, as some have thought: but the river out of the which these foure heads or branches issued forth, came out of Eden, and is found to have his head or fountaine in the mountaines of Armenia the great: there this river Euphrates, is called *Pac Perath*, the flowing out of Euphrates. *Ian.* 2. Neither was this river divided into foure heads in Eden before it came to Paradise, which seemeth to be the opinion of *Eugubinus*: for from thence, that is, when it had passed thorow the garden, it parted into foure streames. 3. Neither doe I thinke that the two great rivers Tigris and Euphrates, doe first run together thorow Paradise, and then divide themselves into foure brookes, as *Mercerus* thinketh: for this is but one river, that came out of Eden to water the garden: and beside the rivers Tigris and Euphrates touch not together, till they come to the Towne Massica, not farre from Babylon, and then they part againe, and one streame runneth along by Seleucia, another by Babylon, *Calvin. ex Plin. lib. 6. c. 26.* but Paradise is supposed to have beene situate more east-ward than Babylon. 4. Neither can I subscribe to their sentence, that make Physon and Gihon, to bee the two doores or passages, whereby the river Tigris entreth into the Sea: for they are too remote from Paradise, and therefore serve not fitly for the description of the river of Paradise. 5. Nor yet can we properly make these foure heads, to be the two rivers Euphrates and Tigris, before they enter into Paradise, and the two streames, whereinto they are parted againe beneath Paradise: which is the opinion of *Calvin*, and *Iunius* edition 1. which else-where I have approved as most probable. But these reasons make against it. 1. wee must have but one river that commeth out of Eden into Paradise, not two. 2. These two rivers joyning together and parting againe, are still not foure but two streames. 3. The text saith, that *from thence*, that is, as the river runneth out of Paradise, it is divided into foure heads: wee must then seeke for these foure heads, as the comming forth, not at the entring. 6. *Tostatus* thinketh, that this river made a great lake, after it passed Paradise, and from thence branched forth into foure streames: but then not the river, but the lake should be divided. 7. *Barcephas* hath this conceit, that this river ran under the Ocean, and so breake forth in divers places of the earth,

earth, *lib. de Paradiſ.* But *Moſes* deſcription is againſt him: who maketh this river immediatly to divide it ſelfe from Paradiſe, and ſheweth what countries every one of them compaſſeth. 8. Wherefore I thinke it more probable, that this river which runneth through Paradiſe, is the river Euphrates, which afterward ſtreameth into foure rivers, as they are here deſcribed by *Moſes*. Of this opinion is *Ioſephus*, who beſt knew the ſituation of thoſe countries, as he is cited by *Ambroſe*, *Ioſephus hiſtoriographus paradiſum, &c. dicit rigari flumine, qui dividitur in 4. fluvios: Ioſephus* the hiſtoriographer ſaith, that Paradiſe is watered with a floud, that divideth it ſelfe into foure rivers. *epiſt.* 42. Firſt then it is certaine, that Euphrates that great river, did ſend forth divers chanels and ſtreames out of it, more than one or two, as *Iunius* proveth out of *Ptolomy*, *lib.* 5. *Geogr. c.* 23. *Calvin* out of *Arrianus*, *lib.* 7. Secondly, it is evident, that there were ſuch rivers ſo called, as *Moſes* here deſcribeth them. For *Pliny* maketh mention of a river called Phaſitigris, *lib.* 6. *c.* 27. as compounded of Phaſis (which ſeemeth to be derived of phiſhon) and Tigris: and a part of Tigris was called Diglito, *Plin. lib.* 6. *c.* 27. for *hidekel*, which was this Hiddekel. Thirdly, *Iunius* very learnedly ſheweth which were theſe foure ſtreames iſſuing out of *Euphrates*: Piſhon is that part which runneth with Tigris about Armenia, and was corruptly called Phaſitigris: the ſame alſo is Nahar malcha, *Ptolomy* calleth it *Baſileon*, the Kings riuer: Gihon is the riuer *Naharſates*, that emptied it ſelfe into the Caldean fens: Hiddekel, is that branch, which above Seleucia falleth into Tigris, which was corruptly called Diglito. Perath is the river Euphrates, that ran along by Babylon, and at the firſt had his proper paſſage into the Perſian gulph, but now falleth in with Tigris.

But whether theſe are thoſe foure heads or ſtreames of Euphrates, it may be doubted: becauſe the riuer *Nahar malcha*, the Kings riuer, was thought firſt to be cut out by *Gabaris* the governor of that province, to ſtay the ſwiftnes of Euphrates, as it falled vpon Babylon: which river was afterward ſcoured & ditched by *Traianus* and *Severus*. It is certaine then, if the current of this river were not naturall, but made by the induſtry of man, and that long after *Moſes* time, that it can be none of theſe foure heads here deſcribed; unleſſe we ſay with *Calvin*, that mans induſtry only here helped nature, and that *Gabaris* cauſed the naturall current, landed vp, to be opened and enlarged. Wherefore I hold it the beſt reſolution with *Mercerus*, to ſay, that ſeeing not only the names, but the channels and currents of rivers and ſtreames may be altered & changed in time, that it can hardly now be defined, which are theſe foure ſtreames of Euphrates: it ſufficeth us to know, that ſometime this river was ſo divided by branches, where the ſituation of Paradiſe was: the particular place whereof is not now knowne.

Quest. XIV. *Of the river Piſhon.*

Verſ. 11. *The name of one is Piſhon.*] Moſt of the ancient writers, as *Hieronme*, *Ambroſe*, *Epiphanius*, with others, did take this Piſhon for the river Ganges in India, which they underſtand here by Havilah, from whence great ſtore of gold is brought. But this cannot be ſo: 1. Ganges hath his originall, as *Strabo* writeth, from the mountaine Caucaſus, *lib.* 15. and is found to bee 70. degrees, that is, 4030. miles diſtant from Tigris and Euphrates, and therefore theſe rivers can have no concurrence together, as theſe are deſcribed by *Moſes* to run through Paradiſe. 2. Havilah is not here taken for India, but for a countrey much nearer: as *Gen.* 25. 18. *Iſmael* is ſaid to dwell from Havilah to Sur, that is toward Ægypt: and *Saul* is ſaid to have ſmote *Amelech* from Havilah, as thou commeſt to Sur. 1 *Sam.* 15. 7. but neither *Iſmael* dwelt in India, nor yet *Saul* purſued the Amalekites ſo farre. 3. And though India be fertile of gold, from whence it is ſuppoſed *Salomon* had ſuch ſtore, yet the neerer countries yeelded great plenty of gold unto *David*, *Moab*, *Ammon*, *Amalech*, 1 *Chron.* 17. 11. 4. Wherefore it is moſt like, that this river *Piſhon* was a branch of the river Tigris, which alſo was called in a certaine place, Phaſis, as witneſſeth *Curtius*, *lib.* 5. and Paſigris, a word compounded of Phaſis and Tigris, as *Pliny* ſaith, *lib.* 6. *c.* 27.

It cannot be the river Ganges.

Quest. XI. *Of Bdellium.*

Bdellium. 1. It is neither a precious ſtone, as the Hebrewes thinke, for it is like *Moſes* would have ſo called it, becauſe he nameth the Onix ſtone in the ſame place with it. 2. Neither was it a kind of Margarite or pearle, as *Eugubinus* and *Oleaſter* ſuppoſe. 3. but a kind of tree, which *Pliny* deſcribeth to be of a blacke colour, leafed like an oake, of the bigneſſe of an olive tree, bearing fruit like a wild fig-tree, growing in Bactriana, *lib.* 12. *c.* 9. *Dioſcorides* calleth it *bdolchon*, comming very neere the hebrew word *bedoloch*, *lib.* 1. 4. Neither doth that place make any thing againſt this ſenſe, *Numb.* 11. 7. where Manna, which was white, is ſaid to be of the colour of *bdellium*: by the which, ſome gather, *bdellium* to be pearle rather for the whitneſſe, than the tree called *bdellium*, which is blacke. But this doubt is eaſily removed, for though the tree was black, yet did it beare a bright gumme like vnto wax, ſomewhat whitiſh. *Plin. lib.* 12. 9. ſo then Manna is likened for colour not to the wood, but the gumme of the tree *bdellium*.

Quest. XV. *Of the river Gihon.*

Verſ. 13. *The name of the ſecond is Gihon.*] This cannot be Nilus a river of Ægypt, as many have ſuppoſed: for this river had not affinity with Tigris and Euphrates, neither did ever meet with them, being ſo farre aſunder: for Tigris and Euphrates had their beginning in the mountaines of Armenia, Nilus from the mountaines in Æthiopia: and they run into the Perſian Sea, and Nilus into the Mediterranean. Againe, Nilus is named to be a river of Ægypt, not of Æthiopia. 2. Where that place is objected, *Ieremi.* 2. 18. what haſt thou to doe in Ægypt, to drinke the waters of Geon, as the Septuagint read? the hebrew hath not Geon, but Sichor, which ſignifieth blacke or troubled, as *Hieronme* tranſlateth, which ſome take for Nilus, which was called *Melas*, blacke: ſome for another river that divided the land of promiſe

Gihon not Nilus.

from

from Egypt, falling into the lake Sirbon. *Ioſu.* 13. 3. 3. Æthiopia here is not that great countrey beyond Ægypt, but another countrey neere unto Paleſtina, called Arabia deſerta, in hebrew Cuſh, which is a common name both to that large kingdome called Æthiopia, and to Arabia. And this may appeare, *Gen.* 10. 7. where the ſonnes of *Cuſh* are rehearſed, *Seba, Chavila, Subteca*, who all inhabited about Arabia: likewiſe *Zipporah*, which was a Madianitiſh woman, *Exod.* 2. 16. is *Chuſitis*, an Æthiopian, or Cuſhite, *Numb.* 12. 1. ſo that the Madianites about Arabia were alſo called Æthiopians or Cuſhites. 4. Neither is this Gihon, that river, that ran by Jeruſalem, 1 *King.* 1. 33. though it beare the ſame name: for the head of that river was not farre from Hieruſalem, whoſe ſprings *Hezekiah* ſtopped, and turned them another way. 5. Wherefore this Gihon compaſſing the land of Cuſh, that is, Arabia deſerta, was a part or branch of the river Euphrates, called *Naharſares*, with *Ptolomy, Buarſarù, Iun.*

Quest. XVI. *Of the rivers Hidekel and Perath.*

TO other two rivers, Chidekel and Perath, are confeſſed of all to bee the river Tigris and Euphrates: the firſt is ſo called of his ſwiftneſſe, for Tigris in the Median language ſignifieth a ſhaft: the other retaineth the hebrew name: for whereas *Moſes* here ſaith, *hu Perath*, this is Perath, both theſe joyned together, make Huphrates, or Euphrates: ſo called, becauſe by the inundation thereof, as Nilus, it maketh the land fruitfull, of the root *phara*, which ſignifieth to fructifie. Theſe two rivers taking beginning, from divers parts of the Mountaine Taurus, doe run aſunder a great diſtance, Tigris by Ninive, Euphrates by Babylon, and then ioyning together, and parting againe, doe compaſſe Meſopotamia, ſo called, becauſe it is betweene the rivers. Theſe then are the foure heads or ſtreames of Paradiſe, as hath beene ſhewed.

Quest. XVII. *Whereof Adams was made, and of the excellent conſtitution of his body.*

Verſ. 7. *THe Lord God made man of the duſt of the earth.* First, it is evident that God only made man, not the Angels, they were not ſo much as preparers, or temperers of the matter, whereof man was made, as ſome have thought: for God himſelfe ſaid, *Gen.* 1. 26. *Let vs make man.* 2. Man was made of the duſt, as the thinner and purer part of the earth, not of a ſlimy matter mixed of earth and water, as ſome thinke: and this is evident by this reaſon: Man was made of that element to the which he is laſt reſolved, but his body falleth at the laſt to duſt. *Gen.* 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* Wee deny not, but that out of duſt God might prepare a ſecond matter compounded of the elements, and thereof frame mans body, but it is curioſity to inquire after that, which is not in Scripture expreſſed, or out of the ſame by ſome collection may bee gathered. 3. It is alſo evident, that God made mans body of a more excellent conſtitution, than any creature beſide, and of a fit temper to be a convenient inſtrument for his ſoule. 1. Mans body hath the preheminence in reſpect of his upright ſtature, whereas other creatures looke downewards, whereby he ſhould be admoniſhed to looke upward toward his Creator, and to behold the heavens, as alſo thereby is ſignified the lofty dominion and command, which is given unto man over other creatures. 2. The temperature of mans body is moſt excellent, whereas other creatures, by reaſon of their groſſe and cold humours doe grow over, beaſts with haire, fowles with feathers, fiſhes with ſcales. 3. The faſhion of mans body, and the ready uſe of his members, ſurpaſſeth all other creatures: as God hath given unto man his hands, whereby he worketh, and perfecteth the invention of many profitable arts. 4. Though other creatures in the quickneſſe of ſome ſenſes exceed man, as the vulture in ſeeing, the dog in ſmelling, the moule in hearing, the ſpider in feeling: and in ſtrength, many beaſts goe beyond man: yet herein is mans excellency, that he both better diſcerneth and judgeth of the outward ſenſe, and is endued with reaſon, wherby he ſubdueth all other creatures to his ſervice: and ſo maketh uſe unto himſelfe of their ſtrength, ſenſe, or what other naturall faculty they have. Laſtly, it was fit that mans body ſhould bee made of an earthly, not of an æthereall or celeſtiall matter, becauſe he was to live in the earth: and for that ſuch a body was fitteſt to bee capable of ſenſe, by the which the ſoule being ſent into the body as a naked table, might gather experience, and by experience knowledge. *Perer.*

The frame of mans body more excellent than of any other creature.

Quest. XVIII. *In what ſtate or age Adam was created.*

1. FVrther, that *Adam* was created in a perfect age, it is without queſtion, becauſe his body was in the firſt inſtant apt to generation: for the Lord ſaid unto them, *increaſe and multiply*: and immediately after his tranſgreſſion *Cain* was begotten, *Geneſ.* 4 1, 2. But in what age, and ſtature of body *Adam* was created, it is not ſo certaine: ſome think, that he was made about the yeares of Chriſts age, between 30. and 40. but I rather approve their collection, that thinke his body was in the creation, of the ſame growth and perfection, wherein thoſe long lived Patriarks were fit for generation, which was about 65. yeares, for at that age *Kenan* & *Henoch* begat children, and none under thoſe yeares, *Geneſ.* 5. 12. whereupon it followeth, that if Adams bodie did ſhew as it were 50 or 60 yeares in his creation, he might well bee thought to bee longeſt liver of all the Patriarks: for he lived after his creation, 930 yeares, to the which adde 50 yeares, all which time his bodie if it had beene borne would haue beene growing to that ſtate, wherein he was created: and ſo he ſhall exceed the age of *Methuſelah*, who lived but 969 yeares. 3. But that is a ridiculous conceit of Ioannes Lucidus, *lib.* 1. *de emendat. tempor. c.* 4. that Adam was the biggeſt Giant that ever was: and *Moſes Barcepha* reporteth the like fanſie of ſome, that iudged Adam to be of that bigge ſtature, that he could wade ouer the Ocean. This fanſie is grounded vpon the Latin text, Ioſu. 14. 15. *the name of Heborn was before Ciriatharbe, or citie of Arbah: Adam the greateſt among the Anakims is there placed*: and thoſe Anakims, ſay they, were Giants. *Contra.* But the text in the Hebrew is thus: *he was a great man among the*

Adam how the longeſt liver of all the Patriarks.

Adam not the greateſt man in ſtature of body.

the Anakims: meaning *Arba* before mentioned the word indeede is *Adam*, which is here no proper name, but a common name for a man, as it is taken in the Scripture, *he, a great Adam, or man among the Anakims*: if *Adam* should be taken properly, then must they make the Giant *Arba* and *Adam* all one, which is impossible, the one living before the other after the floud.

QVEST. XIX. *Whether Adams soule was created after his bodie.*

Vers.7. *AND breathed in his face the breath of life, and the man was a living soule.* 1. We neither thinke, that *Adams* soule was created before his bodie, as Plato among the heathen, and *Origen* among the Christians thought, that all soules were made together in the beginning, and after sent into the bodie. 2. Neither that *Adams* bodie and soule were created in the same instant together, as *Damascen, lib. 2. de fide. c. 12. & Thomas Aquinas* with others are of opinion. 3. But wee rather judge with *Chrysostome, hom. 12.* that *Adams* bodie was first framed out of the dust, and then God breathed into it life: and this opinion is most agreeable to the text: that *God first made man out of the dust and then breathed the breath of life, and so he became a living soule*: so that he was not a living soule in the first instant of his creation, but after God had breathed into him the breath of life: such also is the generation of *Adams* posteritie, the bodie is first framed in the wombe, and then the soule is infused: as *David* describeth the manner of his conception, *Psalm. 138. 15. 16. I was made in a secret place, and fashioned beneath in the earth, thine eyes did see me, when I was yet without forme*: where *David* may seeme to allude to *Adams* creation, who properly was framed beneath in the earth, and of whom also it may truly bee said, that God saw him, when hee was yet without forme.

QVEST. XX. *What is meant by breathing the breath of life.*

Vers.7. *THE Lord had formed man, &c.* 1. The word is *jatsar*, which signifieth to fashion or to give shape: & so the Lord here doth perfect the feature of man. 2. He is made not of the dust as some read, but dust of the earth: to shew that man is nothing else but dust: as the Lord afterward said unto him, *Dust thou art*: the Lord compounded the bodie of man both of the dust, & red clay of the earth called *adamah* whereof *Adam* had his name. 3. But where God is said to breath into man the breath of life, we neither thereby understand with *Ramban*, that God inspired into *Adam* his reasonable soule, as part of his owne substance: neither yet doe we thinke that God used any materiall blast: nor yet isit only a metaphoricall speech, uttered according to our capacitie, as *Mercer.* neither doe we understand here only the vitall and sensitive facultie to be given to man, with *Musculus*: for the words following, *he was made a living soule*, which S. *Paul* setteth against a quickning spirit, 1. *Cor.* 15. 45. doe shew more, than life and sense: therefore I thinke that properly, the breathing of the breath of life, is to be referred to the vitall power, yet so, that the soule of which that facultie dependeth, must be understood together to have beene infused and inspired by the spirit of God, which is here signified by the breathing of God: so that mans creation is set forth in three degrees: the forming of his bodie, the giving of it life, the endewing of him with a reasonable soule created after Gods image. *Gen. 2. 26.*

QVEST. XXI. *Whether Adam were created in Paradise.*

Vers.15. *THEN the Lord tooke the man and put him into the garden of Eden, that he might dresse it, and keepe it.* Wee reject their conceit that imagine that *Adam* was created out of Paradise, as also *Eva*: as *Iosephus. lib. 1. antiquit. c. 1.* and *Rupert. lib. 2. de Trinitat. c. 22.* because it is said, the *Lord tooke the man, &c. Contra.* 1. God is said to take him, not as removing him out of another place but shewing him what he should doe, namely, to keepe the garden. 2. The word *javach* signifieth to leave, as *Ind. 3. 1. These are the nations which God left*: God then left *Adam* in Paradise, where he had made him: as before is expressed, vers. 8. 3. It is evident that *Eva* was made out of *Adams* side in Paradise, by the order of Moses narration: it is therefore most like, that *Adam* also was made there. 4. Where it is objected, *Gen. 3. 23. that God sent Adam out of Eden to till the earth, whence he was taken*: as though he were taken from the earth out of Paradise: there by earth, is not understood any speciall kind of earth, but generally that element out of the which he was created: for as well that ground within, where Paradise was planted, as that without, was earth.

QVEST. XXII. *Wherefore Adam was placed in Paradise.*

TO dresse and keepe the garden. 1. Though man should not have toyled or wearied himselfe with any labour in Paradise, for that was laid upon him as a punishment afterward, *to eat his bread in the sweat of his browes, Gen. 3. 19.* yet it is evident that hee should have exercised himselfe in some honest labour, even in Paradise. 2. As his charge was both to dresse the garden in planting and nourishing of trees: in which kinde of husbandrie many even now doe take a delight, and hold it rather to bee a recreation, than any wearinesse unto them: as also to keepe it from the spoile of the beasts. 3. This labour was enjoyned *Adam*, 1. that beeing thus occupied in continuall beholding of the goodly plants in Paradise, he might thereby bee stirred vp to acknowledge the goodnesse and bounty of the Creator. 2. as also thereby the Lord had respect to our instruction, that if *Adam* was not to live idely in Paradise, much lesse should we spend our daies now in doing of nothing.

QVEST.

Quest. XXIII. *Whether the precept given to Adam were only negative.*

Verſ. 16. AND *the Lord commanded him ſaying, Thou ſhalt eat freely of every tree of the garden, &c.* From theſe words divers queſtions are moved. Firſt, wee doe not thinke with *Thomas Aquinas, par. 1. qu. 97. art. 3.* that this precept was as well affirmative in commanding *Adam* to eat of all other trees, as negative in forbidding him to eat onely of one tree. 1. This precept to eat of every tree ſhould have beene burdenous to *Adam*, and a reſtraint to his liberty, if hee ſhould have beene tyed to eat of all, and not where him liked, 2. It had beene ſuperfluous, ſeeing his owne naturall appetite would have moved him to eat of the food appointed for him: for though *Adam* in the ſtate of innocency ſhould not have beene pinched with ſuch hunger and thirſt, as wee now are, yet a naturall appetite to his meat hee ſhould have had: for otherwiſe his food would not have beene pleaſant unto him. 3. *Eva* beſt ſheweth, what Gods precept was, *Gen. 3. 2. We eat of the fruit of the trees of the garden, but of the fruit, which is in the middeſt of the garden, God hath ſaid ye ſhall not eat of it.* Gods charge then was only negative, not to eat: the other to eat of the trees, was left unto their choice.

Quest. XXIIII. *Whether the precept was given both to Adam and Eve.*

SEcondly, though *Auguſtine* doe thinke, that this precept of not eating was given only to *Adam*, and by him to *Eva, lib. 8. de geneſ. ad lit. c. 17.* yet we hold it more probable, that God gave this charge unto them both together. 1. *Eve* confeſſeth, that God ſpake unto them both, and ſaid, *Yee ſhall not eat of it. Gen. 3. 2.* 2. The Lord ſaith unto both of them together, *Gen. 1. 19. Behold, I have given unto you, every herbe, and every tree, &c.* at which time alſo, it is like, that he gave them the other prohibition, of not eating of that one tree: for if God had made that exception before, he would not have given a generall permiſſion after, or if this generall grant had gone before, the exception comming ſhould ſeeme to abrogate the former grant. 3. The Septuagint ſeeme to bee of this minde, that this precept was given both to *Adam* and *Eve*, reading thus in the plurall number, *In what day ye ſhall eat thereof, ye ſhall dye:* and ſo doth *Gregory* read, *lib. 35. moral. c. 10.* 4. But though in the originall the precept be given in the name of *Adam* only, that is ſo, for that *Adam* was the more principall, and he had charge of the woman: and for that the greateſt danger was in his tranſgreſſion, which was the cauſe of the ruine of his poſterity: or as *Mercerus* well noteth, *Adam* was the common name both of the man and woman, *Geneſ. 5. 2.* and ſo is taken, verſ. 15. and likewiſe here.

Quest. XXV. *Why the Lord gave this precept to Adam.*

THirdly, if it be asked, why the Lord gave this precept to *Adam*, 1. we anſwer with *Gregory, lib. moral. 35. c. 10.* that for the better triall of *Adams* obedience, it was fit he ſhould bee prohibited to doe that, which of it ſelfe was not evill; that *Adam* in abſtaining from that which was good, might ſhew his humility to his Creator. 2. In that God gave *Adam* ſo eaſie a precept to keep, only to refraine to eat of one tree, having liberty to uſe all the reſt beſide, not like in hardneſſe and difficulty to the commandement given to *Abraham*, to ſacrifice his only ſonne: herein the tranſgreſſion and diſobedience of *Adam* appeared to be the greater, in tranſgreſſing a precept ſo eaſie to have beene obeyed. This *Auguſtine, lib. 14. de civit. dei. c. 15.* Thirdly, we anſwer with *Tertullian*, that this precept, though in ſhew but eaſie and light, yet containeth the very foundation of all precepts, and of the whole morall law: for therein was contained both his duty toward God, in obeying his will, and love toward themſelves, in eſcaping death, which was threatned, if they tranſgreſſed. *Tertul. lib. con. Iud.* So that in this precept *Adam* might have ſhewed both his *love* toward God in his obedience, *faith* in beleeving it ſhould ſo fall out unto him, if he diſobeyed, as God ſaid, *hope* in expecting a further reward, if he had kept the commandement. The Hebrewes here are ſomewhat curious, as *R. Iſaach:* that if they had taſted only of the fruit, and not eaten it, they had not tranſgreſſed: but the commandements of God doe concerne the very thought: *R. Levi*, by eating, underſtandeth the apprehenſion of things ſpirituall, which is here forbidden: but we take it rather litterally and hiſtorically, that God giveth them ſo eaſie a precept to try their love and obedience. *Mercer.*

Hebrewes curious obſervations.

Quest. XXVI. *How a Law is not given to a righteous man.*

BUt the Apoſtle ſaith: *The law is not given to a righteous man, but unto the diſobedient, &c. 1 Tim. 1. 9.* And *Adam* was now juſt and righteous, and therefore he needed not a law: for anſwer whereunto, I ſay; that the law in two reſpects is ſaid, not to be given to a juſt man: 1. in reſpect of the negative precepts, as to abſtaine from murther, theft, adultery: but in regard of the affirmative precepts, to retaine them in obedience and doing of good workes, ſo the juſt man had need of a law, and ſo had *Adam*. 2. A juſt man need not to feare the puniſhment of the law: as S. *Paul* in another place ſaith of the Magiſtrate, which is the ſpeaking or living law: he is not *to be feared for good workes, but for evill, Rom. 13. 4.* And in this reſpect ſo long as *Adam* remained in his integrity and juſtice, the puniſhment in the law concerned him not. 3. And a righteous man rather of a voluntary diſpoſition, than by compulſion of law yeeldeth his obedience.

Quest. XXVII. *Why God gave a precept to Adam, fore-ſeeing before that he would tranſgreſſe it.*

FOurthly, A queſtion will here bee moved, why the Lord gave this precept to *Adam*, which hee knew hee would not keepe: for anſwer whereunto, firſt wee ſay, that God gave him a precept, which was poſſible to be kept, and *Adam* had power to keep it, if he would: it was then not Gods fault, that gave

him free will, but his owne, that abuſed that gift. Secondly, if it be replyed, why God did not give him grace and ſtay him from tranſgreſſion: I anſwer, that God could have given him ſuch grace, and to the Angels likewiſe, that they ſhould not have fallen: but it was fit that God ſhould leave the creatures to their free will, and not hinder the courſe of nature, which hee had made. Thirdly, though God foreſaw mans tranſgreſſion, yet that was no reaſon to withhold the precept: for then God ſhould neither have made the Angels, nor man, becauſe he ſaw, that ſome of both ſhould bee reprobates: and by the ſame reaſon God ſhould not have given his written word, becauſe many heretikes doe pervert it to their deſtruction. Fourthly, as God foreſaw mans tranſgreſſion, ſo he knew how to turne it to good, as in ſhewing mercy to ſinners, and in ſending Chriſt to reſtore what man had loſt: ſo that notwithſtanding Gods foreſight of *Adams* tranſgreſſion, he was not to forbeare to charge *Adam* with this commandement, in regard of the great good, which God alſo did foreſee ſhould enſue.

Quest. XXVIII. *What kind of death was threatned to Adam.*

Verſ. 17. *IN the day that thou eateſt thereof thou ſhalt die the death.* The firſt queſtion here moved is, what death God threatneth to *Adam*, whether the death only of the body, or ſoule, or of both. 1. We neither think that the ſpirituall death of the ſoule is here only ſignified, whereby the ſoule is ſeparated by ſinne from God, which was the opinion of *Philo Iudeus, lib. 2. de allegor. Moſaicis*: and of *Encherius lib. 1. in Geneſ.* for wee ſee that the Lord himſelfe threatned the death of the body to *Adam, Geneſ.* 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* 2. Neither is the death of the body here onely implyed, as ſome have thought, but the death of the ſoule by ſinne alſo, which bringeth forth the death of the body, as the Apoſtle ſheweth. *Rom.* 5. 13. *Death went over all men, for as much as all men have ſinned.* There was firſt ſinne in the ſoule, before there followed death in the body. 3. Neither doe we think, that everlaſting death is here excluded, as *Peterius* ſeemeth to inſinuate, *lib. 4. in Geneſ. qu. 4.* of this matter. For the Apoſtle ſaith: *We were by nature the children of death, as well as others. Eph.* 2. 5. by *Adams* tranſgreſſion we were the children of wrath, hee therefore much more, that made us ſo: and if *Adam* had not by ſinning made himſelfe guilty of eternall death, why was the promiſe of the Meſſiah preſently upon his fall made unto him? *Gen.* 3. 15. whoſe office is to redeeme us from ſinne and everlaſting damnation. 4. Wee therefore thinke with *Auguſtine*, that by death here is underſtood, whatſoever death either of the ſoule or body, temporall or eternall, *lib. 1. de civit. dei. c. 12.* for *Auguſtine* maketh foure kinds of death: the temporall death of the ſoule, when it is for a time ſeparated from God by ſin: the eternal death of the ſoule, when it is ſeparated from the body: the temporall death of the body, when it is ſeparated from the ſoule: the eternall death of the body in hell. So *Adam* firſt died in ſoule, by loſing his innocency, he died in body, returning to duſt, he was ſubject alſo to everlaſting death both of body and ſoule, but from that he was redeemed by Chriſt. 5. Beſide under the name of death, are comprehended all other miſeries, calamities, and ſorrowes, which are the forerunners of death: ſo that we may fitly compare death to the center, all other miſeries, as the circle, or circumference about the center: or as the Scripture reſembleth it, death is as the burning coale, other ſorrowes and miſeries are as the ſparkles that doe riſe from the coale, *Iob* 5. 7. *Man is borne to travaile, as the ſparkes flye upward.*

Adam by his tranſgreſſion, made ſubject to eternall death.

Foure kinds of death.

Quest. XXIX. *When Adam began to die.*

SEcondly it is inquired, when this ſentence began to take place, that in what day ſoever *Adam* did eat of the tree he ſhould dye the death. 1. Some thinke, that a day is not here to bee taken, according to mans account of dayes, but as it is before God, with whom a thouſand yeares are but as a day: and ſo *Adam* died within a thouſand yeares after: ſo *Iuſtinus dialog. cum Triph.* but this ſenſe ſeemeth to bee ſtrained. 2. Neither doe we refer theſe words [*in what day ſoever*] to the firſt clauſe only [*thou ſhalt eat*] and not to the ſecond, *thou ſhalt dye the death*: as though the meaning ſhould not bee, they ſhould dye the ſame day, wherein they did eat, but at any time after: for this ſeemeth alſo to be but a forced ſenſe. 3. But we rather allow *Hieromes* interpretation, that *Adam* began in the ſame day to dye, not actually, but becauſe then he became mortall and ſubject to death: *lib. tradit. in Gen.* ſo *Symmachus* readeth, thou ſhalt bee mortall. 4. And beſide that; then actually *Adam* entred into miſery and ſorrow, labour, hunger, thirſt, which are the forerunners of death. 5. Adde unto this alſo, that in the ſame day, death entred by ſinne into the ſoule of *Adam*, in the very ſame day of his tranſgreſſion.

Quest. XXX. *Whether God made death.*

THirdly, ſeeing that by Gods ſentence death ſeaſed upon *Adam*, the queſtion is, whether God made death, and whether this corporall death be a puniſhment of ſin. We anſwer. 1. that as death is a defect of nature, beſide the firſt intention of the Creator, brought in by ſinne into the world, that God is not the author of it, but it is ſo only the fruit and effect of ſinne. 2. But as death is a juſt puniſhment inflicted for ſinne, ſo it is of God: who though hee firſt made not death, yet now hee diſpoſeth of it, thereby ſhewing his juſtice upon mans tranſgreſſion: ſo that as *Auguſtine* ſaith, ſpeaking of the beginning of darkeneſſe: *Deus non fecit tenebras, ſed ordinavit*: God made not darkneſſe, but ordered them: ſo may it bee ſaid of death. 3. *Eugubinus* objecteth, that death is not properly a puniſhment of ſinne, becauſe it remaineth in the faithfull, and it is not taken away by Chriſt. *in Coſmopeia.* To which we anſwer. 1. That death alſo at the laſt ſhal be deſtroyed by Chriſt, 1 *Cor.* 15. 26. *The laſt enemy that ſhal be deſtroied is death.* 2. That although the death of the body remaine yet in the members of Chriſt, in them it is not now as a puniſhment, but as a conſequent of their corruptible nature, becauſe all fleſh is now as graſſe, *Iſa.* 40. 6. and

Death of the body whether now a puniſhment.

death

death now unto them is not a curſe, but turned to a bleſſing in Chriſt, being both a ceſſation from labour, and an entrance into reſt, *Rev.* 14. 13. *Bleſſed are they that dye in the Lord, they reſt from their labours, and their workes follow them.*

QVEST. XXXI. *Why it was not good for man to be alone.*

Verſ. 18. IT *is not good for man to be alone*] 1. not, as *R. Sel.* leſt if man would have beene alone, hee might be thought to be chiefe Lord in earth, as God was in heaven: for if man had beene alone, who ſhould have ſo thought or ſpoken? 2. Neither was it not good in reſpect of God, who by his infinite power and wiſdome could otherwayes have multiplyed and increaſed man, but in reſpect of that order and courſe of generation which God appointed for other creatures. 3. Neither is this ſo ſaid, as though no man could live without a woman: as the Hebrewes have theſe ſayings, *nothing is good but a woman: he that hath not a wife, is not a man*, for God hath given unto ſome a ſpeciall gift, which may ſupply this want. 4. Neither is S. *Paul* contrary to *Moſes*, where he ſaith, *it is not good to touch a woman*: for he ſpeaketh in reſpect of thoſe preſent times of perſecution, wherein their wives might have beene a let unto them. *Mercer.* 5. But this is ſo ſaid, 1. in reſpect of mutuall ſociety and comfort: 2. in reſpect of the propagation of the world: 3. eſpecially for the generation and increaſe of the Church of God: 4. but moſt of all it was meet that woman ſhould bee joyned to man, becauſe of the promiſed ſeed of the woman, of whom came our Saviour Chriſt after the fleſh.

QVEST. XXXII. *Wherein woman was a meet helpe for him.*

Verſ. 18. LEt *us make an helpe meet for him*] The word *cenegdo*, ſignifieth, as one before him, or againſt him. But we neither allow the conceit of ſome Hebrewes, as *R. Selamon*, that the woman is ſaid to be againſt man, becauſe ſhe is contrary to him. 2. Nor yet doe wee like of *Toſtatus* conjecture, becauſe the male and female in reſpect of their naturall parts are contrary. 3. Nor yet doe wee approve *David Kimchi* his collection, that the woman is ſaid to bee as before man, that is, as a ſervant to attend vpon him: for ſhee is appointed to bee his fellow-helper, not his ſervant: neither is it like, that if ſhee had beene ordained to any baſe uſe, or ſervice, that ſhe ſhould have beene framed out of *Adams* ſide. 4. Therefore ſhee is called a helpe like to man, as *Hierome* readeth, or according to him as the Septuagint, or as before him as the Hebrew: both becauſe ſhee was made like unto man, as well in proportion of body, as in the qualities of the mind, being created according to the image of God: as alſo for that ſhe was meet for man *neceſſary* for the procreation & education of children, and *profitable* for the diſpoſing of houſhold affaires 5. This maketh a manifeſt difference betweene woman, which is alwayes before man, cohabiting and converſing with him, and other females which after their copulation, forſake their males. *Luther.*

QVEST. XXXIII. *When the woman was formed.*

A Further doubt is moved by ſome: at what time the woman was made: where 1. wee reject the conceit of *Cajetanus*, who making an allegory of this ſtory, of the framing of the woman out of *Adams* ſide, is forced to affirme, that God made man and woman together upon the ſixth day, and not the woman out of the man: for thus the hiſtory of *Moſes* is called into queſtion, and as well may the whole diſcourſe of the creation of the world be allegoriſed, as this narration of the making of woman. And again, it is contrary to the Apoſtle, who ſaith, *that the woman was of the man*, 1 *Cor.* 11. 9. 2. We likewiſe refuſe the opinion of *Catharinus*, who thinketh the woman to have been made the ſeventh day: for this alſo is contrary to the Scripture, *Exod.* 20. 11. *In ſix dayes the Lord made heaven and earth, the ſea and all that in them is.* 3. So then we hold, that the woman was made of a rib out of *Adams* ſide, as *Moſes* ſetteth it downe, neither made together with him out of the earth, nor yet made ſo long after him upon the ſeventh day: but ſhe was formed upon the ſixth day; as is expreſſed, *Gen.* 1. 27. *God created them male and female:* which ſtory being briefly ſet downe in the firſt chap. is by way of *recapitulation*, rehearſed more at large in the ſecond chap.

QVEST. XXXIIII. *How the creatures were brought to Adam.*

Verſ. 19. GOd *brought them unto man, to ſee how he would call them.* 1. We neither thinke that *Adam* gathered the cattell together, as the ſhepherd his ſheep. 2. Nor yet, that they were brought to *Adam* by the Angels: for the text ſaith, that God, *that formed of the earth every beaſt of the field, brought them*: by his ſecret moving and ſtirring of them to preſent themſelves to *Adam*, as they did afterward to *Noah*, when they went into the arke. 3. Neither was this impoſition of names done myſtically, nor hiſtorically as ſome thinke. 4. Nor yet doe wee thinke that the beaſts were not brought before *Adam*, but his eyes ſo illuminate, that hee ſaw them every where in their places: for this is contrary to the text, which ſaith, *God brought them.* 5. Nor yet is it to be imagined, as *Barcepha* reporteth it, to be the conceit of ſome, that *Adam* ſate in ſome high place in Paradiſe, his face ſhining as *Moſes* did, and that every beaſt came as he was called, and bowed the head as he paſſed by, not being able to behold *Adams* face for brightneſſe: for theſe are but mens conceits. 6. But we thinke that all the beaſts, by Gods ſecret inſtinct were gathered to *Adam*, for theſe cauſes,: 1. that man ſeeing his excellent creation farre ſurpaſſing all other, might thereby be ſtirred up to praiſe his Creator. 2. that there might be a triall of *Adams* wiſdome: *hee brought them to ſee how he would call them.* 3. that by this meanes the Hebrew language, wherein thoſe names were given, might be founded. 4. that mans authority and dominion over the creatures might appeare: *for howſoever man named every living creature, ſo was the name thereof.* 5. that man finding among all the creatures no helpe or comfort meet for him: v. 20. might have a greater deſire thereunto, and more lovingly embrace his helper, which ſhould be brought to him.

To what end the creatures were brought to *Adam.*

Quest. XXXV. *How an helpe could not be found meet for Adam.*

Hebrewes vaine collections.

For Adam found he not an helpe meete for him, &c. 1. not as *Ramban* noteth: *Adam* could finde none to whom to give his name, as he did to the woman, calling her, of *iſh*, *iſhah*: but it muſt bee underſtood of the nature of man, that an helpe could not bee found anſwerable to him. 2. *R. Eliezer*, doth ſo interprete, as that God could not finde an helpe: but God knew that alreadie hee needed not for that cauſe to bring the creatures before *Adam*: hee then, that is *Adam*, could not finde one for himſelfe. 3. But impious is the conceit of *R. Sel.* that man companied with every ſort of beaſt, and ſo could finde none apt and meet for him. *Mercer.*

Quest. XXXVI. *Of the excellant knowledge and wiſdome of Adam.*

Salomon not wiſer than *Adam*.

FUrther, by this impoſing of names upon the creatures, appeareth the great knowledge and wiſdome of man. 1. in naturall things: for names were given at the firſt according to the ſeverall properties and nature of creatures: and if *Salomon* had ſuch exact knowledge of beaſts and fowles, of trees and plants, even from the Cedar to the hyſop, 1 *King.* 4. 33. no doubt *Adam* had greater knowledge, whom we may ſafely hold to have beene farre wiſer than *Salomon*, notwithſtanding that place, 1 *King.* 12. where *Salomon* is ſaid to bee the wiſeſt of all before him, or after him: for that is ſpoken of the common generation of men, where both *Adam* is excepted, created after Gods image, and Chriſt that holy ſeed borne without ſinne: this place then need not to have forced *Toſtatus* to preferre *Salomon* before *Adam* in wiſdome. 2. *Adam* had alſo the knowledge of ſupernaturall things: as he was not ignorant of the myſtery of the Trinity, according to whoſe image he was made, one part whereof is knowledge, *Coloſſ.* 2. 10. 3. It may alſo be ſafely held, that *Adam* had knowledge of Chriſt to come, though not as of a redeemer, for that promiſe was firſt made after mans fall, *Gen.* 3. 15. but as of the author and fountaine of life, whereof the tree of life in Paradiſe was a ſymbole. 4. And whereas ſome thinke that *Adam* and the woman were not ignorant of the fall of the Angels, as *Catharinus* upon this place; yet it ſeemeth to bee otherwiſe, as may appeare by the conference of Satan in the ſerpent with the woman, wherein ſhe is altogether without ſuſpition, and the knowledge of the fall of the Angels, would have made her more cautelous, not to have committed the ſame ſinne of pride, in deſiring to be like unto God, though not in the ſame meaſure or degree.

Whether *Adam* knew of the fall of the Angels.

Quest. XXXVII. *Of Adams ſleepe.*

Verſ. 22. *God cauſed an heavy ſleepe to fall upon man, and he ſlept.*] 1. This was not a naturall ſleepe, as ſome thinke, which *Adam* fell into by reaſon of his wearineſſe, in taking view of the creatures: but an extraordinary ſleepe cauſed by the Lord: who could otherwiſe have effected his purpoſe, but it pleaſed him to uſe this meanes. *Mercer.* 2. This was an heavy ſleepe: the word is *tardemah*: *teunivah*, ſignifieth a light ſleepe, *ſhenah* a more profound ſleepe: but *thardemah* is the deepeſt ſleepe of all. 3. *R. Iſaac Cara* thinketh that man was caſt into a ſleep, to ſignifie, that he ſhould be as aſleep in the houſe, not given to contention and ſtrife. 4. We doe thinke, that as this was a ſound, heavy or deepe ſleep of the body, ſo the ſoule of *Adam* was in an *ecſtaſis* or trance, being illuminated of God, as it may appeare by this, that when he awaked, he knew that the woman was taken out of him. 5. And this was done (*Adam* ſleeping rather than waking) both that neither *Adams* ſight might be offended, in ſeeing his ſide to be opened, and a rib taken forth, nor yet his ſenſe of feeling oppreſſed, with the griefe thereof, which was not only by ſleepe mittigated, but by the power of God concurring with the ordinary meanes: for we ſee by experience, that ſleep is a binding of the ſenſe.

Quest. XXXVIII. *Why the woman was made of one of Adams ribs.*

And he tooke one of his ribs, and cloſed up the fleſh in ſtead thereof.] Firſt, the reaſon is evident, why it pleaſed God to make woman out of the body of man, not of the earth as he had made man. 1. That hereby might appeare the preheminence that man hath over woman: as the Apoſtle noteth, 1 *Cor.* 11. 7, 8. that as man is the image and glory of God, ſo the woman is the glory of the man, becauſe ſhee was taken out of man. And therefore alſo the woman hath her name and denomination of man, becauſe ſhe was taken out of him. v. 23. 2. Another cauſe of this worke was, that it might be a ſurer bond of love, that the man knowing the woman to be taken out of him, might more firmely ſet his affection upon her, being fleſh of his fleſh, and bone of his bones. v. 23. 3. Other reaſons are given, why the woman was taken out of mans ſide: as not out of his head, that ſhe ſhould not be proud: nor out of his feet, as though ſhe were mans vaſſell: but from his ſide, to ſhew the love and conjunction betweene them. *Muſcul. R. Ioſue* giveth this reaſon, why ſhe was taken from under the armes, that ſhee might acknowledge her ſelfe under ſubjection to man: but that is ridiculous, which ſome Hebrewes note, that the woman was made of a bone, to ſhew her hard and intollerable nature. *ex Mercer.*

Quest. XXXIX. *Whence the bone was taken, whereof the woman was made.*

SEcondly, we hold that a curious queſtion, which is diſputed of the Schoolemen, how *Eva* was faſhioned out of a bone, whether by multiplication of it, as *Hugo* thinketh, or by addition of ſome new matter taken out of the earth, as *Toſtatus*, or created of nothing, as *Thomas*: that ſeemeth more probable, that God uſed no other matter, in the making of woman, but out of the man, becauſe the text ſaith, *ſhe was taken out of man*, which had not beene true, if ſhee had beene taken out of any other matter. Wee therefore thinke the firſt opinion probable, that this was done by multiplying of the matter: *Auguſt. Mercer.* but we muſt not curiouſly ſeeke to finde out a reaſon of Gods omnipotent power.

Quest.

Quest. XL. *How many ribs, and whence taken.*

THirdly: 1. We neither thinke with *Oleaster*, that God tooke two ribs, out of each side of *Adam* one, because the scripture saith, v. 21. God tooke one of his ribs. 2. Wee also deride that fable of the hebrewes: that God made man and woman together, but joyned by their sides, and after parted and separated them: for the text is contrary, which saith, *that God tooke a rib out of Adam* to make the woman (for the word (*tselang*) properly signifieth a rib, and not the side) and so *R. Iosua* taketh it. 3. It is also a superfluous question, out of what side of *Adam Eva* was taken, whether out of the right or left: it is resolved by most, out of the left, because *Adams* heart lay there: but these are frivolous and needlesse matters.

Quest. XLI. *Whether this rib were a necessary or superfluous rib.*

FOurthly: so also is that question unnecessary, and more curious than profitable, whether this rib were any one of *Adams* necessary and substantiall parts, or one supernumerary and superfluous: some think, that whereas a man hath now 24. ribbes, on each side 12. that this rib was one of them, and that God created a new rib in stead thereof: but this opinion seemeth to be contrary to the text: because it is said, God closed up the flesh in stead thereof: if flesh were in stead of the rib, then another rib was not made in stead thereof. Againe, God had already done with the creation of *Adam*, v. 7. *hee made man of the dust of the earth:* but if *Adam* had a rib created afterward, then was he not before perfectly created. Wherefore it is more like that this rib was above the usuall number of ribs created of purpose by the Lord, not as a superfluous or monstrous part, but as necessary for the creation of the woman, which God intended. *Mercer. Calvin.* And therefore *Cajetanus* needed not so to have beene perplexed with this question, as not finding a solution thereof, to have left the veritie of the story, and flye to allegories.

Quest. XLII. *Of the womans soule.*

FIfthly, though no mention be here made of the creation of the womans soule, yet it may be gathered, that she had her soule from God immediately as *Adam* had, because they were both created according to Gods image, *Gen.* 1. 27.

Quest. XLIII. *How God is said to have built the woman.*

Vers. 22. HE *made or built a woman, and brought, &c.* 1. God is said to have built woman: neither because of the frame and fashion of her body, which is made broadest and lowest downeward, like the building of an house, as *Rab. Sel.* which though it be so, that God framed the womans body as fittest for procreation of children, yet *Moses* in thus speaking aimed not at it. But by this is meant, both that man was yet as an unperfect building, before woman was made: and that by the woman the house and family is builded by procreation of children: and thereof the hebrewes call a sonne *Ben*, of *Banah*, to build. *Mercer.*

2. Shee is called *Ishah*, woman, by a figure called *Prolepsis*, for this name was afterward given her by the man.

3. She is said to bee brought to man, not as though shee were made in some other place; but God doth present her and offer her to man, and as it were, marrieth and joyneth them together.

4. But the Hebrewes have here some ridiculous observations: as upon the word *Itsgor*, in the former verse, *he closed up:* which is the first word with *Samech* used hitherto by *Moses:* because *Samec* answereth to the first letter of Satan in sound, which is *Shin*, with a left pricke, they note, that Satan came into the world, and so the occasion of evill by women: so likewise out of the word *Iebseah*, which letters make 24. in number, they note that the woman was brought to man with 24. ornaments: whereas they cannot deny, but that she came naked. Hebrew curiosities.

Quest. XLIIII. *How Adam knew the woman to be taken out of him.*

Vers. 23. THe *man said, this now is bone, &c.* 1. *Adam* understood this, that the woman was taken out of him, not so much by the contemplation of the similitude and likenesse of her shape. *Mercer.* or that he felt some alteration in his body, as though somewhat had beene taken from it: *Reuchlin.* but hee had this knowledge especially by divine revelation. *Calvin.* 2. *Adam* looking upon the woman, did not presently desire her company, but sincerely with a cheerefull minde acknowledgeth how fit a mate God had provided for him. *Reuchlin.* 3. *This now*, or *for this time:* which words are not to bee referred with the Hebrewes to the time to come, that though at this time a wife was prepared out of man, yet it should not be so afterward, but it hath relation to the time past: that although before among all the creatures he could not find a fit companion, yet now hee had obtained one. *Fagius.* 4. Hee giveth the woman her name, to shew the authority of man over the woman: and in the derivation of the word *ishah*, from *ish*, the antiquity of the Hebrew tongue appeareth: the like is not to be found in any other language. 5. The Hebrewes wel note, that *ish* with *Iod*, signifieth a man, without *Iod*, which is the first letter of the name, *Iehovah*, it is fire, so where God is not the directer of the inward parts, there is nothing but fire & contention. *Mercer.*

Quest. XLV. *How a man is said to leave father and mother.*

Vers. 24. THerefore *shall a man leave, &c.* 1. These are not the words of *Adam*, as *Epiphanius* thinketh or immediatly uttered by the Lord to *Adam*, but of *Moses* directed by the spirit of God, who inserteth here a perpetuall law concerning marriage. 2. The man is said to leave father and mother, either comparatively and in degree, that he is rather to leave them than his wife: *Oecolamp.* or conditionally, if they shall seeke to dissolve the knot of marriage, therein the sonne is to leave them: *Muscul.* as also the leaving

leaving of the father and mother, signifieth the erecting of a new family: as the Chalde readeth, hee shall leave his father and mothers bed: for the ancient use was for children unmarried to lye in their parents chambers. *Mercer.*

3. They shall be one flesh, not only in respect of carnall copulation, as *R. Sel.* for so bruit beasts may be said to bee one flesh: but in respect of their perpetuall society, the conjunction both of their bodies and minds. Now whereas the Apostle saith, that he which is joyned to an harlot, is one flesh: the Apostle there applieth not that which is proper to marriage, to fornication: but sheweth, what injury they doe to marriage which commit fornication, yeelding that to harlots, which is peculiar to wives, to be made one flesh with them. And yet this difference there is, that the man and wife are joyned together both in flesh and spirit: as it followeth in the same place, *he that is joyned to the Lord is one spirit.* 1 *Cor.* 6. 17. but the harlot though joyned in body, is severed in heart and affection.

How the harlot is made one flesh.

Quest. XLV. *How man was not ashamed of his nakednesse.*

Vers. 25. [*They were both naked, and were not ashamed*] 1. *Adam* was not ashamed, not, as some Hebrewes say, because *Heva* was of his owne flesh, for afterward they were one ashamed to behold the nakednesse of another: neither doth *Moses* set them forth as impudent and unshamefast persons: such as the Adamites are, pretending this example, companying together like bruit beasts: but this nakednesse of their bodies, sheweth the nakednesse and simplicity of their minds: for shame is the fruit of sin: and therefore before sinne entred, they were not ashamed. 2. Some thinke, that there remaineth yet in children that are not ashamed of their nakednesse, some shadow of our first estate: but children are therein unshamefast for want of reason, as the like is to be seene in bruit beasts. But in the kingdome of heaven, we shall be all naked, and without shame as *Adam* was: and without feare or danger of sinne, which *Adam* was not. 3. Further, notwithstanding their nakednesse, they should not have beene offended with the weather, either heat or cold: not that their skin was like unto the nailes of the fingers, as *R. Eliezer* thinketh, which was taken away after their fall: but God would have so tempered the elements, and the quality of their bodies, as that all things should have beene serviceable unto them.

4. *The places of doctrine.*

1. *Doct. The Dominicall or Lords day, is grounded, not upon tradition or Ecclesiasticall institution, but upon the scriptures.*

IN that the Lord sanctified the seventh day, and made it a day of rest: we inferre, that as the Sabbath kept then upon the seventh day in remembrance of the creation, was of the Lords institution: so the Lords day is now observed by the same authority, in remembrance of the resurrection of Christ, and our redemption by the same: contrary to the Rhemists, who count the observation of the Lords day, but a tradition of the Church, and Ecclesiasticall institution. *Rhemist. Matth.* 15. *fect* 3. Our reasons are these:

The observation of the Lords day is morall.

1. The observation of a Sabbath or day of rest unto the Lord, is commanded in the moral law, which is perpetuall, and not to be abrogated: if this bee denied, it will follow, that there are but nine commandements, if that of sanctifying the Sabbath doe not binde now. And although wee observe not now the same day for our Sabbath, which the Jewes did, yet the seventh day we keepe still, retaining the substance of the law, which is to keepe one day holy of seven. The manner of computation and account of seven, where to begin, where to end, and to bee tied to the very same prescript of the day, was ceremoniall and a circumstance of the law, and in that behalfe doth conclude us.

The Lords day instituted by the Apostles

2. That which was by the holy Apostles by precept enjoyned, and by example observed, was of a divine institution: thus the Lords day is prescribed by Saint *Paul.* 1 *Cor.* 16. 2. where the Apostle enjoyneth them to make collection for the poore in their meetings upon the first day of the weeke, which then began to be observed for the Lords day: he himselfe, also *Act.* 20. 7. observeth the same day, and preacheth in it. Saint *Iohn* calleth it the Lords day: *Revel.* 1. 10.

The Lords day a symbole of everlasting rest.

3. Every symbole significative or representing signe mentioned in scripture, had a divine institution: but so is the Sabbath a symbole or type of our everlasting rest. *Heb.* 4. 9. *There remaineth therefore Sabbatisme, a Sabbath rest to the people of God:* which words doe conclude, that both the type remaineth, that is a sabbatisme, and the signification of the type, everlasting rest.

The observation of the Lords day bindeth in conscience.

4. No constitution of the Church doth simply bind in conscience: for Gods commandements only do so bind, *Iam.* 1. 12. *There is one law-giver, which is able to save and destroy:* but the keeping of the Lords day bindeth in conscience: for therein we are commanded not to doe our owne wayes, nor to seeke our owne will, nor to speake a vaine word, *Isay* 58. 13. which duties, are alwayes commanded, so especially upon the Lords day: but these precepts, the observation whereof is properly incident to the Lords day, doe bind in conscience, *Ergo.* &c.

Difference betweene the Lords day and other festivals.

5. If the Lords day were but a tradition of the Church, there should be no difference betweene that and other festivall dayes, but all of the like necessity, and with as great strictnesse are to be observed and kept, these as the other. But that were very absurd, seeing we find the Lords day by the Apostles to have beene observed, whereas no mention at all is made of the other in the scriptures: and the Church of God in her practise hath alwayes made a difference betweene the observation of the Lords day and other festivals: enjoyning that with greater devotion alwayes to be celebrated, than the rest.

6. This also hath beene the constant doctrine of the Church of God, and the judgement of the fathers, that the Lords day is of the Lords institution: as may appeare by this sentence of *Augustine: Dominicum diem, apostoli & apostolici viri religiosa sanctitate habendum sanxerunt, &c.* The Lords day the Apostles and Apostolicall

Apoſtolicall men have ordained with religious holineſſe to bee kept, becauſe in the ſame our Redeemer roſe from the dead, and therefore it is called the Dominicall or Lords day, that in it we onely may attend upon the divine ſervice: this is the firſt day in the world, in it were created the elements, and the Angels: upon this day Chriſt roſe, the holy Ghoſt was given, and Manna deſcended from heaven firſt on this day: *ſerm. de tempor.* 251.

Wherefore I cannot wholly condeſcend to *Mercerus* judgement, who ſaith, *politica cauſa retinuerunt Apoſtoli diem dominicum Sabbato ſubrogatum*: that the Apoſtles for policy ſake have retained the Lords day in ſtead of the Sabbath: in 2 *Gen.* verſ. 3. A policy I grant in the uſe of the Lords day, but that is neither the only nor chiefe reaſon of the inſtitution thereof.

There are three cauſes of the obſervation of the Lords day: a religious and holy uſe: for the Lord to this end did conſecrate this day by his owne example and commandement to bee ſpent in holy exerciſes: the Civill or politicall uſe of the Lords day is for the reſt of our ſelves, our ſervants, and cattell: the ceremoniall or ſymbolicall end, was to ſhadow forth our ſpirituall reſt in Chriſt: in this laſt reſpect, I confeſſe the ceremony of the Sabbath in part to be aboliſhed: for it is a ſymbole ſtill of our everlaſting reſt in heaven. *Heb.* 4. 9. But in the other two reſpects, the law of the Lords day is perpetuall: for that as *Philo* ſaith, it is ἑορτὴ κοινὴ, *feſtum populare*, a popular or generall feſtivall to be obſerved of all people for ever.

I doe wonder then, this doctrine of the Sabbath, and day of reſt, now called the Lords day, having ſuch evident demonſtration out of the ſcriptures, and being confirmed by the conſtant and continuall practice of the Church in all ages: that any profeſſing the Goſpell, ſpecially being exerciſed in the ſtudy of the ſcriptures, ſhould gainſay and impugne theſe poſitions following, as erronious.

1. That the commandement of ſanctifying the Sabbath is naturall, morall, and perpetuall: for if it be not ſo, then all the commandements contained in the decalogue, are not morall: ſo ſhould we have nine only, and not ten commandements: and then Chriſt ſhould come to deſtroy the Law, not to fulfill it, contrary to our Saviours owne words, *Matth.* 5. 17. See the booke of the catholike doctrine, of the Church of England, printed at Cambridge, p. 37. ibid.

2. *That all other things in the law, were ſo changed, that they were cleane taken away, as the prieſthood, the ſacrifices, and the ſacraments*: this day (namely the *Sabbath*) was ſo changed, that it yet remaineth: for it is evident by the Apoſtles practice: *Acts* 20. 7. 1 *Cor.* 16. 2. *Apocal.* 1. 10. that the day of reſt (called the *Sabbath*,) was changed from the ſeventh day, to the firſt day of the weeke: and ſo was obſerved and kept holy under the name of the Lords day.

3. *That it is not lawfull for us to uſe the ſeventh day to any other end, but to the holy and ſanctified end, for which God in the beginning created it*: for this were preſumption to alter Gods appointment: and the will and ordinance of the Creator, muſt ſtand in the uſe of the creature: otherwiſe the Apoſtle had not reaſoned well for the uſe of meats from the end of the creation: *which God hath created to be received with thankeſgiving.* p. 195.

4. As the Sabbath came in with the firſt man, ſo muſt it not goe out, but with the laſt: for if the keeping of a day of reſt holy unto the Lord, bee a part of the morall law (as it cannot bee denyed) then muſt it continue, as long as the Lord hath his Church on earth: and the morall Sabbath muſt ſtand, till the everlaſting Sabbath ſucceed in place thereof. 1 Tim. 4. 3. ibid.

5. That we are reſtrained upon the Sabbath from work, both hand and foot, as the Jewes were: though not in ſuch ſtrict particular manner as they were, for whom it was not lawful to kindle a fire upon the Sabbath. *Exod.* 35. 2. yet in generall wee are forbidden all kind of worke upon the Lords day, as they were which may hinder the ſervice of God: ſaving ſuch workes, as either charity commandeth, or neceſſity compelleth: for it is a part of the morall precept: *in it thou ſhalt doe no manner of worke.* Ibid.

6. *That the Lord would have every Sabbath to be ſanctified by the Miniſter and the people*, and that in the Church he ought to preach the word, and they to heare it every Sabbath day: (but not each of theſe under paine of condemnation, as the place is miſconſtrued,) is confirmed by the practice of our bleſſed Saviour, *Luke* 4. 16. and of S. *Paul*: *Act.* 13. 14. and 20. 7. And hereunto are the Canons of our Church agreeable, which require that every Miniſter preach every Lords day, and likewiſe catechiſe the youth. p. 196. Can. 45. & 54.

7. *That the Lord hath commanded ſo preciſe a reſt unto all ſorts of men, that it may not by any fraud, deceit, or circumvention whatſoever, be broken, under the paine of his everlaſting diſpleaſure*: who doubteth of this, but that every breach of any part of the morall law, eſpecially by deceit and circumvention, *deſerveth in it ſelfe Gods curſe, and everlaſting diſpleaſure*: as the Apoſtle ſaith, *the wages of ſinne is death*: and the Law ſaith: *Curſed is every one that continueth not in all things which are written in the booke of the law, to doe them*: as the Apoſtle citeth this text. p. 189. Rom. 6. Galath. 3. 10.

This doctrine of the Sabbath firſt grounded upon the authority of ſcripture, hath accordingly beene ratified by the conſtant and perpetuall *practice of the Church.*

Origen ſaith; *In noſtro Dominico die, ſemper pluit Dominus Manna de cœlo*: in our Lords day, the Lord alwayes raineth Manna from heaven. *Hierome*; *Dominicus dies, orationi tantum & lectionibus vacat*: upon the Lords dayes, they onely give themſelves to prayer and reading. Hom. 7. in Exod. ad Ruſtic.

Ambroſe: *tota die ſit vobis oratio vel lectio, &c. nulli actui ſeculi, actui divinitatis impediant, &c.* Let us all the day be converſant in prayer, or reading: let no ſecular acts, hinder divine acts, let no table play carry away the mind. Serm. 33.

Auguſtine: *quomodo Maria mater Domini, &c.* As Mary the mother of our Lord is the chiefe among women: ſo among other dayes, this is the mother of the reſt: the whole grace of the Sabbath, and the ancient feſtivity of the people of the Iewes, is changed into the ſolemnity of this day. de tempor. ſerm. 36.

Concil.

Concil. Tullen. cap. 19. *Oportet eos qui præsunt Ecclesiis &c : it behoveth those which are set over the Churches,* upon all dayes, but especially upon the Lords dayes, to teach the people, &c.

Matisconens. 2. cap. 1. *Exhibeamus Deo liberam servitutem, &c. Let us exhibite unto God our free service, not because the Lord requireth this of us, to celebrate the Lords day by corporall abstinence, but he looketh for obedience :* whereby we treading downe all terrene rites, might be raised up to heaven.

D. Bound. But these allegations are here superfluous, seeing there is a learned Treatise of the Sabbath already published of this argument : which containeth a most sound doctrine of the Sabbath, as is laid downe in the former positions, which shall be able to abide the triall of the word of God, and stand warranted thereby, when other humane fantasies shall vanish : howsoever some in their heat and intemperance, are not afraid to call them, *Sabbatorum errores*; yea *hereticall assertions*, a new Jubile, Saint Sabbath, more than either Jewish or Popish institution : God grant it bee not laid to their charge, that so speake or write, and God give them a better mind.

2. Doct. The soule is not part of Gods substance.

SEcondly : where it is said, God breathed into the face of *Adam* the breath of life : we are not thereby to gather, that the soule of man is part of the divine substance, to the which opinion *Lactantius* seemeth to have inclined. *lib. 2. divinar. institution.* for as the breath is no part of his substance that doth breath, so neither is the soule of Gods essence, that gave it : for then, the soule of man, if it were of the divine nature, it should be immutable, and without beginning; from all eternity, as God is.

3. Doct. There is but one soule in a man.

THirdly, from hence it may be concluded, that there is but one soule in man, and that all the other faculties of sense and powers of nature are but handmaids to the soule, waiting upon it, and departing with it : therefore God is said to have breathed into man the spirit of life, that is, the reasonable soule, because the body, no longer doth breath or live, than the soule is present. We doe therefore refuse *Origens* conceit, upon these words, *Mat.* 24. 51. *The Lord will divide or cut him off : that is, the spirit of the wicked shall returne to God, and their soule shall goe to hell* : hee maketh A difference betweene the spirit and soule : contrary to the Apostle, who saying, *be ye renewed in the spirit of your soules and minds, Eph.* 4. 24. sheweth that the spirit belongeth to the mind or soule, as the purer part thereof.

Tractat. 3 in Matth.

4. Doct. Paradise was a place not altogether unknowne.

FOurthly, whereas Paradise is described by the countrey of Eden where it was situate, and by the knowne rivers of Tigris and Euphrates, we inferre that Paradise then was not a place secret and unknowne, as *Bellarmine* supposeth, *lib. de grat. prim. hom. c.* 12. for if it had beene unknowne in those dayes, the Lord needed not to set the Cherubims to keepe it with A sword shaken. And if it be objected, that Paradise was never found out by any, the answer is easily made : 1. because it was kept by the Angels with great terrour, that none durst approach. 2. The Infidels and incredulous persons regarded it not. 3. The faithfull looked for a much better Paradise in heaven, and therefore sought not after it. And herein we have the judgement of *Pererius* against *Bellarmine* : one Jesuit against another, *lib. 3. in genes. qu. 5. de paradis.*

5. Doct. The terrestriall Paradise is not now extant.

FIfthly, whereas *Bellarmine* affirmeth, that the terrestriall Paradise is yet remaining, and that *Henoch* and *Elias* are there kept : it appeareth by the description of Paradise to bee a meere fable. 1. Paradise was planted where the knowne rivers Tigris and Euphrates ran together, which is either in Armenia, or Mesopotamia, or some of those knowne countries : then if Paradise were now extant in the world, it is like that in all this time it should have beene found out by the inhabitants of those places. 2. The floud over-flowed the highest hils, 15. cubits, *Gen.* 7. 20. then Paradise also was covered with the water, where if *Henoch* then was, he must have also perished in the waters, being out of *Noahs* Arke. 3. The scripture maketh mention now of no other Paradise, but heaven, 2 *Cor.* 12, 13. S. *Paul* calleth it the third heaven Paradise. 4. *Pererius* sheweth *Rupertus* and *Gregory* to have beene of this mind, that *Henoch* was not translated to the terrestriall Paradise : to the which he subscribeth against *Bellarmine*.

Pererius against *Bellarmine.*

6. Doct. Marriage is not to be prohibited to any.

SIxthly, whereas the Lord saith, vers. 18. *It is not good for man to bee alone :* wee enforce this text against the popish forced virginity : for whereas God saw it was not good neither for *Adam*, then present, nor for his posterity, which should have more need of the remedy, to bee alone : they contrariwise constraine their Priests and votaries to live alone, depriving them of that mutuall helpe and society, which God hath appointed for their comfort ; and to be a remedy against sinne : and that this place is understood not of the marriage of *Adam* only, but of all the faithfull, *Bellarmine* confesseth, *lib. de Matrim. cap.* 2.

7. Doct. Polygamie condemned.

SEventhly, vers. 24. *They shall be one flesh :* and as this place is alleaged, *Matthew* 19. 5. *They two shall be one flesh :* This place sheweth the corruption of polygamie, which is the having of many wives : for if God had seene it good for one man to be joyned to two, or divers women, he would have made at the first to one man, more helpes than one.

5. *Places*

5. Places of confutation.

1. Confut. Experimentall knowledge of evill not to be desired.

1. THe Maniches objected, why did God forbid man to eate of the tree of the knowledge of good and evill, would he have him like unto bruit beasts, that cannot distinguish betweene good and evill? *Augustine* answereth this experimentall knowledge of evill, which *Adam* got by transgression, was not the wisdome of an happie, but the experience of a miserable man: for Christ knew no sinne by his experience, though he knew it by his sapience or wisdome.

2. Confut. Why God gave a commandement that man would not keepe.

2. WHy did God give a commandement, that man should not keepe, and why did he not make him so, that man should not have fallen? *Ans.* 1. God gave man this precept, that hee might shewe his obedience, and though he foresawe he would sinne, yet he also provided a remedie and redeemer for his sinne. 2. Though hee be in a better state, that cannot sinne at all, yet his state is good, and not to be complained of, that if he will, cannot sinne: *lib. cons. adversar. leg. c. 14.*

3. Confut. against Celsus.

3. *Celsus* derideth this storie, of the making of the woman, and counteth it a fable: *Origen* answereth, if you will not beleeve *Moses*, why doe you credit *Hesiod* your Poet? who hath the like narration, how *Vulcan* made a woman out of clay, whom all the gods adored, *Venus* gave her beautie, *Pallace* comelinesse of bodie, *Mercurius* wit, whereupon she was called *Pandora*, which opening the lidde or cover of the tunne, divided care and griefe unto men, that lived without before. *Origen. lib. 4. cont. Celsum.* *Hesiods* story of *Pandora*.

4 Confut. Paradise planted in a knowne place.

4. THe Papists object thus: *Bellarmine* would proove that Paradise was an unknowne place, because it is said, the river that went out of Eden, did divide it selfe into 4. heads. But there is no such river in Mesapotamia. *Bellar. lib. 1. de grat. prim. homin. c. 12.* For further answer to this objection, I referre the reader to q. 13. before these 4. streames might be known in former time, though not now. For further answer to this objection.

5. Confut. Adams sinne pardonable.

5. WHereas we say that all sinnes are veniall to the faithfull and elect: *Bellarmine* replieth that *Adam* committed a mortall and damnable sinne, because it was said vnto him, in what day thou eatest thereof, thou shalt die the death: *lib. 1. de amiss. grat. c. 7. Ans.* Wee say, that though this sinne was damnable in it owne nature, yet by Gods grace through Christ it was made veniall and pardonable to *Adam*, unlesse *Bellarmine* say with the hereticke *Tatiane*, that *Adam* was damned.

6. Confut. Adam lost not his faith.

6. BY this place also he would proove that *Adam* and *Eve* lost their faith, because they beleeved not the sentence of God, that they should die, if they transgressed the commandement. *lib. 3. de amission. great. c. 6. Ans.* This prooveth, that they failed in faith, not that their faith was utterly lost and extinguished: for if *Adam* had no faith remaining, to what purpose should God have propounded the promise of the Messiah to a faithlesse man?

Places of Exhortation.

1. INthat God sanctified the Sabboth, and rested therein from all his works he did it for our example, that we thereby should learne religiously to observe the Lords day. 1. in abstaining from all bodily and servile workes: 2. in keeping our selves undefiled and unspotted of all sinnefull works. 3. in sanctifying it to holy exercises, to the praise of God, and our owne comfort. The religious vse of the Lords day.

2 v. 7. In that God made man of the dust, and put the breath of life into his nostrils: man is here to learne humilitie, by the consideration of his base and poore beginning, and to remember how brittle his state is, whose life is but a blast of the breath, a puffe of the aire: *Isay*, 2. 22. *Cease from man whose breath is in his nostrils.* Mans base beginning should teach him humilitie.

3 Seeing that goodly garden of paradise, replenished with such goodly plants, and fruitfull trees is now destroyed, and not to be found in earth, we are taught to sequester our affections from all earthly delights, and to seeke for a paradise much better in heaven. The earthly paradise should put us in minde of the celestiall.

4 v. 15. Seeing man even in the state of his innocency was not to live idlely, but God assigned him to keep the garden: we are thereby admonished, that now much more every man should occupie himselfe in some honest labour of a lawfull vocation. No man ought to live idlely.

5 In that God made the woman out of man, from whom shee had her beginning: thereby is described the dutie of the wife, to be obedient to her husband, as her head and principall, for whose cause shee was made. The dutie of the wife.

6 And seeing the woman is bone of mans bone, and flesh of his flesh: thereby the husband is put in remembrance, to love, tender, and cherrish his wife, even as his owne flesh. The dutie of the husband.

7 v. 18.

Gods watchfull providence over man.

7. verse 18. *It is not good for man to be alone:* in that God first taketh care to provide an helper for man, before he saw his owne want: and while *Adam* slept, and thought nothing, the Lord prepared him an helpe: we see how Gods providence watcheth over us, foreseeing for us, many things, which we see not our selves, yea taking care for us, while we sleep, as it is in the Psalme, *Hee giveth his wel-beloved sleepe, Psal.* 127. 3. *Mercer.*

Chap. III.

The Analysis or Method.

His Chapter describeth the fall of man, first his sinne and transgression, from verse 1. to verse 9. then his punishment, verse 9. to the end. In their transgression is to be considered, the tentation of Sathan, verse 1. to verse 6. the seduction of the man and woman, verse 6. thirdly, the effects and fruits of their sinne, verse 7, 8.

In Sathans temptation wee haue his subtill insinuation, verse 1. the womans simple confession, verse 2, 3. the suggestion it selfe, verse 4, 5.

In their seduction, verse 6. first are set downe the inducements, or *provocation:* the goodnesse of the tree for meat, the pleasantnesse to the eye, the fruit thereof, supposed to be knowledge: then the *pravarication*, or offence, *they did eat.*

The effects of their transgression, are shame, which causeth them to cover their nakednesse, verse 7. feare, which maketh them to hide themselves, verse 8.

In the punishment, there is first their *conviction* of the man and woman, verse 9. to 14. then the *malediction* or curse: denounced first, then executed.

The sentence is denounced against the tempter, or parties tempted.

The tempter is either the accessary, that is the serpent, which was the instrument; whose punishment is set forth, verse 14. or the principall, namely Sathan, who is censured, verse 15.

The persons tempted: first, the woman is punished, with sorrow in travaile, subjection to her husband, verse 16. secondly, the man is judged: the cause is first shewed, his transgression, verse 17. then his judgement, in the cursing of the earth with thornes and thistles, in cursing of man with *misery* in his life, *mortality in his end.* verse 19.

The sentence lastly, is executed, in the expulsion of man out of Paradise, verse 23. with the *consultation* going before, verse 22. and his perpetuall exile from thence: the Angels keepe the way to Paradise with a sword, that *Adam* should not returne thither.

The difference of translations.

S. C. c. *v.* 1. *the serpent was wisest. S. wiser. C. craftier than any beast. cæt. heb. gnarum, subtill.*

S. H. c. *v.* 1. *yea hath God indeed said. B. G. A.* τί ὅτι, *quare, wherefore hath God said. S. H. it is true that God hath said. Ch. quia, because God hath said. T. P. heb. aph, ci, yea because.* Sathans abrupt beginning, sheweth a long communication before, and here hee giveth a reason, as though God were not equall toward man in the prohibition, &c.

T. P. r.

H. C. c. *v.* 6. *to be desired to get knowledge. G. T. S. or to make one wise. B. heb. delightfull to behold, aspectu delectabile. C. H.* which was said before.

S. H. dr. *v.* 8. *the voice of the word of God. C. the voice of God walking. cæt.*

v. 8. *in the coole of the day, B. G.* τὸ δείλινον, *at noone. S. ad auram post meridiem, in the coole aire after noone. H. ad ventum, in the wind or aire of the day. T. P. C. heb lervach, haiom:* the soft wind brought Gods voice unto them.

diff. ver. *v.* 11. *unlesse thou hast eaten, &c. S. H. hast thou eaten? cæter.*

C. B. S. r. *v.* 12. *the woman which thou gavest to be with me,* μετ' ἐμοῦ, *B. S. C. which thou gavest me. G. gavest my fellow,*

C. H. c. *sociam, H. allocasti, didst place with me. T. gnimads, with me, heb.*

T. B. r. *v.* 15. *he shall breake,* αὐτός, *G. S. ipsa, she shall. H. it shall breake, ipsum. T. B. P. heb. hu it shall, that is, the seed: he shall observe thee from the beginning, thou shalt observe him to the end. Ch. thou shalt lye in wait for his heele.*

S. H. c. *H. bruise his heele, cæt.*

T. B. r. *v.* 16. *thy desire toward thy husband. T. B. subject to thy husband. G.* ἀποστροφή: *thy turning to thy husband. S. C.*

S. ad. *sub potestate, under the power of thy husband. H. heb. toshuchah, desire, lust.*

S. H. c. *v.* 17. *of this* μονόν, *only shalt thou not eat. S. (only,)* is here added.

17. *Cursed is the ground for thy sake. B. G. T. P. in opere,* ἐργοῖς, *in thy workes. S. H. heb. bagnabar. for, or because*

S. ap. for. pr. *of the Ch.*

20. *called her Hevah. B. G. C. T. P. H.* ζωή, *life. S. heb. Chavah.*

21. *garments of honour upon their skin. C. coats of skinne. cæter.*

div. sign. 24. *a fiery sword,* φλογίνην ῥομφαίαν, *T. B. S. H. the point or blade of a sword shaken. P. G. lahat, signifieth a blade and a flame: a sharpe sword shaken. C.*

C. c. 21. *Adam is the only man on earth of himselfe knowing good and evill. C. is as one of us, knowing, &c. cæter.*

The

The Exegeſis, or theologicall explication.

Quest. 1. *Whether it were a true ſerpent that talked with Eva.*

verſ. 1. NOw the ſerpent was more ſubtill, &c.] 1. we neither thinke with *Ioſephus*, that it was in the beginning naturall to the ſerpents, as to other beaſts, to have the uſe of ſpeech and underſtanding: which was the conceit alſo of *Plato*, that under *Saturne* men uſed to ſpeake & conferre by language with beaſts. *Euſeb. lib.* 12. *de propar. Evang. c.* 9. for if it had beene naturall to beaſts to ſpeake, they ſhould no more after the fall have beene deprived of their naturall faculties, than the Angels or men, that fell: and beſide, this opinion is contrarie to the Scripture, which ſaith, that man onely was created according to Gods image: that is, with reaſon and underſtanding, which guideth the ſpeech.

Serpents whether they had the uſe of ſpeech.

2. We refuſe alſo the opinion which *Barcephas* aſcriberh to *Ephrem. lib. de paradiſ. c.* 27. that the uſe of ſpeech was given unto the ſerpent onely for this time, as it was to *Balaams* aſſe: that the Devill ſpake in the ſerpent, as the Angell did in the Aſſe we grant: but the ſerpent could not ſpeake of himſelfe, wanting the inſtruments and organs of the voice which man hath.

3. Neither is *Cyrillus* opinion to be received, that it was not a true ſerpent, but a ſhew onely and apparition. For then it ſhould not have beene ſaid, that the ſerpent was wiſer, than all the beaſts of the field: and afterward God layeth a curſe upon the ſerpent, that he ſhould goe upon his bellie and eate the duſt of the earth: it was a true ſerpent then, not a ſhadow onely.

4 *Cajetanus* conceit alſo is to be rejected, who by a continued allegorie, by the ſerpent, would have the Devill underſtood: that there was neither ſerpent in truth nor in ſhew that appeared to *Eva*, but this tentation was altogether internall and ſpirituall: for by this meanes, the whole ſtorie of the creation may as well be allegorized, and ſo the truth of the narration called in queſtion, and beſide, whereas the Devill internally tempteth onely two wayes, either by alluring the ſenſe by ſome object, or elſe by moving and working the phantaſie, our parents before their fall could not be ſo tempted, having no inordinate motion.

5 Some thinke that the woman did underſtand the ſpeech of the ſerpent, ſuch as beaſts uſe, to expreſſe their minde, and not otherwiſe: but it is evident, that the ſerpent did verily ſpeake.

6 *Aben Ezra* is of opinion, that it was the ſerpent, and nothing elſe: but the curſe afterward pronounced upon the ſerpent, and that propheſie, that the ſeed of the woman ſhould breake the ſerpents head, ſheweth, that the Devill ſpake in the ſerpent, who is principally accurſed.

7 Our opinion then is, that it was a true ſerpent which talked with *Eva*, as may appeare by the puniſhment inflicted upon this kind: and that the Devill uſed the ſerpent, a ſubtill beaſt, as his inſtrument, and ſpake out of him. This our Saviour confirmeth in the Goſpell, that it was Satan, which was a murtherer from the beginning, and cauſed the death and fall of our parents, *Iohn* 18. 44. And Saint *Paul* affirmeth, that the ſerpent beguiled *Eva* through his ſubtiltie: but the woman was not deceived by the ſerpent, but by the craft of the Devill, ſpeaking and working by the ſerpent. Of this judgement are moſt of the auncient fathers, *Baſil, Chryſoſtome, Auguſtine, Damaſcene, &c.*

Quest. II. *How the ſerpent is ſaid to have beene more ſubtile, &c.*

THe ſerpent was more ſubtile than any beaſt of the field: 1. Theſe words cannot be underſtood of the Devil, as *Cajetane* thinketh, who here by a metaphore is called a ſerpent: for betweene the Devil and the beaſts of the field, there is no compariſon, who in ſubtiltie farre exceedeth man, who is wiſer than any brutiſh nature. 2. Neither was the ſerpent more ſubtill onely for this time, as *Auguſtine* ſeemeth to thinke, *lib.* 11. *Geneſ. ad lit. c.* 29 for Satan could not infuſe more ſubtilty into the ſerpent, than by nature it had: and the text it ſelfe ſeemeth to inſinuate, that the ſerpent by nature was more ſubtill than other beaſts. 3. wherefore the truth is, that whereas the ſerpent is a moſt ſubtill beaſt, it was not by chance, that Satan uſed him as his inſtrument, beeing by his naturall ſubtiltie apt thereunto: and the ſerpents ſubtill nature appeareth, both by the ſleights he uſeth in helping himſelfe, as to let paſſe what *Plinie* reporteth, that by the juice of fennel, he ſtrippeth himſelfe of a certaine skinne, wherewith he is overgrowne in winter, and with the ſame heath cleareth his dimmed ſight: the Scripture ſheweth, that the ſerpent ſtoppeth his eare againſt the voice of the charmer. *Pſal.* 58. As alſo his craft appeareth in his enmitie againſt man, whom he aſſaileth ſecretly and in ſilence: as biting *the horſe by the heele to cauſe the rider to fall, Gen.* 49. 17. And further, concerning the naturall wiſdome of the ſerpent, our Saviour witneſſeth, ſaying to his diſciples, *bee yee wiſe as ſerpents, innocent as doves. Mat.* 10. 16. 4. Some thinke, that this is ſet forth as a praiſe and commendation in the ſerpent, that he had ſuch a gift of wiſdome & ſubtilty given him in the creation: but the contrarie appeareth, that although this naturall gift in the ſerpent was good, yet here relation is made to Satans craft, whereby he ſeduced *Eve*: *Adam* and *Eve* are ſaid before to be *gnarumim*, naked ſimple: and here the ſerpent is ſaid to be *gnarum*, in the contrarie ſenſe, *craftie covert*, not ſimple: for the Hebrew word admitteth a contrarie ſenſe. *Mercer.*

Of the naturall wiſdome of the ſerpent.

Quest. III. *Why Satan in the ſerpent beginneth with an interrogation.*

verſ. 1. YEa hath God indeed ſaid. &c. 1. Some doe take this to bee an ironicall ſpeech, as though Satan in the ſerpent ſhould ſcoffingly ſay: it is a like matter that God careth what you eat. 2. Some make it an interrogation, as though Satan ſhould aske the reaſon, why God had ſo ſaid, &c. as the Latine and Septuagint. 3. Some make it a naked queſtion: *Is it true* that God hath ſaid: *Chald.* 4. *R. Sel.* expoundeth it, *forſan, perhaps*: and would have it doubtfully ſpoken. 5. Some make the *emphaſis* or force of

the ſetence in this word *God*: it is not like that God would give you any ſuch precept. 6. *Aben Ezra* interpreteth *aph ci*, by *quanto magis*, how much more: that after Satan had ſhewed many reaſons to perſwade the woman, that God loved them not, hee urgeth this above the reſt that God had given them this prohibition. 7. But the beſt interpretation is this, that after long communication had with the woman, at length the ſerpent commeth to that which he intended, to draw from the woman ſome anſwer, whereupon he might worke further: and therefore with ſome admiration ſaith in effect; it ſeemeth very ſtrange, or I much wonder, that God would give any ſuch prohibition unto you. *Mercer.*

Quest. IIII. *Why Satan tempted man, and that by the woman.*

NOw the Devill thought to ſupplant man in Paradiſe, not becauſe he did foreſee that the Meſſiah ſhould take fleſh of *Adam*: for as yet man was not fallen, nor Gods counſell revealed concerning the Redeemer, that ſhould breake the ſerpents head: but the envie of Satan was the cauſe that moved him to this tentation, that he might bring man into the ſame ſtate of damnation: and he ſheweth his malice againſt God, in ſeeking to deface his image. *Calvin.* 2. Hee ſetteth upon the woman firſt, not becauſe, as *Ambroſe* thinketh, the precept was given onely to *Adam* by God himſelfe: for it was ſpoken to them both: but becauſe he ſaw her to be the weaker, and ſo fitteſt for him to worke by. *Mercer.*

Quest. V. *How Eva indured to talke with the ſerpent.*

NOw whereas it will bee queſtioned, how it came to paſſe that *Eva* was not afraid to talke with the ſerpent: 1. which was not, either becauſe this ſerpent, which Satan vſed, had a pleaſant countenance and virgins face, which opinion is imputed to *Beda*, which is rather to be held a painters fancie, than the worke of nature, there beeing no ſuch ſerpent to be ſeene in the world: 2. neither for that the ſerpent was more familiar with man, than any other creature, as thinketh *Damaſcen*: 3. neither can the very kind of the ſerpent be deſcribed, as *Eugubinus* ſaith it was the Baſiliske, which poiſoneth hearbs and plants with his very breath. *Pererius* ſaith, it is moſt like to be the ſerpent called *Scytale*, which hath a backe of divers colours: for this is too great curioſitie, ſeeing the Scripture onely generally nameth a ſerpent, noting no ſpeciall kind. 4. But as *Chryſoſtome* well obſerveth the ſight of the ſerpent, which after ſin became terrible & hatefull to man, was now not abhorred, neither were any creatures as yet in the ſtate of mans innocencie, loathſome unto man, and therefore *Eva* might well indure the ſight of the ſerpent.

What kind of ſerpent it was.

Quest. VI. *What mooved Eva to give eare to the ſerpent.*

BVt whereas *Eva* was not aſtoniſhed to heare the ſerpent ſpeak: 1. it was neither as *Rupertus* thinketh, becauſe the woman imagined, that ſome powerfull ſpirit cauſed the ſerpent to ſpeake, and therefore gave reverent eare: for this had not beene farre from Idolatrie, to yeeld any ſuch reverence to any but to the Creator. 2. Neither did ſhee thinke, as *Bonaventure* holdeth, that ſome good ſpirit intending her good, thus ſpake in the creature. For then ſhee would not have ſaid, the ſerpent, but the ſpirit or Angel deceived me. 3. Neither is it like, that *Eva*, as *Cyrillus* ſeemeth to thinke, was ignorant, whether the uſe of ſpeech were given unto any creature beſide man: to the which opinion *Toſtatus* and *Pererius* ſubſcribe: for ſeeing that *Adam* had before given names to all creatures, which God brought unto him, they could not be ignorant by this experience, that man onely had the gift of calling and giuing names. 4. But *Eva* knowing well, that God had created angelicall powers, was carried away with the voice and goodly promiſes delivered from the ſerpent, not beeing ſo much intent from whom they came, as what was ſpoken, not conſidering, while ſhee was raviſhed with an ambitious deſire of bettering her eſtate, whether a good or a bad Angell might thus ſpeake out of the ſerpent: for to ſay, that man was either ignorant of the creation of Angels, or of the power and facultie of beaſts, was too great a defect of knowledge, to be incident to that perfect eſtate.

Quest. VII. *Whether the ſerpent went upon his bellie before the curſe.*

verſ. 14. *Upon thy belly ſhalt thou goe, duſt ſhalt thou eate, &c.* 1. It is neither to be thought with *Barcephus*, that the ſerpent before went upon his feete as other beaſts: for God would not alter the nature and ſhape of his creature, having given power to every creature before to multiply his owne kinde, & this had beene to miſlike the worke of his owne hands. 2. Neither is it to be ſuppoſed with *Didymus Hieronimes* maſter, that the ſerpent, during onely this time of tentation, was cauſed by the ſpirit to ſtand upright, for it had beene no puniſhment for the ſerpent to returne to his firſt nature. 3. Neither doe we approove the ſentence of the fathers, as of *Auguſtine*, *Gregory*, and others, who by an allegorie doe apply theſe words to the Devill: that he goeth upon his belly when he tempteth men to gluttony & leachery, whereof the bellie is the inſtrument: and he eateth earth, having power over earthly minded men: for after this manner, the whole ſtorie may likewiſe be allegorized. 4. Neither with ſome others, as *Pererius*, doe we approve both an hiſtoricall ſenſe of this malediction in the ſerpent, & an allegoricall in the Devill: but the whole is hiſtoricall; the firſt part whereof concerneth the ſerpent the inſtrument, the other Satan the principall, that his head and power ſhould be broken by this meanes: and where he had thought to gained, he ſhould ſuſtaine a greater loſſe.

5 Our ſentence then is this, that the curſe denounced againſt the ſerpent, conſiſteth not in the thing it ſelfe, but the manner of it: the ſerpent did from his creation creepe upon his breſt, and feede of the earth, but now, this is made ignominious and accurſed unto him, which was not before: as weeds and thiſtles were created before mans fall, but after beganne to bee a curſe to the earth: and man was naked before his

tranſgreſſion

tranſgreſſion, but was not aſhamed of it till after: ſo the raine-bow was before the floud, but then onely ordained to be a ſigne of the covenant, that God would no more deſtroy the world with water.

Quest. VIII. *Why the Devill ſpake out of the ſerpent.*

IF it bee further demanded, why the Devill ſpake out of the ſerpent, rather than appeared in any other ſhape. 1. I ſay with *Auguſtine*, becauſe God permitted Satan to uſe no other beaſt as his inſtrument, but the ſerpent. 2. That it was neither fit that hee ſhould have appeared in humane ſhape, for *Eva* knew well enough, that her ſelfe and *Adam*, were all mankind, and none beſide them: neither if Satan had framed a voice out of the aire, would *Eva* have endured ſo familiar a conference: and for that the ſerpent, in regard of his ſubtilty, was the fitteſt inſtrument, that would ſoone winde himſelfe in and out, and creepe away, that he ſhould not be ſeene of *Adam*. 3. In that *Moſes* maketh no mention of the Devill, but of the ſerpent only, it was both in regard of the weakneſſe and rudeneſſe of the people, who could not well conceive any other but the viſible creatures, and for that *Moſes* writing a ſtory, reporteth things as they appeared, as the ſtory of *Samuels* apparition to *Saul*, calleth it *Samuel*, whereas it was Satan in *Samuels* ſhape, becauſe it ſo appeared. 4. The Hebrewes here are not to be approved, that ſay the ſerpent covered to have company with the woman: for that is againſt the nature of beaſts. Hebrewes fanſies.

Quest. IX. *Of the manner how the woman was tempted of Satan.*

COncerning the tentation of Satan, and ſeduction of the woman: 1. he beginneth ſubtilly, *hath God indeed ſaid, yee ſhall not eat of every tree?* whereas God onely forbad them one tree, as though God had dealt hardly with them, in abridging them of their liberty. 2. The woman reporteth not the words of the prohibition truly: ſome thinke, that ſhee added of her owne; *yee ſhall not touch it*, as *Ambroſe*: ſome, that ſhe changed the words, as *Rupertus*, *for the tree of knowledge of good and evill*, ſaying, *the tree in the midſt of the garden*: but certaine it is, that ſhe taketh ſomewhat from Gods words, pronouncing doubtfully, *leſt ye die*, which God had denounced moſt certainly, *ye ſhall dye the death*: that is, ſurely dye. 3. Satan in his reply, v. 4, 5. heapeth up many lies together, 1. that they ſhall not dye: 2. that God did envy their happineſſe: 3. that knowledge might be had in eating of fruit: 4. that they ſhould thereby bee made like unto God. Beſide, *Rupertus* conceit is here excellent, that the Devill in every one of theſe points ſpeaketh doubtfully, as he gave the Oracles of *Apollo*, that every word which he ſpake, might have a double meaning: ye ſhall not die: that is, not preſently the death of the body: though preſently made ſubject to mortality: *your eyes ſhall bee opened*, ſo they were to their confuſion: *knowing good and evill*, not by a more excellent knowledge, but by miſerable experience after their tranſgreſſion: *ye ſhall bee as gods*, either as Angels, or like unto us, ſinfull and wicked ſpirits. 4. The woman ſeeth the tree to be good for meat, there is her voluptuous deſire: *pleaſant to the eyes*, there is her curioſity: and to be deſired for knowledge, there is the vanity of her minde. Thus as the Apoſtle ſaith, whatſoever is in the world, is the concupiſcence of the fleſh: the concupiſcence of the eye, the pride of life. 1 *Ioh.* 2. *Eva* altereth Gods words. Satans doubtfull anſwers.

Quest. X. *Adam tempted and deceived as well as the woman, though not in the ſame degree.*

THe order then and manner of the tentation was this. 1. It is evident, that neither *Adam* nor *Eva*, had committed any ſin before this congreſſe with Satan, for the Scripture ſaith, that til then they were both naked, and were not aſhamed, *Gen.* 2. 25. So that herein both *Rupertus* and *Ferus* are deceived. 2. Satan firſt aſſaileth the woman, both being as the weaker, more eaſie to be ſeduced, & as a fit inſtrument alſo to entice *Adam*. 3. *Adam* did not only incline unto her, *amicabili quadam benevolentia*, of a loving mind, and thereby enticed as *Sampſon* was by *Dalilah*, and *Salomon* by his wives: but it is like he was ſeduced by the ſame flattering and falſe perſwaſions, whereby the woman was firſt beguiled, being carried away with an ambitious deſire in knowledge, not to be equalized, but made like unto God: this may appeare out of the 22. verſe, *Behold man is become like unto us, to know good and evill*: where the Lord reproveth alſo mans affected and curious deſire to attaine to a greater perfection.

Neither doth that place of the Apoſtle contradict this opinion: *Adam was not deceived, but the woman was deceived, and was in the tranſgreſſion*. 1 *Tim.* 2. 14. for whether we expound it with *Epiphanius* and *Calvin*, that the Apoſtles meaning is, the woman was firſt deceived, not the man: or with *Mercerus*, that the man was not deceived, but entiſed by the woman: or with *Hierome*, that *Adam* was not deceived by the ſerpent, but by the woman: or that *Eva* did not wittingly deceive *Adam*, as the ſerpent beguiled *Eva*: whereof the two firſt expoſitions, being one in effect, are moſt agreeable to the Apoſtles minde: by this text *Adam* is not wholly exempted from being deceived, but only in that manner as *Eva* was perverted and ſeduced.

Quest. XI. *Whether Adams ſinne was the greateſt of all ſinnes.*

NOw as touching the greatneſſe of *Adams* ſin, ſimply it was not the greateſt ſin of all committed in the world: neither in reſpect of the kind of the ſinne, as adultery is greater than fornication, for ſo we hold blaſphemy and Idolatry to be greater ſins than *Adams* was: neither in reſpect of the affection of the offender; for many are with a more ungodly, violent, and ſinfull deſire given over: then *Adam* in this tentation: neither was it the greateſt, in reſpect of the quality of the ſin, for it was pardonable in *Adam*, whereas ſinne againſt the holy Ghoſt is impardonable. But yet it may truly bee ſaid to bee the greateſt, 1. in regard of the fruits and ſequele of that ſin, the contagion and infection of all mankind. 2. in reſpect of *Adams* perſon, who in his excellent gifts conſidered, might have more eaſily reſiſted. 3. in regard of the facility of

the commandement, which required no hard or difficult thing. 4. the place also it selfe being considered, namely in Paradise, where there was no provocation, or allurement unto sinne.

QVEST. XII. *Whether Adams or Eves sinne were the greater.*

NOw if *Adams* sinne be compared with the womans: in some things it will be found equall, in some things superiour, in some inferiour to it. 1. Both *Adam* and *Eva* sinned in their infidelity, in not beleeving the word of God, but giving credit to Satans faire promises, that they should not dye. 2. in their concupiscence, in coveting the forbidden fruit. 3. in their ambition in desiring a further state of perfection. Secondly, in respect of *Adams* person, who was appointed to be the womans head, and of his gifts of knowledge and wisdome, the man was more faulty than the woman. Thirdly, yet simply, the womans sinne was greater, because beside other sinnes common unto them, this was proper unto her in seducing her husband: so that as *Augustine* well noteth, *de Genes.* 11. 42. the man sinned onely against God and himselfe, the woman, against God, her selfe and her neighbour: beside, the woman was first deceived, and became the author and beginner of transgression. Therefore the opinion of them is not here to bee allowed, who doe either aggravate *Adams* sinne, or extenuate the womans: of the first sort is the author of the questions upon the old Testament under *Augustines* name, who ascribeth idolatry to *Adam. quest.* 83. whereas hee desired not to be worshipped as God, but onely in knowledge to be like unto God: neither can *Adam* be properly charged with covetousnesse, as *Hugo S. Vict.* doth, unlesse it be taken for an immoderate desire of any good thing, more than is fit: of the other sort is *Cajetan*, who would lessen the womans offence, both in the thing desired, which was the knowledge of good and evill, the externall act, in coveting the fruit which was faire to the eye, in regard of her sex, being a woman, and the weaker vessell. But this notwithstanding, the womans offence in the nature thereof, was the greater, as before is shewed.

Adams sinne neither is to be aggravated, nor the womans to be extenuate.

QVEST. XIII. *Whether Eve added to the commandement, and spake doubtfully.*

Vers. 3. *Neither shall ye touch it lest ye dye, &c.* 1. *Ab. Ezra.* noteth, that the serpent useth the name *Elohim*, speaking of God, not *Iehovah*, because hee knew it not: But that is not the reason, for the woman useth also the name, *Elohim*, who was not ignorant of *Iehovah*: but Satan of purpose forbeareth to use that name *Iehovah*, which is a name of mercy, and urgeth in the name *Elohim* the severity of God. *Mercer.* 2. Neither doth the woman adde any thing to Gods precept, that they should not touch it, but faithfully expoundeth the meaning of the precept: some Hebrewes think, that Satan took occasion hereby to move the woman to touch the fruit; that seeing she died not by touching, shee should though the Hebrew particle *pen*, be not alwayes so taken; yet it appeareth so to bee used by the woman: because Satan hereby taketh occasion to put her out of doubt, that shee should not dye at all. See *Muscul. Iun.* though *Mercerus* herein dissent from them.

QVEST. XIIII. *Why Eve gave to her husband.*

Vers. 6. *She gave to her husband with her, &c.* 1. This sheweth not, that *Adam* was at this time with *Eve*, as some Hebrewes thinke, he might come before the tentation was finished. The meaning is, that he might eat *with her*, that is, as she had done. 2. Some thinke that before the woman did forbeare to eat of the fruit, supposing it was poyson, and so present death: but the truth is, that hitherto she had abstained in obedience to the commandement. 3. Neither did she give it to *Adam*, lest, if she died, he might have taken unto him another woman, as some Hebrewes imagine; for shee was the onely woman in the world: but she was desirous to make her husband partaker of her happinesse, as she thought. *Mercer.*

QVEST. XV. *How many wayes the eyes of the body and minde are said to be opened.*

Vers. 7. *Their eyes were opened.* Their eyes of the body and minde are said divers wayes to bee opened, the eyes of the body three wayes. 1. When they that are blinde, are made to see, as Christ caused the blind to see. 2. When he that hath his eyes, seeth somewhat, which he saw not before, as *Balaam* his eyes were opened, when hee saw the Angell, with a naked sword. 3. When they which see discerne that which they perceived not before; as the Disciples discerned Christ in the breaking of bread. The eyes of the minde are opened likewise three wayes. 1. When men are brought from ignorance and darknesse to the knowledge of Christ. *Act.* 26, 18. 2. When men are brought by affliction to know themselves, as the prodigall childe is said to come to himselfe, *Luke* 15. 17. 3. When a mans sinne, when it is committed, presenteth it selfe, as *Judas* sinne did, when hee had betrayed Christ. Thus the eyes of *Adam* and *Eves* minde were opened to see their sinne, and the eyes of their body were opened to see and discerne the deformity of those parts, which were comely before: *Muscul.*

QVEST. XVI. *How their eyes are said to be opened.*

Vers. 7. *Their eyes were opened, and knew that they were naked.* 1. Not that they were either blinde before, for how could *Eva* have seene the fruit of the tree that it was faire to the eye, if shee had beene blinde? 2. Neither as *Iosephus* thinketh: *lib.* 1. *antiquit. c.* 1. by the eating of the forbidden fruit had they gotten a sharper wit and understanding, for then the eating thereof, had bin a gaine unto them. 3. Neither is it so said, as *R. Salomon* conjectureth, because now first they began to have knowledge of evill; for as they had knowledge of good before, so as by the contrary, they had the knowledge of evill also: but now indeed they know evill by miserable experience. 4. But now their eies were opened, the eyes of their minde and conscience, to see and acknowledge their sinnes and disobedience, wherein they were blin-

ded

ded before, and to feele the rebellion and diſobedience of their members in their diſordered and unruly motions, which maketh them for ſhame to cover them; which uſe of vailing and covering the ſecret parts, even nature hath taught the barbarous nations, which even in their baths, as *Auguſtine* writeth, will not have their unſeemely parts uncovered: the like *Strabo* reporteth of the Indians, and *Diodorus Siculus* of the Æthiopians, that going naked in the reſt of their body, uſe to cover their ſecret parts.

Auguſt. lib. 14. de civitat. dei. c. 17. Strabo lib. 15. Diod. Sic. lib. 3.

Quest. XVII. *Why they made aprons of fig-leaves.*

[*And they ſewed fig-tree leaves:*] 1. Not becauſe the fruit thereof, whereof they had taſted was forbidden, for they would ſo much more have abhorred the leaves thereof. 2. Neither to betoken the deſire of the fleſh now procured by ſin, which they ſay is provoked by the rubbing of the fig leaves. 3. Nor yet as the teſtimony of repentance, becauſe fig leaves doe pricke and ſting the fleſh. 4. Neither yet need wee run to allegories: that this covering with leaves or with fruit, betokeneth the vaine excuſe and defence of ſinne. 5. But they made them aprons of fig leaves, both being fit for their breadth, and ready at hand, for no other cauſe than to hide their nakedneſſe, whereof they were now aſhamed.

2. Mag hiſtor. ſcholaſtic. Gen. c. 23. 3. Irenæus lib. 3. adverſ. hæreſ. c. 37. 4. Ambroſ. l. de parad. c. 13.

Quest. XVIII. *Why man was created naked.*

NOw if it be further asked, why man was created naked. I anſwer, 1. with *Baſil*, leſt his mind might have beene occupied in ſeeking for outward things, and ſo withdrawne from better meditations: God having a purpoſe to cloath his body with ſome excellent brightnes, ſuch as is in the Angels. 2. Or with *Ambroſe*, that being not naked and deſtitute of the ornaments of vertue, they leſſe needed outward ornaments. 3. Whereas clothing ſerveth for neceſſity, to defend from the cold, and for honeſty and comelineſſe, *Adam* before his fall in neither reſpect needed cloathing, being neither ſubject to heat or cold, nor yet having any uncomelineſſe in his members. 4. Adde hereunto, that whereas other creatures were created with their naturall cloathing, birds with feathers, beaſts with haire and wooll, fiſh with ſcales, man was created naked, that hee might exerciſe his wit and be profitably occupyed in the invention of arts for the neceſſary uſe of man.

Lib. de parad. c. 13.

Quest. XIX. *Why the voyce of the Lord was heard in the coole of the day.*

Verſ. 8. *THey heard the voyce of the Lord walking in the garden in the coole of the day.*] 1. This was neither ſome great wind, or terrible voyce, which went before God, as when he ſpake to *Elias*, to betoken the Lords comming: for the *Chalde* paraphraſt tranſlateth [*the voice of the word of God.*] 2. Neither yet need we run to allegories, as with *Irenæus*, that this walking of God in the coole of the day, did ſhadow forth the comming of Chriſt toward the end, as the evening of the world. 3. Nor with *Gregory*, that man having loſt the fervent heat of charity, did now ſlumber in the ſhadow of ſin, as in the coolneſſe of the aire. 4. Nor with *Rupertus*, that as men riſen from ſleepe doe walke in the coole aire, ſo God now awaked commeth forth, having beene as it were aſleepe before while hee ſuffered Satan to tempt our parents. 5. But the meaning is plaine, that after man had tranſgreſſed, in the eventide, or ſunne-ſet, when the winde in thoſe countries adjoyning to the ſea, uſeth moſt to be ſtirring, the Lord ſheweth himſelfe to *Adam*, and calleth him to account, the winde of the day brought the ſound of Gods voice to *Adam*. *Iun.* So then, this word *walking*, is neither to be referred to *Adam*, nor yet properly to God, but he heard Gods voyce walking, and comming toward him afarre off: *Aug.* And this winde was no extraordinary tempeſt, as *Mercer*: ſhewing Gods approaching; neither doth it properly deſcribe the time of the day: neither the morning, as *Calvin*: noonetide, as the Septuagint or eventide, as the Hebrewes (although I thinke it moſt probable, that *Adam* fell in the evening of the ſame day of his creation) but it expreſſeth only the manner, how Gods voyce was brought by the whisking wind to *Adam*: ſome, doe take *haiom*, not for the day, but the ſea, from whence the lowdeſt winds doe come; but that is not ſo proper in this place. The voyce which *Adam* heard, was not a ſound only of Gods comming, as *Iun.* but it was the ſame voice, which is expreſſed, v. 9. when God called to *Adam*, firſt afarre off, when *Adam* hid himſelfe, and then neere hand.

Lib. 3. adverſ. hæreſ. cap. 37. lib. 28. moral. c. 2.

Quest. XX. *Why Adam hid himſelfe.*

ADam hideth himſelfe, when God firſt began to call unto him, 1. not for that as *Irenæus* thinketh, hee thought himſelfe unworthy to come into Gods preſence: 2. or, as *Auguſtine*, did he it only as a man amazed, not knowing which way to turne himſelfe: 3. but being guilty of tranſgreſſion, he thought ſimply to hide himſelfe from the preſence of God, as *Iob* expoundeth, *If I have hid my ſin as Adam. &c. Iob* 31. 33.

Lib. 3. adverſ. hæreſ. cap. 37. Lib. 11. de Gen. ad liter. cap. 33.

Quest. XXI. *How God diverſly ſpeaketh unto man.*

Verſ. 9. *THe Lord called to the man*] God diverſly hath uſed to ſpeake unto man: either by himſelfe by his ſecret inſpiration and revelation, as he did to *Iſaiah*, 2 *Kin.* 20. 4. or by his meſſengers the Angels: who ſpake ſometimes by voyce only, as *Ioh.* 12. 28. *there came a voice from heaven*: ſometime by viſion internall, ſuch as was the ladder, that *Iacob* ſaw in his dreame, *Gen.* 28. externall, ſometime in humane ſhape, as to *Abraham*, *Gen.* 18. by other creatures either without ſenſe, as by fire in the buſh to *Moſes*, or having ſenſe, as the Angel ſpake in *Balaams* aſſe. Now the queſtiō is, which of theſe waies God talked with *Adam*: for I neither thinke with *Gregory*, that *Adam per Angelū increpationis verba audivit*, that *Adam* was rebuked by an Angel: for v. 17. the Lord ſaith, *becauſe thou haſt eaten of the tree, whereof I cōmanded thee, &c.* the ſame God now ſpeaketh to *Adam*, that gave the firſt commandement concerning the tree: neither with *Auguſtine*, to whom ſubſcribeth *Mercerus*, *per creaturam viſibiliter factum*, in that *Adam* heard the

In cap. 38. Iob.

In Genes. ad lit. l.11.c.15. Adam heard Gods voice, he saw him not.

voice of God, it was done visibly by some creature: for mention onely is made, that they heard the voice of God, vers. 8,10. they saw him not, that spake to him. Therefore it is like, that as God spake to *Elias*, 1. *King.*19. to our Saviour Christ, *Iob* 12.28. to *Moses* in the mount: *yee saw no image in the day that the Lord spake unto you, Deut.*4.15. so *Adam* onely heard the voice of God, he saw him not.

Quest. XXII. *Why God asketh Adam, where art thou?*

Where art thou? 1. God was not ignorant where *Adam* was, for no place be it never so secret, is hid from God, but by this question God draweth *Adam* to confession and acknowledgement of his sinne: as afterward the Lord for the same cause asked *Cain*, where his brother *Abel* was. 2. Neither doe we refuse *Ambrose* collection, who saith it was not *tam interrogatio, quam increpatio*, so much an interrogation, as an increpation, that *Adam* should consider not in what place, but in what state he was now, and from whence fallen. 3. *Pererius* upon this place noteth well, that God by thus saying, did declare that *Adam* was one of those, to whom the Lord saith, *I know not whence yee are, Luk.*13.27. that by his sinne he was separated and estranged from God.

Lib. de par. c.44.

Quest. XXIII. *How the Serpent is accursed.*

Vers. 14. *The Lord said to the Serpent, because thou hast done this, &c.* 1. God curseth the Serpent because hee was Satans organ and instrument: as this standeth with Gods justice to punish the instrument with the principall: and he that lay with a beast, they were both to bee burned, *Levit.* 20.15. And though the Serpent had no understanding, yet God curseth him for mans instruction, that he might see how much this their action in seducing him, was displeasing to God, *Mercer.* 2. Some doe referre the whole curse to the Serpent, some apply it wholly to Satan, by way of allegory: some understand the whole, literally of the Serpent, mystically of Satan, *Mercer.* But the better course is, to give part to the Serpent in this verse, part to Satan in the next, *Iun. Calvin.* 3. Some doe understand the Serpents curse, of the shortnesse of life: but other beasts are as of short continuance: some Hebrewes understand the going upon his belly, of the Serpents long being with young, which is seven yeares together: the Wolfe, Lion, and Beare, and the Ape, bring forth once in two or three yeares, the Viper in seven yeares: but if this were the curse, then woman that goeth nine moneths with childe, should be of worse condition in this behalfe, than other beasts, as the Fox that goeth but six moneths, the Sow sixty dayes: the meaning of the curse is, that the Serpent should be detested of all other creatures, as noxious and poysonfull, and should be marked with this ignominie, to creepe upon his breast, *Mercer.* 4. *Gechon* by *Hieronie* is translated breast, *Onkelous* readeth the *belly*, the Septuagint both *belly* and *breast*: because the Serpents breast and belly is altogether, and he goeth upon them both: the word *Halach*, to walke, is not only given to those creatures that walke on foot, but to other things that move howsoever: as to Rivers, *Gen.*2.14. to *Noahs* Arke, *Gen.*7.18. *Muscul.* 5. The Serpent did neither goe upright before, neither at that instant onely when Satan used him: but whereas he did extoll himselfe against man, he is brought to his first condition: and his creeping and feeding of the earth, which should not have beene ignominious before, is accursed and made reproachfull now, *Mercer, Calvin.*

Quest. XXIV. *Of the enmity betweene the seed of the woman and the Serpent.*

Who is understood to be the seed of the woman.

I will put enmity betweene thy seed and her seed. 1. This first is truly understood of Christ, *quia solus ita semen mulieris est, ut non etiam viri semen sit*, who was so the seed of the woman, as he was not of the man: and betweene Christ and Satan the greatest enmity was, who consented to him in nothing. 2. We may also understand by the seed of the woman, all the Elect, and by the seed of the Serpent, all the wicked, who are the sons of the Devill, as Christ said to the unbeleeving Jewes, *Yee are of your father the Devill, Ioh.*8.44. betweene whom, the Elect and the wicked, there shall be perpetuall enmity: and therefore *Rupertus* saith, the Scriptures are called the booke of the battells of the Lord, *Num.* 21. which declareth the continuall combate betweene the Church of God and the world. 3. Part of this sentence is literally true in the Serpent: for as *Rupertus* noteth, if a woman tread upon the Sepent with her bare foot, he presently dieth; but if he first bite her heele, the woman dieth of that poyson. But howsoever this be true, it is most certaine, that betweene man and those venomous creatures, there is a naturall hatred, that one cannot endure the sight and presence of the other. 4. Some doe marvell, why the Serpent is not made mute and dumbe, seeing Satan abused his tongue and mouth to tempt the woman: the Hebrewes thinke that the punishment is included, in that dust is appointed to bee his meat: for such whose mouthes are filled with earth, cannot speake. And to this day we see that the punishment remaineth upon the Serpent, who maketh no perfect sound as other cattell doe, but hisseth onely. 5. Satan was accursed before God before, nor any hope of recovery remained, but now the sentence is declared to the comfort of man, and Satans state declared to be irrepairable: for his punishment shall endure all the daies of his life, that is, for ever. 6. Some by the heele, understand the end or extremity, as *Onkelos*: that in the end the Devill as a Serpent shall bite the heele: some the inferiour part of the soule, some the humanity of Christ, which Satan pinched at when Christ was put to death: but thereby Christ gave him a deadly blow upon the head. But generally it signifieth, the weaker parts of Christs body, which is the Church: that Satan shall bee nibling and biting at the heele, as a Serpent doth, when hee is overwhelmed and turned upon his backe: that is, hee shall touch the members of Christ, and trie them with many temptations, but hee shall not be able to hurt them, *Mercer.* 7. By the dust also, some understand terrene and

Lib. de traffic. p.207

The Serpent made dumbe.

What is signified by the heele.

How the Serpent feedeth of dust.

and earthly things, wherein the Devill is converſant, being caſt downe from heaven: ſome the graves and ſepulchers of dead men, where the ſpirits appeare: but this clauſe is properly referred to the Serpent, who as he was Satans inſtrument, to cauſe man to ſinne and returne to the duſt, ſo that he ſhould feed of the duſt.

Quest. XXV. *Of the ſorrowes of women.*

Verſ. 16. *I will greatly increaſe thy ſorrowes.*] There is a threefold puniſhment inflicted upon the woman, as *Rupertus* well noteth, *pro ſeductione, conceptus multiplicitas, pro gula oblectamento uteri dolor, pro ſcandalo, quod uiro exhibuit ſervitutis pœna, &c.* becauſe ſhe was ſeduced, ſhe hath ſorrow in conceiving, for the delight of her eye, the paine of her wombe for the offence in enticing her husband, ſubjection unto him. But where the Lord ſaith, *I will multiply thy ſorrowes and conceptions.*] 1. It is neither with *Oleaſter* to be referred to the bearing of the child ſo long in the womb, for that is agreeable to nature, and our Saviour was ſo borne in his mothers womb, and therefore this was no part of the curſe. 2. Neither doth the curſe conſiſt in the multiplicity, as *Rupertus*, becauſe many are borne, which are ordained to deſtruction: for ſimply the fruit of the womb is a bleſſing, *Pſal.* 127. 3. But hereby the many ſorrowes are ſignified which women doe endure in the conception of their children: as faintneſſe, loathing of meat, longing for ſtrange things, griefe, ache, unwilſomneſſe, perill of abortion, and ſuch like. Secondly, whereas women ſhould before have brought forth without pain, now their travaile is ful of labour, in ſo much as many have miſcarried in the birth of their children, as *Rachel*: and it is well obſerved of *Ariſtotle*, that no other creature with ſuch difficulty bringeth forth her young, as woman doth, which is an evident demonſtration of this puniſhment laid upon them. Thirdly, where it is ſaid, the *womans deſire* ſhall bee to her husband, and he ſhall rule over her: 1. It is not underſtood of the naturall deſire the woman hath eſtſoone of her husbands company, notwithſtanding her paínfull travaile, which is no puniſhment but a delight unto them: 2. But of that ſubjection, whereby by the law of nature practiſed among Pagans, women doe depend upon their husbands. The woman ſhould before have beene obedient to man, but of a loving ſociety to be made partaker of all his counſells, not of an urging neceſſity as now: whereby the woman in reſpect of her weakneſſe, both with her will dependeth of her husband, for her direction and proviſion of things neceſſary, and againſt her will ſhe often endureth the hard yoke of an unequall commander.

Lib. 3. de Trin. c. 23.

Rupert. ibid.

Lib. 7. de hiſt. animal. c. 9.

Womans ſubjection to her husband, how a puniſhment.

Quest. XXVI. *How the earth was curſed unto man.*

Verſ. 17. *Curſed be the earth, &c.* 1. It is to be obſerved, that the Serpent is onely pronounced accurſed, becauſe his ſtate is remedileſſe and deſperate: but neither the man or woman are accurſed, for whom there is hope. 2. The earth is accurſed not in it ſelfe, but in reſpect of the uſe of man: as S. *Paul* ſaith, that the creatures doe yet groane with us together. 3. Some Hebrewes note, that ſome men are exempted from this puniſhment, to eat their bread in the ſweat of their browes, as Kings and Princes: but no women are exempted from their puniſhment, becauſe the woman both ſinned her ſelfe, and enticed the man, ſo did not *Adam*: but this ſentence is generall againſt all men, that although one particular onely be expreſſed of the labour and toyle in tilling of the ground, yet therein are contained all other the cares and troubles of this life; from the which none are free. 4. Some Hebrewes thinke that in mans innocencie, he ſhould not have travelled ſo for his bread, as in threſhing, grinding, baking of it: and it may very well bee, that although man ſhould not then have lived idlely without labour, yet his labour ſhould have beene pleaſant, rather for delight than neceſſity, *Mercer.*

Man ſhould not have returned to duſt if he had not ſinned.

Quest. XXVII. *Of the growing of Thiſtles.*

Verſ. 18. *Thornes alſo and thiſtles, &c.* 1. The earth ſhould have brought forth thornes and thiſtles before; but now it bringeth them forth as noxious and hurtfull to man: 2. And whereas he is bid to eat the herbe of the field, this is neither interlaced as a conſolation, as *Calvin*, for all this here uttered belongeth unto mans puniſhment; neither is man here deprived of the eating of all other fruit ſaving hearbs. But here the Lord ſheweth, how man had deſerved by his ſinne to bee deprived of the pleaſant fruit of Paradiſe, and to live of the herb, as other bruit beaſts: though by herb, corne is eſpecially ſignified, ordained for the uſe of man. 3. But where mention is made of the ſweat of the browes, by this particular all other kinde of labour in ſeverall vocations, as of Magiſtrates Miniſters, handi-crafts men is implied, *Luther.* Likewiſe under one kinde of labour and ſorrow, all other miſeries and cares of this life are comprehended, *Calvin.* 4. Yet God ſheweth mercie in inflicting of theſe puniſhments, in turning them from eternall to temporall. 5. And whereas the Lord giveth this as a reaſon, that man ſhould returne to duſt, becauſe he was taken out of it; this is not ſo to be underſtood as though he ſhould have turned to duſt if hee had not ſinned: for as S. *Paul* ſheweth, death came in by ſinne (*Adam* ſhould have beene tranſlated and changed, as *Henoch* and *Elias* were, and they ſhall be, that remaine alive at the comming of Chriſt.) But while man ſtood in his integrity and happineſſe, he remembred not his terrene beginning, as hee conſidered not his nakedneſſe; but now the Lord maketh it an argument of his mortall condition, and bringeth it to his remembrance, to humble him thereby, *Mercer.*

Quest. XXVIII. *Why Eva is called the mother of the living.*

Verſ. 20. *And the man called his wives name Hevah.*] 1. Neither as *Lyranus* thinketh, is ſhe ſo called, becauſe ſhe was the mother of all which live in ſorrow and miſerie. 2. Neither (as *Rupertus*) that *Adam* of incredulity ſo named her, not beleeving that ſhee ſhould returne to duſt, as the Lord had

Lib. 3. de Trinit. c. 26.

had ſaid, but that he and his poſterity ſhould live. 3. Neither need we referre it to the birth of Chriſt, who brought true life into the world: the woman cannot be truly ſaid to be the mother of the ſpirituall life, ſhe was the mother of him that was the Author of ſpirituall life. 4. And it is but a fond conceit to derive *Ave*, the firſt word of the Angels ſalutation to *Marie* of *Eva*, as though ſhe repaired what was loſt by *Eva*, for the one is a Latine word, the other Hebrew: neither did the Angell ſay *Ave*, all haile, but the tranſlater, and the right word is not *Eva*, but *Hevah*. 5. Neither is *Adam* here to be noted of inſolency and pride, that having received ſentence of death, doth give unto the woman a name of life: but *Adam* being confirmed by Gods promiſe concerning the ſeed of the woman, that although they themſelves were mortall, yet by them mankinde ſhould be propagated, ſo calleth his wife. 6. But the conceit of *R Levi* here hath no ground, that ſhee is called the mother of all living, that is of bruit beaſts, in reſpect of the ſtupidity and dulneſſe of her minde: for by *living*, man is here underſtood, as ſometime he is called fleſh, becauſe of his excellencie among the reſt. 7. Neither was this name given unto *Eva* before they had ſinned, when *Adam* gave the names to the reſt of the creatures, as *Pererius* thinketh with the Hebrewes, nor yet was it given ſo long after, when he had ſome children, as ſome other thinke; but the name was given at ſuch time and place, as is here ſet downe; before *Adam* called her *Iſhah*, as if you ſhould ſay, *Manneſſe*, as a name of the whole ſex, but here he calleth her *Hevah*, as by her proper name; ſo that theſe words, *becauſe ſhe was the mother of all living*, were not the words of *Adam*, who yet by propheſie did foreſee that it ſhould ſo bee, but *Moſes* inſerteth this ſentence. *Mercer.*

Quest. XXIX. *What the coats of skinnes were which God made for Adam and Eve.*

Verſ. 21. *Vnto Adam alſo and his wife did the Lord God make coats of skins and cloathed them.* 1. Theſe coats of skinnes were not their bodies, as *Origen*, with ſome other of the fathers ſeeme to thinke: for God had made man before of the duſt of the earth, cap. 2. 7. 2. Neither were theſe coats made of the barkes of trees, as *Barcephas*, and *Gregor. Nazianzene*: for the Hebrew word *gnor*, is no where found in that ſenſe. 3. Neither is *Theodorets* reaſon ſound, that they could not bee the skinnes of beaſts, which were created but two and two, and ſo if any of them had beene ſlaine, the generation of that kinde ſhould have beene hindred; for that there were no more created but two of a ſort is not extant in Scripture. 4. Neither need we imagine with *Hugo*, that theſe skinnes might be made of the Elements, or ſome other matter: we are not to runne to miracles, where an ordinary courſe is offered. 5. Some would have theſe skinnes made of ſheepes wooll, but that is not skinnes. 6. *Ionathan* of the Serpents skin, but this is too curious. 7. Neither did the Lord onely teach man how to make him garments for his neceſſary uſe afterward, for the text is, that he *cloathed them*, that is actually, preſently. 8. Therefore there is no inconveniencie to ſay, that God cauſed skins, whether of ſlaine beaſts, or otherwiſe, by the miniſtery of his Angels, or how elſe it pleaſed him, to be brought to *Adam*; whereof he made them coats.

Theod. queſt. 35. in Geneſ.

Quest. XXX. *Why God cloathed man in beaſts skinnes.*

And thus it pleaſed God to cloath man, not for any ſuch typicall ſignification, as either to betoken the incarnation of Chriſt, that was cloathed with our fleſh, or the cloathing of the nakedneſſe of the ſoule by repentance. But for theſe cauſes, 1. to ſhew him how his mortall body might bee defended from cold and other injuries: which uſe of skinne or leather cloathing was firſt uſed in the world. 2. To cover his nakedneſſe for comelineſſe ſake: and therefore the Chalde Paraphraſt calleth them *veſtimenta honoris*, garments of honour. 3. To teach man, that it was lawfull to uſe the beaſts as for meat, ſo for cloathing. 4. And to give a rule, that modeſt and decent, not coſtly or ſumptuous apparell ſhould be uſed. 5. And that he might know what difference is betweene Gods works and mans invention, betweene coats of leather and figge leaves. 6. And to put him in minde of mortality, by his cloathing of dead beaſts skins: as *Origen* well noteth: *talib. indici oportebat peccatorem, ut eſſent mortalitatis indicium.*

Origen. hom. 1. in Levit.

Quest. XXXI. *How Adam is ſaid to become as God.*

Verſ. 22. *Behold man is become as one of us.* 1. Not as one of the Angels, as *Oleaſter* interpreteth, or that the Lord ſpeaketh in the plurall number, as is the manner of great perſons: for this phraſe of ſpeech, was not uſed in thoſe dayes, neither are the Angels and God alike. 2. But by us the Trinity is vnderſtood; and the reſt is uttered, *ironice*, by way of deriſion *Adam* is rebuked: that he came farre ſhort to be as God, as Sathan promiſed him: either as God the Father in power, or as the ſonne in wiſedome, or as the holy ghoſt in goodneſſe, holineſſe. *Verba ſunt inſultantis*, as *Auguſtine* ſaith, *quod non ſolum factus fuerit, qualis eſſe voluit, ſed nec illud, quod factus fuerat conſervavit*: they are as the words of one that inſulteth, becauſe he was ſo farre from being made that which he deſired, that hee could not keepe that which he was made. And as *Rupertus*, *non ſolum nequaquam ſicut Deus, ſed pene factus erat, ſicut diabolus.* He was ſo farre from being as God, that he was almoſt become as the Devill: if Gods mercie had not prevented him. 3. I rather preferre this ſenſe, with *Mercerus* and *Calvin*, that God ſpeaketh ironically, even in *Adams* hearing: then either with *Iunius* and *Pagnine* to referre theſe words to the time paſt, when man was in the ſtate of innocencie: or to make it an affirmative ſpeech of the time preſent, with *Onkelos*: that *Adam* now of himſelfe knew good and evill, as God: for then he had gained, and not loſt by his tranſgreſſion; he knew evill by experience, as he did not before, but he had no ſuch perfect knowledge, as in the Angels: therefore the Lord here derideth mans folly, and alludeth to the vaine words of Satan, who promiſed they ſhould be as God. 4. And where he ſaith, *leſt he put forth his hands, &c.* by living for ever. 1. Neither long life is meant. 2. Nor that God herein had compaſſion of man, that being brought

Lib 11. Geneſ. ad lit. c. 33.

Lib. 3. comment. in Geneſ. c. 28.

brought to so miserable an estate, he should not alwayes live in it. 3. Neither that if he did eat of the tree of life, he should have lived for ever, as *Calvin* thinketh, that God *vitam conjungit cum externa tessera: did joyne life with the outward signe*, for the tree of it selfe gave not life, but was a symbole only of immortality, which man should have received of God, if he had persevered in his obedience. *Muscul.* 5. But seeing the Lord had deprived man of life, he taketh away also the symbole of it: and speaketh according to the judgement of man, who foolishly might thinke to recover his estate by eating of the tree of life: and therefore *by putting forth his hand*, is expressed that voluntary action, whereby man of purpose would have eaten of the tree of life, to releeve himselfe, *Mercer.* 6. Now although it had not beene materiall, though *Adam* before his fall had eaten of the tree of life, for it could not have helped him now: yet I rather thinke with *Ramban*, that he did not eat of it at all.

Adam being deprived of life, lost also the symbole and signe of it.

QVEST. XXXII. *At what time Adam fell.*

Vers. 23. *Therefore the Lord sent him forth from the garden of Eden.*] Here a great question is moved, how long *Adam* continued in Paradise, and when he was cast out of Paradise. Some would have *Adam* to continue so long in Paradise, as Christ lived yeares on earth: others the space of forty dayes, and that Christ fasted so many dayes for a remedy against *Adams* intemperancie in Paradise so long: others thinke that *Adam* fell the next day after his creation, upon the day of rest, as *Tostatus*: but it is not like, that God upon that day which was a time of rejoycing, would execute judgement, nor curse in that day, which he blessed: some thinke that *Adam* fell upon the eighth day of his creation, that day seven night wherein he was made, as *Pererius*: but the most approved opinion is, that *Adam* fell the same day of his creation, which seemeth to be most probable for these reasons.

1. The Angels that fell, presently after their creation sinned: as our Saviour saith, that the Devill, *non steterit in veritate, did not stand or continue in the truth*, *Ioh.* 8. 44. Hereunto *Augustine* consenteth, *Factus continuo se à luce veritatis avertit*: as soone as he was made he presently turned aside from the light of truth: *unde angelicæ vitæ dulcedinem non gustavit, quam non acceptam fastidivit, sed nolendo accipere, deseruit & amisit*: so he tasted not the sweetnesse of the angelicall life, which he loathed not, being received but by disdaining to receive it, lost it. So it is like, that man also essoone lost the benefit of the creation. 2. Our Saviour saith, that the *devill was a murtherer from the beginning*, *Ioh.* 8. 44. not of the world, but of mans creation: therefore at the very first he set upon them. 3. The subtilty of the Devill doth insinuate as much: who would then assault them, when they were least able to resist, before they by experience were confirmed in their obedience. 4. And it was fit, that man sinning should be cast out of Paradise, before he had fully tasted of the pleasure thereof, lest he afterward might have beene tormented with the losse, and attempted to returne. 5. And it is cleare by the serpents first onset: *Hath God said, ye shall not eat of every tree; &c.* that they had not yet tasted of any fruit, but at the very first the forbidden fruit was offered before their appetite had beene served with any other. 6. *Adam* had not yet eaten of the tree of life, as is evident, vers. 21. *lest he put forth his hand and take also of the tree of life*: and therefore *Augustine* is in an errour, that he did eat of other trees, and specially of the tree of life: but if they had stayed any time in Paradise, it is not unlike, but they should have tasted of the tree of life, it being in the heart of Paradise, where *Adams* chiefe aboad was. 7. Likewise seeing presently after the creation, they were bidden *increase and multiply*; it is not other like but the man should have knowne his wife in Paradise, if they had stayed there so long, and so they should have gotten children without sinne. To this purpose *Augustine* saith, *Quasi in ea ætate facti credendi sunt, ut expectanda esset maturitas pubertatis, aut non illud tunc legitimum esset, cum primum fieri potuit*: as though they were created of such an age, which was not fit for procreation, or that it had not beene lawfull (for them to come together) as soone as might be. 8. What became of Lions and Beares, that lived of flesh, all this while of *Adams* being in Paradise? they could not fast so long, and flesh they did not eat, because there was no death before mans fall: and they did not feed on grasse: for then their nature should not so soone have beene changed to devoure flesh. 9. Never any man in earth (Christ onely excepted) kept the Sabbath without sin: the Apostle saith, *He that is entred into his rest, hath also ceased from his owne workes, as God did from his*, *Heb.* 4. 10. it is the rest onely of Christ, where there shall be cessation from all the workes of sinne. But that rest which *Adam* should have kept in Paradise, was not Christs rest: therefore he kept no rest there without sin: he fell then before the Sabbath. 10. That place lastly maketh to this purpose, *Psal.* 49. 13. *Adam lodged not one night in honour*: for so are the words if they be properly translated: the word is *lun*, which signifieth to lodge or stay all night: and thus divers of the Rabbines doe expound this place of *Adam*. Upon these reasons it seemeth most probable that *Adam* did not continue one night in Paradise, but fell in the same day of his creation. Of this opinion are *Irenæus, Cyrillus, Epiphanius, Moses, Barcephas, Philoxenus, Ephrem.* with others, rehearsed by *Pererius* upon this place: though he himselfe be of another opinion.

Divers reasons shewing that man fell the day of his creation. *De Genes. ad lit. l.* 11. 23.

De pecat. merit. & remiss. lib. 2. *cap.* 21.

R. Nathan. R. Menachem. Midras Tillin.

That objection, that so much businesse, as the giving of names to the creatures by *Adam*, the temptation of *Eva* by the Serpent, and seduction of *Adam* by woman, could not be dispatched in so small a time of six or seven houres, may easily bee answered. 1. It is evident by the text, that the imposition of names was performed the day of his creation before the woman was made, *Gen.* 2. 20. and it asked no long time in regard of the singular wisdome and knowledge of *Adam*, who was able at the first sight of the creatures without any long search or triall of their nature, to give them fit names. 2. Of Satans nimblenesse in hastening the tentation, and insinuating himselfe to the woman, there need bee made no doubt; the celerity and agility of spirits is great. 3. It was the coole of the day, about the Eventide, when sentence was given against *Adam*: so that in the space of eight or nine houre from his creation to his fall, all these matters might easily be done.

The contrary objections answered.

Quest. XXXIII. *Whether Adam was cast out.*

Verſ. 24. *THus hee caſt out man, &c.* 1. Where the Septuagint adde, *and placed him before Paradiſe*; whereupon ſome writers have deſcanted of the cauſes why *Adam* was placed before Paradiſe, that by the ſight thereof, he remembring from whence he was fallen, might more effectually repent his ſinne: the originall is otherwiſe, that not *Adam*, but the Cherubims were placed before Paradiſe. 2. Whereas *Theodoret* thinketh, that theſe Cherubims were not Angels, but certaine terrible viſions ſet to feare man from that paſſage, it may be otherwiſe gathered out of Scripture, where wee read, that the Cherubims pictured over the Arke, were beautifull faces repreſenting Angels: and therefore the Prophet compareth the king of Tirus glittering in his pretious ſtones to the Cherub. *Ezech.* 28.14. 3. Concerning the fiery ſhaken ſword, we refuſe, 1. either the collection of *Tertullian*, who taketh it for *torrida zona*, the parching countrie under the æquinoctiall: or of *Liranus*, who would have it to be a certaine wall of fire about Paradiſe: or of *Rupertus*, that underſtandeth it of purgatorie fire: for all theſe are deceived about the tranſlation; the word ſignifieth not a *fiery ſword ſhaken*, but rather *a ſharp ſword ſhaken*, as the Chalde paraphraſt readeth, which by the ſhaking ſeemeth to glitter as the flame of fire: or becauſe the word *Lahat* ſignifieth to inflame, it is not unlike, but that ſome fierie inflammation, in the likeneſſe of a ſword, might be ſet as a terrour in that place, *Iun.*

Quæſt. 40. in Geneſ.

What the Cherubims were that kept Paradiſe.

Whether Paradiſe were kept with a fierie ſword.

4. *Places of Doctrine.*

1. Doct. *Spirits have power to poſſeſſe bodies, and ſpeake out of them.*

WHereas Satan uſeth the ſerpent, and out of his trunke frameth a voice: we neede not thinke it ſtrange, that the Devill hath this power to poſſeſſe the bodies of beaſts, and to ſpeake out of them: which though *Iulian* the Apoſtata counted a fable, *Cyrillus* learnedly ſheweth the like to have beene done out of the heathen writers, as how in *Homer*, *Achilles* horſe inſpired by *Iuno*, foretelleth his death: *Porphyrius* writeth, that the river Cauſus ſaluted *Pythagoras*, ſaying; *Ave Pythagora*: and *Philoſtratus*, that a certaine Elme ſaluted *Apollonius*. *Iſogonus Cithienſis* ſaith, that in Rhodes a certaine bull conſecrate to *Iupiter* did ſpeake. The Pagans therefore and Atheiſts finding the like in their owne writers have no reaſon to deride this ſtorie of the Devils ſpeaking in the ſerpent. *Perer.*

2. Doct. *Adam and Eva ſinned not, before they were tempted.*

WHereas Satan was the firſt that inveigled the woman with ambitious deſire, ſaying, yee ſhall be as Gods, verſ. 5. The opinion of *Proſper* is diſcovered not to be ſound, that our firſt parents were tickled with pride before the tentation, and therefore were permitted of God to fall into it: for this difference is made betweene the ſinne of man, and of the Angels: he fell being ſeduced, but the other of their owne pride without a ſeducer tranſgreſſed.

Proſper. lib. 2. de vit. contempt. c. 19.

3. Doct. *Adam if he had not ſinned, ſhould not have died.*

Verſ. 19. *DUſt thou art, and to duſt thou ſhalt returne:* hence it is gathered, that death was not naturall to man, but hapned becauſe of ſinne: contrary to the opinion of *Ioſephus*, that thinketh, that man ſhould have died though he had not ſinned, but his life ſhould have beene much longer. It was the opinion alſo of the Pelagians, that death was in mans nature, and ſprang not from ſinne. Not much differing is the ſentence of the Popiſh writers, that *man was created mortall by the condition of his nature, yet preſerved by a ſupernaturall gift:* the contrary is evident from hence, becauſe it was never ſaid to man before he had ſinned, that he ſhould returne to duſt.

Dollar. de grat. prim. homin. lib. 1. c. 6.

4. Doct. *The Trinity proved out of the Old Teſtament.*

Verſ. 22. *BEhold the man is become as one of us.* This is an evident place againſt the Iewes, to prove the Trinity: for here the Lord ſpeaketh of more than one: neither can it be anſwered, that it is but a phraſe of ſpeech to uſe the plurall for the ſingular: for here is more than a phraſe: this ſpeech could not be true, to ſay, *one of vs*, if there were no more than one perſon in the God-head.

5. Doct. *Why God ſuffered Adam to be tempted and fall.*

FUrther, whereas the queſtion will be demanded, how it ſtood with Gods juſtice and holineſſe, to ſuffer man to be tempted, whom he foreſaw ſhould fall. Our anſwer is this: 1. we ſay with the Apoſtle, *O the deepeneſſe of the riches both of the wiſdome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out?* Rom. 11. 33. And *Auguſtine* maketh the ſame anſwer to this queſtion; *Altitudinem conſilij ejus penetrare non poſſum, &c. I cannot enter into the depth of Gods counſell.* 2. Yet for as much, as God had given man free-will and ſufficient ſtrength to reſiſt this tentation, if he would, it was fit he ſhould be left to exerciſe his ſtrength: as *Auguſtine* againe ſaith, *Adminiſtrat omnia, quæ creavit, ut etiam ipſa proprios motus exercere ſinat: God doth ſo governe all things, which he created, that yet hee ſuffereth them to exerciſe their owne motions.* 3. God might juſtly ſuffer this to be done, becauſe hee did know how to turne *Adams* fall unto good. *Deus permiſit hominem tentari, quem ſciebat eſſe caſurum quia ſimul videbat, eo caſu ſe uti poſſe ad miſericordiam, &c. God ſuffered man to be tempted, whom he knew ſhould fall, becauſe he ſaw how to uſe his fall, to declare his mercy and juſtice, while he juſtly puniſhed ſome out of the ſame damned maſſe, and delivered others in mercy.*

Lib. 11. Gen. ad lit. c. 4.

Lib. 7. de Civit. Dei c. 30.

Aug. l. de cor. & grat. c. 10.

6. Doct

Doct. VI. *Adam not damned.*

WHereas v. 15. a promise is made concerning Christ, that the seede of the woman should breake the serpents head: from hence we infer, that our first parents, though they sinned, yet were by faith in the Messiah to come restored, and not utterly condemned which was the heresie of the *Tatianes. Augustin. de hæres. c.* 23. In the booke of wisdome we read, that wisdome preserved the first father of the world, and brought him out of his offence, c. 10. 1. which is agreeable to the Canonicall scripture: because *Adam* is called the sonne of God. *Luke* 3. 38. he was not then the child of death and hell, everlastingly to perish.

Doct. VII. *Wherein Adam transgressed.*

NOw because carnall men doe extenuate *Adams* sinne, that he was cast out of Paradise for eating an apple; I will briefly shew the greatnes of our first parents transgression, wherein many sins concurred. 1. There was in them both incredulitie, in not beleeving Gods words to be true. 2. Vnthankfulnesse, in not being contented with their estate. 3. Pride, in desiring to be like unto God. 4. Wantonnes, in sinning without any necessitie, having all the trees in the garden beside to eate of. 5. There was the sinne of gluttonie, in pampering the desire of the bellie. 6. Disobedience in transgressing the commandement. 7. Curiositie in coveting to know the operation of the fruit, in bringing them to knowledge. 8. Presumption, in that they presumed of Gods mercie, that they should not die though they did eate. 9. Then followed the concupiscence and rebellion of the flesh, in being ashamed of their nakednesse. 10. They excused their sinne. 11. They are guiltie of homicide, in bringing death not only upon themselves, but all their posteritie. 12. Beside *Eva* seduced her husband. 13. *Adam* sinned in his inordinate affection to his wife, in listning to her. 14. The easines of the commandement maketh the transgression more heinous, as *Augustine* well noteth: answering to this question, why God forbad them to eate of that tree: *Si bona est, quare non tangor? si mala est, quare in Paradiso? ideo in Paradiso est, quia bona est, sed noto tangas, quia obedientē te volo*: if it be good, why doe I not touch it? if it be evill, why is it in Paradise? therefore it is in paradise because it is good, but I will not have thee touch it, because I would have thee obedient. God could not then make better triall of mans obedience, than in forbidding that which was good. *August. in Psal.* 70.

Places of confutation.

Confut I. *Infidelity not pride, the first sinne of our parents.*

1. THe opinion of the Popish writers is, that pride was the first sinne, that *Eva* was tempted unto, because Satan saith unto them, *ye shall bee as gods*: but it is rather evident, that their first sinne was infidelitie: first Satan telleth them, *ye shall not die at all*: and so perswadeth them not to give credit to the word of God: for if they had verely beleeved that to come to passe, which was threatned, they would never have given any credit to Satan. *Bellar. tom. 3. amiss. grat. lib. 3. c. 4. Peter. in Gen. l. 6. disputat. de pec. Eva. qu. 1.*

Confut. II. *Our parents lost not their faith.*

2. *Bellarmine* also holdeth, that our first parents in their transgression lost their faith, because by the seducement of Satan, they beleeved not what God said unto them; *ye shall not die. Ans.* 1. It followeth not if in this one act of faith they failed, that therefore totally their faith was extinguished: he that shal be seduced in one article or point of faith, is he presently stripped of all faith? 2. It was no formall infidelitie, as though wittingly, they rejected Gods word, but they were materially deceived onely, and their sudden & violent affection over-shadowed their knowledge & judgement. 3. So *Peter* denied Christ through feare and frailtie, yet in his judgement, he could not so at once cast off all opinion of Christ: his faith was shaken and winnowed, but it failed not, as our Saviour testifieth of him, *that he had praied for him, that his faith faile not, Luke.* 23. 32. and so was the case in our first parents.

Confut. III. *Not Marie but Christ brake the serpents head.*

3. vers. 15. THe vulgar latine translation readeth *she shall breake thy head, &c.* which the Popish writers understand of the virgin *Mary*, as *Peresius* doubteth not to give this marginal note; *B. virgo contrivit caput serpentis, the blessed Virgin did break the head of the serpent*: and *Bellarmine* also justifieth this translation: whereas in the original it is *hu, ipsum, it*, in the neuter gender, which must be referred to seed: the Septuagint, and the Chalde, read, *he*, in the masculine, understanding it of Christ: for none else but Christ broke the serpents head. *Peter. in 3. Gen. v. 15. Bellar. lib. 2. de verbo Dei. c. 2.*

Confut. IIII. *The tree of life, could not actually give life, but was a symbole of it.*

4. vers. 22. LEst he take of the tree of life, and live for ever. *Bellarmine* would proove from hence, that this tree by eating the fruit therof, might bring true immortalitie. *Ans.* 1. As the Lord saith (by way of derision) *man is become as one of vs to know good and evill*. So in the same sense is this other part of the sentence uttered, that as a man simply thought to get knowledge by eating of the one, so he might imagine to obtaine life by the other. 2. For if *Adam* might have lived by eating of this tree, now after he had sinned, how would that other saying have taken effect, *in the day that thou eatest thereof, thou shalt die the death, Gen.* 2. 17. These speeches had beene contrarie the one to the other. 3. It was therefore the tree of life as the other was of the knowledge of good and evill, that is *significative, non effective, not in operation, but in signification*: it was a signe or symbole of life received from God, and by Gods gift should have beene reserved, if a man had not sinned; and therefore man beeing deprived of life, lost also the signe thereof. *Bellar. de grat. primi hom. c. 18.*

Places

Places of Exhortation and practice.

Degree of tentation.

1. WE have here set forth unto us from v.1. to v.7. the degrees of tentation: 1. the suggestion of Satan. 2. delectation, the *woman saw the tree was pleasant, &c.* 3. Consent, shee tooke of th. fruit. 4. The effecting of the thing desired, shee did eate. 5. the contagion or infecting of others: shee gav to her husband.

Eyes opened after sinne.

2. v.7. *Their eyes were opened*: till a man hath sinned his eyes are shut, but afterward they see the greatnesse of it; as *David* did acknowledge his sinne of adulterie after he had committed it.

Worldly shame.

3. v.10, *Because I was naked I hid my selfe, &c.* He was more ashamed of his nakednesse, than of his sinne, so many doe feare rather to offend because of publike shame, than for any conscience of sinne: as *Caine* rather grieved because he was made a vagabond, than for that he had killed his brother.

Excusing of sinne.

4. v.12. *Adam* putteth off the fault to his wife, she to the serpent: so it is naturall to us to excuse our sinnes, and to seeke to colour them, and lay them upon others.

Sobriete in apparel.

5. v.21. In that God made them coats of skinnes, not of silke or any such costly or curious stuffe, it sheweth, that sober and plaine apparell best becommeth *Adams* sonnes.

Chap. IIII.

The methode or parts of the Chapter.

THIS consisteth of two parts. 1. of the historie of *Caine* and *Habel*. 2. the genealogie: the first to the 17. verse, the second from thence to the end.

In the historie there is set forth, 1. Their life; both their birth and beginning, v.1. Their vocation and calling, v.2. Their divers manner of worship, v.3,4. Their divers successe: *Abel* is accepted. 4. *Caine* is rejected and reproved, v.6,7. 2. The sinne of *Caine* is killing his brother. 1. the manner of the fact, under pretence of friendship, v.8. 2. The examination and conviction of *Caine*. 9.10. 3. His punishment, v.11.12. 4. The mitigation thereof, containing the privilege or exemption of *Caine* from beeing murthered of others, v.14.15.

The genealogie is either of the Cursed, or of the righteous seed: In the first are set forth their names and persons, v.18,19. Their gests or acts, which are either civill or morall: their civill, as building of cities, v.17. The inventing of tents, v.20. Of instruments of musicke, v.21. Of carving in iron and brasse, v.22. Their morall acts, namely the sinne of the flesh in *Lamech* in taking two wives, v.19. Of murther and revenge, v.23.

The generation of the righteous sheweth the birth of *Seth*, v.25. Their conversation, in invocating the name of God, v.26.

The difference of translations.

S.ad. T.G.r. vers.7. IF thou hast offered aright, and not divided aright, hast thou not sinned? S. if thou doest well, thou shalt receive. H.B. thou shalt be accepted. G. there shall be forgivenesse, or it shall be forgiven thee. T.H.hebr. nassah which signifieth both to receive, and forgive.

S.Chal.ad. T.B.G.r div.accep. R.G.B.r. thou hast sinned, be quiet. S. thy sinne lieth at the doore. T.H.B.G.P.heb. thy sinne is reserved against the day of judgement, in the which, revenge shall be taken of thee, if thou art not converted. Ch. תשוקתו, his turning shall be toward thee. S. his desire shall be toward thee. T.B.G.H. if thou turnest shall be forgiven thee. heb. shuch. signifieth both a conversion, and turning, and a desire.

Sir. T.G.B. div.accep. ap.S.pr. Hier. S.alter. v.12. נע ונד, sighing and trembling. S. a fugitive or vagabond, or unstable and runnagate. T.H.B.G. Ch.P. nudh. wandering or lamenting.

S:H.c. T.B.G,r. Chal.ad. v.13. my sinne is greater then can be forgiven. S.H.Ch.B. my punishment than I can beare, quam ut sustinere possim. T.G.P. hebr. nassah: to beare, to forgive.

S.a.r. v.15. Shall be punished or avenged 7. fold. S.H.T.B.G.P. heb. for seven generations. G.Ch.

v.16. He dwelt in the land of Naid or Nod. S.T.B.G.Ch.P. profugus, a wanderer. H.

v.18 To Henoch was borne Gaidad: Mathusala. S. Irad, Mathusael, all the rest.

v.21. This was he that shewed the Psalterie נבל וכנור. S. the father of them that sing to the harpe. H.Ch. that handle or play upon the harpe. T.B.G.P. heb. taphash. to handle.

v.23. I have slaine a man to my wound. S.H. or to the wounding of my selfe. B. I would slaine a man, propter vulnus, because of my wound. T. in my wound and hurt. G.P. I have not slaine a man, that for him I should beare my sinne: nor a young man, that for him my seede should be consumed. Ch.

v.26. This man is now, trusted to call. T. began to call. H. then begun men to call upon the name of God. Ch. B.G. captum est profanari, began to be profaned. T.P. chalal, signifieth both to begin & profane. But Junius hath in his last edition amended that reading, translating with the rest: then began the name of God to be called upon.

This

The Theologicall explication.

Quest. I. *At what time Cain and Abel were borne.*

Vers. 1. WHereas *Heva* saith, *I have obtained a man by the Lord, per Deum.* 1. We refuse *Rupertus* conceit, that thinketh this to be an oath: it only signifieth that she had received a son by the Lords gift, or *coram Domino*, before the Lord, as the Chalde paraphrast. 2. Neither is it to be thought that she had other sonnes before *Cain*, because she nameth him *a possession*: because he was the first, which she possessed from God. 3. we reject that fable, which is ascribed to *Methodius*, that *Cain* was borne 15. yeares after *Adam* was cast out of Paradise, and *Abel* 15. yeares after that, and that an hundred yeare after *Cain* slew *Abel*, and then *Adam* and *Eve* mourned another hundred yeare after for *Habel*, and then *Seth* was borne. 1. For neither is it like, that they continued so long without children. 2. Or that there was such distance betweene the birth of the children: seeing God had made them fruitfull, and said unto them, increase and multiply. 3. And it seemeth that *Seth* was presently supplyed in the place of *Habel*, because the woman said, God hath given her another seed for *Habel*. 4. And the text is plaine, that *Adam* at an 130. not 230. yeares begat *Seth*. 5. But that these sonnes of *Adam* were borne in Paradise, as R. *Sel.* and other Hebrewes thinke, it is but a dreame: for *Adam* in the state of innocency should not have gotten so ungracious a sonne, as *Cain* was: and whether *Cain* and *Abel* were both borne together, as *Calvin* thinketh, it is uncertaine: it is more like that they were borne at two sundry births. *Mercer.*

Rupertus lib. 3. in Gen. c. 34.

A fable fathered upon *Methodius.*

Quest. II. *Wherein Abels sacrifice excelled Cains.*

Vers. 4. 1. THough no mention be made of *Adams* sacrificing, because no such notable accident fell out therein, as in the sacrifice of his sonnes, yet it is not to be doubted, but that he used to sacrifice, and that of him his sonnes learned to doe the like. 2. *Abels* sacrifice was preferred before *Cains* in three respects: 1. it was more plentifull, as the Apostle calleth it, πλείονα θυσίαν, a greater sacrifice: *Cain* brought sparingly, *ex fructu*, of the fruit, not fruits of the earth: *Abel* brought plentifully. 2. *Abel* brought of the fat and the best. 3. hee offered in faith, *Heb.* 11. 4. 3. It should seeme that God by some outward testimony approved *Abels* sacrifice, whether it were by kindling it by fire from heaven, as hee did to *Moses* sacrifice, *Levi.* 9. 24. and *Elias*, 1 *King.* 18. as *Hierome* thinketh, and *Theodotion* readeth; *Deus inflammavit, &c. God set on fire Abels sacrifice*: or by the rebounding of the flame of *Cains* sacrifice upon himselfe, as the fire of the furnace, whereinto the three children were cast, slew those that made it. *Dan.* 3. 22. It is like, that by some visible signe God delivered his acceptance, as the Apostle saith, *God testifying of his gifts, Heb.* 11. 4. *Iunius, Mercerus*, and *Calvin*, referre this to *Abels* prosperous successe, but I approve rather the other opinion. 4. *Ambrose* note may well here be received: *ubi nascuntur hi fratres &c.* that in the birth of these children the order of nature is observed, the eldest is named first: *ubi exprimitur disciplina vivendi, seniori junior antefertur*: but when mention is made of their religion, the yonger is preferred before the elder, and first named: *ex Perer.*

Lib. 1. de Cain & Abel c. 3.

Quest. III.

Vers. 7. IF thou doe well, *&c.* 1. The Septuagint here translate very corruptly, as is before shewed, which while some of the fathers followed, they did weary themselves with many interpretations. *Ambrose* saith, he divided not aright, *quia ante omnia Deo debuit offerre primitias*, because hee offered not the first fruits unto God, but kept them to himselfe: *be quiet*, that is, *erubesce*, be ashamed of thy sin. *Chrysostome* expoundeth it of *Cains* intention, that it was not good: and be quiet, that is, *tranquillitatem facito cogitationum, appease thy thoughts, and proceed not to adde sin unto sin against thy brother. Augustine, non recte dividendo. i. non recte vivendo*: he divided not aright, because he offered a good sacrifice in it selfe, leading an evill life: *quiesce. i. manus à scelere contine, be quiet & keep thy hands from mischiefe.* Thus, while they justifie a corrupt translation: *if thou divide not aright*, which the Hebrew hath not, they are divided among themselves: the sense is evident: that if he did well, upon his repentance he should finde forgiveneſſe, if not, sinne lay at the doore, both inwardly gnawing upon his conscience, and outwardly drawing speedy punishment. *To lye at the doore*, sheweth, that the punishment of sinne is ready at hand, so that it cannot properly bee referred to the day of judgement, as the Chalde paraphrast, which is prolonged and deferred.

Ambr. de Cain & Abel. c. 6.

Hom. 18. in Gen.

Aug. l. 15. de civ. dei. c. 7.

How sinne is said to lye at the doore.

Quest. IIII. *How Abels desire was subject to Christ.*

VNto thee his *desire shall be subject.* Which is not understood of sinne, as *Rupertus*, that sinne while it is in the desire, and not effected, a man may subdue it: as *Oleaster*, because the punishment of sin committed, hath a desire to lay hold of the offender: as *Ambrose* expoundeth; the turning thereof shall bee toward thee: *in te revertetur crimen, quod à te capit*, the sinne returneth upon thee, where it began. And so *Augustine*, that then a man hath dominion over sinne, when *non defendendo sibi præposuerit, sed pœnitendo subjecerit*: he doth not advance it by defence, but subjecteth it by repentance. But this clause, as *Chrysostome* well taketh it, is understood of *Abels* subjection to his brother as the elder, *post peccatum hoc permitto ut primogenitura privilegiis gaudeas*: though thou hast sinned, I deprived thee not of the privilege of thy birthright: and so the Lord would appease the wrath of *Cain* towards his brother, by shewing his ready and willing subjection unto his elder brother, both by the law of nature, and his owne ready disposition, *Iun. Mercerus* with the rest expoundeth it of sin, but the other exposition is more proper.

Lib. 4. in Gen. c. 9.

Quest. V. *Of the talke betweene Cain and Abel.*

Hierom. in lib. trad. in Gen.

Vers. 8. *THen Cain spake to his brother Abel.* 1 It is superfluous to inquire what *Cain* said to *Abel*: the Septuagint and the vulgar latine doe make these to be his words: *Let us goe into the field*: but they are added to the text: *Hierome* thinketh he rehearsed those words which God before spake to *Cain*: the paraphrast of Hierusalem supposeth this to have beene the talke: that *Cain* affirmed, there was no Judge, that governed the world, nor no other life but this, nor reward for the righteous, or punishment for the wicked, because his oblation was not accepted, as well as his brothers: *Abel* did hold the contrary: some thinke that *Cain* provoked *Abel* with angry and furious words into the field, but then it is not like, that *Abel* would have gone with him: but it is more probable that *Cain* dissembled and spake friendly to his brother, till he had him in the field, where seeing they were alone, he might execute his wicked purpose.

Quest. VI. *How Cain killed Abel.*

2. AS touching the manner of death: it is not like, as the Hebrewes imagine, that *Cain* worried *Abel* with his teeth: it was such a death, whereby *Abels* bloud was abundantly shed, and that in many places: for the word is in the plurall number *vox sanguinum*, the voyce of his blouds: so that it is like to have beene done with bats or stones, or by some such meanes: and when he had slaine his brother, he buried and hid his body, because the Lord asked him, where his brother was: *Pererius.* But the Hebrewes conceit, because it is said that *Cain* rose against *Abel*, that *Cain* was first downe, and then rose againe, hath no ground.

Quest. VII. *The sinne and punishment of Cain.*

Vers. 9. 12. COncerning *Cains* sin: hee sheweth himselfe a *lyer*, in saying, I know not: *wicked and prophane*, in thinking, that he could hide his sin from God: *unjust*, in denying to be his brothers keeper, or that hee ought to have any care of him: *obstinate* and *desperate*, in not confessing his sinne, but stubburnly complaining of the greatnesse of his punishment. 2. Hee sustaineth a threefold punishment: he is cursed in his soule: a vagabond in his body, unprosperous in his labours, the earth should not yeeld her fruit: thus as the Devill was cursed, so *Cain* is the Devils minister: to *Adam* God said not, cursed art thou, but cursed is the earth for thy sake: *Genes.* 3. 17. and as *Cain* for slaying righteous *Abel* is made a runnagate, so the Iewes, for shedding the bloud of Christ the most innocent Lamb of God, are vagabonds to this day over the face of the earth.

Quest. VIII. *Whether Cain confessed his sinne.*

Vers. 13. *MY sinne or punishment is greater*: this was no confession of his sinne, as *Chrysostome* thinketh: *sufficiens confessio, sed intempestiva: a sufficient confession, but unseasonable*, because God had given sentence upon *Cain*, and therefore his confession came too late: for no confession in this life is unseasonable: neither doth *Cain* complaine of the greatnesse of his sinne, as some translators have it, but rather of the greatnesse of his extreme punishment, because he feared lest every man might have liberty to kill him, as he himselfe expoundeth, v. 14.

Quest. IX. *Whether Cain, or he that did slay him should be punished seven-fold.*

Rupert. lib. 3. in Genes. c. 8.

Vers. 15. *HE should be punished seven-fold.*] 1. We neither receive *Rupertus* exposition, that by *seven-fold* is understood everlasting punishment, but with a secret condition, unlesse they repent: for he thinketh *Lamech* who is supposed to have killed *Cain*, did repent, confessing his sinne to his wives. 2. Neither are the words so to be taken, as meant of *Cain*, that he should, *septem vindictas evolvere*, pay seven punishments, as the septuagint translate, for so many sinnes committed. 3. Or as *Lyranus*, *Tostatus*, because *Cain* was in the 7. generation slaine by *Lamech*: for these two last expositions are forced to divide the words: whosoever slayeth *Cain*, &c. that is, *shall be punished*, which must be understood: and then the other words, *he shall be punished seven-fold*, are referred to *Cain*. But the sentence in the originall is joyned together, neither distinguished in sentence, nor in sense. 4. So the plaine meaning is this, that he which killed *Cain* should be more deepely punished than *Cain* himselfe, because beside homicide, hee should expresly transgresse Gods commandement, who would have *Cain* to live, for the example of other.

Quest. X. *What marke God set upon Cain, and to what end.*

Vers. 15. *GOd set a marke upon Cain.*] 1. Not as some read: *posuit Cain in signum: God made Cain a signe or marke.* 2. But God set some visible marke upon *Cain*, whether it were an horrible trembling and shaking of his whole body, as the septuagint translate, who for, *thou shalt be a vagabond and runnagate, read he should sigh and tremble*: or an exceeding shame and confusion, in that hee ran from place to place to hide himselfe: or some visible mark set in his face, as *Lyranus* thinketh: some Hebrewes think it was an horn in his forehead, some a letter, some that a dog lead him, these are mens conceits. 3. Certainly whatsoever it were, it was a signe of Gods wrath, not as *Iosephus* thinketh, a token, that God appeased by *Cains* sacrifice, forgave the punishment of his fratricide: for if God accepted not his sacrifice before, much lesse after. 4. Neither was this marke set, to exempt *Cain* from the invasion of beasts, as though there were none alive on the earth but his parents: for this murther falling out, as is supposed about the 130. yeare of *Adams* age, the world was by this time much replenished: And where the Lord saith, *whosoever slayeth Cain, &c.* he speaketh of men, not of beasts. 5. Wherefore God set this visible and fearefull marke upon *Cain*,

Ambros. lib. 2. de Cain & Abel. c. 9.

both

both that other men, seeing apparant signes of Gods wrath upon him, might feare to commit the like, and that he might have the greater punishment, in prolonging so wicked and miserable a life.

QVEST. XI. *How Cain was cast out of Gods presence.*

Vers. 16. *Cain went from the presence of the Lord.*] 1. Hee both was excluded from Gods favour and protection, which is signified by Gods presence, from the which otherwise no man can escape. 2. He also was expelled from that Countrey where he was borne, and where God was first worshipped by sacrifice, and shewed visible signes of his presence. 3. And where it is said, that *Cain* dwelt in the land of *Nod*: wee neither approve *Catharinus* conceit, that this land, from the which *Cain* was expelled, was the land of Judea, whether *Adam* and *Eve* came, after they were exiled out of Paradise: for the text is, that the land of Nod, was on the east side of Paradise: whereby it appeareth, that neither *Adam* and *Eva*, nor *Cain* had their habitation farre from thence: neither yet is it like, as *Iosephus*, that *Cain* built a City and called it Nod: for *Henoch* is the first City mentioned in Scripture. Of the land of Nod.

Vers. 17. 4. But the Land was called *Nod* of *Cains* vagrant and vagabonds life: which sheweth, as *Iosephus* well conjectureth, that *Cain* was not amended by this punishment, but waxed worse and worse, giving himselfe to rapine, robbery, oppression, deceit. *Iosephus lib. 1. antiquitat. cap. 2.*

QVEST. XII. *Wherefore and for whom Cain built a city.*

Vers. 17. And he built a City.) 1. *Cain* neither built him a City, to be defended against wild beasts, which was the first cause, as *Plato* thinketh, that moved men to build Cities: for this reason might as well have moved the righteous seed to have done it: neither because man is a sociable creature and loveth company, as *Aristotle*: for this reason might as well have caused *Adam* to build, as *Cain*: but it is most like because *Cain* was a fugitive and runnagate, he would build him a City to stay in, and to be a defence unto him, as though Gods curse should not have taken place: but as *Iunius* well writeth upon the words, *erat ædificator*: or as the 70. *ædificans*, he began only to build, but hee finished it not, leading still a runnagate life, and so often constrained to leave the worke, as the giants, that built the Tower of Babell were constrained to give over. 2. It may be doubted for whom *Cain* built a City, there being no more yet in the world but himselfe, his parents, and his sonne: the answer is ready: that it is not like that he built this City presently after his sonnes birth, much lesse before his condemnation, as *Mercerus*: but now when the world was replenished, for if *Abrahams* stock in lesse than 400. yeares amounted to 600. thousand, *Cains* posterity in the like time might arise to the like multitude, which might suffice not only to inhabite a City, but a country. And *Lodovicus vives*, maketh mention, that in the memory of his parents, there was a town in Spaine consisting of an 100. housholds, which were all inhabited by the progeny of an old man then living, which was so old, that the youngest of his stock could not tell by what name of kindred to call him. *Plato in protagora. Arist. lib. 1. politicor.*

QVEST. XIII. *Lamechs speech to his wives, and the meaning thereof.*

Vers. 23. *I would slay a man in my wound.*) 1. This place is neither inexplicable, and not possibly to be unfolded, as *Catharinus* a popish writer thinketh, and as it seemed to *Origen*, who as *Hierom* witnesseth writ two whole bookes, the 12. and 13. of his commentaries upon Genesis, in interpreting this place. 2. Neither doe these words shew, as *Suidas* expoundeth, that *Lamech* had killed two men, an elder and a younger, the brethren of *Henoch*, that was translated. 3. Or one man as *Theodoret* thinketh, for the which fact *Lamech* repenteth: for the words are, *I would slay a man*, not *I have*. 4. And we hold that to bee a fable, that *Lamech* killed two men, the one was *Cain*, whom hee shot at in a bush, supposing it to be a beast, and the other was his boy, that led him being blinde, whom for anger hee all to beat and so killed him: this exposition seemeth most probable to *Cajetanus* and *Pererius*, having no probability in it: both because *Cain* was privileged by God not to be killed; and for that no mention is made of *Lamechs* seven-fold punishment, which should not in this case have beene omitted. 5. Neither can this place be so taken as the Chalde and some Hebrewes expound, which read those words with a negative, or interrogation, as though *Lamech* should plead for himselfe before his wives, which intended to kill him, that hee had not killed a man, as *Cain* had, and therefore they should bee more grievously punished, that killed him. 6. Further, these words of *Lamech* are not uttered *enimtative*, as shewing that *Lamech*, had committed any murther already: nor yet *interrogative*: by way of *interrogation*, as if *Lamech* should say thus to his wives, have I yet slaine a man in my wrath, as *Cain* did? yet he was privileged that none should kill him: therefore ye need not feare, that any such thing should happen unto mee, that have killed none: some read these words conditionally: supposing *Lamech* to have beene a good man: as though the sense should be this: If I should kill a man, as *Cain* did, I should be punished more than he that should kill *Cain*, because I did not take heed by his example. 7. But the best exposition is with *Ramban* to expound *Lamechs* speech *summis, potencially*: hee to reconcile his wives, that were alienated from him, doth bost of his strength and tyranny, that this, and this he could doe, and that he would not take the least wrong, at any mans hand. *Sic etiam Calvin.* *Epist. 125. ad Damas.* *Theod. quæst. 44. in Gen.*

Now concerning the occasion of these words of *Lamech* spoken to his wives. 1. It was not by reason of any conspiracy intended by his wives against him, and therefore hee should excuse himselfe, that hee had not killed a man as *Cain* had: and therefore, they that killed him should bee more severely punished. 2. Neither was it by reason of some brawle betweene his wives, as *Iunius*, and therefore *Lamech* threatneth them, that should set any division betweene them, and offer him the least wrong. 3. Nor yet because his wives feared lest the sinne of *Cain* might bee punished in *Lamechs* posterity, and therefore The occasion of *Lamechs* speech to his wives.

he maketh them ſecure in promiſing impunity. 4. But the moſt likely occaſion is this: that whereas his wives feared, leſt becauſe of his cruelty, ſome evill ſhould happen unto them: hee boaſteth of his ſtrength, that rather than any ſhould doe him any hurt, he would not ſpare to kill in his wrath.

Quest. XIIII. *How Lamech is ſaid to be avenged ſeventy times ſeven times.*

Chryſoſt. hom. 20. in Gen.

Verſ. 24. IF *Cain ſhall be avenged ſeven-fold:*] 1. *Chryſoſtomes* expoſition is not here to be received, who thinketh, that *Lamech* confeſſed his ſinne, and condemned himſelfe for murther committed: *Ipſe ſua lingua confeſſionem peccatorum facit, & pœnam ſibi definit*: he confeſſeth his ſinne himſelfe, and defineth the puniſhment. So alſo thinketh *Theodoret*: for the Scripture propoundeth the example of *Lamech*, not as of a penitent, but a licentious diſordered perſon, who firſt preſumed to breake the law of wedlocke in taking two wives. 2. Neither is their conjecture of any weight, that imagine *Lamech* to ſpeake of his 77. children, which hee had by his two wives, as *Ioſephus* writeth, that they ſhould bee puniſhed for their fathers ſinne. 3. But among the reſt *Rupertus* miſſeth the marke, that by ſeventy times ſeven-fold, underſtandeth a temporary, by ſeven-fold eternall puniſhment, this *Cain* had becauſe hee repented not, the other *Lamech* for his repentance: for that 70. times ſeven is more than ſeven times, our Saviour ſheweth in the Goſpell, where he ſaith to *Peter*, that he ſhould forgive his brother not only ſeven times, but ſeventy times ſeven. 4. But the meaning is, not that *Lamech* ſhould be puniſhed 77. times 7. times, but hee that killed *Lamech*, as he that killed *Cain*, 7. times: and ſo *Lamech* boaſteth of impunitie: that though hee committed murther as *Cain* did, yet hee ſhould be exempted from puniſhment as *Cain* was. 5. To expound it of the 77. generations to Chriſt, rehearſed, *Luk.* 3. in whom *Lamechs* ſinne ſhould bee expiated is a forced and improper ſenſe.

Ioſeph. lib. 2. antiq.

Rupert. l. 3. in Gen. c. 8.

Queſt. XIIII. *How the name of God is ſaid in Enos time to be called upon.*

Verſ. 26. MEn *begin to call, &c.* 1. Neither the Septuagint here tranſlate aright: that hee, 1. *Enos* hoped to call, or as *Hierome*, hee begun to call: for neither doth the word ſignifie hope, nor can it be referred to the perſon of *Enos*. 2. Neither could hee be ſaid now to begin to call upon the name of the Lord, either as *Cajetan* thinketh, becauſe *Enos* firſt uſed to call upon the name *Iehovah*; for *Cain* and *Abel* are ſaid to have offered to *Iehovah*, v. 3. either for that *Enos* was more religious and given to prayer, than any before him, or that he found out ſome forme or order of prayer, as *Pererius* judgeth: for it is not like but that *Adam*, and *Abel*, in the ſpirituall exerciſes of prayer and ſacrifice, were as zealous, as any of the ſucceeding age. 3. But now, when as the worſhip of God began to be corrupted and prophaned in the wicked poſterity of *Cain*, then *Adam*, *Seth*, and other of the righteous ſeed began publikely to exerciſe religion, and to have their holy meetings and aſſemblies for the ſervice of God. 4. Some read, then the name of God began in calling upon to be prophaned, as by giving the name of God to beaſts, trees, and plants. But here invocation is taken in the better part: and *Moſes* deſcribeth the practice of the Church and righteous ſeed in thoſe dayes. 5. Wee likewiſe refuſe that ſenſe, that the name *Iehovah* began now to bee called upon, whereas he was invocated by the name *Elohim* before: for *Cain* and *Abel* offered ſacrifice to *Iehovah*, v. 3, 6. Wherefore the true meaning is, as is before expreſſed, that now the Church of God being increaſed to a full number, did make a publike ſeparation in their worſhip from the generation of the wicked: and began apart in a ſolemne manner to worſhip God. *Mercer.*

4. *Places of doctrine.*

1. *Doct. A man is firſt accepted for his faith before his workes.*

Lib. 22. Moral. cap. 12.

1. Verſ. 4. THe Lord had reſpect to *Abel*, and to his offering: hence it is inferred, that works make not a man acceptable to God: but firſt a man is accepted by faith, and ſecondly his workes are reſpected, as *Gregory* upon this place: *Deus non habet gratum offerentem propter munera, ſed munera propter offerentem: Abel* is not accepted for his gifts, but his gifts becauſe of him.

2. *Doct. Paradiſe planted in a knowne place.*

Bellar. lib. 1. de grat. prim. hom. c. 13.

2. Verſ. 16. (*Cain dwelt in the Land of Nod, toward the eaſt ſide of Eden.*) Hence it is gathered, that Paradiſe was planted in a known place contrary to the opinion of *Bellarmine*: for Eden was the name of a knowne Country in Meſapotamia: as may appeare, *Ezech.* 27. 23. *Bellarmine* anſwereth, that Eden is here no proper name, but a name of pleaſure, unleſſe wee will ſay that *Cain* was puniſhed to dwell in Paradiſe: *Cont.* 1. Neither was *Cain* exiled into a place of pleaſure. 2. It is not ſaid that *Cain* dwelt in Eden, but over againſt it, קדמת, as the Septuagint tranſlate, on the eaſt ſide: now Paradiſe is ſaid to be planted not on the eaſt ſide of Eden, but in Eden toward the eaſt, in reſpect of the ſituation, as it was then to the Iſraelites being at that time, when *Moſes* wrote this ſtory in the deſart. 3. all the tranſlators in this place take this word Eden for a proper name.

3. *Doct. Henoch the firſt city in the world.*

3. V. 17 HE *called the city Henoch.*) Hence it is apparãt, who was the firſt founder of cities: that they were not frõ the beginning as *Ariſtotle* thought. 2. Neither that they firſt began to be built under the reigne of *Iupiter*, who was after the floud. 3. Neither that Athens, or Cecropia built by Cecrops as the Greeks. 4. Or *Argos* as the Argives. 5. Or Thebes as the Ægyptians were the firſt Cities: but this City built by

by *Cain*, and called *Henochia*: whereof *Berosus Annianus* writeth, that it was built about the mountaine *Libanus*, and that in his time, some part of the foundation did appeare being called by the inhabitants, the city of *Cain*.

5. Places of confutation.

1. Confut. Man hath no power of himselfe to rule over sinne.

1. Vers. 7. *VNto thee his desire shall be subject, &c.* From hence *Bellarmine* and *Pererius* understanding these words of subjection of sin, would prove, that man hath free will by nature to sin, and not to sin, *& dominari peccato, to rule over sin. Answer.* 1. It is evident, that this place is understood not of the subjection of sin, but the submission of *Abel* to his brother, as *Chrysostom* expoundeth. 2. For of sin it was not true that *Cain* had dominion over it, as he had over his brother. 3. Neither can it properly be said, that sin hath a desire to the soule, but the soule rather to it. 4. The Septuagint translate, the conversion ἀνου thereof, making no mention before of sin at all, whose conversion then is it but *Abels*, who was spoken of before? 5. And if they will understand it of sin, it would follow that man by his naturall power only could resist the temptation of sin, which yet *Bellarmine* is ashamed to affirme.

Bellar. de liber. arb. lib. 5. c. 22. Perer. in hunc locum.

Bellar. lib. de liber. ar. c. 7.

2. Confut. Monkery not knowne to the old world.

2. Vers. 26. *THen began men, &c.* This place is urged by *Bellarmine* to prove the institution of Monkery: that *Enos* brought in a more strict kind of life, than was used before. *Ans.* If the text be thus read, they began to profane the invocation of the name of God, then they have no colour of monkery from hence. 2. If the other reading be admitted, it followeth not, that because *Enos* began after a more strict manner to worship God, that therefore he was a Monke. 3. And his begetting of sonnes and daughters, *Genes.* 5. 10. sheweth, that he was no monke.

6. Places of morall observation.

1. Vers. 5. *Cain was exceeding wroth.)* Wee see the cause, why the righteous are hated of the wicked, is for their innocent life: as *Cain* hated his brother, as the Apostle saith, *because his workes are evill*, his brothers good. 1 *Iohn* 3, 12.

The wicked hate the righteous.

2. Vers. 14. *Thou hast cast me from thy face, &c.* This is the greatest punishment of sinne to bee forsaken of God, and given over to a reprobate sense, as *Cain* was: and as the Apostle saith, the Gentiles were delivered over to a reprobate mind, *Rom.* 1. 28. as *Ambrose* noteth well: *nihil gravius quam errantem a deo deseri, ut se revocare non possit: nothing is more grievous, than for him that erreth to be forsaken of God*, that he cannot recall himselfe.

A great judgement for a sinner to be forsaken of God. *Ambros. lib. 1. de Cain & Abel. c. 9.*

3. Vers. 14. *WHosoever findeth me shall slay me, &c. Bernard* well noteth here, *consolationem miseram obtinuit, quam querebat: he obtained that miserable comfort which hee desired:* that is, not to be killed: as *Saul* desired the Prophet to honour him before the people: *Sam.* 15. such are the momentany solaces of worldly men which are farre from the true and ever-during comforts.

The vaine cōforts of worldly men.

4. Vers. 17. In that *Cain* built a City, and his posterity were the inventers of humane acts, of tents, musicke, carving: we see that saying of our Saviour to be verified, *that the children of this world* are wiser in their generation, than *the children of light. Luke* 16. 8. and *Gregory* well observeth: *iniquimentem in amore presentis vitæ figunt: that wicked men doe fire their minde in the love of this present life. Kaine* buildeth a city and calleth it *Henoch*, by his sonnes name, which signifieth *dedication*: but *Henoch* in the righteous line is the seventh: so the wicked doe dedicate worldly possessions in the first place, the righteous in the last.

The hope of worldly men in this life.

5. By this example of *Cain* and *Habel*, we learne, that we are not to measure Gods favour by the accidents of this life: as *Ambrose* well sheweth, that *Abel, justus, innocens, immaturus sublatus est, &c. a just, innocent, devout man in his young yeares is taken away:* whereas wicked *Cain* liveth long, begetteth children, buildeth Cities: which is an evident demonstration of another life after this, wherein God shall measure to every man according to their workes.

A righteous man afflicted in this life.

Chap. V.

The Method.

IN this Chapter there is a rehearsall of the yeares of the Patriarkes before the floud, and of their acts: there is a threefold account of their yeares: before they begat children, and after, and the summe of both joyned together.

Their acts are either generall, in begetting sonnes and daughters, or speciall, as of *Henoch*, his godly conversation, *he walked with God in earth*, v. 22. his translation, *he walked with God in heaven*, v. 24. of *Lamech*: his consolation in his sonne *Noah* v. 29.

2. The grammaticall interpretation.

v. 1. *This is the booke of the generation of men. S. of Adam. cat. this is the enumeration. T. hebr. sepher. a booke, an enarration.* S. ep. f. pro.

S. ad. v. 3. *Adam lived 230. yeares. S. an. 130. cater.*

S. ad. & det. v. 4. *The dayes of Adam, which he lived, after he begat Seth, were 700. S. the dayes of Adam after hee begat Seth, were 800. cater.*

S. ad. v. 6. *Seth lived 205. yeares. S. an. 105. yeares. cater.*

S. det. v. 7. *Seth lived 707. yeares. S. 805. yeares. cater.*

S. ad. v. 9. *Enos lived 190. yeares. S. 90. yeares. cat.*

S. det. v. 10. *Enos lived after he begat, &c. 715. yeares. S. 815. yeares. cat.*

S. ad det. v. 12 *an. 170. yeares. S. 70. yeares. cat.* v. 13. *740. yeares. S. 840. cat.*

S. ad. det. v. 15. *an. 165. yeares. S. 65. yeares. cat.* v. 16. *730. yeares. S. 830. yeares. cat.*

S. alt. v. 21. *an. 165. yeares. S. 65. yeares. cat.*

v. 22. *and Henoch ευηρεστει, pleased God. S. walked with God. cat. walked, continewer, steadfastly with God. Tr. heb. halech, to walke: walked in the feare of God. Ch.*

S. ald. v. 24. *he was not found. S. he appeared not. H. Ch. was no more seene. B. G. non extitit, he was no more. Tr. heb. he was not.*

Chal. cor. v. 24. *God μετεθηκεν, translated him. S. tulit, tooke him. H. B. G. non occidit, killed him not. Ch. sumpsit, received him. Tr. heb. lachach, to take away, receive.*

v. 25. *an. 165. yeares. S. an. 187. yeares. cat.* v. 26. *802. yeares. S. 782. yeares. cat.*

S. ad. v. 28. *an. 178. yeares. S. an. 182. yeares. cat.*

v. 29. *Διαπαυσει, shall cause us to rest. S. shall comfort us. cat. heb. nuach, to rest, to refresh.*

v. 29. *απο της γης, from the earth. S. de terra, from off the earth. Ch. in the earth. H. as touching the earth. G. about the earth. B. propter terram, because of the earth. Tr.*

S. det. v. 30. *565. yeares. S. 595. yeare. cat.* v. 31. *753. yeares. S. 777. yeares. cat.*

3. *The Theologicall explication.*

Quest. I. *Booke of generation, how to be understood.*

Matthew and Luke reconciled concerning the generation of Christ.

Vers. 1. *This is the booke of the generation.* 1. *Moses* setteth downe the genealogy of the fathers before the floud, because of Christs line, which *Luke* deriveth from *Adam*: *Matthew* goeth not beyond *Abraham*: not, as some thinke, because of the rest of that line beyond *Abraham* might easily bee supplyed out of *Moses* books, which were then well knowne, but for that the most conspicuous and manifest promises of the *Messiah*, were made to *Abraham*: all the generations to *Matthew*, supplying *Henry* from *Adam* to *Abraham*, make but 72. but *Luke* reckoneth 77. The Reason is, because *Matthew* omitteth some of purpose, to make the numbers equall, which *Luke* supplyeth, and *Matthew* maketh his account by *Salomon*, *Luke* by *Nathan*: so that there might bee more persons in the one discent than in the other. 2. *Moses* beginneth now to set downe *Adams* generation by *Seth*: because *Cain* was rejected, and *Abel* died without issue. 3. It is called a booke, that is, an ennumeration, for so *Sepher* signifieth a booke, because things are rehearsed in it: not because, as *R. Isaac*, *Carus*, *Moses* beginneth his booke here, and the other 3. chapters should bee as a preface. 4. Generation is here taken actively, for the posterity of *Adam* increased by him: as in *Matthew*, *the booke of the generation of Iesus Christ*, is taken passively, for the generations of whom Christ came. 5. And whereas it is added, *in the day that God created Adam*: we need neither with *Lyranus*, to understand day generally for time, and wee refuse the opinion of the Hebrewes, that hold that *Adam* in the same day of his creation began to have generations, for so they fable, that *Adam* and *Eve* had foure or five children the same day they were created: but *in the day*; is to be referred to the latter part of the verse, wherein mention is made, of *Adams* creation, according to the image of God. *Mercer.*

Hebrew fables.

Quest. II. *How Adam begat a Sonne in his owne likenesse.*

Vers. 3. *Adam begat a sonne in his owne likenesse, &c.* 1. which is neither to be understood of the shape and image of his body, for so *Cain* was in outward shape like to *Adam*. 2. neither is it to be taken for the image of vertue and piety in his soule, for *Adam* had lost that image: neither is vertue ingendred by nature: and *Abel* had the image of his fathers vertue before *Seth*. 3. neither is it so said, because the image of mankind was continued and preserved in *Seth*: whereas both *Abel* died without issue, and *Cains* posterity was extinguished in the floud; for this notwithstanding, seeing the world was increased by *Cain*, he might be said also to be after *Adams* image. 4. But hereby is signified that originall corruption, which is descended unto *Adams* posterity by naturall propagation, which is expressed in the birth of *Seth*, not of *Abel*, because hee had no of-spring, nor of *Cain*, because it might appeare, that even the righteous seed by nature are subject to this originall depravation: and yet *Seth* was otherwise after the image of *Adam*, than *Cain*, because his seed was sanctified of God, who purposed in *Seth* and his seed to make good the promise made to *Adam*, as touching the seed of the woman, that should breake the serpents head. *Iun.* 5. And whereas *Adam* was an hundred thirty yeere old before he begat *Seth*, wee abhor the lewd fables of the Hebrewes, that thinke in this meane space, that *Adam* companied with female spirits or devils, and begat male spirits, and *Eve* with male spirits, and brought forth *masculine* or male devils: neither doe I thinke with *Mercer*, that in the meane time *Adam* begat other sonnes and daughters: but God by this meanes (*Adam* staying so long without children) did try his faith in looking for the promised seed, and his patience in seeing the wicked stocke of *Cain* so mightily to increase. *Iun.*

Hebrew fables.

Quest.

Quest. III. *Wherefore it is added, and he died.*

Verſ. 5. *ALL the dayes that Adam lived, &c.* 1. Neither were theſe yeares otherwiſe accounted than by 12. moneths, as it may appeare in the ſtory of *Noahs* floud, where mention is made of the 7. moneth, and 27. day of the moneth. 2. Neither did theſe righteous fathers onely live thus long by miracle, as thinketh *R. Moſes*, but it was uſuall in thoſe dayes. 3. And the concluſion of every ones life is, *& mortuus eſt*, he died: not as ſome think, becauſe it ſhould appeare, that they dyed not in the floud, but by their owne naturall death: and therefore they ſay, this clauſe is not added after the floud in the genealogy of the fathers: but it is thus ſaid, to ſhew what the condition of all mankind was after *Adams* fall. 4. It is ſaid only of *Adam*, *all the dayes that he lived*: Whereby the Hebrewes inferre that *Adam* lived a godly life, and repented: his repentance we doubt not of, but not ſoundly hence gathered. *Mercer.*

Quest. IIII. *Whether Adam the longeſt liver.*

NOw whereas *Adam* lived but 930. yeares, *Mathuſelah*, 969. yeares, v. 27. yet may *Adam* be well ſuppoſed to have beene the longeſt liver, becauſe he was created in a perfect ſtate of body apt to generation, which was not then under ſixty yeares: for none of the Patriarkes began to have children under that age: *Mahalalel* begat at 65. yeares of age. v. 15. and none under: then adde unto *Adams* yeares, 60. more, in what age and ſtate of body he was created, and he will bee found to have beene the longeſt liver of the Patriarkes: and to exceed *Mathuſelahs* age, 21. yeares.

Quest. V. *The yeares of the Patriarkes full and complete yeares, conſiſting of twelve moneths.*

COncerning the long life of the aged Patriarkes: 1. Neither is the conceit of the Ægyptians to bee received, that a man cannot live above an 160. yeares; for they ſay, that a mans heart increaſeth till he come to 50. every yeare two drachmaes in weight, and then decreaſeth every yeare as much, till he come to an hundred, and then for want of heart hee can live no longer. For this fancy of theirs is confuted by experience: for Pliny maketh mention, that in *Veſpatian* the Emperors time, there were found in Italy, two men of an 105. yeares: foure of an 130. three of an 140. and two of an 150. yeares. And in theſe dayes ſome are found farre to exceed an hundred yeares: as I have ſeene my ſelfe an old man of 124 yeares of age, at Everſden in the County of Bedford, who died about *ann.* 1600. or, 601. he could remember Boſworth field at the comming in of *Henry* the 7. being then as he affirmed ſome 15. yeares old. *Plin. lib. 7. c. 49.* Divers men of great yeares. 2. Neither is it to be thought, that the yeares of the Patriarkes were accounted, as the Arcadians reckoned their yeares by quarters, or the Ægyptians by moneths, as ſome have thought, for then *Henoch* begetting children at 65. yeares, ſhould by this reckoning not exceed ſix yeares and a halfe, when hee had a child. And this Ægyptian yeare conſiſting of the age of the moone, will not allow above two dayes and a halfe to a moneth, whereas mention is made of the 17. and 27. day of the moneth, *Gen.* 7. 11. and 8. 14. It is evident then that the yeares of the Patriarkes were numbred by complete and full yeares, conſiſting of twelve moneths, and not after the Ægyptian account. And hereunto *Pliny* giveth teſtimony, who remembreth in the ſame place before recited, that *Alexander, Cornelius, Xenophon* doe write that ſome lived 500. ſome 600. ſome 800. yeares, *Ioſephus* alſo alleageth *Manethan, Beroſus, Mochus Eſtiæus* the Ægyptian, Chalde, Phenician Chronologers, who teſtifie, that thoſe old fathers lived toward a thouſand yeares. *Ioſeph. l. 3. antiq. c. 3.*

Quest. VI. *The cauſes of the long life of men before the floud.*

THe cauſes of the long life of the Patriarkes may be thought to be theſe foure. 1. The naturall cauſe, the ſound conſtitution of their bodies, not yet decayed, and the wholeſome aire, not yet corrupted with terrene exhalations, as after the floud. 2. The morall cauſe, for the invention and finding out of arts and ſciences, which as *Ioſephus* writeth, they cauſed to bee graven in two great pillars, one of bricke, another of ſtone, that if the world were deſtroyed with water, the ſecond pillar might remaine: if with fire the firſt, (for ſo had they learned of *Adam*, that the world ſhould be twice deſtroyed) and he ſaith further, that the pillar of ſtone was to be ſeene in Syria in his time. *Ioſeph. l. 1. antiq.* 3. The civill or politke cauſe of the long life of the Patriarkes, was for procreation and peopling of the world. 4. The Theologicall, that God by giving them ſuch long life, might make triall of their obedience, to ſee if they would uſe this benefit of long life to the glory of God, which they did not, and therefore he ſhortned the age of man. Yet the Lord, while they enjoyed this long tearme, would not ſuffer any of them to attaine unto a thouſand yeares: not for that as the Hebrewes ſuppoſe, God granted of *Adams* thouſand ſeventy yeares to *David*, nor for that reaſon, which ſeemeth to be too curious, whereof *Irenæus* maketh mention, to make good that ſaying to *Adam*, *in what day ſoever thou eateſt thereof, thou ſhalt dye the death*: becauſe a thouſand yeares with God is as yeſterday. *Pſal.* 90. 3. And ſo *Adam* died in the firſt day, before he came to a thouſand: But God hereby would put the fathers in minde of mortality, that although they lived many hundred yeares, yet none of them filled up a thouſand, leſt they might have too much flattered themſelves in long life: and ſeeing a thouſand is a number of perfection, God would have none of them attaine to 1000. that we might know that nothing is perfect here. *Mercer.* *Iren. lib. 5. adverſ. hæreſ.*

Quest.

Quest. V. *Of the false computation of the 70. Interpreters, and whence it is thought to proceed.*

FUrther, whereas the Septuagint doe much differ in the account of yeares from the Hebrew text, adding to the age of the old world, which in true reckoning maketh but 1656. five hundred eighty six yeares more, so making the whole number of yeares 2242. It is diversly conjectured, how this error should arise. 1. Some impute it to the malice of the Jewes, that of purpose corrupted the greeke text, that the Gentiles should not know the secrets of the Scriptures. 2. Some to the prudency of the 70. translators, or of the writers and scribes, who knowing that the Ægyptians would count it but a fable, that the fathers lived so many Astronomicall yeares, made away for them to take it after the count of the Ægyptian yeares, whereof ten make but one yeare, and therefore they added an hundred yeares to the fathers age before they begat children, to make them apt for generation. But where the yeares will serve without any such addition, they adde none. As *Iered* lived an 162. yeares, which because it maketh by the Ægyptian calculation sixteene yeares, and somewhat more, the Septuagint there alter nothing. This is *Augustines* conjecture.

August. lib. 15. de civ. dei. c. 13.

The divers errors of the septuagint in the translation of this 5 chap. of Genesis.

But howsoever the Septuagint came to be so corrupt, it is apparantly in many points erroneous. 1. They adde unto six of the Patriarkes ages before they begat children, to each of them, *Adam, Seth, Enos, Cainon, Malaleel, Henoch*, an 100. yeares, and detract them againe in the remainder of their life, that the whole summe may agree. 2. They take away from *Methusalems* age before hee had children 22. yeares, and adde to *Lamechs* age 6. yeares, as is shewed before. 3. They misse in their calculation, in *Methusalems* yeares: they make him to live an hundred sixty five before hee begat *Lamech*, and 802. after in all 969. whereas the other numbers put together want two of this summe, making but 967. 4. They detract from *Lamechs* age 24. yeares: his whole age according to the Hebrew is 777. according to the septuagint, but 753. 5. By their computation *Methusalem* must live 14. yeares after the floud: for they make him to live 802. yeares after *Lamech* was borne: and *Lamech* lived 188. yeares before *Noah* was borne, and in the six hundred yeare of *Noahs* age came the floud. *Lamech* and *Noah* make but 788. yeares after the computation of the Septuagint: there remaineth yet 14. yeares of *Methusalems* life: who according to the Hebrew computation, died the same yeare in the beginning before the floud came: for in the arke hee could not be, where only were eight persons, *Noah* and his wife, his three sonnes and their wives: *Genes.* 7. 7. and *S. Peter* witnesseth, that in the arke eight soules only were saved. 1 *Pet.* 3. 20. and to say that *Methuselah* was saved in the terrestriall Paradise with his father *Henoch*; is a fabulous fiction without ground. *Mercerus.*

Quest. VI. *The reason of the inequality of generation in the fathers.*

WHereas the Patriarkes at divers ages began to beget children, *Mahalaleel* and *Henoch* at 56. yeares, *Iered* at a hundred sixty two yeares: *Lamech* at two hundreth eighty two. *Noah* at five hundred. 1. Neither is it to be imputed to *Noahs* holinesse, that so long abstained from mariage: seeing *Henoch*, that for his godly life was translated, had children at 65. yeares. 2. Neither, as *Pererius* conjectureth, is it like that *Noah* had other elder sonnes, which were dead before the floud came: for whereas it is said of all the Patriarkes beside, that they begat sonnes and daughters, beside those, which are expressed, no such thing is mentioned of *Noah*, that beside these three he begat sonnes and daughters: and the Septuagint read: *Noah begat three sonnes, &c.* insinuating in so reading their opinion, that these were all their sonnes: yet it is evident. *Genes.* 6. 9. That these were all *Noahs* seed: the words are, *these are the generation of Noah, Noah begat three sonnes, &c.* 3. I rather thinke, not that either *Noah* deferred his marriage till hee was 500. yeeres old, or that hee being married, abstained from the company of his wife all that time: but that God so disposed, seeing he purposed to save *Noah* and all his sonnes from the floud, that *Noah* did not so abound with posterity as his fathers before him, lest they also should have followed the wickednesse of that age, and so perish with the rest: the Lord saw that there might bee sufficient for the replenishing of the world againe: and it was more to Gods glory to increase the world afterward by so small a number.

Quest. VII. *Wherein Noah was a comfort to his parents.*

7. Vers. 29. THis same shall comfort us concerning the workes and sorrow of our hands. 1. Not because the course of sinne should be stopped, and the grievous workes of sinners stayed by the destructions in the floud, as *Chrysostome*. 2. Or because *Noah* found out the use of the plow, whereby the earth was tilled with more ease, as *R. Solomon*. 3. or for that the use of flesh was graunted to *Noah* after the floud, as some thinke. 4. Nor yet onely for that, the seminary of the world was preserved in *Noahs* arke, which otherwise should have perished. 5. Nor yet onely because God renewed his covenant with *Noah*, promising that the world should never be destroyed with waters againe. 6. But the chiefe scope of this prophesie hath relation to Christ, in whom we finde true rest to our soules, and who hath delivered us from the curse, *Galath.* 3. 10. who was prefigured in *Noah*, and his baptisme, wherein is exhibited the remission of sinnes, shadowed forth in *Noahs* arke as the Apostle sheweth. 1 *Peter* 3. 22.

4. *Places*

4. Places of doctrine.

1. Doct. Originall sinne by propagation, not imitation.

1. vers. 3. IN that *Adam* begat a sonne in the likenesse of his owne image, which before is interpreted of originall corruption, the heresie of the Pelagians is confuted, who denied any such originall sinne or depravation of nature to be in infants, by propagation from their parents: but that it commeth onely by a corrupt imitation: this was the heresie of the old Pelagians, who affirmed, *Peccatum primo transgressionis in alios homines non propagatione, sed imitatione transisset*: that the sinne of the first transgression passeth unto other men not by propagation, but imitation: which heresie seemeth to have beene revived by *Catherinus* a Popish writer who denieth, that the sinne of *Adam* is propagated or transfused to his posterity: But the Scripture evidently overthroweth this assertion. *David* confesseth hee was conceived in sinne, *Psal.* 51. 5. the Apostle saith, *That death went over all, in as much as all have sinned*: children then if they had not sinne, should not die: and here *Seth* is begotten in his fathers image.

Lombard. lib. 2. dist. 30. c.

Catherin. opus. de peccat. origin. ca. 6.

Rom. 3. 12.

2. Doct. Originall sinne not a substance.

2. THeir opinion is confuted, that hold originall sinne to be a substance: for like as the image of God, wherein *Adam* was created was not the substance of the soule, but the quality, as the Apostle expoundeth, which consist in holinesse and righteousnesse, *Ephes.* 4. 24. so the image of *Adams* corrupt nature, consisteth in the contrary qualities of impurity and injustice.

3. Doct. The state of originall sinne in soule.

3. THe opinion of Papists is refuted, who affirme, that this originall corruption hath the seat and place in the flesh, not in the soule: for this image of corruption was in *Adams* soule: and therefore the Apostle saith, he renewed in the spirit of our minds, *Ephes.* 4. 24. *and put off the old man, and put on the new, which is renewed in knowledge after the image of him that created him*, *Colos.* 3. for there the corrupt image of *Adam* succeeded, where Gods image is decayed, which was in the soule, for there the place of knowledge is.

Bellar. de pecc. origin. lib. 5. c. 7.

5. Places of confutation.

1. Confut. Henoch was no licentious liver at any time.

IN that vers. 21. after the generation *Henoch* is said to walke with God, and not before, *Annius Gazeus* thinketh, that *Henoch* was before a wicked liver, but after repented: but the contrary is evident, in that it pleased God with such extraordinarie favour to take *Henoch* out of the world, that he dyed no death: that he was as a shining starre for vertue and holinesse in that age.

2. Confut. Henoch died not.

WHereas vers. 22. it is said all the dayes of *Henoch* were 365. *Aben Ezra* with other Hebrewes, thinke that *Henoch* died: for if he were still alive, these should not be all his dayes, *Cont.* 1. The Scripture maketh mention onely of the yeares of his life upon earth: his yeares with God are not to be accounted among men: as the Apostle saith of Christ: *who in the dayes of his flesh, Heb.* 5. 7. that is now in his flesh in heaven: but these are counted the dayes of his flesh, when he walked in his flesh among men. 2. The Apostle evidently witnesseth, that *Henoch was taken away, that he should not see death*, *Heb.* 11. 5. he therefore died not.

3. Confut. Henoch not alive in his flesh.

BEcause it is said *that God tooke away or translated Henoch*, the Popish writers doe imagine that *Henoch* is yet alive in his flesh in Paradise together with *Elias*. *Contra.* Seeing that *Elias* is said to have ridden up into heaven, or that he went into heaven, 2 *King.* 2. 11. where *Henoch* also walked with God: we do not beleeve that they entred heaven in their whole humanity, but that part onely that is to be saved: for Christ: seeing the Apostle saith, that he *hath prepared a new and living way into the holy place for us by his vaile*, that is, his flesh, *Heb.* 10. 20. Christs flesh therefore must make a way into heaven before any mans flesh beside can enter.

Peterius in hunc loc. &c.

4. Confut. Henoch not in the terestriall Paradise.

BUt because they also affirme, that *Henoch* liveth in his flesh, not in heaven, but in the terestriall Paradise, and it is against the faith as some of them say, to thinke otherwise, the vanity of this opinion shall easily appeare. 1. Because the Scripture saith, that every thing was destroyed upon the face of the earth, and onely eight persons were saved in the Arke: therefore *Henoch* if he had been upon the earth, must have perished. 2. The waters prevailed fifteene cubits over the highest mountaines, *Genes.* 7. 20. therefore the earthly Paradise must needs also have beene overflowne and destroyed. 3. If they say, that Paradise might be hemmed in with the water, which might stand as a wall round about it, as the water in the red sea did, or that, though it were covered with water, it might be preserved, as the Olive tree, whereof the Dove tooke a branch, or that God might restore Paradise againe after the flood: the first is presumptuous to imagine a miracle without warrant of Scripture, and if it had been so, Moses would have

Sixt. Senens. lib. 5. bibliothe. annot. 36. & quæst. 4.

to have made an arke, he and his ſonnes and the cattell might have beene preſerved there: the ſecond is not ſufficient, for though Paradiſe, which is not like, had beene ſo preſerved, yet *Henoch* muſt have beene drowned. The third is frivolous, for if the terrene Paradiſe had beene planted againe, ſeeing it was ſituated in a knowne place in Meſopotamia, it could not have beene hid. In this queſtion *Pererius* is an adverſary to *Bellarmine, Senenſ.* and the reſt, that yet dreame of a terrene Paradiſe.

Perer. lib. 7. in Gen. queſt. 7.

5. Confut. Henoch ſhall returne into the world to die.

Perer. ibid. qu. 1.

IT is alſo the conſtant opinion of the popiſh writers, that *Henoch* ſhall come againe toward the end of the world, and then ſhall die, being to be ſlaine by Antichriſt. *Pererius, cum Bellarm. Com.* But this is contrary to the Apoſtle, *That Henoch was taken away, that he ſhould not ſee death, neither was found, Heb.* 11.5. *Ergo, Henoch* ſhall not ſee death, nor bee found in a mortall ſtate in earth: whereas they object that place, *Heb.* 9.27. *It is appointed unto men that they ſhall once die.* The anſwer is ready, like as they which are alive at Chriſts comming ſhall not die but be changed, 1 *Cor.* 15. which notwithſtanding ſhall bee in ſtead of death: ſo *Henoch* was changed in his taking up, though he died not a common death.

6. Confut. Henoch ſhall not returne to preach repentance to the world.

COncerning the end and cauſes, wherefore *Henoch* was tranſlated. 1. Wee admit that God thereby would put the righteous in comfort, that notwithſtanding the ſentence pronounced againſt *Adam*, there was a way of righteouſneſſe whereby to recover *Adams* loſt ſtate. 2. To miniſter comfort to the afflicted members of Chriſt, that they ſhould not doubt, but that their reward is with God, as *Habel*, though he had an untimely end, yet lived with God as *Henoch* did: thus *Theodoret.* 3. Wee refuſe not the collection here of *Thomas Aquinas*: that God both by *Henochs* tranſlation before the law, and *Elias* under the law, would nouriſh the hope of life in his Church as by types repreſenting the aſcenſion of Chriſt, in whom the promiſe of ſalvation ſhould be accompliſhed: Theſe cauſes of *Henochs* tranſlation may ſafely be received. 4. But we neither thinke, as it is in the booke of Wiſdome (which is no Canonicall Scripture, and therefore we may ſafely diſſent from it) *That hee was taken away, leſt wickedneſſe ſhould alter his underſtanding*, for as he walked with God before, God kept him in his feare, and preſerved him from evill, ſo he could have guided him ſtill, as the Apoſtle ſaith: *He ſhall be eſtabliſhed, God is able to make him ſtand, Rom.* 14.4. ſpeaking of the faithfull ſervants of God, as *Mathuſelah* the ſonne of *Henoch*, being the longeſt lived of all the Patriarkes, continued righteous to the end. 5. Neither is that ſurmiſe fit to be received, that *Henoch* is kept alive to preach repentance in the end of the world, and to maintaine the Goſpell againſt Antichriſt, which is the common opinion of the papall profeſſors. For of *Henochs* preaching in the end of the world there is no mention in Scripture, but only of the ſending of *Elias*, which is ever underſtood of *Elias* perſon, but of his ſpirit and zeale. And this *Elias* the Angell expounded to be *John Baptiſt*, who ſhould goe before Chriſt, in the ſpirit and power of *Elias*. And there is no ſuch neceſſity, that *Henoch* ſhould be preſerved ſo many yeares by miracle to that end, ſeeing the Lord is able to raiſe up Prophets and Miniſters, as he did *John* Baptiſt, in the ſpirit of *Elias* and *Henoch*, to maintaine the truth againſt the Pope and Antichriſt, which we ſee plentifully performed in theſe dayes.

Theodor. qu. 45. in Geneſ. In comment. ad Hebr. cap. 11.

Wiſd. 4. 11.

Perer. lib. 7. in Geneſ. 4. 4. de Henoch.

Luk. 1. 17.

7. Confut. Of the Prophecie and booke of Henoch.

WHereas S. *Jude* in his Epiſtle, verſ. 14. maketh mention of the Prophecie of *Henoch*, the ſeventh from *Adam*, which is not found in any other part of the Canonicall Scripture, leſt the adverſaries might hereupon build their traditions and unwritten verities, I will briefly declare what is to be thought of this Prophecie of *Henoch*.

Tertul. lib. de habit. mulier.

Hieron. in 1. cap. ad Tit.

Medin. l. 6. in reſol. in decum. Iude c. 24.

1. Neither thinke with *Tertullian*, that there was any ſuch propheticall booke of *Henoch*, then extant, who conjectureth that though it periſhed in the floud, yet it might be reſtored againe by *Noah*, thereunto inſpired. 2. Neither yet with *Hierome*, that this booke of *Henoch* was an Apocriphall booke, yet ſome parcell might be true, which the Apoſtle might alleage. For it is not like that the Apoſtle would derive a truth only from an hidden and obſcure booke of no authority in the Church. 3. Neither yet is it like, as *Michael Medina* thinketh, that there was no ſuch booke at all under *Henochs* name: for the fathers, *Origen, Hierome, Auguſtine*, doe in many places make evident mention, that ſuch a booke there was, but thought to be forged. 4. And it is as unlike, that the true booke of *Henoch* was extant in the Apoſtles time, which was after ward obſcured with fables, and ſo rejected of the Church: for then the Church would rather have purged the true booke from ſuch errours, and preſerved the reſt pure, as they did diſcerne the true Goſpels, from the forged and adulterate.

Our opinion then is, 1. With *Auguſtine*, that the booke of *Henoch*, which in his time was produced by heretikes, was altogether forged, and no part of it of *Henochs* writing: *Non quod eorum hominum, qui Deo placuerunt, reprobemus authoritatem, ſed quod iſta non ea dicantur ipſorum: not that*, ſaith he, *we refuſe the authority of ſuch men, as pleaſed God, but ſuch as they were thought not to be theirs.* 2. We judge it not unlike with *Origen*, that there might be ſuch an authenticall booke of *Henochs* prophecie, out of the which *Jude* did take his teſtimony, which is now loſt as ſome other parts of the Canonicall Scripture are: as the bookes of God, *Nathan, Iddo*, and other Prophets, mentioned in the *Chronicles*. 3. Or this prophecie of *Henoch* might be preſerved by faithfull tradition in the Church of the Iewes, which is approved by the Apoſtle. But this is no warrant for other unwritten traditions, unleſſe ſome had the like Apoſtolike ſpirit to judge of them, as *Jude* had: and further this prophecie of *Henoch*, is agreeable to the Scriptures, ſo are not many unwritten traditions urged by the Church of Rome.

Auguſt. lib. 18. de civit. Dei. c. 38. Orig. in Num. hom. 28.

6. *Places*

6. *Places of exhortation.*

1. IN that the line only of the race of the faithfull is rehearſed in this chapter, it both ſheweth, that God will alwaies have his church in the world, and that in the moſt corrupt times, God will have a remnant, that ſhall worſhip him: as alſo this line is continued, to ſhew the accompliſhment of Gods promiſe, that the ſeed of the woman ſhould breake the ſerpents head: and ſo S. *Luke* doth fetch the petigree of Chriſt after the fleſh from theſe fathers before the floud. God will alwayes have a Church on earth.

2. Verſ. 22. In that *Henoch* firſt walked with God in earth, before he walked with him in heaven: it ſheweth, that we muſt firſt ſeeke Gods glory in earth, before we can bee admitted unto that everlaſting glory: ſo Saint *Peter* reaſoneth; that becauſe we looke for new heavens and a new earth, we ſhould bee diligent to be found of him without ſpot, &c. 1 *Pet.*3.13. Godly life goeth before everlaſting glorie.

3. Verſ.29. In that *Lamech* ſaid of his ſonne *Noah*, *this ſame ſhall comfort us, &c.* it appeareth, that the faithfull then looked for a comforter, that ſhould deliver them from the curſe, and give them true reſt: of which comforter and deliverer, *Noah* was a figure: *who both by faith was made heire of righteouſneſſe himſelfe, Heb.* 11.7. and by the arke, which was a type of Baptiſme, 1 *Pet.*3.21. did preach and teſtifie to the world the true deliverance by the Meſſiah. The Patriarks beleeved in Chriſt.

CHAP. VI.

The Method.

THis Chapter hath two parts: 1. Gods determination to deſtroy the world: 2. The preparation or making of the Arke.

In the firſt part there is ſet downe: 1. the occaſion, which provoked God to purpoſe mans deſtruction, which was the ſinne of that age, deſcribed in particular: the ſinne of carnall pleaſure, verſ.1. of oppreſſion and tyranny, v.4. in generall, verſ.5. 2. In Gods determination, there is firſt his repentance that hee had made man, verſ.6. then the limitation of one hundred and twenty yeares, to ſee if they would amend, verſ.3. 3. Gods full reſolution to deſtroy all fleſh, verſ.7.

In the ſecond part, there is firſt ſet downe the ground of this favour of God towards *Noah*: which was Gods mercy and grace towards him. *Noah found grace in the eyes of the Lord*, verſ.8. and *Noahs* juſtice and righteouſneſſe, verſ.9. which was by faith, *Heb.*11.7. then followeth in the next place the commandement of God, concerning the making of the Arke: and *Noahs* obedience thereunto, verſ.21.

In the preſcription or commandement for the Arke, there is deſcribed, 1. the forme and faſhion thereof: both of what matter it ſhould be made, verſ.14. of what length, breadth, height, verſ.15. in what order, for the cabbines, verſ.14. window, doore, verſ.16. 2. The uſe thereof, for the preſervation of man, verſ.18. of beaſts, verſ.19. of foules, verſ.20. and their ſuſtentation in laying up their food, verſ.21.

The grammaticall ſenſe.

v. 2. *They tooke them women. T. they tooke them wives, cat.*

v. 3. *ſonnes of princes, Ch. ſonnes of God. cat. Elohim, hebr. of Gods or God.*

v.4. *my ſpirit ſhall not remaine or continue in theſe men* נָדוֹן. *S. H. this evill generation ſhall not remaine forever. Ch. my ſpirit ſhall not ſtrive alwayes with man, or becauſe of man. Tr. B. G. heb. don. to judge, contend: becauſe their workes are evill, &c. a terme ſhall be given them of* 120. *yeeres, if perhaps they will be converted. Ch. my ſpirit ſhall not alwayes be as ſheathed. P. neden, a ſheath.* Tr. Chal. cor. T.B.G.r. S.H.

v.4. *There were Giants: S.H.B.G.P. Ch. there were defectores, backſliders, Tr. Heb. Nephilim, à naphal, to fall, becauſe Giants cauſe men to fall through feare: the firſt reading is the beſt,* 1. *becauſe they are called mighty or ſtrong men: heb. gabar, which the Septuagint alſo tranſlate Giants.* 2. *So it is taken, Num.*13. 34. *and cannot be otherwiſe.* 3. *Becauſe of the conſent of interpreters: and Iunius in his laſt edition ſo readeth.* Ch. ad. Tr.

v.6. *God conſidereth* ἐνθυμεῖται. *S. it repented God in his word. Ch. it repented God. cat. v.*7. *and the Lord ſaide* this clauſe the latine have not, the reſt have. S. Ch. ad.

v. 6. *and he thought. S. & he ſpake in his word, that hee would breake the ſtrength of them, according to his good pleaſure. Ch. and hee was grieved in his heart, cat. præcavens, taking heed for afterward, hee was touched with griefe of heart. H.* Litt. de. Ch, H. ad.

v. 7. *every one thinketh in his heart,* ἐνθυμεῖται, *diligently, unto evill all the dayes of his life. S. all the thought of his heart is ment to evill, all time. H. the ſenſe of his cogitation is evill, all time. Ch. the imagination of the thoughts of his heart onely evill every day. T.B.G.P. ruch, onely.* S. al. H. de. T.B.G.r.

v.9. *Noah pleaſed God. S. walked in the feare of God. Ch. walked with God. T.B.G.*

v. 11. *filled with iniquity. S.H. Rapine. Ch. violence. T. cruelty. B. G. chamas, to oppreſſe.* S. cor.

v.13. *the time of all fleſh is come before me. S. The end of all fleſh, cat.*

v.14. *of ſquare wood. S. levigatis, plained wood. H. Pine tree. B. G. of Cedar wood. Ch. of Gopher. T.P. which is a kinde of Cedar.* S. al. T.P.R.

v. 16.

S.cet. v.16. תצהר, gathering shalt thou make the Arke. S. a window shalt thou make in the arke : cat. tsahar.
T.v. a window : heb. a cleare light. T.
S.det. v.16. the doore shalt thou make in the side. S. thou shalt make the doore of the arke in the side below. H. the
H.ad. doore of the Arke in the side : cater.
H.cen. thou shalt make parlors, & tristega, and three lofts therein. H. thou shalt make the lower, second, and third roomes : cat.

The explanation of doubts or theologicall explication.

Quest. I. *Of the greatnesse of the sinne of the old world.*

1. THe sinne of the world was very great, seeing God could endure the wicked inhabitants no longer, but swept them away with the flood : which may appeare by these severall considerations, 1. their wickednesse was universally spread, vers. 12. *all flesh had corrupted his way.* 2. Their sinne exceeded in greatnesse, it was come unto the very height, vers. 5. *God saw that the wickednesse of man was great.* 3. Not onely the wicked race, but the righteous seed, the sonnes of God fell to folly, vers. 2. 4. They were exercised a long time in doing evill, a thousand yeares and more, that they were growne to such an habite, that they could doe nothing but thinke evill in their heart. 5. Unto this may be added their graceless obstinacie, that having an 120. yeares given them by the preaching of *Noe* to call them to repentance, yet despised Gods long suffering.

Quest. II. *When the world beganne to be so wicked.*

2. THis overflowing of iniquity beganne when men beganne to be multiplied upon the earth, vers. 1. not so soone as the world began to be peopled, which might bee within two or three hundred yeares after the creation : for then they began to build Cities. *Ninus* King of Assyria who reigned there some 230. yeares after the flood, is reported to have had in his armie 70. hundred thousand footmen, and 200. thousand horse men : in the like time after the creation might the world be exceedingly replenished. 2. But it seemeth, that this great defection was about the seventh age : for then *Lamech* of *Cains* race, tooke unto him two wives : then the Lord tooke away righteous *Henoch*, that he should bee no longer grieved with the wickednesse of the world. Then the world being replenished with great multitudes, which are ring-leaders for the most part unto evill, as it is written, *thou shalt not follow a multitude to doe evill:* began to give themselves to all kinde of wickednesse, adultery, oppression, cruelty, multiplicity of wives, unlawfull lust even against nature, and to fill the earth with uncleanesse. 3. And although in this seventh age iniquity was come to the full height, yet it began long before, even in the dayes of *Enos*, when as the righteous abhorring the great wickednesse of *Cains* posterity, separated themselves, and a part beganne to call upon the name of God. *Iun.* 4. The Hebrewes note, that at the beginning women were not so multiplied as afterward, by whom they tooke occasion to sinne : and therefore it is added, *there were daughters borne unto them, &c.* vers. 1. but this clause sheweth not a more speciall multiplying of that kinde, but that when the world began to be stored both with men and women, then they gave themselves to wantonnesse.

Diodorus Siculus. lib. 3. c. 2. Exod. 23. 2.

Exod. 23. 2.

Quest. III. *The particular sin of the old world here noted.*

Vers. 2. THey saw the daughters of men that they were faire, &c. 1. Their fault was not onely in that they of the righteous seed matched into *Cains* stocke, *Calvin.* 2. Or that they respected onely beauty, having no regard to their piety and vertue, *Marlorat.* 3. But they by violence tooke unto them, not to their wives, but women, for so with *Mercerus* and *Iunius* I rather interpret the word *nashim*, from all men whatsoever, as *Iunius* readeth : both virgines and wives, they cared not whom. 4. Some Hebrewes here understand also the filthy sinne of buggery : that they tooke all they liked, even from among the bruit beasts : but *Moses* speaketh onely of the daughters of men.

Quest. IV. *Who were these sonnes of God.*

Vers. THen the sonnes of God. 1. These sonnes of God were not the Angels, which some have supposed to have fallen for their intemperancie with women, and to have begotten of them spirits, as *Ioseph, Philo, Iustine, Clemens Alexandrinus, Tertullian* conjectured : who so expoundeth that place of S. *Paul*, that women should be covered, because of the Angels, lest they should bee tempted with their beauty : This opinion is easily confuted : 1. Because the world was punished, and God was angry, not for the sinne of Angels, but of men : vers. 3. *My spirit shall not alway strive with man.* 2. *Chrysostome* urgeth that place, *Matth. 22. in the resurrection, they neither marry, nor are married, but are the Angels : Ergo*, Angels are not subject to carnall affections, as men are. 3. If Angels fell first for the love of women, then they sinned not for 1000. yeares after the creation, whereas the Scripture sheweth, that the Devill was a murtherer and a liar from the beginning, *Ioh.* 8.44.

Angels fell not for the love of women.

Quest. V. *Devils not corporall nor mortall.*

IT is also absurd, and improbable, that these were devils which did company with women, and of them came Gyants, as thinketh *Franciscus Georgius*, who affirmeth devils to have bodies, and a generative faculty, and to company with women. Of the like opinion is *Psellus*, that the devils have bodies, and they are nourished by sucking and attraction as spunges : and that they are males and females at their pleasures

Francisc. Georg. 1. tom. problem. 3. 332.

some

some are of a fiery, some ayrie, some a watery, some of a terrene nature. But these are fables and fictions, fit rather to be laughed at, than worthy to be confuted. 1. The Devils are of a spirituall not corporall nature, it appeareth by this story, *Luk.* 8. where we reade, that in one man, there was a legion, that is, six thousand Devils: how could so many spirits if they were corporall, be included in one body? 2. If they were of a fierie, watery, or earthly, & so of an elementall nature, they should bee subject to corruption, mutability, and mortality: and so some have imagined also, as *Plutarch* writeth of the death of the great *Pan*, a famous Devill among the Pagans: and *Cardane* reporteth, that he heard his Father say, who was above thirty years familiar with the Devils, that he learned of them, that they doe die, & decay, & revive againe: but this fancie is contrary to the Scripture: which testifieth, that the Devill hath beene a murtherer from the beginning of the world, *Joh.* 8. 44. *Ergo*, he hath continued from the beginning of the world: and how should the soule of man be immortall, if these spirits, which are of a more subtill nature were mortall? 3. Though it were granted, that Devills have a kinde of ayrie bodies, yet could they not ingender, for the power of generation agreeth onely to perfect bodies, which have their materiall and distinct parts, and receive nourishment. 4. And they being, as they say, male and female, should ingender among themselves in their owne kinde. 5. Or if they did company with women, they could not beget men, but multiply their owne kinde, or at the least a mixt kinde, as the mule is engendred of an horse and an asse: and to some like wise have conceited, that the *Fawnes* and *Satyres* were the off-spring of such generation. As *Hierom* in the life of *Antonie*, reporteth, that such an one appeared unto him in the wildernesse, with goats feet, long crooked nailes, and homes upon his head, and spake unto *Antonie*: but either this may be held to be a fable, foisted under *Hieromes* name, or if there were any such thing, it might be some monster of the wilderneſſe, which the Devill used as his trunke to speake out of.

Devils are not corporall.

Plutarch lib. de orac. defect.

Devils have no generation.

Quest. V. I. *Spirits doe not generate.*

BUt much more absurd is the opinion of *Paulus Burgensis*, that thinketh these which companied with the daughters of men, were spirits, called *Incubi*, which doe assume bodies of the aire for a time, representing the shape sometime of men, sometime of women, in the act of generation, and then they are called *Succubi*: and thus saith he, were the Giants engendred: and *Tostatus* approoving this conceit of *Incubi* and *Succubi*, seemeth to give credit to that report of *Merlin*, that he was begotten by a spirit. In these assertions and uncertaine conjectures of men, somewhat is true, some part false. 1. True it is, that the Devill may appeare in the shape of man or woman, and dissemble and counterfeit the act proper to both: not that the spirits have any delight in such carnall acts, having no true but assumed and counterfeit bodies: but they doe it more strongly to delude men and women, and entice them to that abominable sinne of the flesh, which they know hath corrupted the hearts of many excellent men, as of *David*, *Salomon*. 2. Though spirits can take upon them the shape of bodies, yet they are but so to the eye, they are not true bodies, being easily discerned by the feeling: and therefore our Saviour saith, *feele and see, a spirit hath not flesh and bones, as yee see mee to have.* And some have reported, that they have felt such bodies assumed by spirits, as colde as yce, and of a divers substance from humane flesh, as *Alexander ab Alexandro*, so writeth of another to whom a spirit appeared, and *Cardanus* of himselfe. If any man object, that *Abraham* washed the Angels feet, and yet discerned them not: I will not answer with *Peresius*, whose judgement I refuse not in the rest, that *Abrahams* intent upon other things regarded it not. But I note a difference betweene the operation of good and bad Angels: that these never appeared with true bodies, and therefore were called *Phantasmata*, visions, fansies. *Marke.* 6. 49. But unto the other God gave the use of true bodies for a time, during that ministerie or service, as appeareth, in that they did eat and drinke, were lodged, had their feet washed, &c. 3. But howsoever spirits may assume bodies, they are not such as can be instruments of generation, by conveying of humane seed, as some have imagined: because the scripture saith, children are the inheritance of the Lord, *Psal.* 127. 3. And *Eva* confesseth, when *Cain* was borne, that she had obtained a son of God, *Gen.* 4. 1. and if that were true, which is fabled of *Merlin*, such kind of birth should be oftner seene in the world.

Burgensis & *Genes.*

Tostatus. in Gen.

Devils have no true but counterfeit bodies. *Lib.* 2. *Gemal. c.* 9. *Card. de varietate rerum lib.* 6. *c.* 93.

Difference betweene the apparition of good and evill Angels.

Wherefore by the sonnes of God in this place. 1. Neither doe wee understand Angels good or bad. 2. Neither men of tall and great stature: as such things as are excellent in their kind, are so called, as high and tall trees, are said to be the trees of God. *Psal.* 104. 16. 3. Nor yet the sonnes of Princes, and great men as the Chalde readeth, to whom *Mercerus* subscribeth, which are called Gods in scripture. *Psal.* 82. 6. *I said ye are Gods, &c.* 4. Neither yet are they so called, because they came of *Seeth*, who as *Iaudas* thinketh, was in respect of his religion and great knowledge, saluted as a God in earth. 5. But they are here named the sonnes of God, that were of the righteous seed, and worshippers of the true God, as the wicked are called the sonnes of the Devil, and be their father. *John.* 8. 44. *ye are of your father the Devill*: who although they were not indeed the sonnes of God in his eternall election, yet were they so in respect of their externall calling.

Quest. VII. *The meaning of these words, My spirit shall not alwaies strive, &c.*

4 Vers. 3. MY *spirit shall not alwaies strive, &c.* 1. Not as the latine text is, *My spirit shall not alwaies remaine*; which some expound of Gods wrath, some of his providence, some of the holy Ghost, some of the soule and spirit of man inspired of God: and then the sense so bee, that Gods wrath shall not alwaies continue, but he will punish them at once, or he will no more protect them, or take care for them, neither his spirit shall be with them, or he will take away their life and spirit from them. For

this variety of interpretation ariseth of the mistaking of the word, which signifieth to contend or judge, not to remaine.

2 Neither is *Pagnines* interpretation so apt, my spirit shall not alwaies be sheathed, as a sword in a scabbard; and so hee would derive the word *Yadon*, of *neden*, which signifieth a sheath. 3. The meaning then of these words, my spirit shall not alwaies judge or contend, is neither as *Hierom* expoundeth, *non ultra eis mittam sententiam vindictæ, I will not punish them for ever, but render unto them here that which they deserve.* For S. *Peter* sheweth, that their soules are now in the prison of hell, and so everlastingly punished, 1 *Peter* 3.19. Neither is *Chrysostome*, that God would no more punish them spiritually, as hee had done, by taking his grace and spirit from them, but now he would inflict a corporall punishment upon them: for God had not yet punished them, giving them the space of 120. yeares to repent. Neither weigh we understand these words with *Oleaster*, that God would no longer strive with them, in reproving, and admonishing them, which they regarded not, or with *Hosius*: God would no longer consult, or dispute the matter as it were with himselfe, what to doe with them, but if they amended not within that space set, he would certainly destroy them.

Hierom. in traditionibus Hebraic. in Gen.

Devill. in no quæst.

Quest. VIII. *What these Giants were.*

Vers. 4. *There were Giants, &c.* Some thinke that these were called Giants, not for their greatnesse of stature, but their cruell and beastly conditions: so thinke, *Philo, Iosephus, Damasc. Cyrill*, with others: so also *Iunius*. 2. But beside their fierce and cruell nature, it is most probable, that they were of huge and great stature, *Mercer*. for such there were also after the flood: as the sonnes of *Anak*, in comparison of whom the Israelites seemed as grashoppers, *Numb.* 13.34 such were the *Emmims* and *Zamzummims*, *Deut.* 2.10,17. and *Og* the King of Basan, whose bed was of iron, being nine cubits in length, and foure in breadth, *Deut.* 3.11. and of this judgement are *Ambrose, Augustine, Theodoret.* 3. And these Giants huge in stature, men of great strength, as is shewed after in this verse, did most abound before the flood, and such also was the off-spring of this unlawfull copulation betweene the sonnes of God and daughters of men. 4. And they were men of renowne, that is, famous over all the world, because they did tyrannize over their neighbours, and brought them in subjection; of whom *Berosius* writeth, that they had a City called Enos, about the mountaine Libanus, which ruled over all the world; they did eat mans flesh, and had unlawfull company with their mothers, daughters, with mules, and brute beasts. 5. Some, as *Rasi*, doe referre this generation of Giants to the times of *Enos*, further affirming, that the Lord sent the Ocean Sea, which destroyed the generation of these Giants, and the third part of the world: but the Giants which succeeded them, were as wicked as they. But of this inundation of the Ocean, no mention is made in Scripture: neither is it like that the generation of Giants began so soone in the world: neither with *Aben Ezra*, doe we understand this, of the generation of Giants after the flood: of whom came *Og* and the rest: as though any of the Giants had escaped the flood, to beget Giants afterward: and that *Noe* and his sonnes were Giants it is not to be thought. *Mercer*. Neither were these Giants onely in *Noahs* time; but when this violent rage of lust beganne to reigne in the world, then this off-spring of Giants came in, which continued till the time of *Noah*. 6. Neither were these Giants onely of *Seths* race, as some thinke, nor yet onely of *Cain*, as *R. Sel.* but in both families there were Giants, after they thus coupled together without the feare of God, *Mercer, Calvin*. 7. So that the *Nephilim* here spoken of, so named of *Nephal*, which signifieth to fall, were not so called, either because they were fallen in stature from the hugeneesse of the first Giants, as *Rambam*: neither as *R. Sel.* because they were the cause of ruine of falling to themselves, or others: nor yet onely because they were Apostates and fell from God, *Iun.* but they were so called in respect of their great stature, the sight whereof caused men to fall to the ground for feare, *Ab. Ezra, Mercer.* 8. Neither was their talnesse or greatnesse of stature simply evill, but because they abused their strength to lust and violence, and so became both monstrous in their body and soule, and begat a monstrous generation like to themselves. *Mercer.*

Ambros. de Noe & ar. c.4. Aug. lib. 15. de Civ. it. Dei. c. 23. Theodor. 84. qu. in Genes.

The Giants, whether of Seth or Cains race.

Whence the Giants now called Nephilim.

Quest. IX. *The space of an hundred and twenty yeares how to be reckoned.*

6. *His dayes shall be 120. yeares, &c.* 1 Which is not referred to the age of man, as *Tostatus* and *Reperus* thinke, because *Moses* the writer hereof lived no longer: for although it be true, that mans life was shortned after the flood, and thrice halfed from 900. and odde, to 400. and odde, as in *Arphaxad* that lived 438. yeares, and then halfed againe from 400. and odde, to 200. and odde, as in *Serug*, that lived 230. and then almost halfed to 100. and odde, as in *Abraham* that lived an 175. yeares: yet wee see that many of these exceeded an 120. We rather with *Hierome Chrysostome*, and others, take this time set to be that space of yeares which God gave unto the old world for their repentance: which were not shortned by twenty yeares, as *Hierome* thinketh, because of their wickednesse, for the flood came an 100. yeares after, when *Noah* was 600. yeares old, *Gen.* 7.6. Neither need we say with *Augustine*, that *Noah* was said to be 500. yeare old, when he was but 480. because he had lived the most part of it: for *Sem* was but an 100. yeare old two yeares after the flood, *Gen.* 11.10. but now he should be an 120. if *Noah* were then but 480. when he beganne to have his sonnes. Therefore this doubt is more easily reconciled, to say that this time was set before *Noah* was 500. yeares of age, but by way of anticipation, mention is made of *Noahs* sonnes before, because of the continuing of the story: as we see the like, *Gen.* 2. where the creation of the woman is recorded after the seventh day, being done the first. *Mer. Per.*

Mans life how often shortned.

Hierom. trad. in Gen.

Quæst. 10.

Quest. X. *Of the originall of Giants.*

7. NOw as touching the originall of Giants, 1. firſt the opinion of *Paulus Burgenſis* is to be refuſed, who thinketh they were Devills, called in Hebrew *Nephilim, cadentes* of falling, becauſe they fell from heaven: for theſe Giants were deſtroyed by the floud, ſo were not the Devils: and the Giants were called *Nephilim*, both in reſpect of their terrible ſtature, which made men fall to the ground, and for their Apoſtaſie in falling away from vertue and piety. 2. As abſurd is the opinion of *Franciſcus Georgius*, that theſe Giants were begotten of ſpirits companying with women, and that otherwiſe they are not engendred: and that theſe are the ſeed of the Serpent, betweene whom and the ſeed of the woman the Lord put enmitie: for this cauſe (ſaith he) ſince the comming of Chriſt, who hath broken the Serpents head, we read of no ſuch commixion of the ſpirits with women, nor of this generation of Giants. Thus *Franciſcus Georg. 6 tom. problem. 33. c. 33.* 1. But theſe fanſies may be eaſily controlled. 1. For Giants to be procreated of men, is no more againſt nature, than for Pygmees and Dwarſes, that are as much admirable for their ſmalneſſe, as the other are for their talneſſe: ſuch an one was one *Canopas* in *Auguſtines* time, that was but two foot and a hand breadth high. 2. That ſpirits have uſed the carnall company of men and women ſince Chriſt, *Auguſtine* ſheweth, *lib. 15. de Civit. Dei. c. 23.* and experience confirmeth the ſame, though thereof there can be no generation. 3. And likewiſe it is evident, that there have beene men and women of Giants ſtature ſince Chriſt: *Auguſtine* maketh mention of a woman of admirable talneſſe, her parents being but of ordinary ſtature, *lib. 15. de Civit. Dei. c. 23.* and *Pliny* of a man in *Auguſtus* time, of nine foot and a halfe in height. 4. Neither are theſe Giants that ſeed of the Serpent: for they are alſo begotten of women: neither were all Giants, men of great ſtature, wicked perſons: for it is not unlike but that *Adam, Noah*, and other Patriarks before the floud, much exceeded the ordinary ſtature of men now: and the Eccleſiaſticall ſtories make mention of one *Chriſtophorus*, a man of twelve cubits in height, that was put to death under *Decius* the Emperour, for the Chriſtian faith. And further, all the naturall ſeed of women are not at enmity with the Serpent, but many of them he uſeth as his agents and inſtruments. This place then is much abuſed to that purpoſe, wherefore it is alleaged. Theſe Giants then, were no other but the naturall off-ſpring of men and women in thoſe dayes before the floud: not that all were ſuch, but theſe were ſuch, which were ſo borne by this unlawfull conjunction betweene the ſeed of the righteous and the wicked race: for as the root was, ſo was the branch; the marriage unholy, and the iſſue ungratious.

Giants not procreated of devils.

Plin. lib. 7. c. 15.

Giants ſince Chriſt.

Plin. lib. cap. 1.

Giants all not wicked.

Nicep. lib. 5. cap. 27. Georg. Wicelius ex Rugger ſuldenſ.

Quest. XI. *How God is ſaid to repent.*

8. Verſ. 6. IT *repented the Lord.* The ancient writers have diverſly collected of theſe words, but all to good purpoſe. 1. *Chryſoſtome* ſaith, it is *Verbum noſtræ parvitati accommodatum:* a word applied to our weakneſſe, to expreſſe the greatneſſe of their ſinnes, *Quæ miſericordem Deum indignari fecerunt*, which compelled the mercifull God to be angry. 2. *Theodoret, It repenteth me, &c.* that is, I have purpoſed to deſtroy man, as the Lord ſaith, it repenteth me, that I have made *Saul* King, that is, I have decreed to depoſe him: and ſo as *Auguſtine* well ſaith; *Non eſt perturbatio, ſed judicium, quo irrogatur pœna*, it is no perturbation in God this repentance, but an impoſition of puniſhment. 3. *Rupertus:* in that it repented the Lord: *pietatis eſt*, it ſheweth his piety, how loth the Lord is to puniſh: but in that the Lord purpoſeth to deſtroy them, *ſeveri judicii eſt*, it ſheweth his juſt ſeverity. 4. But *Auguſtine* more to the purpoſe ſaith, *Panitudo Dei eſt mutandorum immutabilis ratio:* Repentance in God, is his unchangeable diſpoſition of changeable things. God is not changed, but the things altered. 5. *Juſtinus Martyr* hath moſt plainly opened this point: God is immutable. *Sed cum ii quos curat, mutantur, mutat ipſe res prout iis expedit quos curat:* but when they whom God careth for are changed, then God changeth the courſe of things, as he ſeeth expedient for them. For God *immutabiliter ignoſcit*, unchangeably forgiveth thoſe repent as the Ninivites, and *immutabiliter non ignoſcit*, unchangably forgiveth them not, which amend not, as *Saul*. So here the Lord holdeth on his unchangeable courſe of judgement in puniſhing ſinne, yet ſeemeth to repent in undoing his worke, in deſtroying man, whom he had made, *Perer.*

Chryſ. hom. in.

Auguſt. l. 1. Civil. c. 25. per. lib. 4. ment. in Ge. cap. 15. Aug. ibid. Juſtin. reſp. ad 38. qu. Orthodox.

Quest. XII. *Why the creatures are puniſhed with man.*

9. Verſ. 7. *I will deſtroy from man to beaſt, &c.* Not onely man ſhall be deſtroyed, but the other creatures with him; and yet man onely had ſinned. The reaſon is, 1. as *Chryſoſtome* ſheweth, becauſe all things were made for mans uſe: *hic igitur cum e medio tollitur, quis illorum uſus erit:* and therefore when man is taken away, there ſhould be no uſe of them. 2. Like as when the head is cut off, all the members die, ſo together with man the creatures, over the which he had power, are puniſhed: not onely he, but his. Hereby the ſeverity of Gods puniſhment appeareth, as alſo the greatneſſe of mans ſin, that brought deſtruction upon many, as *Davids* ſin in numbring the people, did upon the whole land. 3. Becauſe beaſtly men had abuſed the creatures to their filthy pleaſure and riotous exceſſe, it ſtandeth with Gods juſtice to puniſh the inſtrument with the principall. 4. The fiſhes are not alſo here threatned to be deſtroyed, becauſe they lived in that element wherewith God purpoſed to overflow the earth: neither had man ſo much abuſed them, as the other kinds: and beſide it pleaſed God to ſpare them among other creatures: at other times the Lord threatneth alſo to take away the fiſh of the Sea, *Hoſh. 4. 3. Mercer.*

Chryſ. hom. 22. in Gen.

Quest. XIII. *How Noah is ſaid to be perfect.*

Verſ. 10. NOah *was a juſt and perfect man, &c.* 1. *Noah*, nor yet any man living can be ſaid to be perfect in reſpect of Gods juſtice, or in the ſight of God, as the Pſalmiſt ſaith: *If thou O Lord markeſt what is done amiſſe, who ſhall be able to abide it? Pſ. 130. 3.* 2. Neither yet in regard of that perfection,

which the Saints ſhall attaine unto in the Kingdome of God: as the Apoſtle ſheweth: *Not as though I had already attained, either were already perfect, Phil.*3.12. 3. Neither yet is any ſo perfect, as that he can be found in this life without ſinne; which was the hereſie of the Pelagians: for the Preacher ſaith: there is *not one juſt man upon the earth, that doeth good, and ſinneth not, Eccleſ.*7.20. 4. Neither is any ſaid to be perfect, becauſe they can keepe the commandements, and doe more than is commanded, in obſerving the Evangelicall counſell; as *Pererius*, and other Popiſh Writers. 5. But *Noah* is ſaid to be perfect, in compariſon of others: and therefore it is added, *in his generation*, or in regard of the perfection which may be attained unto in this life, which is rather in the will and deſire to be perfect, and in increaſing and going ſtill forward, than in any actuall accompliſhment of the deſire: and in this ſenſe the Apoſtle having a little before denied himſelfe to bee perfect, yet ſaith to the Philippians, *Let us many as be perfect, bee thus minded, Philippians* 3.15. and ſo our Saviour biddeth us be perfect, *as our heavenly Father is perfect*, that is, that we ſhould more and more labour for perfection. As *Auguſtine* ſaith, *Ingredi ſine macula non abſurde dicitur, non qui jam perfectus, ſed qui ad ipſam perfectionem irreprehenſibiliter curris: Hee is not amiſſe ſaid to walke without ſpot, not who is already perfect, but runneth unto perfection without reproofe.* Thirdly, how *Noah* is ſaid to be perfect, is expounded, verſ.8. *Noah found grace in the ſight of God:* it was the perfection then of faith, whereby *Noah* was excepted as juſt and perfect in the ſight of God being by faith cloathed with the perfection and juſtice of Chriſt.

Perer. lib.9. de laudib. Not. diſputat.2.

Auguſt. in lib. de perfect. inſtitut. contr. Celeſtin.

QVEST. XIIII. *How the earth was corrupt.*

11. THe earth was corrupt before God. 1. That is the inhabitants of the earth, where corrupt, as *Chryſoſtome* ſaith, *Homo terra appellatur, quia totus terrenus, Man is called earth, becauſe he was become wholly earthly.* 2. Or, they had infected the very earth with their abominations, and made it accurſed, *Jun.* as the Pſalmiſt ſaith, *A fruitfull land is turned into barrenneſſe, for the wickedneſſe of them that dwell therein, Pſal.*107.34. 3. The earth may be ſaid to be corrupt, that is, defiled, with thoſe ſinnes of uncleanneſſe, which they committed: as the Scripture teſtifieth, that the land is defiled with ſuch abominations, *Levit.*18.25. 4. *The earth was corrupt before God*, that is, they were growne to ſuch impudency and boldneſſe in their ſinnes, that they would commit them, even as in the preſence and ſight of God, as the Prophet ſaith, *They declare their ſinnes as Sodome, they hide them not, Iſay.* 3.9.

Chryſoſt. hom.24. in Gen.

QVEST. XV. *Whether they which died in the flood periſhed everlaſtingly.*

Verſ. 13. I Will deſtroy them with the earth, &c. Here a great queſtion ariſeth, whether all they which were deſtroyed in the floud, periſhed everlaſtingly: that is, both in body and ſoule. 1. For anſwer to this queſtion, we neither thinke that moſt of the old world were onely temporally puniſhed: which ſeemeth to have beene the opinion of *Hierome*, that they which periſhed in the floud, as likewiſe the Sodomites, *recepernnt in vita mala ſua*, received their puniſhment in this life. To the which purpoſe he urgeth that place, *Nahum.* 1.9. *Non conſurget duplex tribulatio:* Affliction ſhall not riſe the ſecond time: and therefore it ſtandeth not with Gods juſtice, to puniſh twice for the ſame ſinne, both in this world, and the world to come. To this place I anſwer firſt: that the Prophet ſpeaking of the deſtruction of the Aſſyrians, ſheweth onely, that their overthrow ſhould be finall, that God ſhould not need to ſmite them againe. As *Abiſhai* ſaid to *David*, when hee found *Saul* aſleepe, Let mee ſmite him and I will not ſmite him againe, 1 *Sam.*26.9. Thus *Theophylact*, and *Theodoret* expound this place. Secondly, if it bee expounded, as it is alleaged, it muſt be underſtood onely of penitent perſons, that ſuch being afflicted in this life, ſhall not need to be puniſhed againe; as we may ſee in the repentant theefe: but concernig the the other theefe, *de temporali ad æternum tranſvectus eſt ſupplicium*: he was carried from temporall to eternall puniſhment, as *Rupertus* ſaith.

Hier. trad. in Geneſ.

How God is ſaid not to puniſh twice.

Rupert. lib.3. com. in Gen. cap.3. Bellar. lib.4. de Chriſt.

2. Neither doe we approve their opinion, that thinke many of the old world, though incredulous before, yet when they ſaw the floud comming, *in fine vitæ pœnetentiam egerunt*, did repent them even in the end of their life: *ſic Lyranus, Bellarmine.* For S. *Peter* calleth them, *κόσμον ἀσεβῶν*, the world of the wicked, 2 *Pet.*2.5. They then that were wicked ſo continued to the end.

3. Neither is the opinion of *Cajetanus* to be received, that thinketh, *non fuiſſe ſimpliciter incredulos, id eſt ſine vera Dei fide*, that they were not ſimply incredulous, that is, without the true faith of God, but only beleeved not *Noah* in this, that the floud ſhould come, but truſting to Gods long ſuffering, hoped, that it ſhould not be ſo: for it is evident, *Geneſ.*6. that beſide this ſpeciall point of incredulity, the old world was in many other ſinnes outragious: the earth was filled with cruelty, verſ.11. and in that they gave no credit to *Noah*, Gods Prophet, therein they were incredulous againſt God, as our Saviour ſaith of his Apoſtles: *he that heareth you heareth me: and he that deſpiſeth you deſpiſeth me, Luk.*10.16.

The old world ſimply incredulous.

Nicetas & Biſhop in cat. 2. Nazianzen. de paſcat.

4. Their opinion alſo is to be refuſed, which thinke, that though the wicked of the old world were condemned to hell, yet they might be redeemed from thence by the deſcenſion of Chriſt: who is ſaid by S. *Peter*, to have preached to the ſpirits in priſon, which ſometime were diſobedient: at which time alſo ſome have fabled, that *Plato* at the preaching of Chriſt, in hell beleeved: and that divers others have been delivered from hell, as the ſoule of *Falconilla*, by the prayer of S. *Tecla*, and of *Trajanus* the Emperour, at the interceſſion of *Gregory*: But theſe imaginations are contrary to the Scriptures: for out of hell is no redemption: as *Abraham* ſaid to the rich man: *They which would goe from hence to you, cannot, neither can they come from thence to us, Luk.*16.26. And hell is thus deſcribed, *Where their worme dieth not, and the fire never goeth out, Mark.*9.46. the worme of the conſcience in everlaſting fire, ſhall torment the wicked: that oration which goeth under the name of *Damaſcene*, is confeſſed by *Bellarmine* to be none of his: and that place of S. *Peter* hath no ſuch meaning, as even now ſhall appeare.

No deliverance out of hell.

Damaſcen. oratio pro mortuis. Bellar. lib. 2. de purgat. c. 8.

5. Neither

5. Neither is their conceit any thing worth, who thinke, that some of them which perished in the flood, did repent them before they died, and so went not to hell, but to purgatory, from whence they were delivered by Christs descending thither, according to that saying of *Peter*, *but was quickned in the spirit, by the which he went and preached to the spirits in prison, which were in time past disobedient*, &c. But this place in *Augustines* opinion cannot be understood of the descending of Christs soule into hell. 1. *Augustine* objecteth, that Christ cannot be said to be quickned, or made alive in his spirit, that is, his soule, because it was not subject to death. And therefore by the spirit he truly understandeth the divine power of Christ, whereby hee preached in *Noah*. 2. If there be preaching in hell, then it will follow, that there is a Church there, and repentance and conversion of soules. 3. The Apostle speaketh onely of such as were disobedient, but they were not delivered by Christ. 4. It cannot be shewed in all the Scripture, where the receptacle of the soules of the faithfull and beleevers is called a prison.

Sic Bellarmin. lib. 4. de christi anima. c. 13.

1 Pet. 3. 19.

Aug. epist. 99.

6. Wherefore our opinion is: that all those which were disobedient and incredulous in the dayes of *Noah*, were first destroyed in their bodies in the flood, and after in their soules perished everlastingly: but from this number both infants must be excepted, such as were of the sonnes of God, who are not capable of faith and obedience, and therefore were neither unfaithfull, nor disobedient; and such also as were ignorant of the preaching of *Noah*, and framing of the *Arke*. Of these God might have mercy. The rest continuing still in unbeleefe, everlastingly perished. For it is not like, that they which by the space of an hundred and twenty yeares would not repent, but remained obstinate, would relent in the instant of the flood. Herein therefore we refuse not the judgement and reason of *Rupertus*, *Primo & ultimo judicio soli reprobi condemnantur, & soli electi servantur, istomedio nec soli electi conservantur, nec soli reprobi suffocantur: In the first judgement, when the Angels fell, and the last onely the reprobates shall be censured, the elect saved: but in this judgement comming betweene, neither the Elect onely were preserved in the Arke* (for there was *Cham* accursed of his father) *nor the reprobate onely suffocated in the waters*. And hereunto agreeth S. *Peters* comparison, that resembleth baptisme to the Arke, 1 *Pet.* 3. 21. but all dying without baptisme are not damned, neither is it to be supposed, they were all reprobates which died without the Arke.

All dying in the flood, not utterly lost.
1. Reason: all were not disobedient as Infants.
Lib. 4. comment. in Gen. cap. 6.
2. Reason: all in the Arke not elected. Ergo, all out of the Arke not castawayes.
3. Reason, all dying without baptisme not damned.

Quest. XVI. *Of what manner the Arke was made.*

Vers. 14. *Make an Arke of Pine trees.*] 1. Some thinke that no certaine kinde of wood is expressed, but generally the matter whereof the whole Arke should be made, which was not one kinde of wood, but divers, *Perer.* 2. But some take it for squared wood, as the 70. 3. Some for wood pitched: *pro lignis bituminatis*, *Hierom. tradit. in Genes.* 4. Some for the Pine or Pitch tree, because from the word *gopher* here used, seemeth to be derived *gaphrith*, taken for brimstone, *Gen.* 19. *sic Oleaster*: for *gaphrith*, brimstone, is digged out of the earth; pitch which commeth from the tree hath another name, it is called *copher*. 5. Some thinke the Arke was made of the Firre tree, which is the highest and straitest of all other, or the Cypresse tree, because of the continuance. 6. But it is most like to be the Cedar, as the *Thargum* readeth: which is commended in Scripture for the height, and therefore is called *the Cedars of God*, *Psal.* 104. 16. and beside, it is most durable. *Plinie* maketh mention of Cedar beames in the Temple of *Apollo* at Utica, which continued from the first foundation untill his time, almost 1200. yeares. 7. Neither need it be doubted where *Noah* should have timber of sufficient length to serve for the breadth of the Arke, for *Plinie* reporteth of a beame of the Larix tree, in *Tiberius* reigne, seene at Rome, an 120. foot long, and of a Cypris tree, 130. foot long. He maketh mention also of the Indian trees to be so high, that underneath an arrow cannot be shot over them: *Ex Perer.*

Oleast. in Gen.

Plin. lib. 16. c. 33.

Plin. ibid. ca. 40.

Trees of exceeding great height.
Plin. ibid.
Plin. lib. 7. c. 2.

Quest. XVII. *Of the measure of the Arke.*

Vers. 15. *This length of the Arke shall be 300. cubits.*] The Arke was six times so long as broad, and ten times so long as high: after the proportion of mans body, as *Augustine* well writeth: for the length of mans body from the crowne to the foot, is six times the breadth from one side to another, and ten times the thicknesse from the backe to the chest: But many have doubted, that the Arke being described to be no larger, was not sufficient to containe all the beasts with their severall food: and *Apelles* the disciple of wicked *Marcion*, tooke occasion hereby to cavill at the whole story. But this doubt may easily be removed: 1. Yee we are neither forced with *Origen* to make of one cubit six, which he calleth a Geometricall cubit: for neither is there any such cubit in use, which in length containeth six ordinary cubits: neither doth the Scripture in other places reckon according to such cubits: for whereas the Altar is prescribed to be made five cubits long, three cubits high, *Exod.* 27. by this account, taking one cubit (which containeth a foot and halfe) for six, it should be 27. foot high, and 45. foot long, which were no fit proportion for an Altar to sacrifice upon: and further, the Arke would now bee as much too great, and too huge for any use, being by this computation 22800. cubits in length: that is, 900. yards. which almost maketh a mile: and in height an 180. cubits, that is 90. yards.

Aug. lib. 15. de Civitat. Dei. cap. 26.

Origens opinion of the Geometricall cubit refused.

2. *Augustine* alloweth for every one of the three lofts the same proportion for each: 300. cubits in length, 50. in breadth, 30. in height; so that the length of the whole should be 900. cubits, the breadth an 150. the height 90. but this agreeth not with the text, that saith, *the length of the Arke* (not of the lofts or divisions) shall be 300. cubits, the breadth 50. &c.

Aug. in lib. 15. de Civitat. Dei. cap. 27.

3. Some to helpe the matter, understand the cubit of the Sanctuary, which was much greater than the common and ordinary cubit. 1. Some thinke that the measure and weight of the Sanctuary, was no bigger than the ordinary, but more certaine, and so as it were the standerd to forme other vulgar measures by: *See Perer.* but this shall afterward appeare to be otherwise. 2. Some would have the cubit of the Sanctuarie, to be a cubit and an hand breadth, *Ezek.* 40. 5. but that rather is understood to be *regium non sacrum*, *even the Kings cubit, not the Temple cubit*. By this reckoning the Arke shall be in length 350 in breadth 58.

Of the cubit of the sanctuarie.

Per. lib. 10. in Gen. 4. disput.

in height 35. cubits, or thereabout. 3. Some other thinke the Temple cubit was a foot larger than the common, and somewhat more, and so the Arke should containe in length 525. common cubits, and 87. in breadth, and 52. with an halfe in height: but of this opinion there is no good ground. 4. But it is more like, that the cubit of the Sanctuary was twice so much, as the common and usuall cubit: as may appeare by these reasons: 1. Because the weight of the Sanctuary, was double to the usuall: as the sickle of the Sanctuary weighed 20. gerah, *Exod.* 30.13. Whereas the common sickle was esteemed at the one halfe. 2. Where the Temple of *Solomon* was but 60. cubits in length, and 20. in breadth, this had beene too small a proportion for such a goodly place, if it had beene but 30. yards long, and 10. yards broad, for two common cubits make but a yard: therefore a cubit of the Sanctuary could be no lesse than so many yards: and so by this estimate the Arke should be 600. common cubits, that is 300. yards in length, 50. yards broad, and thirty high.

Of the weights and measures of the Sanctuarie.

2 *Chron.* 3.3.

4. Some doe understand the ordinary cubit, which is the measure from the elbow to the top of the middle finger, but doe thinke it to have beene much bigger than it is now, because their stature of body before the floud was much greater, *Mercerus.* But it should seeme, that Moses taketh the cubit for the measure of ordinary men, not of Giants, as *Deut.* 3.11. The bed of *Og* is said to be nine cubits in length, &c. *after the cubit of a man*: that is, not after *Gages* arme, but the measure of ordinary men.

5. But we need not use any of these helps (though the third and fourth are not much to be misliked, any man that will may so account for the proportion of the Arke) for if we take the cubit here after the common estimation, the Arke will be found to be of sufficient capacity: three hundred common cubits make an 150. yards, which containe 400. and 50. foot, almost two furlong in length, which make the eight part of a mile; and multiplying the length by the breadth, 50. times 300. make 15000. cubits, which being increased by the height of 30. cubits, there will arise in the whole capacity of the Arke, thirty times 15000. cubits. Beside, if the Arke be divided into cels and cabbins, or nests, as the word *chinnim* signifieth, v. 14. there will be in one of the chambers or divisions, foure hundred mansions, whereof every one shall be six cubits in breadth, and as much in length, and the height eight or nine cubits: for every six cubits in length of the Arke, carrying fifty in breadth, will make 8. cabbins, and two cubits to spare. And in the length of 300. cubits, we finde fifty times six: so shall we have fifty times 8. cubits, which maketh foure hundred: which mansions will be sufficient for the divers kinds of beasts and cattell, and many will remaine over for other necessary uses, as for passage from place to place, and such like.

Quest. XV. *Of the time how long the Arke was in making.*

1. THe received opinion is, that the Arke was in preparing an hundred yeares, because *Noah* is said to have beene five hundred yeare old, *Gen.* 5.32. before he was commanded to make the Arke, and the floud came, when he was six hundred yeare old, *Gen.* 7.6. Thus thinketh *Origen, lib.* 4. *contr. Celsum. Augustine lib.* 15. *de Civitat. Dei, c.* 21. *Gregor. hom.* 15. *in Ezech.* with others, *Mercer.*

1. But the truer opinion is, that it was an hundred and twenty yeares in making, *Mercer:* both for that this time is set for the repentance of the old world, *Gen.* 6.3. to the which they were invited by the preaching of *Noah*, as also because of S. *Peters* words, *which in time past were disobedient, when once the long suffering of God abode in the dayes of Noah, while the Arke was in preparing*, 1. *Pet.* 3.20. This time of Gods long suffering, was 120. yeares, and all that while the Apostle saith, the Arke was in preparing.

3. It will be objected, that when *Noah* was commanded to make the Arke, he had sonnes borne unto him: for the Lord saith unto him, *Thou shalt goe into the Arke, thou and thy sonnes, &c.* But *Noah* had no sonnes till he was 500. yeare old. *Answ.* There is mention made not onely of *Noahs* sonnes, but of his sonnes wives: now wives it is like they had not before they were forty or fifty yeares of age, seeing *Sem* lived six hundred yeares; so that by this account, the Arke should not bee above 50. yeares in making, their father being five hundred yeares old before any of his sonnes were borne. We say then, that either these words were not spoken to *Noah* concerning his entrance and his sonnes, and their wives, into the Arke, till it was finished, or that the Lord provideth for his sonnes that should be borne, or that *Noah* was some long time in preparing timber and stuffe before he began to build the Arke. *Berosus* conjecture is, that 42. yeares were spent in that provision, and the residue of the 120. yeares in the building. But this is an uncertaine conjecture: like enough it is, that the providing of the matter would aske a long time.

4. And whereas *Noah* is said to be five hundred yeare old, cap. 5. that is there expressed for continuing of the Genealogie. And the story following in the 6. chapter is set downe by way of recapitulation: the 100. yeares there mentioned, taking beginning in the 480. yeare of *Noahs* age.

Quest. XVI. *Of the severall chambers and divisions in the Arke.*

Hom. 2. *in Gen.*

Vers. 16. *Thou shalt make it with the low, second, and third roome.*] 1. There were neither foure roomes or regions in the Arke as *Iosephus* supposeth, *lib.* 1. *antiquitat.* 2. nor yet five, as *Origen* thinketh: the first, for the dung of the cattell, the second for their food, the third for the cruell and savage beasts, the fourth for the tame & gentle, the fifth for man. 3. Neither were there beside the three regions in the Arke, certaine cabbins without in the side of the Arke, for the beasts called *Amphibia*, that live both in the waters, and upon the earth, as the Crocodile, Sea-calfe, and such like, as *Hugo* thinketh: for all the beasts came into the Arke, which were preserved, *Gen.* 7.9. 4. Neither beside the three partitions in the Arke, was there a bottom beside to receive the filth of the Arke, as *Pererius*: for conveyances might bee made otherwise in the side of the Arke for that use, and it would have beene a great annoyance to have kept the dung of the cattell one whole yeare in the Arke. 5. All these opinions are repugnant to the text, which prescribeth but three ranks, the lower second, and third: so is that Hebrew text, and Chalde Paraphrast

Hugo de arca moral. cap. 3.

and

and the Septuagint are so likewise to bee understood: *facies inferiora, bicamerata, tricamerata: thou shalt make the lower roomes, the second chambers, and third chambers:* and so doth *Augustine* interpret them: taking these words not *joyntly*, wherein *Origen* was deceived, as though there should bee two chambers below, and three above, but distinctly and severally. *Aug. quæst. in Gen. qu. 6.*

Quest. XVII. *Of the severall use of the divisions in the Arke.*

COncerning the distinct use of these chambers, 1. Some make the lowest for the dung, the next for the food, the third for the cattell, as *Origen*, and some *Hebrewes*. 2. Some the first for the beasts, the second roome for their food, which might bee put downe into their cabins with ease, as *Pererius*. 3. Some will not have the cruell and tame beasts together, but make two severall regions for them, as *Origen*. 4. Some doe place men and beasts together in the upper and third roome, dividing it into three parts, leaving both the ends for the beasts, the middle for men: *Sio Lyranus, Tostatus*. 5. Some doe place the beasts together in the lowest, which they make also the draine of the ship, their food in the middle, and men together with the birds and foules in the uppermost. *Mercer*. 6. It is most like that the food and provender was in the lowest roome, and the beasts in the middle, because of the fresh and more open aire, as also for the better conveying of their dung by the sides of the Arke into the water: for this second region was ten cubits from the bottome, (allowing for every partition as many) and so much of the Arke may be supposed to be under the water: otherwise if the cattell were in the lowest roome, we must be forced contrary to the text to make a fourth place in the bottome, to bee as the sinke and draine of the Arke. But I rather subscribe unto *Calvins* judgement, that the order and disposition of these three partitions is to us unknowne.

Quest. XX. *Of the window in the Arke.*

Vers. 18. A *Window shalt thou make, &c.*] 1. This was neither a precious or shining stone, as the carbuncle, as some of the Hebrewes thinke: for *Noah* is said to open the window, *Gen.* 8. 6. 2. neither was it shut all the time of the flood, and gave no light, as *Tostatus* thinketh, for to what use should it then have beene made? 3. Neither was this window but of a cubit in length, as *Oleaster* following *Aben Ezra*: for such a small window would not have sufficed for all the Arke: and those words that follow, *to a cubit shalt thou finish it above*, cannot bee referred to the window, but to the Arke: because the gender agreeth not in the Hebrew, and otherwise the description of the Arke should bee unperfect. 4. Neither was there one onely window made, as *Mercerus, Buteo*, gesseth, and other parts to bee lightned with candles. 5. But it is most like, that divers lights were made: for so the word *Tsahar* signifieth, a cleare light: but where mention is made of opening the window, *Gen.* 8. 6. there another word *Chalon*, is used, which was some principall window which *Noah* opened. *Iun.*

Quest. XXI. *Of the doore in the side of the Arke.*

THe doore shalt thou set in the side thereof.] 1. It was not in the end or the breadth of the arke, as *Pererius* conjectureth, but in the side: for the side of an hose is rather said to be in the length than the breadth: as in a mans bodie we call that his side, which is part of his length, the top of the head, and the foot, are the two extreme ends, not the sides of mans bodie. 2. Neither was the doore so situate, as it might be even with the waters for the beasts to come swimming unto, as *Hugo* thinketh: for the beasts were all come into the arke before the waters fell. *Gen.* 7. 6. 3. Neither was the doore five cubits from the bottome, as *Pererius*, but it was placed lowest of all, for the more easie entrance of the beasts, which being entered, might ascend by staires and other passages to their cabbins: and the custome of building is such, to make the doore and entrance lowest: and this doore was after closed up, to keepe out the waters: as it is said, that the Lord shut him up. *Gen.* 7. v. 16. *Hug. l. 1. de arca, mo. al. c. 3.*

Quest. XXII. *Of the forme and fashion of the Arke.*

IN a cubit shalt thou finish it above.] Concerning the forme and fashion of the Arke, it was 1. neither like unto a ship, gathered in at the bottome, and so waxing wider: for it had not beene of such capacity to receive such a multitude of creatures: and it is called *Teebah*, תבה, an Arke, a chest: whereas a ship, is called *aniiah*, in Greeke πλοῖον. *Gen.* 49. 13. *Chrysostome* giveth a nother reason: *non dicer potest, quod fuerit admodum navis, ut arte quadam illius iter dirigi potuerit: you cannot say that it was like a ship, as though it should have been guided by art.* 2. Neither was it square onely in the bottom and gathered in a narrower both in length and breadth till it came to a cubit breadth in the top, as *Origen*, who might be deceived in the translation of the Septuagint, who read, v. 16. *thou shalt make it gathering in, colligens eam:* which words are not in the Hebrew. 3. Neither was it gathered in long-wayes from the bottom, till both sides touched within a cubit, as *Cajetanus*: 4. Nor yet did it keep square 15. cubits, and then was gathered in 15. cubits more, as *Hugo*: for in all these formes the capacity and rounth of the Arke within should be much lessened: neither should the Arke hold out in every part to be 300. cubits long, 50. broad, and 30. high, according to the description. 5. Neither doth *Lyranus* fitly expound these words, *in summitate latera non distabant, nisi per cubitum*: that the sides were gathered in together in the top, being distant but a cubit: his meaning is, that in the top or ridge there should bee left a certaine plaine or square of a cubit in breadth, which were to no use at all: and againe, if hee would have the sides gathered into this cubit, before they had risen the full height of 30. cubits, the Arke should not be so portable, *Chrysost. hom. 22. in Genes.*

The Arke not incredible because of the square.

if after, the Arke should farre exceed in height the measure prescribed of 30. cubits. 5. Some thinke that the Arke was gathered in the top every way like a pyramis, taper-wise: so that the very top was a cubit in length, and the sixt part of a cubit in breadth, as *Buteo*, *Mercerus*. But this is not like: for then the Arke should not hold his proportion to be 50. cubits high throughout, if it should so farre be carried small and narrow toward the top. 6. *Iunius* referreth this prescription of a cubit, to the eaves of the Arke, which he would have hang over an each side a cubit, for better defence from the weather. But it is more like, that the more principall part, namely, the cover and roofe of the Arke should be prescribed what fashion to be made of, (which otherwise shoud bee here omitted) than the lesse principall: likewise the word, which signifieth to consummate or finish, better agreeth to the top, where the worke is finished. Like it is, that the eavings hanged over: but *Moses* described not every circumstance, and somewhat ought to bee left to *Noahs* discretion: neither can this place be fitly so applyed. 6. Wherefore for the body of the Arke, *Augustine* well conjecture th, *rectis limeis longe lateque porrectam*, that it was builded upright both in length and breadth: and then the cover was so made sloping, that the ridge all the length of the Arke was but a cubit higher than the sides or eaves of the Arke, which falling or declining to the roofe by the distance of a cubit, was sufficient to shed the water: for the whole breadth containing but 50. cubits, the ridge being just in the midst was equally distant 25. cubits from each side: so that the roofe on each side did rise for 25. cubits in breadth, one in height, which might fully suffice for the fall of the raine.

Aug. lib. 15. de civ. Dei. c. 27.

4. *Places of doctrine.*

1. *Doct. Even a carnall minde is flesh.*

2. Vers. 3. *Because they are flesh.*] here we learne, that not only the body but even the soule of carnall men is called flesh: *quia se totos carnalibus operibus, dant: because they give themselves wholy to carnall workes* as *Chrysostome* saith: and *Gregory*, *caro quippe homo efficitur quando sensui carnis ratio subjugatur: man is become flesh, when reason is subdued to the carnall sense*: for two wayes this word (*flesh*) is taken in scripture, as he well distinguisheth, *secundum naturam, secundum culpam, according to nature, and according to the corruption of nature.*

Chrysost. ho. 22. in Genes. Greg. ho. 6. in 3. lib. reg.

2. *Doct. No free will to good by nature.*

2 Vers. 5. *ALL the imaginations of the thoughts of his heart, are onely evill continually.*] From this place we conclude. 1. That originall concupiscence is properly sinne (which is denied by *Bellarmine*) because the imagination of mans heart is only evill. 3. That man hath no free will by nature to any good, seeing his thoughts are only evill. 3. That there is no good worke so perfect, but that it is blemished with mans naturall corruption: because it is said, their thoughts *are continually evill, &c.* all these conclusions are denied by the papists, and therefore they have devised two answers to this place: 1. That *Moses* useth here an hyperbolicall speech, because mens thoughts were for the most part evill, not altogether and onely evill. 3. Hee speaketh only of the wicked, not of the righteous, for *Noah* is here excepted, who is said to be a just and upright man. v. 9. This answer *Bellarmine* and *Pererius*: *Contra*: 1. This generall speech admitteth no exception: for by nature mens thoughts are only evill: for our Saviour saith, *that which is borne of the flesh, is flesh. John* 3. 6. and in this chapter. v. 3. they are said to be flesh: all their thoughts then by nature, were carnall and fleshly. 2. Yea even *Noah* and other righteous men by nature, are altogether corrupt: as S. *Paul* saith, *we were the children of wrath by nature as well as others. Ephes.* 2. 3. *Noahs* his righteousnesse was by grace, not by nature.

Concupiscéce is sinne.

No good work perfect.

Bellar. lib. 5. de grat. & liber. arbit. c. 3. Perer. lib. 8. in Gen. d sput. 5.

5. *Places of confutation.*

1. *Confut. None exactly perfect in this life.*

Vers. 9. WHere *Noah* is said to bee a just, upright, or perfect man: the Pelagians doe use this and such other places, to prove that a man might attaine to an absolute perfection in this life, to be without sin: But I have shewed before, in what sense we are said to be perfect, either in respect of the wicked, because the righteous are not defiled with such grosse sins, or for that they do still increase and goe forward to perfection, as also because by faith they are cloathed with the righteousnesse and perfection of Christ: so before, *quest.* 8.

2. *Confut. The capacity of the Arke, sufficient to containe all that entred.*

Vers. 12. *THe length of the Arke shall bee three hundred cubits. Apelles. Marcions* scholler, cavilled at this, that the Arke could not be big enough to containe so many divers kinds of beasts, being hardly able to receive foure elephants. *Origen. hom. 2. in Genes.* But this cavill I have answered before: *quest.* 14. where I shewed that the Arke was of sufficient capacity, even after the measure of the common cubit, to hold all that entred into it.

The Arke not incredible because of the bignesse.

Others tooke exception at the bignesse of the Arke: *tam magnitudinis arcam non potuisse compingi, that an Arke of such greatnesse could not be made, Augustine, lib. 15. de civitat. c. ap. 27.* and thus *Celsus* objected, *Orig. l. 4. contra. Cels.* But *Augustine* answereth 1. that they need not wonder at this, seeing such huge cities have been builded, and considering it was an hundred yeares in preparing. 2. And it need not seeme strange that so many yeares were spent in this worke: seeing *Pliny* writeth, that the temple of Diana at Ephesus was 200. yeare in building by the helpe of all Asia. 3. It was indeed too huge a vessell to bee governed

Plinius Lib. 16. cap. 14.

verned by the skill of man: and therefore *Augustine* saith, *Quam nullus in mare mittat conatus hominum sed levet unda cum venerit, magisque divina providentia, quam humana prudentia natantem gubernet. It was so made, that it could not by mans helpe be set afloate, but lift up by the water, to bee governed by divine providence, not humane prudence.* 4. And yet *Athenæus* reporteth, that *Hiero* King of Sicilie, caused a ship to be made of such bigneſſe that there went unto it as much timber, as sufficed to make 60. other ships: three hundred workmen beside labouters were employed one whole yeere in this worke: there were in it three divisions one above another, and twenty rankes of oares: it had also within it a fish-pond, wherein were great and small fish: the received report of this great galliasse, may move them not to be so incredulous concerning the Arke.

Augusti. lib. 15. de civitat. Dei. cap. 27.

A great ship made by *Hiero. Athenæus. lib. 5.*

Vers. 10. *Noah begat three sonnes, &c.* Because *Noah* was five hundred yeare old, before he begat any children, and afterward abstained an hundred yeare, for so long it was to the floud, and begat no more children: hence *Peterius* inferreth, that the gift of continency is not impossible, against certaine heretikes, as he calleth them, meaning protestants: *Contra.* 1. It is untrue, that we affirme this gift to be impossible: but we say that it is rare, neither is in every mans power to obtaine, as they teach, that any man that will, may have that gift: it followeth not, because *Noah* had that gift of abstinence, that all therfore are capable of it: *S. Paul* saith, *every man hath his proper gift of god, one after this manner, another after that.* 1 *Cor.* 7. 7. it is then a proper gift to some, not common to all. 2. And though *Noah* was a chast and temperate man in marriage, yet it may be doubted whether he continued so long unmarried, or did forbeare so long after.

Peter. lib. 9. in Genes. v. 10. The gift of continency possible, but not common to all.

6. *Places of exhortation and morall duties.*

1. Vers. 2. *The sons of God saw the daughters of men, that they were faire.*] We see the fruits of such marriage, as is enterprised only upon a carnall appetite, and with persons of a diverse profession, therefore the Apostle saith, *be not unequally yoaked, &c.*

Marriage for carnall appetite not blessed. 2 *Cor.* 6. 14.

2. Vers. 3. *My spirit shall not alwayes strive, &c.*] Gods mercy appeareth, that threatneth before he punisheth, that by his threatning men might learne to amend: *ut nobis correctis minas ad opus minime perducat: that we being amended, his menacing need take no effect, Chrysost.* so the Apostle saith: *despisest thou the riches of the bountifulnesse of God, &c. not knowing that the bountifulnesse of God leadeth thee to repentance, Rom.* 2. 4.

God threatneth before he punisheth. *Chrys. hom.* 22. *in Genes.*

3. Vers. 4. *There were Giants.*] By this we see, that they which fall away, doe run from one extreme to another: as these which were in outward profession the sonnes and worshippers of God, falling away, became cruell and outragious tyrants: of such the Apostle saith, *that it is impossible, that they which were once lightned, if they fall away, should be renued by repentance. Heb.* 6. 5, 6.

Back-sliders become worst of all.

4. Vers. 9. *Noe was a just man in his time.*] Though all the world, even where *Noe* lived, were given unto wickednesse, yet the Lord preserved him. We learne therefore, that although we be environed on every side, with the wicked, yet we should not doubt, but that the Lord is able to preserve his: and that therefore as the Apostle saith, *we should shine as lights in the world in the midst of a naughty & crooked nation. Phil.* 2. 15.

The godly are preserved in the midst of the wicked.

Chap. VII.

1. *The Method.*

This Chapter hath two parts: 1. of the entrance of *Noah*, and the creatures into the arke, from v. 1. to v. 10. 2. concerning the floud.

1. God prescribeth what *Noah* should doe for himselfe, vers. 1. for the beasts and fowles as touching their number, of some to take seven, of some two for their kinde, male and female, vers. 3. the reason expressed, vers. 4. Then *Noah* sheweth his obedience in entring himselfe, vers. 6. 13. and the beasts, vers. 8, 9. the creeping things and fowles shew their obedience in comming, vers. 14, 15. Gods providence in shutting of them up. vers. 16.

2. First, the causes of the floud are set forth, vers. 11. secondly, the manner, in the time when it came, after seven dayes, vers. 10: how long it prevailed, forty dayes, vers. 12. how farre it exceeded, vers. 20. how long it continued before it abated, that is, an 150. dayes, vers. 24. thirdly, the effects of the floud: it beareth up the Arke, vers. 17. it destroyeth all flesh beside those in the Arke, vers. 21. to 23.

2. *The grammaticall or literall sense.*

v. 5. *yet 7. dayes. S. before 7. dayes*, that is, expired. *T. after 7. dayes. caet.* — *T.c.*

v. 4. *I will destroy all the resurrection, יקום. S. all the substance, cat. heb. tehem, a substance or living body, any thing that riseth from the ground.* — *S. cet.*

v. 8. *the seven and twenty day. S. the seventeenth day. cat.* — *S. cet.*

v. 10. *and upon the seventh day. T. after seven dayes, cat.* — *T.c.*

v. 13. *in this day. עצם, S. in articulo, in the point or article of this day. H. Ch. in the selfe same day. B. G. T. & the body of this day, heb. gueuem, a body.* — *T. B. G. H. S. det.*

v. 14. *every bird of every feather:* wanting in the S. the rest have it.

v. 16.

S. H. ad. v. 16. *God shut his Arke* ἔξωθεν, *without: S. God shut him in (deforis) without. H. God protected over him. Ch. shut him in round about. B. shut him in. G. God occlusit pro eo, shut up for him. T. bagnado, over him, heb.*

The explanation of doubts or theologicall explication.

QVEST I. *Why Noah prayed not for the old world, as Abraham did for Sodome.*

Vers. 1. *THey have seene righteous before me, &c.* 1. He was not onely righteous in respect of men, but before God: his righteousnesse was in truth. 2. Whereas before *Moses* added, that hee was just and upright, *Gen.* 2.9. the Hebrewes hence gather, because he is not here also said to bee upright, but only just, that he is commended only, because hee was not unjust and cruell towards men. But seeing it is said, he was just before God, the other addition need not: for God seeth the heart. 3. The Hebrewes doe further extenuate *Noahs* faith: some saying, that he thought not, that God would destroy the world, but that he threatned onely some, that *Noah* only prayed for himselfe, and not for the world, as *Abraham* did for the Sodomites: and therefore for these his oversights hee afterward offered sacrifice. But they blame *Noah* without cause: the reason why he prayed not, as *Abraham* did, for others, for that hee saw them incorrigible, and already God had given sentence, that the world should be destroyed: but when *Abraham* prayed for Sodome, no sentence was as yet gone forth against them. The sacrifice which *Noah* offered afterward, was an oblation of thankesgiving for his deliverance, not a deprecation for any such particular offence. *Mercer.*

QVEST. II. *Of the difference of cleane and uncleane beasts.*

Vers. 2. *OF every cleane beast, &c.* 1. Some beasts were counted cleane, some uncleane, not simply in respect of their nature and creation, for God saw that all things were good: neither in regard onely of mans use, because some were more fit for food than others, but chiefly by the institution of God, some were set apart for Sacrifice, and therefore were called cleane. 2. And this distinction of cleane and uncleane beasts is not inserted by *Moses* by way of antieipation, as though hee spake onely in respect of the times wherein hee writ: but this difference was knowne unto the Patriarkes by revelation from God, in some godly tradition delivered from one to another: as we see the use of sacrifice, the oblation of tithes, the observation of the Sabbath were practised before the law. 3. Whereas this distinction of cleane and uncleane, is not repeated in the rehearsall of the fowles, v. 3. it is not for that, as some thinke, they were not so distinguished before the law: or for some mysticall signification, that not in celestiall things, but in terrene only, this distinction holdeth of cleane and uncleane: but this distinction must bee supplied out of the former verse, which for brevity sake is omitted in the third: yet in that the fowles are sorted out by sevens, it is evident, that he meaneth only the cleane.

QVEST. III. *Why the cleane are taken by sevens.*

Vers. 2. *TAke thee seven and seven:* for so are the words in the originall. 1. Not that there were of the cleane fourteene, seven of the male and female, which seemeth to have beene the opinion of *Justine* and *Origen*, with others, because they could not see how there should be an odde, if there were but seven: but it is certaine there were but seven; three male, and three female, and the odde was for sacrifice. This is the opinion of *Ambrose, Chrysostome, Augustine*, with others. And this repetition, *seven, seven:* is not to be taken collectively, for many sevens of one kinde, but distributively for divers kinds, according to the use of the Hebrew speech. 2. Neither were the cleane taken by sevens, for any mystery in that number; as *Ambrose* saith, that *numerus septenarius est sacer, that seven is a sacred number.* But *Chrysostome* reproveth those that observe numbers, and saith, they doe but *fabulari, & ex suo capite introducere fabla, and devise such things of their owne head.* But therefore the cleane were chosen by sevens, for the more plentifull breed both for mans food, and for sacrifice, and but two of the uncleane were taken, lest their number might increase to the annoyance of man, as *Musculus* well observeth: and yet God would have the kind also of hurtfull beasts preserved, for the punishment of man. For the noysome beast is one of Gods 4. great judgements, *Exech.* 14. 21. 3. Whereas before, *chap* 6. 20. the Lord saith, two of every sort shall come unto thee; but here *Noah* is bid to take of the cleane by sevens: the solution is easie: for there the kind and sex is expressed, that for every male there should be a female, they should come by couples: here the number is prescribed, they must be taken by sevens.

Iustin. quest. orthod. 43. Orig. hom. 3. in Genes.

Chrys. hom. 24. in Genes.

Muscul. in genes. 7. v. 2.

Reconciliatio.

QVEST. IV. *Whether Noah and his sonnes lived in abstinence in the Arke.*

Vers. 7. *SO Noah entred and his sonnes and his wife, &c.* 1. It is but a point of curiosity to enquire how *Noah* and his sonnes wives were called, whether *Noahs* wife were named *Noria*, as the Gnosticks, or *Barthenon*, as *Epiphanius*, or *Tytea*, as *Berosus Amianus* saith: and his sons wives, *Pandora, Nozla*, and *Noegla*, seeing the scripture is silent herein, it were a vaine labour for us to search. 2. Whereas here *Noah* and his wife are not named together going into the Arke, but comming forth, they are joyned together, chap. 8. 16. *Come forth thou and thy wife. Ambrose* thus noteth, *Non commiscetur sexus in ingressu, sed commiscetur in egressu, The sex is not mixed in the ingresse, but in the egresse.* Whereupon he thinketh, that *Noah* and his sonnes refrained the company of their wives, all the while they were in the Arke: which his opinion is most probable, though not upon this ground, but upon better reasons,

Epiphan. haer. 26. Ambros. lib. de Noe, c. 21.

which

which he adjoyneth in the same place; as he further saith, *maroris tempus erat non lætitiæ*, it was a time of sorrow, not of mirth. Againe, because they knew that the deluge came because of the intemperancy of the world: as also the rest of the creatures generally did forbeare the act of generation, (which I rather think than with *Mercerus*, that the cattell ingendred in the arke) either because the place was not fit, or the seasons of the yeare were altered, in being as a continuall winter for the space of ten yeare, by the coldnesse of the over-flowing water, or God so disposing their naturall inclination.

Quest. V. *Whether Noah gathered the beasts into the Arke.*

Vers. 9. *There came two and two to Noah, &c.* 1. Neither as *Philo* thinketh did *Noah* gather the creatures together, as the shepherd his sheepe, for that had been an infinite labour. Neither (as *Hugo*) did the beasts come swimming to the arke, seeking for succour from the water, for they were entred before the waters fell. But as God is said to have brought the beasts to *Adam*, *Gen.* 2. 19. so the Lord caused them to come unto *Noah*: *non sui ipsius motu, sed divino, This was not mans care but Gods.*

Quest. VI. *What creatures came not into the Arke.*

NEither came there of every kind of living thing, for these are excepted. 1. All that liveth in the water, neither wholly, or partly in the water, partly in the land: for such creatures only came which moved upon the earth. 2. Such creatures as come of corruption, not by generation, as flies of the water, worms of dung, bees of bullocks flesh, hornets of horse flesh, the scorpion of the crab, or crevis, moths of putrified herbs, and certaine small wormes of the corruption of wood and corne, &c. for those creatures only entred, which increase by generation, *Mercer.* 3. Such creatures are excepted, which are of a mixt kinde and ingender by the male and female of divers kinds, as the mule which commeth of a mare and asse. *Cardanus* also maketh mention of a certaine beast, which he saw at Papia, of the bignesse of a fox, with feet like a beare, a taile feathered like a goose, with prickles upon the backe like an hystrix or porcupine, barking like a dog, which appeared to be of no certaine kind, but by a mixt generation. Concerning such mixt kinds, *Augustine* saith well; that they needed not to be preserved in the Arke, *sed ibi parentes eorum fuisse sufficerent*, it might suffice their parents (that is, the severall kinds, whereof they are ingendred) to be there. 4. *R. Sel.* because *Noah* is bidden to take of every living thing, *Gen.* 6. 19. would inferre that the spirits of the aire were preserved in the Arke: but this is ridiculous, for neither are they to bee counted among these living creatures, neither are they male and female: nor yet are spirits subject to the danger of waters; and their kinde were to be wished rather to be extinguished, than preserved. 5. *R. Levy* also, because *Noah* is bidden to take of all meat that is eaten, would inferre that *Noah* preserved of all kinds of plants and seeds in the Arke; but that was not needfull, except onely for present food: for the seeds of herbs might by Gods providence bee preserved in the earth: as plants were kept under the water, as was the olive: ex *Mercer.*

Card. in l. 10. de subtilitat. Creatures of a mixt kind not in the Arke.

Hebrewes fond collections.

Quest. VII. *Of the Phœnix, whether there be any such.*

COncerning the Phœnix, the question is, because there is but one of that kind, whether it were preserved among other foules in the Arke: but I thinke it may be more worthily doubted, whether there bee any such Phœnix, or no, 1. *Pliny* saith, this bird is in Arabia. *Cardanus* and *Scaliger* in the Mediterranean parts of India, being called *Semenda*. 2. Some say, that after 500. yeares it dieth. *Pompon. Mela. lib. 3. c. 9. Ambrose*: others, that it liveth 660. yeares. *Plin. ibid.* 3. Some, that the Phœnix having made her a neast of divers spices, *intrare & emori, goeth in and dieth*. *Ambr. Pompon. ibid.* other, that *motu alarum* with the flittering of her wings, she setteth the stickes on fire, and is burned to ashes. 4. *Pliny* addeth out of *Cornelius Valerianus*, that the Phœnix was brought to Rome, and openly shewed when *In. Plautius*, and *Sex. Papinius* were Consuls, the 800. yeare of the City. As this may seeme to bee a fable, so also the rest. For if the Phœnix dye upon her neast, how could she be brought to Rome. 5. Some also write, that the Phœnix hath *rostrum trifistulare, a bill with three pipes*, wherewith she singeth melodiously before shee dieth: *sic Cardanus*. But *Scaliger* holdeth this to bee but a fable. 6. No other like is that, which *Pompon. Mela*, and *Pliny* write, that of the ashes of the Phœnix commeth a worme, and thereof another Phœnix, which being now ready to flye, taketh the bones of the old Phœnix with the neast, and carrieth it to the City of the Sunne in Ægypt, called Heliopolis, and there layeth it upon the Altar, as it were solemnizing the funerall thereof: who seeth not how fabulous a fiction this is, devised to countenance Pagan Idolatry, and not agreeing with it selfe: for if the Phœnix bee burned to ashes, how can the bones and neast bee so carried? 7. But among the rest, this seemeth to be most unlikely, that there should never be but one Phœnix at once? for what *species* or kinde of any creature can they rehearse, whereof there is never but one; and whereas the Lord said to all his creatures, increase and multiply, this benediction should take no place in the Phœnix, which multiplieth not: and beside, seeing of all creatures there came two and two, the male and female, into the Arke, the Phœnix by this meanes should have perished, seeing there was not of this kind male and female to be preserved in the Arke. 8. But whereas *Ambrose* thus writeth, *Phœnix cum querna fuerit, revivisceis, solos nos credamus homines esse fatuos: the Phœnix being dead, reviveth, and we think that man only shall not be raised?* *Ambrose* in so writing, delivereth not his opinion, but *ex confesso*, as we say, by the received report of the Phœnix among the heathen, out of their owne grounds he proveth the resurrection.

Plin. l. 10. c. 2. Ambr. de fid. resurrect.

Plin. ibid.

Card. ex Solin. de subtil. Scalig. exercitat. 2. 3.

Ambros. de fide resurrect.

Quest.

Quest. VII. *Whether the Arke were sufficient to containe the beasts with their food for a whole yeare.*

IT is further doubted, how the Arke could containe so many severall kinds of beasts and birds, and beside sufficient food for them all. 1. For the divers kinds of beasts, they are reckoned not in all to bee above an hundred and fifty: whereof there are 30. kinds of serpents and other creeping things, 40. kinds of ravenous beasts, which live with flesh, which one with another exceed not the bignesse of wolves: there are 40. more of other great beasts, which one with another in quantity may be thought to bee equivalent to oxen: and 40. kinds beside of small beasts, which may one with another in proportion answer unto so many sheepe: the whole number maketh an 150. All these severall paires of beasts were lodged in the middle region of the Arke; which contained 400. cells or cabbins, being each in breadth 6. cubits so much in length, and nine in height, as I have shewed before: these roomes are large enough to receive the greatest paire of beasts: or if some, as the Elephants require a large space, many of the rest might bee received in a lesse: so that there were cabbins enough twice told to place all the beasts in. 2. And if the middle part of the Arke were large enough for the beasts, there is no doubt, but that the upper story being of the same bignesse sufficed for the birds, which though they bee more diverse and variable in their kinds, yet are they of farre lesse quantity, and so might bee contented with smaller cages. 3. And whereas of the cleane beasts, there were seven taken of every sort, whereof there are ten severall kinds reckoned, *Deuter.* 14. beside the paires counted before, we must number five more for every sort of the cleane beasts, which will make 90. single, and 45. couples: which added to the rest, will make 175. couples: which if they did arise unto 200: there might be found roome enough for them all in the middle division, as before is said. 4. Now that there was capacity sufficient in the lowest region of the Arke, wherein to lay up food for the cattell, thus it may appeare. 1. Let it bee supposed, that there were about 60. paire of beasts, as great as oxen, 50. paire of the bignesse of wolves, and 60. more of the like quantity unto sheep. 2. Allow to every wolfe as much food in quantity because they are ravenous, as to an oxe, and to 4. sheep, as much: wee shall have as it were an 125. paire, and 250. single oxen. 3. Then admit, that all the beasts did eat of hey, which asketh a large roome to lye in, whereas other food, as of graine and such other may bee layed in a narrower compasse. 4. Then allow for every oxe, 40. l. of hey in a day, as *Columella* doth apportion it: *lib. 6. de re Rustic. c.* 3. 50. and 40. l. of hey will easily bee contained in the space of a solide or square cubit; so much hey then, as will serve 250. oxen in a day, will require for layer, 250. cubits: the layer then for so much hey, as will suffice a whole yeare, which consisteth of 365. dayes, will have no lesse roome, than of 85250. cubits, it commeth not to 90. thousand cubits: 5. Now take the capacity of one of the chambers, being 300. cubits in length, 50. in breadth, 9. in height, (allowing one cubit for the partition above, for otherwise it should be 10. cubits high,) and it will arise to an hundred, fifty and thirty thousand square cubits: for every ranke of cubits containeth 15. thousand, so much maketh the length of 300. cubits, multiplyed by the breadth of 90. this summe of 1500. being multiplyed by 9. which is the height, will produce the said number of an 135000. whereas fodder for the cattell occupieth not above 90000: *ex Perer.*

Quest. 14. in 6. 6. art. 5.

Quest. VIII. *Whether the ravenous beasts lived of flesh in the Arke.*

WHereas it is also questioned, whether the ravenous beasts were fed with flesh according to their naturall use, while they were in the Arke. 1. Neither is it like, that all the beasts did eat of one common food: for the text saith, *Genes. 6. 21. take with thee of all meat that is eaten:* 2. Neither is it like, as *Origen* thinketh (of which opinion also is *Bucer*) that *Adam* brought into the Arke a great number of cattell, to be food for the ravenous beasts; for there came no more but two of the uncleane, and seven of the cleane. 3. Neither is it probable, that these beasts did not live of flesh, but herbs and other fruits of the earth, before the floud: as I have shewed at large: *quest. 23 in 1. cap.* of *Genes.* 4. Wherefore I approve rather *Augustines* resolution, to the which *Mercerus* subscribeth, which is to this effect: 1. that these devouring beasts, as they doe live of flesh, so also they use to eat of the fruits of the earth. 2. That it might be revealed to *Adam*, what food besides flesh was convenient and apt for them. 3. That hunger will enforce beasts to eat that, which otherwise is not usuall. 4. But his best answer is, *quid non suave faceret Deus, qui etiam, ut sine cibo viverent, divina facilitate donaret: What could not God make pleasant, who could have given them power to have lived without meat, much more then could God by his power dispose them to live for that time of other food than flesh.*

Orig. hom. 2. in Genes.

August. lib. 15. de civitat. dei capitum.

Quest. IX. *How the yeare is to be counted wherein the floud came.*

Vers. 10. *SO it came to passe after seven dayes, that the floud was upon the earth in the six hundred yeare of Noahs life, in the second moneth, &c.* 1. *Noah* went seven dayes into the Arke, before the floud came, not as the Hebrewes conjecture, to lament for the death of *Mathusalah*: for it is certaine that *Mathusalah* died the same yeare the floud came, so whether hee died seven dayes or seven weekes before it is uncertaine: but it is more like, that *Noah* entred before to dispose of every thing in the Arke, before it should be tossed of the waters: as also as *Ambrose* noteth, that the rest of the world seeing him enter, before there was yet any apparant danger, might have beene drawne to repentance. 2. Neither was the 600. yeare of *Noahs* age now onely begun, as *Lyranus*, *Tostatus*, with others thinke, but complete: for otherwise there should not bee 1656. yeares from the creation to the floud; neither should *Noah* have lived 900. and fifty yeares, whereof he lived but 350. after the floud, if hee had not beene full 600. yeares

old

old before. 3. This ſecond moneth, was neither the ſecond moneth of the yeare conſidered apart from *Noahs* age, as *Rupertus* thinketh: for it hath a coherence with the 600. yeare of *Noahs* life, whereof mention is made immediatly before: neither is it to be taken for the ſecond of *Noahs* 600. yeare, without reſpect of the ſeaſon of that inſtant yeare as *Cajetan* ſeemeth to thinke: but it was both the ſecond moneth of the uſuall yeare, and of Noahs 600 yeare, which concurred both together, for *Noah* his 600. yeare was the 1656. yeare, of the age of the world from the Creation. *Mercer.*

QVEST. X. *Whether the flood came in the Spring or Autumne:*

THis ſecond moneth ſome thinke to have beene in the Spring, anſwering to the moneth of May. 1. That it might be the more griefe to the wicked, to be taken away from their pleaſure, as our Saviour ſheweth, that they were taken away in the middeſt of their mirth, *Matth.* 24.37. *Luther.* 2. That the flood might not be imputed to any naturall cauſes, but onely to the power of God, the waters increaſing in the time of Summer, which is a ſeaſon of drought, and decreaſing in Winter, when as the waters naturally increaſe. 3. And againe, becauſe the Dove brought the leafe of an Olive in the 11. moneth after the flood beganne; ſome doe gather that the flood came in the Spring, *Rupertus.* 4. But better arguments than theſe may be produced to ſhew it more probable, that the flood came in the Spring: becauſe that then the world is ſuppoſed to have taken beginning, as is before proved, *Queſt.* 10. in 1. chap. *Gen.* and from the creation to the flood are reckoned 1656. even yeares. 5. The flood came in the ſecond moneth of the yeare: now it cannot be ſhewed in any place of Scripture, where the moneths are accounted in order, the firſt, ſecond, third, but from *Niſan*, which anſwereth to part of March, part of Aprill: *Moſes* ordaining this moneth to be the firſt, *Exod.* 12. doth make no new inſtitution, but reneweth the old account, which was diſcontinued in Egypt, by reaſon that the Egyptians indeed beginne their yeare from the moneth *Ptho*, which anſwereth to our September. And this reaſon, from the order and account of the moneths, I confeſſe, hath much prevailed with me, to thinke it more likely that the flood came in the Spring. 6. And if it had beene Autumne when the Cattell came forth of the Arke, when the herbs and plants doe fade, whence ſhould they have had food till the Spring? 7. As alſo, the cattell preſently increaſing and multiplying after their comming out of the Arke, this might ſeeme rather to fall into the Spring time, which is the apteſt ſeaſon for the copulation and ingendring of cattell; but moſt eſpecially of the fowles. Of this opinion are moſt of the Eccleſiaſticall Writers, though divers of the Hebrewes hold the contrary: as *Ambroſe* among the reſt thus reſolveth: *Secundum menſem veris tempore fuiſſe non ambigitur, quando augentur naſcentia, ager parturit, &c. tunc ergo fecit diluvium, quando dolor eorum major foret, qui in abundantia puniebantur, &c. It is not to be doubted but that the ſecond moneth was in the Spring time, when things increaſe and grow, the field bringeth forth, &c. God therefore then ſent the flood, when their griefe ſhould be the greater, to be puniſhed in their abundance.* The chiefeſt reaſon that moved *Ambroſe* thus to thinke, was the account of the moneths, which alwayes in Scripture are reckoned from the Spring: yea that moneth which ſome would have the beginning of the yeare, when the feaſt of blowing the Trumpets, and of Tabernacles was kept, is called the ſeventh moneth, *Levit.* 23.24.34. Of this opinion alſo is learned *Mercerus*, that when the ſecond or third moneth is ſimply named, it muſt be accounted from Niſan, which is in the Spring.

Rupert. lib. 4. in Gen. c. 25.

QVEST. XI. *What is underſtood by the great deepe, and the windowes of heaven.*

Verſ. 10. *THe fountaines of the great deepe were broken up.* 1. By the deepe here is not underſtood the Tartarean waters about the center of the earth, as *Plato* imagined: for by this meanes the waters ſhould aſcend three thouſand and 500. miles (for ſo farre it is from the Center of the earth to *ſuperficies*) which is againſt the nature of water. 2. Neither was the Sea this great depth, which ſome thinke is higher than the earth, and kept in onely by the power of God, which now was ſuffered to overflow the earth: for neither is it true that the Sea is higher than the earth, as is before declared: neither doth *Moſes* make any mention of it: which might have beene ſufficient by the overflowing to have drowned the earth, if naturally it were ſo much above it. 3. Wherefore the fountaines of the deepe, were the deepe heads and ſprings of water within the earth, which were opened and enlarged, to make this inundation: ſo that the Rivers that runne in the earth were caſt up, and the deepe gulph guſhed forth: and theſe may be the waters under the earth, mentioned; *Exod.* 20. verſ. 4.

Queſt. 9. in 1. lib. Gen.

The windowes alſo of heaven, ſignifie not the irruption or breaking forth of any waters in the Chryſtall heaven, (as it is called) above the ſtarrie skie, as *Eugubinus* and *Oleaſter* imagine: for neither are there any ſuch waters above the heavens, as hath beene before declared: and if there were, how could they paſſe thorow the ſtarrie heaven without the diſſolution and corruption thereof? and it would follow that the watery heaven ſhould be now a vacant and emptie place, the waters being deſcended from thence. But the opening of the windowes of heaven, betokeneth the breaking of the clouds, where the water is contained: that whereas at other times, *The Lord bindeth the waters in the clouds, and the cloud is not broken under them, Iob* 26.8. Now the Lord looſed the clouds, which being made as full of windowes powred forth all the water that was kept in them, *Mercerus. Perer.*

Queſt. 11. in Gen.

QVEST. XII. *Of the cauſes of the flood.*

THeſe three were the cauſes of the flood: 1. The iſſuing forth of the waters beneath out of the earth. 2. The continuall raine for forty, not onely dayes but nights together, not onely powring from the clouds, but increaſing by the liquefaction and diſtilling of the aire into water. *Seneca* writing of the generall deluge, which he ſpeaketh of, not as paſt, but to come, addeth unto theſe three other cauſes:

1. *Crescunt maria super solitum, &c.* the extraordinary swelling and overflowing of the sea. 2. *Incipit terra putrescere & laxata ire in humorem: The earth also it selfe did putrifie, and resolve into water.* 3. He maketh the conjunction of the celestiall bodies another cause, that like as he thinketh the world shall be burned when the starres shall concurre in the signe *Cancer, sic, inundationem futuram cum eadem siderum turba in Capricornum convenerit:* so hee thinketh there shall bee a generall inundation when the same company of starres shall come together in the signe *Capricornus:* These causes may bee admitted as helping and necessary, though not as principall, saving that, the conjunction of the starres in *Capricorne*, seemeth rather to be a curious inquisition, than to depend of any certaine demonstration.

QVEST. XIII. *Vpon what day Noah entred into the Arke.*

Vers. 13. IN *the selfe same day, &c.* 1. *Lyranus* reading according to the latine text, in the article of that day: thinketh that the noone point of day is hereby expressed, and so also *Oleaster.* 2. *Tostatus* taketh it rather for the morning or twilight, which is more properly a point, parcell, or article of the day. It betokeneth nothing else, but in the same day as I shewed before in the interpretation. 3. Some Hebrewes think that this was wednesday, when they say that the Sun is strongest, that *Noah* might have some rest before the Sabbath, but this is too curious. 4. Some doe take this for the day before the floud, being the sixteenth of the moneth that *Noah* entred then, and his family before. 5. Others thinke, that *Noah* entred seven dayes before, according to the text, v. 1. *Enter thou into the Arke, &c.* v. 4. *for seven dayes hence I will cause it to raine.* v. 7. *So Noah entred, &c.* v. 10. *and so after seven dayes, &c.* And thus *Ambrose* expoundeth: so that here by way of recapitulation, mention is made of the entring of *Noah*: and *Iunius* to make the sense more full, readeth thus: *In the same day when Noah was entred, &c.* v. 13. *&c. God shut him in.* v. 16. He maketh the 13, 14, 15. verses to depend upon that clause, in the 16. verse, whereby is shewed how the providence of God watched over *Noah* and the rest, when they were entred, so shutting them up that the waters could not enter. 6. But *Iunius* inserteth one word, v. 13. which is not in the Hebrew, *quum ingressus esset, when he was entred* (when) is added: so that according to the true reading: *the selfe same day Noah entred, &c.* it is evident, that *Noah* with his sonnes entred the same day, wherein the raine began to fall: God so providing that against that day all kind of cattell and fowles were present to enter with him. And whereas *Noah* is bid to enter, v. 1. before the seven dayes, that is to bee understood of the preparing and making all things ready for his entrance: *Mercerus.* Now whereas *Iunius* thinketh, that in the very seventh day the floud came, and so readeth, v. 10. I thinke rather, that the seven dayes were fully expired, and that upon the 8. day, it began to raine: becaule the text is, that after seven dayes the waters were upon the earth. *Mercer.*

Amb. lib. de arca & Noe, c. 25.

Reconciliation

QVEST. XIII. *How Noah was shut up.*

Vers. 16. GOD *shut him up, &c.* 1. Not that after *Noah* was come into the Arke, and his sonnes with their wives, and the rest of the creatures: God by the ministery of the Angels did shut the doore without, and pitched it up: *occlusit pro eo; God shut it up for him,* as *Tremelius* and *Cajetanus* read: that is, whereas *Noah* being within, could not shut up the doore without God did it for him: for as *Noah* opened the doore at his going out, so it is like he shut it at his going in: but hereby is signified, that what was wanting in *Noahs* labour, was supplyed by Gods providence, and that it was Gods worke to preserve *Noah* in the Arke. *Mercer.* 2. And this was done not so much to keepe him from the sight of the destruction of the world, which might have ministred griefe unto him, as *Chrysostome* collecteth, for there was a window, out of the which hee might behold that fearefull spectacle, but to keepe himselfe from the violence and rage of the waters, as also from the rage of men. *Mercer.*

QVEST. XIV. *The 150. dayes must be reckoned from the beginning of the floud, whereof the 40. dayes are a part.*

Vers. 24. THE *waters prevailed* an 150. *dayes.*] This terme must not be counted from the end of 40. dayes mentioned v. 12. all which time the raine continued, as *Tostatus* and *Cajetanus* thinke: but from the beginning rather including the 40. dayes: which seemeth to be the opinion of *Ambrose:* (and here unto assent *Musculus* and *Tremelius*) *lib. de Noah & arc.* 17. and it may thus appeare: *Genes.* 8. 4 it is said that in the 7. moneth, the 17. day, the Arke rested upon the mountaines of Armenia, which was after the end of the 150. dayes, when the waters began to abate: v. 3. but if the 150. dayes bee added to 40. which make in all an 190. the waters should not abate till the 27. day of the 8. moneth: for from the 17. day of the second moneth, when the forty dayes must take beginning, to the 17. day of the 7. moneth are but five moneths, that is dayes 150. (counting 30. dayes to a moneth) whereas, putting, 40. and 150. dayes together, wee shall have 190. before the waters should begin to abate, which is contrary to the text: now whereas the Septuagint read the water *vpon* was exalted an 150. dayes, and *Chrysostome* saith, *tot dies mansit sublimis illa aquarum altitudo, the height of the waters continued so long:* unlesse they meane indifferently of the rising and increase of the water upon any part of the earth, which began at the first when the raine fell within the 40. dayes, it cannot bee agreeable to the text: for the waters increased by three degrees, first the Arke was lift up above the waters, v. 17. then it floted and went upon the waters, v. 18. then the waters prevailed so much that the highest hils were covered, v. 20. this increasing, prevailing, and continuing of the water, was but an 150. dayes, from the first to the last; *Mercer.*

4. *Plaus*

4. Places of doctrine.

1. Doct. The flood not caused by any constellation.

1. Vers. 4. *I will cause it to raine upon the earth.*] This raine then was not caused onely or chiefly by ordinary and naturall causes, as by the constellation of the starres, which was foreseene by *Noah*: which seemeth to have beene the opinion of *Henricus Mechlinien.* and *Petrus ab Aliaco*, and *Guliel. mus Parisiensis*, cited by *Pererius*: *Seneca* also ascriberh inundations to a fatall necessity: and when the great deluge shall be, which (hee beleeved was to come) hee saith the starres shall concurre together in Capricorne: But it is evident, that this flood was caused, not by naturall and ordinary meanes, but by the extraordinary power of God: 1. The Lord saith, *I will bring a flood of waters, Gen. 6. 17. The fountaines of the deep, and the windowes of heaven were opened.* This sheweth that it was Gods speciall worke by the ministery of his Angels, that the heavens rained, the earth gave up water after an extraordinary manner. 2. The sinnes of that age were the cause of this destruction, *Gen. 6. 13.* It was then their iniquity, not any fatall necessity, that procured that judgement. 3. And seeing God made all things in wisdome and order, hee framed the world, that one part should concurre for the preservation of another, not to their destruction. 4. No constellation of starres can have a generall operation over the whole earth, but only in that place where their influence worketh: and when they are moved, they cease working. As *Seneca* rendreth this reason of the increase of some rivers in Summer, *Quarta ratio est syderum, hac enim quibusdam mensibus magis urgent & exhauriunt flumina, cum longius recesserunt minus consumunt, &c. The fourth reason is in the starres, which in some moneths doe more worke upon rivers, but when they are gone further off, they have not that force.* Constallations then may exercise their strength upon some speciall rivers and places, but not universally upon the whole earth. *Senec. ibid.*

2. Doct. The highest mountaines in the world covered with the waters of the flood.

Vers. 19. *ALL the high mountaines that were under the whole heavens were covered.* They then are confuted, which thinke that some high hils, as *Olympus*, were not overflowne: whom *Augustine* refelleth. *lib. 15. de civitat. c. 27.* and *Cajetanus*, who would have the mountaine of Paradise to bee excepted from this inundation. 1. The words are generall, all high mountaines, under (not the airie heaven only, as *Cajetan* collecteth, but the whole heaven) were covered: yea the high mountaines were surprised: whether Athos in Macedonia, which cast his shadow unto the Towne Myrinum in Lemnos, the space of 86. miles, or Atlas, whose top is higher than the clouds: or Olympus, which *Zinagoras* by Mathematicall instruments found to be ten stadia, or furlongs high: Or the mount Tabor, which riseth up 30. furlongs, as *Iosephus* writeth, or Caucasus whose top is said to be lightned with the Sunne, when day-light is shut in below. All these high mountaines were covered with waters. 2. *Augustine* thus reasoneth, *Non attendant omnia elementorum crassissimam terram ibi esse potuisse, &c.* They consider not that the earth the heavieſt of all elements, is in the top of these high hils. It need not seeme strange then, that the waters might ascend thither. 3. Where doth *Cajetan* find that Paradise was situate upon an hill? nay the contrary is gathered out of Scripture, for out of Eden went a river to water the garden. *Gen. 2. 10.* But rivers use not to run upon hils. And *Cajetan* needed not to feare the drowning of Paradise because of *Henoch*: for he was with God taken up into Heaven, where the flood could not reach him. 4. Of the like conceit with *Cajetan* is *Bellarmine*, who thinketh that all the mountaines were not overflowen, but these onely where the wicked dwelt. And *Iosephus* reporteth out of *Nicholaus Damascenus*, that there is a certaine hill in Armenia called *Baris, in quo multos profugos diluvii tempore servatos ferunt, wherein they say, many flying thither for succour in the time of the flood were preserved.* But these dreames and devices are overthrowne by the evident words of Scripture, that all high mountaines under heaven were covered with the waters. 5. Likewise that fabulous dreame of some Hebrewes is here refelled, who imagine that beside *Noah* and the rest of the eight persons, *Og* King of Basan, who lived till *Moses* time, one of those Giants before the flood might bee preserved; for beside, that none after the flood lived so long, where should *Og* have beene kept in the flood? seeing the mountaines were covered fifteene cubits high, which exceeded the stature of any Giant. For the Hebrewes doe but fable, supposing those Giants to have beene an hundred cubits high. Neither is that report out of *Pliny* much to bee credited, of a Gyants body found in Crete of 46. cubits. 6. Further, *Ab. Exra* confuteth the opinion of some in his dayes, that held this deluge not to have beene universall: for although it may bee all the world was not inhabited before the flood, but only the East parts, because they wanted the invention of ships to transport them from place to place (for *Noah* was the first that used a ship) yet it is without doubt that the whole earth was overflowne, seeing the highest hils were so farre under the water. *Mercer.*

The highest mountaines in the world. *Perer. lib. 12. in Gen. disputat. 9. Plutarch. in Paul. Aemilio. Ioseph. de vell Iudai. l. 4. c. 2. Arist. Meteor. lib. 1. cap. 13.*

Bellar. de grat. prim. homin. cap. 14. Ioseph. lib. 1. antiquit. c. 4.

Hebrewes fables.

5. Places of confutation.

1. Confut. The generall flood past, and not to come.

FIrst out of this Chapter, wherein the manner of the flood, the beginning thereof and continuance is set downe, the errour of *Seneca* is refelled, who dreamed of two destructions of the world, to come, by fire and water: he did not beleeve that the universall flood was past, *sed inundationem futuram*, that it was yet to come.

2. *Confut. All perished not in the flood.*

Senec. lib. 3. Natural.

AGaine in that inundation, he imagined that all mankind, and beasts, should utterly be extinguished: for thus he writeth: *Peracto exitio generis humani, extinctisque pariter feris, &c. omne ex integro animal gloriabitur, dabiturque terris homo insciis scelerum: the destruction of mankind being finished, and all beasts perished: every creature shall be renewed, and man restored to the earth without sinne:* But these fancies are refuted by *Moses*, who sheweth how man and beast in the Arke were preserved.

3. *Confut. The fish perished not in the flood.*

Vers. 32. *Every thing in whose nostrells the spirit of life did breath.*] By this that fancie of some of the Rabbines is confuted, who thinke that the fish also were destroied by the waters, which they suppose to have beene hot in the flood: for onely those things perished which breathed upon the drie land: *sic Vatablus in hunc locum.*

4. *Confut. The truth of Noahs flood, proved by testimony of the heathen.*

Vers. 20. *Fifteene cubits upward.*] From hence some would gather that the flood did ascend to the middle region of the Arke: for it was higher than the mountaines, whose toppes doe touch the middle region, and sometime are above the clouds: as they gave instance of the hill Olympus, which is so high, that the ashes left of the sacrifices, are neither dispersed by the wind, nor dissolved by the raine: if then the flood was higher than that place where the raine is engendred, the waters could not increase so high by the raine: and thus they would impaire the credit of this storie, and consequently inferre, that there was no such flood.

Ludovic. in 15. de civitat. Dei cap. 27.

Answ. 1. That report of Olympus is found to be untrue: as *Ludovicus Vives* affirmeth by the testimony of *Philadelphius*, who went up to the hill, of purpose to try the truth of the report, but found no such thing. 2. No mountaine can bee so high as the middle region, which is distant 50. mile from the earth, whereas no hill exceedeth 4. mile in height: 3. *Solinus* reporteth, that in the top of the mountaine Atho, there was a towne situate, and divers inhabited there which lived halfe againe so long, as other men did: it seemeth then to have beene a most wholesome place for aire: then was it not in the middle region, which is full of clouds and foggy mists, and beside they affirme, that the top of the hill Atlas is alwayes covered with snow, then it will follow that the snow is not there engendred. 4. Though it bee granted, that the flood might rise to the neather and lowest part of the middle region, yet the upper part thereof was farre remote, from whence raine might be ministred abundantly. 5. Lastly, this universall inundation of the world wanteth not testimony from the heathen: as *Iosephus* alleageth out of *Berosus*, *Hieronymus*, (which writ the antiquities of the Phenicians) *Muaseas*, and *Nicolaus Damascenus*, who writeth of one that was carried in an Arke, and did sticke in the mountaine Baris in Armenia: *Eusebius* reporteth out of *Abidenus*, how one *Sisithrus* escaped in a ship to Armenia, being foretold of a great inundation by *Saturne*, and how by sending out of birds hee searched whether the earth were dry. *Pererius* in his learned commentaries citeth, beside *Cyrillus* who alleageth *Alexander Polihistor* for the same, and *Plato* in *Timaeo*. *Plutarch* also maketh mention, how *Deucalion* sent a dove out of the Arke: *Pompon Mela*, *Plinius*, *Solinus*, writ that Joppe was thought to be the most ancient City in the world, and to have beene before the flood: which must be understood of the generall flood in the time of *Noah*: for *Ogyges* flood was only in Attica, and *Deucalions* in Thessalia; which came not neere Palestina where Joppe was; and many Cities in the world were more ancient than those floods: that of *Ogyges* being 500. yeares and more after *Noahs* flood, about the 90. yeare of *Iacobs* age: the other of *Deucalion* 230. after that, about the 50. yeare of *Moses* age, as *Pererius* sheweth out of *Eusebius*, and *Orosius*: thus the heathen were not ignorant of this great judgement of water upon the world: but they obscured the truth with their fables, giving other names unto *Noah*, as of *Sisithaeus*, *Ogyges*, *Deucalion*, &c.

Ioseph. lib. 1. antiquitat. c. 4. Euseb. lib. 9. de prepar. evangelic. c. 4.

Li. 12. in Gen. disput. 13.

Of *Ogyges* and *Deucalions* floods.

Vers. 21. *And every man perished.*] Like as from this generall proposition, some were excepted, as *Noah*, and the rest, which were with him: so notwithstanding, all high mountaines are said to bee covered with the waters, v. 19. yet some may bee excepted, they only are mentioned, where the wicked inhabited: *sic Bellarm. de gratia primi hominis, c. 14.*

Bellarmine answered concerning the privilege of some hils in the flood.

Contra. The comparison is not alike, betweene these two generall propositions: for from the first, *Noah*, and his company are by speciall words exempted, v. 23. *Noah only remained, and they that were with him in the Arke*: but no such thing concerning the hils is expressed in Scripture, that any of them were privileged from the waters.

Cap. 32. qu. 2. q. 4. 12.

6. v. 2. *Of uncleane beasts thou shalt take of by couples.*] From these words the Canon doth conclude most corruptly: *Non esse bonum duplicem numerum, qui praefigurat foedera nuptiarum, &c. that a double number is not good, whereby marriage is prefigured*: whereupon all the beasts that enter by two and two are uncleane, *impar numerus est mundus*, the old number is cleane.

Contra. 1. But the cleane and uncleane entred by couples: v. 8. of the cleane and uncleane, there came two and two: therefore this is a false note. 2. The uncleane are not such, because of their number, but for their kind. 3. By this rule, *Noah* and his sonnes should have beene uncleane, that went into the Arke by couples, namely with their wives.

6. Places of Morall observations.

God mixeth his comforts with afflictions.

1. Vers. 3. *To keepe seed alive upon the earth.*] Hence *Calvin* noteth well, that God tempereth the afflictions of his servants with comfort: as here *Noah*, the destruction of the world being at hand

hand, is put in hope, that it shall bee restored againe: so as the Prophet saith, thy rod and thy staffe doe comfort mee, as God correcteth with the rod of affliction, so hee upholdeth his, with the staffe of consolation.

2 v. 9. *There came two and two, male and female.*] By this, that to one male there is but one female preserved both of man and beast, wee see the right use of marriage approved, and Polygamy the marriage of more than one at once, condemned. *sic Muscul. in hunc locum.* Polygamy condemned.

3. v. 10. *After seven dayes, &c.* v. 12. *And the raine was upon the earth forty dayes, &c.* But these shew the Lords longanimity and patience: for *Noah* is warned seven dayes before of the flood comming, that by his preparation and entrance others might be warned. *Oecolamp.* and whereas God might have destroyed the world at once with water, it was increasing forty dayes, that the world seeing every day some perish, might at length have turned to God. *Chrysost.* Gods patience towards the old world.

4. v. 16. *The Lord shut him in.*] God first provideth for *Noah*, before the wicked are destroyed: so *Lot* was brought out of Sodome, before the City was consumed: *sic Muscul. Mercer.* God first careth for the righteous.

5. vers. 24. *The waters prevailed an 150. dayes.* Thus *Noah* continued in this desolate and darke place above an whole yeare: but God was his light and comfort. Thus God is able to sustaine his Elect, though they be shut up in the most darke and deepe dungeons: as a light did shine in prison, where *Peter* lay bound at midnight, *Act.* 12, 7. according to the Psalme, *to the righteous ariseth a light in darkenesse, Psal.* 112. 4. Light in darkenesse.

CHAP. VIII.

1. *The Method.*

THis Chapter hath two parts: 1. Of the ceasing of the flood, to v. 15. 2. of *Noahs* going forth, and such things as accompanied the same.

1. Here is set forth. 1. The causes of the ceasing of the flood from v. 1. to v. 7. 2. The manner how, and by what degrees the earth was dried.

The causes are the *principall*, the mercy of God in remembring *Noah*, v. 1.

The *secondary* meanes *helping*, the winde that God sent, v. 1. the letting causes, the raine and fountaines were staied, v. 2.

The manner of the ceasing of the flood, and drying of the earth is set forth, first *generally*, after an 150. dayes, v. 3. then particularly, to v. 15. by foure degrees declared with their severall seasons. 1. In the seventh moneth and 17. day the Arke rested, &c. v. 4. 2. In the tenth moneth the tops of the mountaines were seene, v. 5. 3. Then the waters were abated, v. 11. *Noah* to know it, once sendeth the raven after 40. dayes, v. 6. and thrice the dove, once seven dayes after the raven. v. 8. then seven dayes after, v. 10. and other seven dayes after that, v. 12. 4. Then the earth was dried, first in the upper part only, in the first day of the 1. moneth, v. 13, then it was perfectly dry in the 2. moneth, and twenty seven day.

2. In the second part we have, 1. Gods commandement for *Noahs* going forth, v. 15, 16, 17. 2. *Noahs* obedience, v. 18, 19. 3. His thankfulnesse in sacrificing to God, v. 20. Gods acceptance, v. 21. with his promise not to destroy the earth againe, v. 21. and his benediction, in restoring the state of things againe, v. 22.

2. *The literall or grammaticall interpretation.*

v. 3. *the water abated going from the earth,* πορευόμενον. *S. the waters returned from the earth, going and comming. Ch. H. B. G. P. they went from the face of the earth, continenter recedendo, continually going away. T. going and returning: haloch, vasub.* T. S. r.

v. 4. *the seven and twenty day. S. Fi. the seventeenth: cat.* S. H. cor.

upon the mountaines of Armenia. H. G. B. the mountaines Cardu, Ch. upon the mountaines of Ararat. P. H. upon one of the mountaines of Ararat. Tr. diff. verb.

v. 7. *he sent out a raven, to see if the waters were abated. S.* the rest have not these words: *and going forth hee returned not. S. which went and came: cat.* S. add. S. neg. pro affirm.

v. 10. *waiting yet seven dayes. S. seven other dayes: cat.*

v. 11. *an olive leafe,* κόπτος, *with a dry stalke. S. a branch of an olive with greene leaves. H. an olive leafe, decerptum, pulled off in her mouth. T. B. G. C. P. taraph, plucked, pulled, in the evening:* all read but the Sept. S. det. S. H. ult.

v. 13. *in the six-hundred and one yeare, &c. in the life of Noe:* this is added by the S. *the cover of the Arke which he had made:* these words likewise added, which the other have not. S. det. S. add.

v. 14. *the seventeenth day. S. the seven and twenty: cat.* S. cor.

the seven and twenty day he opened the Arke: added by the Sept. S. add.

v. 6. *thou and thy sonnes, thy wife, and thy sonnes wives. S. thou and thy wife, thy sonnes and their wives.* S. invert.

v. 17. *ingredimini, goe upon the earth. H. P. fill the earth, or ingender abundantly, or breed in the earth: cat. sharatse, to bring forth in multitude, to creepe, to move.* H. P. diverse sig.

v. 19. *according to their kinds. H. B. G. their generations. Ch. families. T. P. mist phachah: family. H.* this is wanting in the S. S. de.

v. 21. *the Lord smelled a sweet savour. S. H. B. God accepted his offering. Ch. a savour of rest. G. P. grauum odorem, an acceptable or pleasing savour. T. noache rest:* according to *Noahs* name. differ. ver.

God said, διανοηθεὶς, *bethinking himselfe. S. said to him. H. said in his word. C. said in his heart. cat.* H. cor.

because

because of mens workes. S. mens sinnes. Ch. because of man: cat.
S.C.ad. S.H.s. S.ab. *the cogitation of man is diligently bent to evill. S. prone to evill. H. is evill from his infancy: cat. rough, evill. H.*
v. 22. sommer and the spring. S. sommer and winter: cat. chereph: winter.

3. *The explanation of doubts.*

QVEST. I. *How God is said to have remembred Noah.*

Vers. 1. GOd remembred &c. not that there is oblivion or forgetfulnesse with God, but then God is said to remember, when he sheweth by the effects that he hath care of man: so God is said to remember mens sins, when he punisheth them, *Mercer.* as the widowe said to the prophet, *art thou come to call my sinne to remembrance, and to slay my sonne?* 1. *King.* 17. 20. 2. God also remembreth the cattell: wherein Moses is not contrarie to *Paul*: *doth God take care for oxen?* 1. *Cor.* 9. where the Apostle denieth not that Gods providence watcheth over cattell, but that his care toward man is greater, and that he careth for beasts, for mans cause. 3. So then as the cattell perished in the floud together with the wicked, so they are preserved for the righteous sake. 4. Some of the Hebrewes thinke that God is said to remember the beasts, not the fowles, because they were not made the same day with man: but the reason is, because *Moses* having made so often mention of the birds, that were likewise preserved in the Arke, as *Gen.* 6. 20. *Gen.* 7. 3. 14. needed not to speake of them here. 5. *R. Sel.* noteth, that God remembred the beasts, because they did not couple together in the Arke. I will not answer with *Mercerus*, that the beasts engendred in the Arke, both that they might be for sacrifice and for food afterward: for there were enough beside for sacrifice, seeing seven of the cleane entred into the Arke: and concerning food, they might for a while forbeare the eating of flesh, till the creatures were increased: but if both cleane and uncleane beasts should have engendred in the Arke, neither would the Arke have contained them, nor the food by *Noah* provided have sufficed them. We answer then, that God remembred them, not for any such thing, but for mans cause.

QVEST. II. *What manner of wind it was that God sent.*

Ambr. lib de Noah, & arc. c. 16. GOd *made a spirit or wind to passe.* 1. which was not the spirit of consolation, wherewith *Noah* was comforted, *Rasi.* 2. Nor yet the holy Ghost, as *Ambrose* and *Theodoret* suppose, *Ambrose* reason is, *quomodo non evacuaretur mare ventorum vi: if it were the wind that dryed up the flond, much more is it able to dry up and empty the sea*: but this followeth not, because this was an extraordinary wind, not such as usually bloweth in the sea. *Theodoret* saith further, *non solent venti è aqua imminui, sed potius turbari, &c. the wind useth to trouble the water, not to dry it up*: so did this wind cause the water to goe and come, but it had also a drying faculty, otherwise than ordinary winds have. 2. Neither was this wind the spirit and heat of the Sunne, as *Rupertus* thinketh: but this was extraordinarily caused, whereas the Sun kept his ordinary course still. 3. It was then a wind indeed, that was raised by the extraordinary power of God: for by exhalation out of the earth, (whereof winds are usually ingendred,) it being covered with waters, this wind was not caused: and God gave it also an extraordinary power, both to dry the waters, by tossing them to and fro, and to force them by going and comming, (as the property of the water is to ebbe and flow,) to their proper place, into the deepe fountaines from whence they came. And these two properties the Scripture ascribeth to the wind: 1. to force the waters, as in the division of the red sea, and to purge the ayre, to disperse the clouds, and dry up moysture. *Prov.* 25, 23. *as the North wind driveth away the raine. Perer.*

Rupert. lib 4. in Gen. c. 22.

QVEST. III. *When the fountaines began to be stopped, and the raine to cease.*

Vers. 2. THe *fountaines of the deepe were stopped, &c.* The raine ceased, and the current of the water was stopped immediatly after the forty dayes, as *Augustine* thinketh: 2. not after the 150. dayes spoken of before, as *Oliaster* imagineth: for then the waters had not continued in their height any time at all, but should presently have begun to decrease, for after the 150. daies they began to abate: and *Moses* saith, that the raine was upon the earth forty daies, and forty nights, chap. 7. 21. then not an 150. daies and nights. 3. Wherefore I rather approve the opinion of some other Hebrewes, that it ceased to raine at all, after the forty dayes expired, then of *Aben Ezra*, to whom *Mercerus* seemeth to subscribe, that it rained though not continually, an 110. dayes, after the 40. dayes, that is in all, 150. dayes. 4. *R. Sel.* noteth, that where it is said, *all the fountaines of the deep were stopped, not all the fountaines*, as before it is said, *all the fountaines, &c. were opened*: that some fountaines remained unstopped for the procreation and sending forth of rivers and springs: so also *Iun.* But it is more like that all the fountaines which were extraordinarily opened to augment the floud, were stopped: the ordinary springs of water continued still, as before the floud.

QVEST. IV. *How the seven moneth is to be counted.*

Latine text corrupt. Vers. 4. IN *the seventh moneth, the seventh day, &c.* 1. Whereas the Latine text and the Septuagint read for the seventeenth day, the seven and twenty day; which reading is received of the popish interpreters, that are addicted to their vulgar latine text, and hereupon some of them reckon from the beginning of the floud seuen moneths, that is, 207. dayes (counting twenty nine dayes and a halfe to a moneth,) whereof the floud continued one hundred ninety, and so there should be seventeene daies betweene the beginning of the waters to abate, & the resting of the Arke: *sic Tostatus.* Others beginning their reckoning from the beginning of the floud, till the waters abated, which make five moneths, and two dayes and a halfe,

halfe, (accounting but twenty nine dayes and a halfe to a moneth,) and hereunto they put eight dayes more (which was the ſpace between the abating of the water, and the reſting of the Arke) which added to the two dayes, make up thoſe ten, which the latin hath more than the Hebrew: *ſic Lyranus, Pererius.* But wee refuſe all theſe collections, which goe about to juſtifie the vulgar latin againſt the originall verity wherin S. *Auguſtine* giveth us a good rule: *ei lingua potius credatur unde eſt in aliã per interpretes facta tranſlatio:* that tongue is rather to be credited, out of the which the interpreters have tranſlated into another. *Auguſt. li. 15. de civit. dei. c. 13.*

2. Receiving then the Hebrew text, that the Arke reſted upon the 17. not the 27. day of the 7. moneth yet we refuſe the opinion of *Cajetan*, who therein followeth *R. Sol.* that would have this moneth the ſeventh from the beginning of the floud, not the ſeventh of the yeare: and the reaſon is, becauſe hee maketh not the 40. dayes of the raine, part of the 150. dayes, as it is to be truly taken, as is ſhewed before, cap. 7. *queſt.* 14. but he putteth them together, making of them both 190. dayes; which is the ſpace of ſix moneths and ſixteene dayes (counting but 29. dayes to a moneth) ſo that upon the 191. day after the beginning of the floud, which is the 17. of the 7. moneth of the floud, the Arke reſted, &c. But this account cannot ſtand, to make this ſeventh moneth, the ſeventh from the beginning of the floud, not from the beginning of the yeare: ſeeing both the ſecond moneth, chap. 7. 11. and the tenth moneth, chap. 8. 5. muſt of neceſſity be referred to the yeare, not to the continuance of the floud. And this were to breed a confuſion, in the ſtory, to take ſome moneths according to the ſeaſon of the yeare, and ſome according to the time of the floud: for ſeeing the moneths both before and after, are numbred according to the courſe of the yeare, there is no reaſon to underſtand the ſeventh moneth otherwiſe.

3. Neither doe we approve *Lyranus* conceit, that whereas hee maketh the 150. dayes to determine the 19. of the ſeventh moneth, after which time the waters began to decreaſe, he would have the Arke to reſt upon the 17. day according to the text: but how is it like, that the Arke ſhould reſt, before the waters began to abate without a miracle?

4. Neither can I condiſcend to *Mercerus* judgement, wherein hee followeth a certaine Hebrew in his booke *of the binding of Iſaack*: that the waters began to decreaſe before the 150. dayes expired; though the decreaſe was not ſo ſenſible as afterward: and ſo the waters might abate ſo much by the end of the 150. dayes, as that the Arke might well be ſtaid from floting: but the text favoureth not this collection, which ſaith, that the waters prevailed an 150. dayes: but when they abated, they prevailed not: and againe, v. 3. *after the end of* 150. *dayes the waters abated, Ergo, not before.*

5. Wherefore we tooke this ſeventh moneth according to the order of the yeare being the ſixt in number from the ſecond moneth wherein the floud began, and making in all but five compleat moneths, that is an 150. dayes from the 17. of the ſecond, to the 17. of the ſeventh: ſo that wee make the 40. dayes of continuall raine to be a parcell of the 150. dayes mentioned chap. 7. 24. All which time the waters prevailed: ſo then upon the ſame day, the 151. from the beginning of the floud, which was the 17. of the ſeventh, the waters abated, and the Arke reſted upon the mountaines of Armenia: this expoſition beſt agreeeth with the text: and thus *Tremelius* and *Muſculus* doe truly expound.

But two objections are made, 1. ſaith *Pererius*, by this expoſition the Arke ſhall reſt the very firſt day of the abating of the waters, which is not like, ſeeing that it was above two moneths after, (the 1. day of the 10. moneth) when the tops of the mountaines appeared: thus alſo obiecteth *Mercerus*. *Anſwer* 1, This doubt is eaſily removed, 1. ſeeing that the waters exceeded not the higheſt mountaines above 15. cubits: and the Arke might draw at the leaſt a 11. cubits of water, as *R. Sol.* thinketh, ſo that the bottom of the Arke was but 4. cubits above the tops of the high mountaines: it is not unlikely but that the waters might abate 4. cubits in depth the firſt day, that the Arke might well touch the tops of thoſe high mountaines: which may very well be ſuppoſed to be the higheſt of the reſt, becauſe the Arke firſt touched there. 2. And that this great abatement the firſt day may ſeeme probable, let it bee conſidered, that in the ſpace of an 160. and odde dayes from the 17. of the 7. moneth, to the 1. of the firſt moneth in the 601. yeare, v. 13. the very loweſt parts of the earth were dried. Now the higheſt hils are thought to be 3. miles at the leaſt higher than the low places, (as mount Tabor is 30. furlongs high) that is, 3000. yards, which maketh 6000. cubits the eight part of that number, the eight part of the height of water muſt abate, which is 750. cubits: that is every day 37. cubits and an halfe, or thereabout: Now be it admitted, that every day the waters were not waſted alike: for the higher the water, and the greater the compaſſe or circumference, the ſmaller was the abatement, yet according to this proportion, the waters might very well ſinke ſo much the firſt day, that the Arke might well be ſtayed upon the high mountaines of Ararat, or Armenia. *How much the waters are ſuppoſed to have abated every day.*

3. And if we ſay that theſe mountaines, whoſe tops appeared the firſt day of the 10. moneth, were the lower and inferiour hils, as ſome Hebrewes thinke, whom *Mercer.* followeth: then there remaineth no doubt at all: but that there might be the ſpace of two moneths betweene the appearing of the tops of the higheſt, and of the loweſt hils.

Queſt. V. *How many dayes are to be counted to a moneth.*

Secondly, it is objected, ſeeing an 150. dayes make five moneths, and two dayes with an halfe (reckoning 29. dayes and an halfe after the computation of Hebrewes to a moneth) it will be found that the Arke reſted two dayes and an halfe before the waters began to abate, which was not till an 150. dayes expired: but this is not like.

Anſw. 1. We are not forced here, to adde ten dayes more, as the latine text, for 27. readeth 27. which is a corrupting of the Scripture. 2. Neither need wee ſay as ſome, that the waters did abate indeed

before

before the 150. dayes expired, but that abatement was not ſenſible, evident, or apparant, and therefore it is not accounted of: for this were to contradict the text, which ſaith, after the end of the 150. dayes the waters abated: *Ergo*, not before: and beſide, ſeeing the Arke reſted and ſtayed at the very firſt abatement upon the mountaine, how was it not apparant and ſenſible?

3. Neither for the ſolution of this doubt, are we driven to take this ſeventh moneth according to the tearme of the floud, and not after the order of the yeare; which were to confound the ſtorie, as is before ſhewed.

4. But our anſwer is, that a moneth here is neither taken for the ſpace of 29. dayes, as *Cajetanus*, nor of 29. and a halfe, as *Pererius* affirmeth, but for thirty dayes complete, *Iunius*: and ſo ſhall we have an 150. dayes juſt, from the ſecond to the ſeventeenth of the ſeventh moneth: for vnleſſe this be admitted, we ſhall neither find a ſufficient anſwer to this objection propounded, all thoſe other conjectures being too weake. And beſide, vnleſſe the Hebrewes ſhould account 30. dayes to a moneth, and rather more, their yeares conſiſting of twelve moneths, ſhould be very imperfect: for whereas a yeare according to the courſe of the Sunne containeth 365. dayes: if there be but 30. dayes in a moneth, there will be but 360. dayes: if but 29. dayes and an halfe, there will be but 354. ſo that by this reckoning the Hebrewes yeare ſhould want 11. dayes, of a perfect yeare, which would worke a great confuſion in the computation of yeares, and is not to be admitted.

Quest. VI. *What mountaine the Arke reſted upon.*

The Arke reſted upon the mountaines of Ararat, &c. Some thinke that the Arke reſted upon the mountaine Taurus, from whence commeth the River Araxis, which ſome underſtand here by Ararath, and upon that part of *Taurus* which hangeth over Cilicia: and the rather, for that the City Tarſus is there ſituate, which ſeemeth to be derived of the word τηρέω, which ſignifieth to drie, becauſe that part and tract of Cilicia, was ſooneſt dried after the floud, *Perer.*

But the Chalde Paraphraſt calleth that part of Armenia where the Arke reſted, *Karda*: *Curtius Cordaos*, the Cordeans, or Gordians, as *Ptolomie*: where is one hill higher than the reſt, not called Baris, as *Ioſephus* alleageth out of *Nicholaus Damaſcenus*, which *Iunius* out of *Epiphanius* ſheweth muſt be read, *Lubaris*, which in the Armenian tongue ſignifieth a place of deſcending: becauſe there was the place where *Noah* firſt deſcended out of the Arke: and this is moſt probable. But whether part of the Arke remained ſo long time after, as *Ioſephus*, *Beroſus*, *Hieronymus*, ſay it continued till their time, it is uncertaine, *Marlorat.*

Quest. VII. *How the tenth moneth is to be accounted.*

Verſ. 5. *The waters were going and decreaſing till the tenth moneth, &c.* This cannot be the tenth moneth from the beginning of the floud, as *Cajetane* thinketh: for ſeeing there was one moneth, and 16. dayes of the ſecond moneth paſt before the floud came: by this reckoning this firſt day of the tenth moneth, when the tops of the mountaines began to appeare ſhould be the ſeventeenth day of the eleventh moneth: which cannot be, ſeeing after this, *Moſes* accounteth 40. dayes, verſ. 6. and thrice ſeven dayes, according to the thrice ſending of the Dove, verſ. 10. 12. which are in all ſixty dayes, which make two moneths before the beginning of the ſix hundred and one yeare, verſ. 14. But there ſhould onely remaine after *Cajetanes* computation a moneth and a halfe, about forty five dayes. Wherefore this tenth moneth is to be accounted from the beginning of the yeare, and not of the floud.

Quest. VIII. *How much water the Arke drew.*

Concerning the depth of water, which the Arke is ſuppoſed to have drawne. 1. I neither thinke that it went ſo ſmall a depth in water, not above two or three cubits. as *Ramban*, whom *Mercerus* followeth: for the burthen of the ſhip was great, and muſt cauſe it to ſinke downe deeper: neither need we feare with *Ramban*, if the water tooke up the third part of the Arke, it being a flat bottomed veſſell, leſt it might have beene drowned: for who knoweth not, but that ſuch veſſels may bee loaden within a third part of the brimme, and yet not ſinke. 2. *Hugo* thinketh it drew nine cubits, wherein he followeth *Raſi*, another Rabbin. 3. *Lyranus* maketh it to draw thirteene cubits, but that is too much: for the Arke floting but two cubits from the tops of the mountaines, might be in danger of daſhing againſt the ground. 4. I ſubſcribe rather to *R. Sel.* that the Arke did ſinke an eleven cubits: ſo that it was liſted up foure cubits from the tops of the hils, which was a ſufficient diſtance.

Quest. IX. *Whether all the dayes of the yeare of the floud are ſummed by Moſes.*

Verſ. 6. *After the end of 40. dayes, &c. Cajetan* thinketh, that all the dayes of this yeare, wherein the floud prevailed, are numbred by *Moſes*: as firſt 46. dayes before the floud came: 40. dayes, wherein the raine fell: 150. dayes, while the waters prevailed: then 70. dayes from the 17. of the ſeventh moneth, to the firſt of the tenth moneth: then 40. dayes here mentioned: and laſtly, 14. dayes ſpoken of, verſ. 10. 12. when the Dove was twice ſent forth: which in all make 300. dayes: for in the yeare of the floud, there were juſt ſo many dayes: and whereas there is in every yeare, five dayes and a quarter above that number, of ancient time they uſed to every ſixt yeare to put in *menſem intercalarem*, an odde moneth to make up the number: *ſic Cajetanus.* Firſt *Cajetane* erreth in the reckoning of the dayes: 1. The forty dayes wherein the raine fell, are part of the 150. dayes, wherein the water prevailed, as I have ſhewed before: 2. after the forty dayes mentioned, chap 8. 6. there are not twice but thrice

thrice ſeven dayes to be accounted, according to the thrice ſending of the Dove, as it may appeare, verſ. 10. Secondly, concerning the Hebrew computation, for the dayes of the yeare, whereas the Egyptians Grecians, and Romans, uſed three divers accounts for the dayes and moneths: for the firſt, in the end of the yeare beſide the twelve moneths added five dayes, and every fourth yeare they put in a day more, as we uſe to doe in our leape yeare, as witneſſeth *Macrobius*: the Greekes counted preciſely but 360. dayes to a yeare, but then they every third yeare put in a moneth, as *Herodotus* teſtifieth: the Romans ſo divided the moneths of the yeare, giving to ſome 31. dayes, that they together made up the whole number of 365. dayes, it is moſt like, that the Hebrewes followed the ancient Calender of the Egyptians, making their yeare even with the courſe of the Sunne, ſaving that they had alſo their leape yeare, and ſo doth *Moſes* here: and thus thinketh *Aben Ezra*, though other Hebrewes are of opinion, that there are ten dayes above a yeare added, to make it equall with the courſe of the Sunne. Wherefore he numbreth not all the dayes of the yeare, (for from the firſt of the tenth moneth, to the firſt of the firſt moneth of the next yeare, are 90. dayes, whereas there are but 40. and thrice ſeven dayes ſpoken of) but onely thoſe dayes are regiſtred, wherein ſome thing fell out of ſpeciall note and remembrance.

How many dayes the Hebrewes count to their yeare.

Quest. X. *Whether Noah opened the doore or window, and wherefore.*

Verſ. 6. *Noah opened the window of the Arke which he made.*] 1. This was neither the doore of the Arke, as ſome Greeke copies read θύρα, which ſignifieth a doore: as *Chryſoſt. hom. 27. in Gen.* for the doore could not be opened without danger. 2. Neither as *Cajetane* thinketh, was this another window, beſide that mentioned in the deſcription of the Arke, becauſe there the word (*tzohar*) is uſed, which ſignifieth a light, here the word (*chalon*) which is a window: for it is no unwonted thing in Scripture, to expreſſe one thing by divers names. 3. Neither, as *Oleaſter* conjectureth, did *Noah* beſide the window, make a cleft or riſt in the ſhip to looke out: for that had beene dangerous, in reſpect of the rage and violence of the water. 4. Neither doth *Noah* ſend out, rather than looke forth himſelfe, either for feare to behold the terrible waters, as *Chryſoſtome*, for his heart was not ſo timorous; or for that the window was too little for him to looke out, as *Toſtatus* thinketh: but becauſe the fowles ſent forth could give notice by their returne of the remote places, which *Noah* could not ſo eaſily ſee, *Perer.* 5. Now whereas the tops of the mountaines are ſaid to be ſeene, verſ. 5. before *Noah* opened the window, the queſtion is, of whom they were ſeene: for beſides *Noah* and thoſe which were in the Arke, there was no body to ſee them: the anſwer is, 1. that *Noah* might have opened the window before, though it be not expreſſed: as many things beſide are not, which *Noah* is ſuppoſed to have done in the Arke: 2. Or it is ſo ſaid, becauſe the tops of the hils were to be ſeene, though no man ſaw them. 3. Likewiſe *Noah* might know it by revelation, as he did other things: as that the waters were 15. cubits above the hils, which no man could know but from God, *Mercer.*

How the tops of the mountaines were ſeene before *Noah* opened the window.

Quest. XI. *Of the comming and going of the Raven.*

Verſ. 7. *He ſent out a Raven.*] The Hebrewes text hath, which went and came, the Septuagint and Latine, which went and came not, and ſo many of the Fathers doe reade. 1. It is here no wiſe to be admitted, that the Hebrew text is corrupted: for neither could the Jewes conſpire altogether to corrupt the Scriptures, but their falſhood would have beene ſpied: neither doth this place make any thing for the Jewes againſt us, and therefore they had no cauſe to corrupt it: and beſide it is well knowne, that the Jewes are moſt carefull to preſerve the Scriptures, having all the words in tale, that are uſed in the text, and how often every letter of the Alphabet is found in the Scripture. 2. We alſo refuſe their conjectures, who to juſtifie this erroneous reading, would have the Septuagint and Latine to keepe the ſenſe, though not the words: as now the Crow is ſaid not to returne, becauſe he came not againe into the Arke, but onely reſted upon it: or for that he returned without giving notice of that, wherefore he was ſent, as the Dove did, *ſic Lyranus, Toſtatus.* 3. Their conjecture alſo, which ſay that the Raven returned not, but lighted upon ſome carrion or dead body, cannot be allowed, as contrary to the text, and beſide unlikely, ſeeing now it was the eleventh moneth, in which time all the dead bodies were either conſumed of the water, or devoured of the fiſh. 4. Wherefore we hold the Septuagint and Latine to be corrupt: and that according to the Hebrew text, the Raven went and came to the Arke, both becauſe there was his food, his mate or fellow, and his neſt or reſting place: though I thinke the Raven was not received into the Arke as the Dove was. 5. But the Hebrewes fables we refuſe: how that the Raven was ſent forth out of the Arke, becauſe of his intemperancie with his mate: and that two other in the Arke, were in the ſame caſe, *Cham*, and *Canis*, the dogge: likewiſe, they imagine, that the Raven ſhould expoſtulate with *Noah*, why he was ſent out from his mate: as though *Noah* ſhould keepe her for himſelfe: ſome thinke that this was the Raven that afterward fed *Elias*: but theſe ridiculous toyes are not worth the rehearſall. 6. The Hebrewes and ſome Chriſtian writers doe here much ſtand upon allegories: ſome of them, which tend to edifying we refuſe not: as that the ſimple hearted are ſignified by the Dove, who are to be received into the Church: but Hypocrites and carnall men, muſt not be admitted into the Arke of the Church, as the Raven returned not, *Mercer.*

The Latine text corrupt, as readeth *Pererius*: though ſome Latine edition read otherwiſe.

Hebrewes fables.

Quest. XII. *Of the ſending out of the Dove, and the computation of the ſeven dayes.*

Verſ. 8. *He ſent alſo forth a Dove from him. &c.* 1. Though the tops of the mountaines appeared before the ſending forth of the Dove, yet ſhe found no reſt for the ſole of her foot, becauſe the earth was not yet dry but muddy, and ſtanding with water, as *Chryſoſtome* noteth: and *Ioſephus* ſaith, that

chryſoſt. hom. 29. in Gen.

Ioseph. lib. 1. antiquitat. hom. 26. in Gen. Plin. lib. 16. cap. 20.

that the dove returned with fowle and durty feet: and beside, the dove delighteth in the vallies and places which were yet under the water. *Mercer.* 2. whereas she brought an olive leafe, &c. I rather thinke with *Chrysostome*, that the olive tree yet keepe the leaves greene under the water, especially, seeing the olive, as *Pliny* noteth, is one of those trees, whose leaves are alwayes greene: then with *Ambrose*, that *Deo jubente uno die, &c. germinavit terra, &c.* at Gods *commandement the earth in the same day wherin it began to be dry, did bud and bring forth:* that this olive branch was fetcht forth from Paradise, or out of the land of Israel, is a Jewish fable. 3. Where *Moses* saith, v. 10. *he abode yet other seven dayes:* I approve rather the opinion of *Tostatus*, and *Lyranus*, and *Mercerus*, that *Moses* observeth thrice seven dayes, then of *Rupertus* and *Pererius*, that understand but twice seven, which *Noah* waited for the sending forth of the dove: for it is evident that he had staid 7. dayes before: not seven other from those forty dayes, as *Pererius* expounded it: but other seven from the first seven; as the seven other mentioned, v. 12. were other from the second seven.

Pererius lib. 13. in Genes. disput. 9.

Quest. XIII. *Of the account of the 601. yeare of Noahs age.*

Vers. 13. *IN the six hundred and one yeare, &c.* 1. Whereas in the first moneth the upper face of the earth was dried, and yet v. 14. it is said the earth was dried the 27. day of the second moneth: we need not with *Cajetan* to reconcile this doubt, to say, that this was all one moneth, but divers in computation: the first in respect of *Noahs* age, the second of the yeare: for it was not like that *Moses* in the same place would use a divers computation, which would breed a confusion in the story: but the text expoundeth it selfe, that in the first moneth, onely the upper face of the earth seemed to bee dry, but it was not firme and sound, and fit for habitation, till the second moneth. 2. In that *Noah* removed the covering of the Arke, that is, part thereof, so much as might serve to looke forth, it followeth not that the window of the Arke was too little for *Noah* to looke out at, as *Pererius* noteth: or not convenient in respect of the situation for that use, for both *Noah* out of the window had perceived before the tops of the mountaines to bee bare, v. 5. for how else and of whom were they seene? as also in that *Noah* put his hand out of the window and tooke in the dove, it appeareth it was not out of his reach: but from the top of the Arke *Noah* might see round about, whereas the window opened but one way, and therefore he removed some part of the cover.

Of removing the covering of the Arke.

Quest. XIIII. *Noahs floud of the longest continuance of all others.*

Vers. 14. *AND in the second moneth, the 27. day of the moneth.*] 1. This floud then which was in *Noahs* time, was of the longest continuance of all flouds and inundations, that ever were: that great inundation of *Nilus* under *Prometheus*, endured but a moneths space: that under *Ogyges* in Achaia, two moneths: another under *Deucalion* in Thessalia, three moneths: they make mention also of a fourth inundation of the Isle Pharos, called therefore Pharonica, under the Ægyptian Proteus: but none of these were like unto this inundation in *Noahs* time, neither for generality of place, or perpetuity of time. 2. For this floud neither continued only nine moneths as *Annianus* thinketh, or ten moneths as *Cajetanus* supposeth: but twelve moneths full and ten dayes, according to the course of the Sunne: for *Noah* went into the Arke, when the floud began, in the second moneth and 17. day of the six hundred yeare, and hee came forth the second moneth of the yeare six hundred and one, upon the 27. day of the moneth.

Xenophon, Anian. lib. de equivoc.

Quest. XV. *Abstinence in the Arke.*

Vers. 18. *AND Noah came forth, &c.* 1. *Ambrose* noteth, as some Hebrewes before, that whereas *Noah* is bid to come forth, he and his wife, his sonnes and their wives, v. 16. but when he is bid to come in, he and his sonnes, and his wife and his sonnes wives, are joyned together, chap. 6. v. 18. that they lived apart in the Arke, and companied not together, *non commiscetur sexus in introitu sed commiscetur in ingressu*, although it is like that *Noah* and his sonnes lived in abstinence in the Arke, because it was a time of mourning: and therefore the Hebrewes note, that *Ioseph* had his children not in the yeares of famine in Ægypt, but before: yet this cannot be gathered out of the 16. v. where *Noah* and his wife, his sonnes and their wives are named together, when they are bidden to come out of the Arke: for here v. 18. they are againe named asunder. 2. But *R. Isaack Carus*, his note is too violent: that *Noah* doth not here as God bid him, but abstained still from the company of his wife, because hee feared lest men might kill one another, as *Cain* did *Abel*, or because he expected another floud, the simplicity of the text warranteth no such thing. 3. *Musculus* noteth the obedience in *Noahs* family, that they enter in, and goe forth according to *Noahs* direction. 4. *Luther* observeth also the singular order in the creatures that goe not forth confusedly together, but according to their kindes, or as the Hebrew word is, *families*, every one sorting to his like.

Ambros. lib. de arc. 33.

Quest. XVI. *Noah buildeth an Altar, not without Gods direction.*

Vers. 20. *NOah built an Altar, &c.* 1. Though *Noah* had no expresse commandement now to offer sacrifice: for as *Ambrose* saith, *non debuit Deus quasi avarus mercedem gratia postulare: it was not fit, that God, as one covetous, should require the reward of thankes:* yet hee was not without direction in this case: *Calvins* reason is, because it is evident, that he in this story, did nothing, without a warrant from God, he would not come forth of the Arke, though the earth were dry, till God bid him: *Oecolampadius* proveth it by these words, that *God smelled a savour of rest:* but every thing stinketh before God, that is not according to his word. Wherefore *Noah* knew by the example and practice of the Patriarkes, that God

Lib. de Noah. cap. 22.

God was pleased with this kinde of worship by sacrifices: as also he was directed thereunto, because to this end there were seven of the cleane creatures taken into the Arke by Gods owne appointment, and for the fashion of the Altar, which was made either of earth, or of unhewen stones, whereof first mention is made in this place, he had either the patterne from the practice of the elder Patriarks, or by instinct from God.

Quest. XVII. *To what end sacrifices were used.*

And offered burnt offerings: three reasons are yeelded why the Lord pleased to be served with sacrifices: two are alleaged by *Chrysostome*. The morall end was, that the piety and devotion of the people might be stirred up by his externall note: a politicke end, that as circumcision was given as a marke of difference betweene them and other people: so the solemne use of sacrifices might containe them in the service of God, that they should not be enticed to the Idolatry of the Gentiles, by their pompous and magnificent sacrifices. A third end was mysticall, well touched by *Calvin. Semper illis ante oculos symbola proponi oportuit, &c.* These sacrifices were as symboles and signes to preach and prefigure unto them their Mediatour and atonement maker Jesus Christ, without whom nothing is acceptable to God. And further, although *Noah* gave thanks also to God for the preservation of the uncleane creatures, as for the cleane; yet he offereth onely of the cleane, because he had so learned from the Patriarks, that God was pleased with such sacrifices, before whom otherwise nothing is uncleane, but in respect of man: and whereas he offered of all cleane both beasts and fowles, it is like he tooke of more kindes, than those five used in the Law: that is, Oxen, Sheepe, with Goats, Doves, and Turtles. Further, he offered burnt sacrifices, rather than oblations, *Eucharisticall*, not as the Hebrewes imagine, for his owne sinne, but because such sacrifices were most used before the Law, and were best accepted, when as the whole sacrifice was consumed upon the Altar, *Mercer*. *Hom.27 in Gen.*

Quest. XVIII. *How God smelled a savour of rest.*

Vers. 21. *God smelled a savour of rest.*] 1. As men are delighted with pleasant savours, so this service and sacrifice of *Noah* was pleasing unto God, as the Chalde Paraphrast readeth. 2. Not that the externall act of sacrificing in it selfe pleased God, but the thankfull minde of the sacrificer, *Calvin.* 3. All our acts have a double smell, one outward before man, another inward before God: *Cain* and *Abels* sacrifice had one outward smell, but *Abels* had a sweet savour beside within, *Musculus*. 4. And this savour herein differeth from all sensible savours: for there may be satiety in the most pleasant odours, but with this sweet savour the Lord is never filled or wearied, but alwayes delighted with the prayers of the Saints, *Cajetane*.

Quest. XIX. *How the Lord will no more curse the earth.*

Vers. 21. *I will not henceforth curse the ground any more for mans sake, &c.* 1. The Lord speaketh not generally of all kinde of cursing the earth: for those curses which are upon the earth for mans sinne, *Gen.*3.17.4.12. are not taken away: but he meaneth this particular curse by waters, that all flesh shall no more perish by them: as is shewed, cap. 9. 21. for the world notwithstanding shall bee destroyed by fire. 2. Where it is added as a reason, *for the imagination of mans heart is evill, &c.* it is not to be taken as *Rupertus* collecteth: that God will spare the earth, and beasts, because man is subject to sinne: but the promise is made specially for man. That seeing hee is by nature subdued to sinne, hee is to bee pitied, and not for every offence according to his deserts to be judged: for then the Lord should continually overflow the world, *Calvin.* 3. And whereas this reason is given why the Lord would destroy the world, *Gen.*6.6. because the imaginations of his heart were evill: it may seeme strange, that the same cause is alleaged here, why from henceforth the Lord would spare the world: therefore this is here added, to shew the originall beginning of this mercy, not to proceed from man, who is altogether corrupt by nature, but from Gods owne gracious favour, *Mercer*. 4. Further, whereas it is said, *God said in his heart*, this was not only secretly purposed by the Lord, not uttered, but either revealed to *Noah* as a Prophet, or to *Moses* the Writer, as some Hebrewes: but it is cleare, that the Lord thus spake to *Noah*, who is said thus to speake *in his heart*, as taking counsell and deliberation with himselfe, *Mercer*. 5. *From his youth:* not only from his youthfull estate, which age is more prone unto sin, committing the same with rage and violence, as *Tostatus*: or when man beginneth to have use of reason, and free-will, as *Rupertus*. But mans thoughts are evill, even as soone as he is able to conceive or thinke any thing; yea our nature is evill from the cradle, *Calvin.* Though as *Ambrose* well saith, *crescit cum aetatibus culpa, as age groweth, so sinne increaseth.*

How mans thoughts are evill from his youth.

Ambr. lib. de Noe & arc. 22.

Quest. XX. *How the seasons of the yeare are promised alwayes to continue.*

Vers. 22. *Sowing time and harvest, &c.* 1. The Lord doth not promise that for ever these seasons of the yeare shall continue: for after the end of the world they shall cease. But all the dayes of the earth: that is, so long as the earth continueth in this state, *Musculus*. 2. Neither is this to bee understood of every particular Countrey: for sometime and in some place, it falleth out through the just judgement of God, that there is neither seed time nor harvest, as it hapned under *Elias*, 1 *King.*17. But it is referred to the generall condition of the whole earth, wherein there shall be a perpetuall succession of these seasons. 3. The yeare is not here divided into six parts, as the Jewes imagine, giving unto each part two moneths: but *Moses* divideth the yeare according to the popular estimation, into two parts, cold and heat, Summer and Winter: and by seed time and harvest, are understood the benefits that arise unto men by

the ſeaſon of the yeare, *Luther, Perer. Mercer*, or by them the two other parts of the yeare are implyed the Spring and Autumne. 4. Further it is ſaid, *day and night ſhall not ceaſe*: not becauſe there was no diſtinction betwene the day and night during the time of the floud, as ſome Hebrewes: for we ſee that *Noah* accounted the dayes, when he ſent out the Dove, which could not have ſearched about in the dark: but there was not ſuch apparant diſtinction of the day and night, as before: the whole frame of the world being then out of courſe. Like as when the skie is darkned in Sea tempeſts, as *Act.* 27. 20. neither Sunne nor Starres appeared in many dayes: the Sunne and Starres then kept their courſe, but not to any ſuch uſe of the inhabitants of the earth. And this is to be underſtood generally for the continuance of day and night in the whole earth: for in particular places the night may be altered, as in Egypt, and the day, as when the Sunne ſtood ſtill in the times of *Ioſua, Mercer.*

4. *Places of doctrine.*

1. *Doct. Nothing acceptable to God without faith.*

Verſ. 21. *AND the Lord ſmelled a ſavour of reſt, &c.* Becauſe *Noah* offered up his ſacrifice in faith, therefore it had a pleaſant ſmell before God: whereby it is evident, that all ſervice which is offered unto God being not mixed with faith, doth ſtinke before him: *ſic Oecolampadius.*

2. *Doct. Originall ſinne not by corrupt imitation.*

Verſ. 21. *From his youth*: this place directly proveth originall ſinne, againſt the Pelagians: who denied it to be a depravation of our nature, but a corrupt imitation: but here we ſee, that even in the very youth and firſt age of man, when he is not yet ſo apt to imitate, there is evilneſſe and corruption in the heart: as it is in the *Proverbs*, 20. 11. a childe is knowne by his doings, whether his worke be pure or right.

3. *Doct. Excommunication how to be uſed.*

Verſ. 21. *I will no more curſe the earth, &c, neither will I from henceforth ſmite, &c.* Here curſing and ſmiting goe together; firſt God curſeth, then he ſmiteth: after this rule none ought to be ſmitten by the ſpirituall cenſures of the Church, but ſuch as ſtand firſt accurſed before God: not as the Pope ſmiteth with his thunderbolts, even thoſe, that are the faithfull ſervants of Chriſt: but the Wiſe man ſaith, that a curſe cauſleſſe ſhall not come, *Proverbs*, 26. 2.

4. *Doct. The ſeaſons of the yeare from Noahs time.*

Metamorph. 1. Verſ. 22. *COld and heat ſhall not ceaſe, &c.* That therefore is but a fabulous conceit of *Ovid*, that in *Saturnes* time it was a continuall ſpring: for we ſee that even theſe ſeaſons of Winter and Summer began under *Noah.*

5. *Places of confutation.*

1. *Confut. The Latine tranſlation corrupt.*

Bellarm. lib. de Verb. Dei. cap. 3. Verſ. 7. WHereas the Latine text readeth, that the Raven went out and returned not againe: whereas the true reading is, *that the Raven went, going forth and returning*, *Bellarmine* would excuſe it thus; that the Latine text in ſenſe agreeth with the Hebrew: for the Raven returned to the Arke going and comming, but not into the Arke to *Noah*. 1. But *Bellarmine* might know, that there is difference betweene a Tranſlator, and an Interpreter, the one followeth the ſenſe, the other ſhould keepe the very words and ſenſe withall. 2. And as here the Latine varieth from the words, ſo verſ. 21. it leaveth the ſenſe, for whereas the Hebrew readeth, the *thought of mans heart is evill, &c.* the Latine doth mitigate the ſpeech, and ſaith, *prone to evill*, ſuch liberty that corrupt tranſlation taketh, (which they make authenticall) to chop and change the originall text: As likewiſe in the fourth verſe, for the 17. day of the moneth, the Latine readeth the 27. day.

2. *Confut. God created nothing evill.*

Bellar. lib. 5. de amiſſ. grat. c. 3 Originall ſinne not a ſubſtance. Verſ. 21. *THe imagination of mans heart, jetſer, figmentum, the frame or faſhion of mans heart, &c.* which muſt be underſtood not *Paſſively*, for that frame of the heart, which was created of God, for that is good: but *Actively*, for that which the heart of man imagineth and frameth it to it ſelfe: which is called the imagination and framing of the thoughts, chap. 6. verſ. 5. and that is evill: wherefore this place neither giveth any advantage to profane perſons, to conceive of God, as though he were Author of evill, for the heart as it is created of God is good, the ſubſtance thereof is of God, the evill quality thereof is of the corruption of our owne nature: neither doth this place ſerve to uphold *Illyricus* conceit, that originall ſinne ſhould be a ſubſtantiall thing.

6. *Places of exhortation and morall uſe.*

1. Morall. *Compaſſion toward the creatures.*

Verſ. 1. *GOd remembred Noah and every beaſt, &c.* Gods mercifull providence appeareth, that watcheth not onely over men, but over the inferiour creatures, for mans ſake: according to the

Pſalme

Psalme 36.6. *Thou O Lord savest man and beast:* whereby man is taught to be like to his Creator in compassion, to extend mercy even unto the bruit beasts: as the Wise man saith, *a righteous man regardeth the life of his beast, Prov.* 12.10. *Xenocrates* an Heathen Philosopher is commended for his pitifull heart, who succoured in his bosome a poore Sparrow, that came flying to him, pursued of an Hawke, and afterward let the bird goe away, saying; *Se supplicem non prodidisse, that he had not betrayed his poore suppliant.* *Aelian. lib. 13. de varia histor.*

2. *Morall obser. Obedience.*

Vers. 14. *THen God spake to Noah:* the earth was now perfectly dry, and *Noah* might have gone out if he would, but he waiteth upon God, that as he entred into the Arke by his appointment, so he will not goe forth without his commandement: so *Ambrose* noteth well: *siccata erat terra, extra potuit Noe de Arca, &c. sed justus nihil sibi arrogat, se totum sed divino committit imperio; the earth was now dried, Noah might have gone forth, but the just man doth arrogate nothing to himselfe, he wholly committeth himselfe to Gods commandement.* By this wee are taught obediently in all our wayes to depend upon God. *Lib. de Noe & arc. c. 11.*

3. *Morall obser. Thanksgiving for benefits received.*

Vers. 20. *HE offered burnt offerings:* to testifie his thankfulnesse to God, for this his great deliverance: so the godly are taught for all the benefits, which they receive, to yeeld due thanks unto God, and acknowledge him onely the author and giver of them: as *David* saith, *What shall I render to the Lord for all his benefits? &c. I will take the cup of salvation and call upon the name of the Lord, Psal.* 116.12.

CHAP. IX.

The Method and parts of the Chapter.

IN this Chapter two principall things are declared: 1. The restoring of the world, and renewing of Gods covenant, vers. 1.10. 2. The infirmitie of *Noah* in being drunke, and such things as accompany the same, from vers. 20. to the end.

In the first part the covenant is renewed with mankinde, from vers. 1. to 8. then with all flesh, vers. 8. 10. 20. In the covenant made with man, foure things are expressed, his multiplication, vers. 1. domination and rule over all creatures, vers. 2. sustentation and food, vers. 3. preservation, in providing that mans bloud be not shed: God will require it at the hand both of beast and man, vers. 4, 5, 6.

In the generall covenant made with all flesh: first, there is the promise, that all flesh should not bee rooted out by the waters, vers. 10, 11. then the signe and token thereof; the bow in the cloud: which shall be a signe betweene the Lord and the world, that it shall be no more destroyed by water. And this is repeated foure times, from vers. 13. to 17. for the better assurance of it.

In the second part, first *Noahs* infirmitie is described, with the occasion thereof, his drinking of wine, vers. 21, the effects thereof, his nakednesse, 21. Secondly, the behaviour of his sonnes: undutifull of *Cham*, vers. 22. reverence toward their father in the other two, vers. 23. Thirdly the verdict and sentence given by *Noah* by way of propheſie upon his sonnes: his cursing of Canaan of *Cham*, 25. his blessing of *Sem* chiefly, vers. 26. and of *Iapheth* next, vers. 27.

2. *The grammaticall sense.*

v. 3. *Everything that liveth, πανθρ. S. every thing that creepeth. reptile. T.P. every thing that moveth H.C. B.G. heb. vemes: that moveth or creepeth* *S.f.*

4. *Flesh in the bloud of life. S. flesh with the bloud. H. with the life and bloud. Ch. with the the life, which is the bloud: cat. heb. with the life, and the bloud.* *H. det.*

5. *At the hand of man, which shall shed the life of his brother. Ch. at the hand of a mans brother. cat.* *Ch. interpr.*

6. *With witnesses by the sentence of the judge, shall his bloud be shed. Ch. for the bloud of man, his bloud shall be shed. S. his bloud shall be shed. H. by man shall his bloud be shed. T.P.B.G. sic hebr.* *Ch. interpr. H. det.*

7. *Ingredimini, walke upon the earth. H. replenish or grow plentifully in the earth: cat. hebr. sharatz. to multiply in abundance.* *H. al.*

Rule over the earth. S. replenish or increase in the earth: cat. hebr. rabbah, signifieth to multiply and to be great. *Din. sig.*

10. *From all that goeth out of the Arke. S. from all that goeth out of the Arke, with all the beasts of the field. cat.* *S. det.*

11. *To destroy all the earth. S. to destroy the earth. cat.* *S. ad.*

13. *Betweene my word and the earth. Ch. betweene me and the earth. cat. I doe set. S. B. I will set: H. I have given or set the bow. T.P.G. sic heb.* *mutat. tempo. Ch. ad. &c.*

16. *Betweene me and you. S. betweene the word of God and every living thing. Ch. betweene God and every, &c. cat.* *C.S.c.*

24. *When he had learned. H. he knew what, &c. cat.* *H.r.*

T.r. din.sig.T.r. Ch.ad.

His lesser sonne. H.C.younger. S.B.G.minimus, his youngest sonne. T.heb.chatan parvus, little.
25. *Iniros, a domesticall servant. S. a servant of servants: cat.*
27. *God shall enlarge Iapheth. H.S.C.P.G. perswade Iapheth: alliciet. T.G.pathah,* signifieth to enlarge and perswade: *let his glory dwell in the tents of Sem. Ch.*

3. *The Explanation of doubts.*

QVEST. I. *Of the benediction of increasing and multiplying after the flood.*

1. *God said to Noe and his sonnes bring forth fruit.* 1. Though the Scripture make no mention of any sonnes that *Noah* begat after the flood, yet this benediction belongeth also to *Noah*, because he is increased in his sonnes, *Luther.* 2. This blessing doth properly and especially appertaine to lawfull marriage, though there be a kinde of obscene fecundity also in unlawfull copulations, for God speaketh to *Noah* and his sonnes, *Calvin.* 3. This increasing, though by Gods blessing is extended to other creatures, yet it is specially directed unto man, for whose cause other creatures are multiplied: 4. In that this blessing is rehearsed againe, vers.7. it sheweth the certainty of it, and the mighty increase of mankinde after the flood: for it is recorded, that within three hundred yeares, *Ninus* King of the Assyrians, had an army of seventeene hundred thousand footmen.

Diodorus, lib.3. extrem.

QVEST. II. *How man hath yet rule and dominion over the creature.*

2. *And the feare of you, &c.* 2. Those three privileges which were given unto man in his creation: of increasing and multiplying, *Gen.*1.28. of his rule and dominion over the creatures, *ibid.* of his food and sustentation, vers. 29. are here renewed in these three first verses, though not in that integrity and perfection: for the generation of man is with much difficulty and perill: his dominion over the creatures much impaired: his food more grosse, and with greater care provided. 2. Yet man retaineth still his dominion and soveraignty over the creatures, though not so absolute, as *Adam* had it: first we see though the savage and wilde beasts have cast off mans yoke, yet such as are more necessary for mans use, as Oxen, Horse, Sheepe, remaine in subjection still: secondly, even the wilde and unruly beasts are tamed by the wit and industry of man, *Iam.*2.8. and the hand of man worketh many engines and instruments whereby they are taken and subdued: as here fitly they are said to be delivered into the hand of man: thirdly, though God doe often punish mans disobedience by the cruell beasts (which is one of the foure great plagues, *Ezek.*14.21.) yet are they restrained by the power of God, in that they over-runne not the earth to destroy man, and partly they doe retaine a naturall feare and awe of man, whom willingly they use not to assault, but either provoked, or constrained by famine, or fearing some hurt to themselves.

QVEST. III. *Whether flesh were eaten before the flood.*

3. *Every thing that moveth shall be meat for you.* 1. Some thinke that flesh was not eaten before the flood in the families of the righteous, *Mercer.* 2. Some, that the eating of flesh was not at all in use before the flood: which is the opinion of *Lyranus, Tostatus, Vatablus.* But the liberty of eating of flesh is not here first granted, it is onely renewed. 3. Neither is their opinion to be approved, which thinke, that the eating of flesh was permitted before the flood, but yet not used among the faithfull: of which judgement seeme to be *Theodoret,* and *Thomas Aquinas*: for to what end should the faithfull restraine themselves of that liberty which God gave them? 4. Neither yet doe we thinke that the eating of flesh was their usuall food before the flood, as it is now, as seemeth to thinke *Dominicus à Soto,* a Popish Writer for when as yet the earth and plants were not corrupted by the flood, but retained their naturall force and vigour, they yeelded more sufficient nourishment, so that the eating of flesh was not then so necessary: and as the more delicate use of some plants, as the use of Wine by *Noah* was brought in afterward: so much flesh of fowles and beasts did grow in request after the flood, which was not coveted before. 5. Wherefore the sounder opinion is, that not onely the eating of flesh was permitted before the flood, but used not onely among the prophane race, but with the faithfull, though with greater moderation. Our reasons are these: 1. Because there is made no new grant, neither in this, nor in the rest, as of multiplying and bearing dominion, &c. but onely the ancient privileges granted to man, confirmed. 2. The distinction of cleane beasts, which it was lawfull for them to eat, and the uncleane, whereof they might not eat, *Levit.*13.8.3. It is evident by the oblation of *Abel,* who offered the first fruit of his sheepe, and the fat of them: but it had beene no praise to *Abel,* to offer the fatlings, if he used not to eat of them: it had beene all one to God, whether to offer leane or fat: but herein *Abel* is commended, because he preferred the service of God before his owne private use: and therefore *Iustinus* well collecteth, *Si ante posuit Abel utilitati suæ Deum, non dubium quia solitus sit ex labore suo utilitatem percipere: If Abel did preferre God before his profit, certainly he did reape profit of his labour:* and to the same purpose he alleageth that saying of the Apostle, *Who feedeth a flocke, and eateth not of the milke thereof,* 1 *Cor.*9.7. and by the same reason also of the flesh thereof. 4. In that expresse mention is here first made of eating of flesh, it is not, as one well resolveth, *quantum ad usum,* in respect of the use, *sed quantum ad necessitatem,* in regard of the necessity. The food of flesh beganne now to be more necessary, because the plants and herbs had lost the first naturall vigour and strength.

Theod. qu.55. in Genes. Thom. in 14. ad Rom. super illa, qui infirmus est manducet. Domin. lib.5. de iust. q.1. art.1.

Calvin in 9. Gen.

Quæst. attribed. 119.

Tostatus in 9. cap. Gen.

QVEST. IIII. *What the meaning is of eating the flesh with the life or bloud.*

4 BVt flesh with the life thereof, that is, the bloud, &c. 1. This word *anima*, in Hebrew *nepheſh*, tranſlated life, is taken foure wayes in Scripture: firſt, for man, *as the ſoule that ſinneth, ſhall die*, Ezek. 18. Secondly, for the reaſonable ſoule: *feare not thoſe that can kill the body: but cannot kill the ſoule*, Matth. 10. Thirdly, it is taken for the inferiour part of the ſoule, that is, the affection: as thou ſhalt love the Lord with all thy heart and ſoule, *Matth.* 22. Fourthly, it is taken for the life: as a good ſhepherd will lay downe his life for his ſheepe, *Ioh.* 10. and ſo it is taken in this place: for the bloud is the ſeat and chariot of the life, and vitall ſpirits.

2. Theſe words are neither figuratively taken, as *Eugubinus* thinketh, for the ſhedding of mans bloud: becauſe he that killeth a man, ſeemeth to devour his fleſh: for in this ſenſe the words ſhould have no coherence at all with the former verſe: and where words may be taken in their proper ſenſe without any inconvenience, a figure is not to be enforced: neither is it all one to eat fleſh with the bloud thereof, and to eat things ſtrangled, as *Chryſoſtome* collecteth: for the Apoſtles diſtinctly ſpeake of bloud and things ſtrangled, *Act.* 15. Neither is the eating of live fleſh here onely prohibited, as *Cajetanus* conjectureth: or of hot bloud, as *Mercer.* for from this bruitiſh kinde of food, the very nature of man abhorreth, and therefore it needed not ſo eſpecially to be provided for by precept. But here generally the eating of the bloud with the fleſh is forbidden: whether together with the fleſh: live or dead, or ſeparated from the fleſh, as to drinke it, or to eat it as now the uſe is in confected meats. *Hom. 27. in Gen.*

QVEST. V. *Wherefore the eating of bloud was prohibited.*

NOw whereas the eating of bloud was forbidden, both before the Law, and under the Law, *Levit.* 17. and after the Law in the beginning of the Goſpell, *Act.* 15. it ſhall be profitable to conſider the cauſes of this prohibition. Firſt, it was forbidden before the Law: 1. Not ſo much for decencie and comelineſſe, or for that bloud is a groſſe and heavy food: 2. But either that aforehand by theſe ceremoniall precepts mens minds might be prepared the better to beare the yoke of the Law, which afterward ſhould be promulgated. 3. Or rather that by this precept of abſtaining from bloud, men might be the more terrified from the ſhedding of mans bloud: *ſic Chryſoſt.* *Hom. 27. in Gen.*

Secondly this law was revived, *Levit.* 17. 11, 12. whereof two reaſons are given: one civill, becauſe the life of the fleſh is the bloud: that they ſhould forbeare from all ſhew of cruelty, and ſo much the more deteſt the ſhedding of mans bloud: the other religious, becauſe *I have given the bloud to offer at the Altar*: the bloud, the organ of life, is holy unto God the Author of life and therefore they ſhould not pollute or prophane it by devouring thereof.

Thirdly, the Apoſtles did forbid the eating of things ſtrangled, and bloud: 1. Not becauſe among the Gentiles, ſuffocated things were held to be the food of evill ſpirits, as *Origen* writeth: for it is not like that the Apoſtles would ground their decree upon ſuch heatheniſh fantaſies. 2. Neither by bloud is homicide forbidden, and by things ſuffocated uncleane, as ſome thinke: for the Apoſtles would not uſe obſcure and myſticall tearmes in their decree: and theſe things were already provided for by law among the Gentiles. 3. Neither did the Apoſtles forbid theſe things onely to reſtraine intemperancie: for many kinds of food are more delicate and to be deſired, than theſe. 4. But *Auguſtine* ſheweth the true cauſe of this prohibition: *Quod ideo factum eſt, quia ei qui gere voluerunt Apoſtoli pro tempore rem facilem &c. This was decreed becauſe the Apoſtles for a while would chuſe ſome eaſie thing, not burdenſome to the obſervers, which the Gentiles might obſerve in common with the Iewes, &c.* Thus *Auguſtine* diſputing againſt *Fauſtus*. This the Apoſtles did onely for a time, leſt the beleeving Jewes, who could hardly all at once be removed from the legall rites, might have beene offended at the libertie of the Gentiles: but now this cauſe being removed, and there being no ſuch feare, this decree alſo is expired. *Lib. 8. cont. Fauſt.* Of the Apoſtles prohibition of abſtaining from things ſtrangled.

QVEST. VI. *How this prohibition dependeth of the former verſe.*

Verſ. 5. FOr ſurely I will require your bloud, &c. 1. Which words are neither an expoſition of the former verſe, as *Eugubinus*, who by the eating of fleſh with the bloud, underſtandeth figuratively the ſhedding of mans bloud. 2. Neither is the Hebrew *aeh*, to be read as an adverſative, as *Paulus Burgenſis* readeth, *verumtamen, notwithſtanding*: as though the ſenſe ſhould be this; though yee are permitted to ſhed the bloud of beaſts, yet it is unlawfull for you to ſhed the bloud of man. 3. Neither is this another exception, concerning mans food, as *Cajetane*, that as before the bloud of beaſts is excepted, ſo here humane fleſh: that if it be not lawfull to ſhed the bloud of man, neither is it to eat his fleſh, which firſt muſt be killed before it be eaten. 4. Neither need there to be here underſtood any ſentence, as this; *I will not have you to ſhed mans bloud*, and then this to follow as a reaſon: for this prohibition to ſhed mans bloud, followeth directly in the next verſe. 5. But this word tranſlated *(for)* may be read as a cauſall: why God would have them abſtaine from all cruelty or ſavage behaviour in eating of the bloud of beaſts, that they ſhould have a greater deteſtation of the ſpilling or ſhedding of mans bloud, *Perer. Mercer.*

QVEST. VII. *How God will require the bloud of man at the hand of beaſts.*

Verſ. 5. AT the hand of every beaſt. 1. *Rupertus* by beaſt, underſtandeth the Devill, that ſhall anſwer for the death of mens ſoules: but *Moſes* here directly ſpeaketh of the bodily life, which is in the ſpirits and bloud. 2. Neither by beaſts here are underſtood cruell and beaſtiall men: for it followeth afterward, at the *hands of man will I require it, &c.* 3. Neither doth *Moſes* inſinuate the death

of martyrs, which were exposed to beasts: for which the persecutors shall answer for, that did cast the Saints before the beasts. 4. But here is shadowed forth that Law, which was afterward published, that even the beast that killeth a man should be stoned, *Exod.* 22.

Quest. VIII. *How his bloud shall be shed, that sheddeth bloud.*

Vers. 6. *BY man shall his bloud be shed.* 1. Some reade in *homine*, and referre it to the first clause, *He that sheddeth mans bloud in man*, as they which are strangled, have their bloud shed as it were in them, *sic Tostatus*: but in this sense, one kinde of murther onely should be prohibited. 2. Some read *in homine, against man*: that is in despite of man, *Cajetan.* 3. But the best reading is *per hominem, by man*: and to referre it to the last clause, by man shall his bloud be shed: that is, by the Magistrate: as the Chalde interpreteth, *by witnesse by the sentence of the Iudge*: for it should seeme, that before the flood there was no law made, nor power given to man to punish murther: as *Adam* proceeded not against *Cain*, that killed his brother *Abel*, *Mercer.* 4. And this must be understood, not *de facto, sed de jure & merito*; not of the fact: for many times murtherers escape, but of the right and due desert of murtherers, that they are by Gods Law worthy of death: and many times where the law of man faileth, that such are not executed, Gods vengeance overtaketh them: such are either slaine in battell, or by the hands of other, or by some other meanes: as it is in the Psalme, *men of bloud shall not live halfe their dates. Psalm.* 55. 24. *Calvin.*

Quest. IX. *That mans life should be preserved because of Gods image.*

IN *the image of God, &c.* 1. Hence it followeth not, as *Oleaster* collecteth, that the image of God is in mans body, because the image in the soule cannot be by the killing of the body destroyed: for the reason concludeth well, though this image of God be not in the body, yet because the body is the Tabernacle of the soule, and beareth that, which beareth the image of God, it ought for that cause to be reverenced: and yet the image of God though not originally or principally, yet by the consequent and effects, is expressed and shineth in some sort in mans body: in that it is made upright and aspiring to celestiall things, and so sutable to the soule, and in regard that into the hand of man, God hath delivered the rule and dominion of the creatures, cap. 1. vers. 28. 2. Though the image, wherein man was created, be much decayed and impaired, yet some part thereof remaineth, for the which the life of man should be spared and preserved, *Calvin.* 3. And if for this reason the life of any man whatsoever should be regarded, much more the life of Christians in whom this image is renewed in Christ, *Muscul.*

Quest. X. *Of the Raine-Bow.*

Vers. 13. *I Have set my bow in the cloud, &c.* 1. Neither *Ambrose* conceit can be admitted, who understandeth not here the visible Raine-Bow in the clouds, but the invisible power of God, whereby he sometime intendeth, sometime remitteth his judgements, as a bow is bent, and unbent againe: But this collection is contrary to the text, which saith; *The Bow shall be seene in the cloud*, vers. 14. 2. Neither is their opinion sound, that thinke there was neither raine nor Raine-Bow before the flood: for how could the plants and fruits of the earth have beene so many yeares preserved without raine: so then the Raine-Bow was before the flood, but it beganne onely now to be a signe of this covenant betweene God and man: as the Lord chuseth sometime naturall things for signes, as Bread and Wine, and Water in the Sacraments, *Mercer.* 3. Neither is the opinion of some Hebrewes to be admitted, that thinke the Raine-Bow to have beene before the flood: but then it appeared in the cleare aire, now in a cloud: for the *iris* or Bow can have no existence or being, but in a dewing or stilling cloud, *Mercer.* 4. Neither is *Thomas Aquinas* judgement and *Cajetanus* sound, which thinke that the Raine-Bow is partly a naturall signe, that there shall be no flood: because the Raine-bow sheweth not, but when the clouds are thinne and dispersed, whereas thicke and blacke clouds ingender inundations: for the causes of the generall flood were not naturall, and God without the clouds, by the overflowing onely of the waters could drowne the world: and beside, if the Rain-bow were a naturall signe, then before the flood came it might have prognosticated so much: but then it should have beene a lying signe: for, notwithstanding the Raine-bowes often appearing before the deluge, (as it is like) the flood came. 5. Though the Raine-bow bee not a naturall signe, but voluntary, depending upon the will and institution of God: yet notwithstanding hath it some agreement with that which it is made a signe of; like as baptisme in the flesh hath some resemblance of the soule: so the Raine-bow is a fit and convenient signe to portend no inundation likely to follow, because it is ordinarily a signe either of faire weather, or of no long raine. And it hath beene observed, that a Raine-bow in the morning betokeneth showers, in the evening faire weather: Beside the Raine-bow is found to be wholesome to plants and herbs, that where it lighteth it giveth them a more pleasant, and a fragrant smell: as *Aristotle* and *Plinie* write, and therefore fitter in this behalfe to be a signe of grace and favour. 6. Further, their imagination is fond, that think there shall be no Raine-bow 40. yeares before the end and destruction of the world by fire: because the aire say they, must be a long time before prepared by a continuall drinesse for that combustion: As though God cannot at once make the world combustible, as the raine and flouds were gathered together speedily for the inundation: further, if there should bee no raine for fortie yeares before the end of the world, how should the fruits of the earth be preserved: great famine and miserie must needs follow in the world: whereas it seemeth at the comming of Christ, there shall be pleasant times and full of mirth, wherein they shall eat and drinke, marry, and bee given in marriage, as it was in the dayes of *Noah*, *Matth.* 24. 7. Lastly, *Rupertus* opinion wanteth sufficient ground, who applieth this covenant signified by the Raine-bow wholly unto Christ, and maketh it altoge-

Aug. 17. lib. de Noah & arc. Raine-bow was before the flood. *Gloss. interlinear. in 2 Gen. vers. 13.*

Thom. quodlibet. 3. artic. 30. The Raine-bow no naturall signe that there shall bee no flood.

Scaliger. cont. Cardan. exercit. 80. Arist. serm. 13. problem. Plin. lib. 12. c. 24. Their opinion refused, that think there shall bee no Raine-bow 40. yeares before the end of the world. Of the mysticall signification of the Raine-bow.

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ther mysticall: we deny not but that the Raine-bow being a signe of temporall benefit, may be a type and figure of Gods everlasting mercy in Christ, as *Revel.* 4.3. the throne of God is described having a Raine-bow round about it; yet it is evident, that God covenanteth here with *Noah* for this temporall benefit, and with all other creatures and living things, to whom the spirituall covenant in Christ appertaineth not. And whereas other mysticall significations are made of the Raine-bow; as that the two colours of water and fire in the Raine-bow, the one blew, the other red, doe betoken the baptisme of Christ by water and fire: and the two judgements of the world, the one already past by water, *the other to come* by fire, these applications and the like, are witty rather and pretty, then wise and pithy. 8. Further, whereas other covenants are made with condition of obedience, this covenant is absolute, that howsoever mens wickednesse may deserve other particular punishments, the Lord will not any more destroy the world with water. 9. This covenant the Prophet saith was made with an oath, *Isay* 54.9. and yet no oath is here expressed, because the word of God is as sure and stedfast as an oath, as the Lord is said to have swore to *Abraham* concerning the multiplying of his seed, *Exod.* 32.13. and yet no oath is mentioned, where that promise is made, *Gen.* 12. and 15.10. *Ramban* noteth, that the Bow being turned with the ends downward, and the backe to heaven, therein is a signe of mercy: for hee that shooteth arrowes, holdeth the backe of the Bow from him. 11. The Jewes when they see the Bow, goe forth and confesse their sinnes, and will not looke upon it with their eyes: such superstition we allow not: but it were meet, that the sight thereof would put us in minde of Gods great mercy in sparing the world. 12. This speech of the Lord concerning the heavenly Bow, was neither uttered to *Noah* alone, and by him to his children, as some thinke, or to *Sem* onely and *Iapheth* of his sonnes, but to *Cham* with the rest: whose sinne yet appeared not, and this being a temporall blessing, as wicked *Cham* was a partaker in it, so the covenant might bee made with him, seeing that therein even other creatures also are comprehended, *ex Mercer.*

Gregor. hom. 8. in Ezech.

Reconciliation.
How this covenant was made with an oath.
Whether the covenant were made onely with *Noah*

Quest. XI. *How Gods is said to remember.*

Vers. 15. *Then will I remember my covenant.* 1. Not that God need to have any thing to put him in remembrance: but either thereby is meant, that God will never forget his covenant, in that it shall appeare by the effects, that God thinketh of his covenant to performe it: or rather it is referred to the faith of men, that they shall well perceive, that God is faithfull in his promises, *Calvin*: so that God is said to remember, because he maketh us to know and remember, *Chrysostome*. 2. Here it is called a covenant in a large sense, for properly a covenant is not without a contract, *sine dato & accepto*, a promise and a condition: but such a covenant is not here made, which is extended to the bruit beasts: it then here signifies, the absolute disposition and gracious purpose of God toward man and all flesh, for their preservation, *Tremel.*

Hom. 17. in Gen.

How it is called a covenant.

Quest. XII. *Whether Noah had more sonnes beside the three that are named.*

Vers. 18. *The sonnes of Noah going forth of the Arke, &c.* *Berosus Annianus* thinketh, that *Noah* begat other sonnes after the flood, to the number of thirty, which were called *Titanes*, of their mother *Titea*, and that one *Tuisco* the father of the Germanes, was the fourth sonne of *Noah*, *Muscul.* But all these are fables. 1. Because it it like that *Moses* would have made some mention of those sons, at the least in generall, as of the other Patriarks before the flood, *they begat sonnes and daughters*, *Genes.* 5.2. The text saith, that of these three the whole earth was overspread, vers. 19. But if there had beene other sonnes, they also should have increased. 3. It need not be marvelled that *Noah* lived 350. yeares after the flood, and begat no children: for all this was the time of his old age, and *Noah* being 600. yeare old, was not so apt for generation.

Quest. XIII. *Why mention is made of Canaan.*

And *Cham was the father of Canaan.* 1. Mention is not made of *Canaan* the sonne of *Cham*, and the rest of *Noahs* sonnes children omitted, to note the intemperancie of *Cham* (as *Chrysostome* thinketh) because he begat him in the Arke: for that is not like, that *Canaan* was borne in the Arke: both because mention is made onely of *Noah* and his wife, and his sonnes, and their wives, that came out of the Arke, eight persons in all, *Gen.* 8. ver. 16. as also seeing *Canaan* was the youngest of *Chams* sonnes, *Gen.* 10.6. it would follow that the three elder sonnes, *Cush*, *Misraim*, *Put*, being borne before *Canaan*, and so before the flood, should haue entred into the Arke contrary to the Scripture, which remembreth but eight persons to have beene saved in the Arke. 1 *Pet* 3.20. 2. Neither as *Ambrose* conjectureth, is Canaan mentioned to exaggerate *Chams* disobedience, that having a sonne to whom he was father, did forget his dutie to his father, and therefore was justly punished with a wicked sonne. 3. But this seemeth to be the reason *Moses* appleth the story to his times, when as now the Israelites were going to possesse the land of Canaan, that they might know, that now was the time, when the curse of Canaan and his posteritie should take place: *see Muscul.*

hom. 28. in Gen.

Canaan not borne in the arke.

de Noe & arc. c. 18.

Quest. XIV. *Whether Noah was the first inventer of Wine.*

Vers. 20. *Noah planted a vineyard.* 1. *Noah* is said to be a man of the earth, not because he was a great man, or lived in the field without Cities, as *Ramban*, but because he delighted in husbandry. 2. If it be asked whence *Noah* had these Vine-plants; either as *Ambrose* thinketh, they sprouted afresh out of the old roots, or as *Tostatus*, the earth might bring forth wilde Vines of it owne

Ambr. ibid. qu. 2

accord, which by *Noahs* husbandry are made fertile: some of the Hebrewes thinke, he might keepe them in the Arke. 3. And mention is made rather of *Noahs* planting of Vines, than sowing of Corne, wherein he no doubt was occupied also: not because the invention of things necessary he would leave unto God, and of things for pleasure unto man, as *Ambrose* supposeth (for there is no doubt, but that Wheat was in use before the flood) but for that it ministreth occasion to the story following. 4. Neither hath it any ground, that there was no use of the Vine before the flood, when as they were given to such sensuality and pleasure: but that *Noah* brought the grape to more perfection, (and therefore it is said he planted a Vineyard, not Vines) to make drinke thereof, which might be otherwise used before: and herein *Berosus* conceit is not much to be misliked, that *Noah* was called *Ianus*, because of the invention of Wine, which in Hebrew is called *Iain*.

Ambr. ibid.

Ianus whence derived.

Quest. XV. *Of Noahs drunkennesse.*

Vers. 21. HE *was drunken, and uncovered, &c.* 1. Though *Noahs* drunkennesse may have some excuse, as in that being an old man, and unaccustomed to this kinde of drinke, and being ignorant of the force and nature thereof, he was the sooner overcome, yet it can have no just defence. 2. For *Noah* was so oppressed and intoxicate, that he forgat himselfe, as a man for the time not regarding comelinesse: for he lay uncovered, not as *Aben Ezra* thinketh, by *Canaans* meanes, but by his owne negligence and oversight, and that in the middest of the tent, as it were in the floore and pavement: some Hebrewes say, that it was in his wives tent, to whom he went in: some thinke againe, that his wife was not living, because she would have covered his nakednesse: but these things are uncertaine, *ex Mercer*. 3. Wherefore the simplicity of the divine story appeareth, that concealeth not the infirmities of the most perfect men: that by such examples we should rather take heed: for if the strong may be thus overtaken, how much more circumspect ought the weaker sort to be.

Ab in experientia profecta est obviet as Noe, non ab intemperantia.

Theodor. qu. 65. in Gen.

Quest. XVI. *Of Noahs nakednesse.*

AND *was uncovered.* 1. *Adam* and *Eve* were naked and uncovered in Paradise, and were not ashamed, because as yet they felt not the rebellion of the members, a just recompence of mans rebellion and disobedience to his Creator. 2. But now man is ashamed of those parts, rather than any other: because whereas other parts, even in the heat of mans affections, *a voluntate moventur*, are not moved without the will of man, but as *Augustine* saith, *Genitalia libido juri suo mancipavit, & potestati voluntatis eripuit lust hath subdued those members to it selfe, and taken them from the power of the will.* 3. Hereof it is, that even the barbarous nations, that onely have nature to guide them, doe yet cover and hide their secret parts. It was therefore so much the greater shame for *Noah*, so reverend a Patriarke, so undecently to lie uncovered.

Lib. 14. de civit. dei. c. 17. 19.

Quest. XVII. *Of Chams sonne.*

Vers. 22. AND *when Cham the father of Canaan saw, &c.* 1. *Theodoret* noteth out of the opinion of a certaine Hebrew, that *Canaan* first saw *Noah* thus lying uncovered (and therefore he is named with his father) and told his father, who chideth not his sonne for it, but desireth to see the same sight also. This might be one step of *Chams* prophanenesse. 2. To let passe either the opinion of some Hebrewes, as *Rabbi Levi* reporteth, that *Cham* did cut off his fathers privie parts, as the Poets feigne of *Saturne*, or that of *Berosus*, that *Cham* being given to Magicke (who in stories is called *Zoroaster*) did impudently handle his fathers privities, and enchanted them, that he was ever after unapt for generation: we need not devise any such matters to exaggerate *Chams* disobedience: it was great enough, as it is here described. 3. These then were the degrees of *Chams* sinne: 1. that he doth not ignorantly, or by chance, but wittingly gaze upon his fathers secrets. 2. He doth it to his father, to one by whom he was not onely begotten, but for his sake preserved in the Arke: and being the youngest sonne, and so much the more beloved of his father, his disobedience was so much the greater, as *Absaloms* rebellion was against *David*, *Muscul.* 3. Himselfe not a childe, but now above an hundred yeare old, *Calvin.* 4. Neither is he content thus to disport himselfe, but he telleth his brethren, thinking to corrupt them also, to deride their father. 5. He rejoyceth in his fathers fall, and as *Ambrose* saith, *improbe laetatur affectu, he wickedly pleaseth himselfe:* as the ungodly doe rejoyce at the fall of the godly. Like as Vultures, *ad malae olentia ferantur*, as *Basil* saith, doe passe over sweet meadowes, and pleasant places, and light upon carrions; so the wicked delight in the beholding of things that are evill and uncomely. 6. *Berosus* writeth of *Cham*, that he was after this given over to all lewdnesse, corrupting mankinde with his evill manners: and taught them, by his owne example, approving the same, that it was lawfull, as the wicked use was before the flood, to lye with their mothers, sisters, daughters, with the male, and bruit beasts, and therefore was cast out from his father, and dwelt in Egypt, where he was made a God under the name of *Saturne*, and they built him a Citie called *Chemmin*, that is, the Citie of *Cham*, the Inhabitants whereof were called *Chemmitae*. *Perer.*

Sup. 9. cap. Gen.

de Noe & arc. c. 30.

The wicked life and behaviour of *Cham.*

Quest. XVIII. *How Noah knew Chams sinne.*

Vers. 24. KNEW *what his younger sonne, &c.* 1. He neither needed any revelation to know this thing, as *Elizaeus* descried *Gehezi* his corrupt dealing: neither is it like that *Sem* and *Iapheth* did voluntarily declare their brothers fault to their father, for feare of grieving him. But it is most like, that

that *Noah* espying his sonnes garment upon him, did question with his sonnes, and so learned the truth. *Muscul. Mercer.* 2. This younger sonne was not *Chanaan*, as *Theodoret* thinketh: not is hee called the younger, nor in yeares but in manners, as *Ambrose*: neither as *Chrysostome*, that he was indeed elder than *Iapheth*, but lost his eldership, because of his sinne, as *Ruben* did: neither is hee called the younger onely comparatively in regard of *Sem*, as *Perer.* neither is it like that *Sem* was the youngest, as some Hebrewes conjecture, but preferred before the rest, because of his holinesse, and great prerogatives, as of whom descended the Patriarkes, Kings, and Prophets: but *Cham* was indeed the youngest of the three, as shall bee further shewed in the explanation of the 10. chap. v. 21.

Whether *Cham* the youngest sonne. *De Noe & arca c. 31. Chrysost. hom. 29. in Gen.*

Quest. XIX. *Why Canaan is accursed by name, rather than Cham.*

Vers. *Cursed be Canaan, &c.* 1. It is not like that *Canaan* was yet unborne as *Origen* & *Ambrose* think, when this curse was pronounced. 2. Neither that hee was the eldest sonne of *Cham*, the rest of his sonnes being yet unborne: *Rambam.* 3. Neither is this an imprecation, but a prediction of that, which was to come. *Theodoret: Calvin.* 4. *Canaan* is accursed, not *Cham*, nor for that *Canaan* first saw his fathers wickednesse, *Theodoret*: nor because of Gods favour towards *Cham* in preserving him in the Arke, as some Jewes thinke: nor yet lest that, if *Cham* had beene named, his whole posterity should have beene under this curse, whereas *Canaan* only standeth under it. *Perer.* for the whole lineage of *Cham* stood accursed: But *Chams* sonne is noted, not the father, both to shew the greatnesse of his sinne, whereby the punishment was derived also to his posterity. *Calvin.* And to declare that *Canaan*, following his fathers ungodly steps (who was partaker with him deriding *Noah. Mercer.*) was also worthy of the same malediction *Ambrose, ibid.* As also *Canaan* is singled out from the rest of *Chams* sons, by the spirit of prophesie, whereby *Noah* foresaw the wickednes of that nation, and now the time was come, when the event was to answer the prophecy in expelling the *Canonites*, and making them servants to *Sems* posterity. *Calvin.* As also hereby we are given to understand, as *Gregory* well noteth, in that *Cham* sinning, *Canaan* is cursed, *quod reproborum nequitia hic inulta proficiunt, sed in posterum feriuntur: that wicked mens sinnes goe a while unpunished, but they are afterwards shet withall.*

Orig. hom. 20. in Numer. Ambr. de Noe & arc. c. 30.

Ambr. ibid.

Greg. lib. 28. Moral.

Quest. XX. *How Canaan became a servant to his brethren.*

Servant of servants. 1. That his condition should be most slavish and servile, more vile than the loweſt degree of servants: which should be so much the more grievous because he is subjected to his brethren, whereas to be a servant to strangers is more willingly borne as *Iosephus* brethren thought great scorne, that their brother should be their Lord: *Muscul.* 2. We see, that as in *Adam* sinne brought forth death, so in *Caine* it is the beginning of slavish servitude: *ecce fratrem eodem natum patre peccatum fecit servum: behold sinne maketh the brother borne of the same parent a servant. Chrysost.* A profitable service, and subjection should otherwise have beene in the world: as when men for order sake, and their better preservation obey their mercifull and prudent rulers, that governe them as fathers. But the slavish life and service had the beginning in cursed *Canaan*: such as their state is, that are taken captives in battell, who being saved *alive: servi fiebant a servando appellati: became servants, being so called, because they were saved: Augustine.* 3. Though this curse did not presently take place, for the Cananites did hold the Israelites a while in subjection, yet at the length Gods judgements (which hee in his wisdome and secret counsell, for reasons best knowne to himselfe suspendeth) were executed to the full upon *Canaans* seed. *Calvin.*

Hom. 29. in Gen.

Lib. 19. de civit. Dei. c. 15.

Quest. XXI. *How children are punished for their parents sinnes.*

But here a great question will be moved, that seeing *Canaan* was accursed for his fathers sinne, how it standeth with Gods justice, to punish the children for the fathers transgression: for the better resolving of this doubt, these severall considerations are duly to be weighed.

1. The judgements of God are of two sorts, they are either executed in this life, or in the next: in this many times they which sinne escape unpunished, and they which are innocent, are temporally chastised: but in the next world, every man shall receive according to their workes.

2. Gods judgements in this life, are either in spirituall, or temporall things: in spirituall, which properly concerne the soule, none are punished for another: as the Lord saith by his Prophet *Ezechiel, the sonne shall not beare the iniquity of the father, nor the father of the sonne*, but *the soule that sinneth shall dye.* But in temporall things, as the losse of the commodities and pleasures of this world, yea of life it selfe, one may be punished for another.

Ezech. 18.

3. The judgements in temporall things are to be considered, either as chasticements and medicines, or as punishments: in the first sense they may fall upon innocents, as *Daniel* and *Ezechiel* went into captivity, being not guilty of the peoples Idolatry: but this was a medicine tending to their spirituall good: But as they are punishments, they are onely incident to those which have deserved them. So then God in his infinite wisdome doth lay temporall chasticements upon some, even for others sinnes. 1. That thereby we should be admonished both to detest sinne in our selves, and to dissuade others from it, seeing it enwrappeth many in the same judgement. 2. God can recompence abundantly the losse of temporall things, yea of life it selfe, with spirituall and eternall blessings. 3. Yet none are so pure and innocent, but must confesse, that howsoever, they are free from some great offences, yet for other sinnes, they may justly deserve punishment.

Divers Kinds judgements.

4. But this course to punish one for another, is onely to bee left unto God: Man must observe another rule, to punish him onely that sinned: as it is in the Law, *the father shall not be put to death for the sonne;*

God may punish one for another justly, so cannot man.

nor

nor the sonne for the father; *Deut.* 24. 16. though in other punishments which tend not to the death or affliction of the body, as in depriving of honours, liberty, goods, it standeth with justice, even among men, to punish the children for the fathers, and many for one, as is seene in the case of treason. 1 yet this privilege in general to punnish one for another, is peculiar to God, because he is both the Soueraigne Lord over man and all he hath, he only knoweth how to make such chastisements medicinall, and how otherwise abundantly to recompense those that are afflicted, which things are not in mans power, who therefore in inflicting of punishment must respect every mans desert.

How God doth visit the iniquity, &c. to the 3. and 4 generation.

5. Yet for the most part, they which are punished for other mens sinnes, are guilty of the same themselves: and therefore the Lord saith, he will visit the iniquitie of the fathers vpon the children, to the third and fourth generation *of them that hate me*, *Exod.* 20. 5. Where is to be considered, 1. That God alwayes thus punisheth not, but rather by this threatning terrifieth, than verifieth the same by his iudgements: *Theodoret.* yet sometime the Lord thus iudgeth the posterity of the wicked: as *Gregory* well saith, *si nulla puniret, quis Deum res humanas curare crederet, sin cuncta puniret extremum iudicium unde vitaret*: if God should punish no sinnes, who could thinke that God had any care of humane matters, and if hee punished all, no man would looke for the latter iudgement. 2. Herein the long sufferance of God appeareth, that hee deferreth his iudgement sometime to the third and fourth generation, to see if in the meane time the wicked parents, or their children may amend: if they doe not; then the Lord is said to visit their iniquities; that is, to remember them at the length, which he had a great while left unpunished: as the Prophet saith, *Let the iniquity of his fathers come into remembrance in thy sight.* 3. If in the meane time the wicked father beget a sonne, that seeth his fathers sins, &c. and repenteth, he shall not die in his fathers iniquity, *Ezek.* 18. 14. 17. As the sonnes of *Core* died not with their rebellious father, *Numb.* 26. 10. 4. And it is just, that God should visit to the third and fourth generation, because by the course of nature so long the father may live to see his sinne punished in his posterity, and the children so long may have the evill example of their parents in their eyes: for whose sins they are said to bee punished, though they have made them their owne by imitation, because their parents were authors, and by their example perswaders, and in their owne persons beginners of that sinne. 5. Neither for Idolatry onely is the iniquity of the parents visited in their children, as *Rabbi Moses* thinketh, but for other sinnes also, as here *Chams* prophanenesse and rebellion toward his father is punished in *Canaan*. 6. Neither are the children guilty of their parents sinnes only by imitation, in doing the like: but if they continue in other great sinnes, though not the same: as when the people were plagued, because *David* had numbred the people, though therein *David* was the greatest offender, yet they had deserved diversly by their other sinnes to bee punished: or if the children, though they committed not the same sinnes, yet doe wink at them, and suffer them by silence, and reprove them not, as *Elie* was accessary to his sonnes sinnes, because he held his peace: as *Augustine* well saith, *quamvis bonis vita malorum displiceat, &c. although the life of the wicked displease the righteous, and therefore they are not eternally damned, tamen, quia peccatis eorum parcunt, iure eum eis temporaliter flagellantur*: yet because they forbeare and spare their sinne, they are justly together with them whipped temporally. 7. Neither doth God prescribe vnto himselfe alwayes this rule, to punish but to the 3. or 4. generation: hee may extend his iudgements to the tenth, as here in the posteritie of *Canaan*; but yet the proportion alwayes holdeth, that he is more inclined continually to mercie, than justice *Calvin*.

Psal. 109. 14.

How children are guilty of their fathers sinnes.

Lib. 16. *de ciuitat. dei. cap.* 2.

6. This *Canaan* is accursed, not onely for his fathers sinne, but as being himselfe also which is most like accessarie to it, relating the matter to his father: and the posteritie also of *Canaan*, though they did beare the curse first denounced against their father, yet are worthily punished for their owne sinnes, *Levit.* 18. 28. *for these abhominations the Lord spued out the people, that were before you.*

Quest. XXII. *Of the blessing of Sem.*

Verse. 26. *Blessed be the God of Sem.* 1. It appeareth in that *Sem* hath the chiefe blessing, that he was the actor and perswader of that reverent and dutifull behaviour toward their father. *Tremel.* 2. In that *Noah* turneth himselfe to God, it sheweth the excellencie of grace, wherewith *Sem* was endued: which also is implyed in his name, which signifieth one famous or of renowne. *Perer.* 3. He prophesieth, that the true religion and Church should remaine in *Sems* posterity: that hee onely should worship the true God, which is to be blessed for ever. 4. And here also is included a prophesie of Christ to come of *Sem*, in whom all the nations of the world should be blessed. *Oecolampad.*

Quest. XXIII. *How Iapheth was to dwell in Sems tents.*

Vers. 27. *God perswade, or enlarge Iapheth, &c.* 1. This cannot be the meaning, that God should dwell in the tents of *Sem*, because there was his temple, and Christ also incarnate walked and dwelled amongst them: *sic Theodoret. Lyran. Tostat. Mercer.* and the Chalde paraphrast referreth it unto God: but the construction of the words following, *let Canaan be his servant*, will draw the sense to bee referred to *Iapheth*, not unto God. 2. Neither doth *Noe* speake here of the great increase and dilating of *Iapheths* posterity into all parts of the world. 3. nor yet of any civill society and league which should bee betweene the Gentiles of *Iaphets* stocke and the Jewes. 4. or that they should surprise the inhabitants of *Sem*, and thrust out the Jewes for all those things did equally befall the posterity of *Cham*: the Ægyptians were in league with them, and sometimes also surprised them. 5. But the word is rather to bee translated, *perswade*, as *Iunius*, then *inlarge*, with *Mercer*: or as *Vatablus* well readeth, *blande reducat*, God shall gently reduce *Iapheth* to *Sems* tents: which was fulfilled, not when the Gentiles became Jewes, Proselytes, as some Hebrewes, but when by the mild voyce of the Gospell the Gentiles, were called

to the knowledge of God, and made one Church with the Gentiles. *Rupertus* here alſo hath a good conceit; that the Greekes and Latines comming of *Iapheth*, by thoſe two languages of Greeke and Latine, did open the Tabernacles of *Sem*, the Hebrew Scriptures, and made them knowne to the Gentiles.

Rupert. lib. 4. comment. in Geneſ. c. 39.

QVEST. XXIIII. *Of the life and acts of Noah.*

Verſ. 28. *And Noah lived, &c. Noah* lived 250. yeares after the floud, died but two yeares before *Abraham* was borne: for from the floud to the birth of *Abraham*, are counted not above 352. yeares. And *Sem* living 502. yeares after the floud, reached to the 50. yeare of *Iſaack*. This then is worthy to bee obſerved, that three Patriarkes for the ſpace of two thouſand yeares and more from the beginning of the world to *Iſaack*, might ſerve to propagate the true religion: *Adam* to *Methuſelah* who lived with him 242. yeares: *Methuſelah* to *Sem*, who lived almoſt an 100. yeares after *Sem* was borne: and *Sem* to *Iſaack*. 2. Although the Scripture make no mention of the reſt of *Noahs* acts, yet no doubt hee was occupied in doing good, and in planting religion. *Beroſus* writeth, that he taught the Armenians the skill of husbandry and planting of vines: he diſtinguiſhed the yeare into 12. moneths: inſtructed them in the true ſervice of God; and from thence he went to Italy, where he likewiſe taught Theology, and humane arts: who was honoured of them as a God, under the name of *Sol* and *Celus*, and there hee died. This record of *Noahs* acts, as it containeth nothing of any improbability (ſaving that *Noah* ſo godly a Patriarke would never ſuffer himſelfe to bee honoured as a god) ſo there is no neceſſity to receive or beleeve it, not being expreſſed in Scripture. 3. But whereas *Methodius* is made the author, that *Noah* ſhould have a certaine ſonne called *Iovithas*, that ſhould bee borne in the 100. yeare of the third Chiliad or thouſand, who inventeth Aſtronomy, and propheſied of the foure Monarchies: this is a meere fiction, for *Noah* lived not till the 100. yeare of the third Chiliad, but died in the ſixth yeare thereof: for to the floud are reckoned 1696. yeares and *Noah* lived after 350. And againe the text ſaith, that all the earth was overſpread of *Noahs* three ſonnes: there was no place then for a fourth. 4. Though it is moſt like that *Noah* was exerciſed in moſt excellent workes, yet *Moſes* omitteth to ſpeake of them, as alſo of the reſt godly ſucceeding fathers, becauſe he haſteth to the ſtory of faithfull *Abraham*, who was diverſly honoured of God: 1. in being ſelected to be the father of his people and viſible Church. 2. hee received the viſible ſigne of the covenant, circumciſion: whereby the people of God ſhould be diſtinguiſhed from all other. 3. to him were given moſt rich promiſes, both temporall for the poſſeſſion of the land of Canaan, and ſpirituall concerning the Meſſiah. 5. But whereas it pleaſed ſome of the fathers to turne this ſtory of *Noahs* drunkenneſſe to an allegory; reſembling the Jewes to the true vine that *Noah* planted, Chriſt to *Noah*, that was caſt into the ſleepe of death by his owne people: the Jewes deriding Chriſt infirmities and ſufferings upon the croſſe, to *Cham* ſcorning his fathers nakedneſſe: I hold it not ſafe wading without a bottome, and therefore I omit theſe allegoricall applications, as mens fancies, and ſo leave them.

Mercerus and *Peretius* are found here to bee in a great error, who affirme that *Noah* lived in the 58. yeare of Abrahams life, whereas he died two yeares before he was borne: and that Sem attained to the 50. yeare of *Iacobs* age, whereas he died ten yeares before him. *lib. 14. in Gen. diſp. 5. Beroſ. Annian. lib. 3. hiſtor. ſcholaſt. lib. 1. c. 37.* Abraham honoured of God. *Noahs* drunkenneſſe, whether to be allegorized. *Auguſt. lib. 10. de civit. dei. c. 2.*

4. *Places of doctrine.*

1. *Doct. Liberty granted to eat fleſh.*

Verſ. 3. *Every thing that moveth, ſhall bee meat for you*] Here this liberty to eat fleſh is granted to all: wherefore for religion ſake (for we ſpeak not of the prohibition politicall) to forbid the eating of ſome meats, infringeth this liberty granted by the Lord. *Calvin.*

2. *Doct. The prohibition of not eating of bloud not perpetuall.*

Verſ. 4. *Fleſh with the life thereof. Tertullian* writeth, that in his time it was counted an heinous thing to taſte the bloud of beaſts: but we muſt know, that this prohibition was not perpetuall, but for thoſe times the better afore hand to inure them to beare the yoke of Legall ceremonies afterward to be given. The Apoſtles likewiſe willed for a time the forbearance from ſtrangled and bloud, only becauſe of offending the beleeving Jewes: but theſe ceremoniall obſervations, as *touch not, taſte not, handle not*, are now aboliſhed in Chriſt. *Coloſſ. 2. 21.*

3. *Doct. The liberty of marriage generall.*

Verſ. 7. *Bring forth fruit and multiply.* Here the liberty of marriage is granted to all: this bleſſing of increaſing and multiplying is given to all *Noahs* poſterity, of all ſorts and degrees, wherefore the Papall reſtraint of marriage in ſome callings and degrees, is contrary to the divine indulgence and permiſſion in this place. *Oecolampad.*

4. *Doct. The word and Sacraments muſt be joyned together.*

Verſ. 12. *This ſhall bee the ſigne of my covenant.* Here wee ſee the word and the ſigne or Sacrament goe together: firſt the Lord maketh a covenant, and then addeth a ſigne as a ſeale thereof, for better aſſurance. The Chalde paraphraſt interpreteth not amiſſe, this ſhall bee a ſigne betweene my word and the earth. Wherefore the edifying word muſt goe before, and the Sacraments concurre as ſeales.

5. *Doct.*

5. *Doct. In the viſible Church hypocrites mingled with the faithfull.*

Rom. 9. 2 Tim. 2. 21.

Verſ. 22. *When Cham the father of Canaan.* We ſee that in the viſible Church the wicked are mixed together with the faithfull: as in *Adams* family, there was a *Caine* with an *Abel*, ſo in *Noahs* houſe, there is a *Cham* for a *Sem*. So the Apoſtle ſaith, in a great houſe, there are veſſels of gold, and veſſels of ſilver, ſome of honour, ſome of diſhonour. The Church of God ſhall not be purged from all droſſe in this life, till it be made a glorious ſpouſe, without ſpot and wrinkle in the kingdome of heaven.

5. Places of Controverſie.

1. Confut. No wickednesse to eat fleſh.

Ad Ouuw. l. 15.

Verſ. 3. *Every thing, that moveth.* That which God permitteth, is lawfull: therefore *Ovid* was deceived that thus writ; *heu quantum ſcelus eſt in viſcera condi, &c. it is a wicked thing in deed, with other fleſh our bellies to feed.* How can that be counted a wicked thing which the Lord alloweth?

2. Confut. Of negative doctrine.

Whitak. 200 the Apolog. Epiſ. p. 112. Perer. in Gen. 9. explanat. v. 4.

2. Whereas it is a common objection of the Papiſts, that the Proteſtants doctrine and principles be altogether negative: if it were ſo (which to be otherwiſe, is otherwhere ſhewed at large) yet it might be warranted by this place: whereas *Pererius*, a man of their owne ſide, though more reaſonable than the reſt, confeſſeth, that there are two precepts given to man, and both negative: the one morall and perpetuall, *not to ſhed mans blood*, v. 5. the other ceremoniall and temporary, *not to eat fleſh with the blood.*

3. Confut. The covenant belongeth to infants, though preſently they want Faith.

Verſ. 12. *Betweene me and every living thing, to perpetuall generation, &c.* If God make a covenant, even with unreaſonable creatures, that have no underſtanding, it is no ſufficient reaſon to exclude infants from the covenant, as the Anabaptiſts doe, becauſe preſently they want faith. And ſeeing God made not this covenant only with that preſent age, but with the generations following: why ſhould not the covenant of grace be extended alſo unto infants, which are the ſucceeding generation? *Calvin.*

4. Confut. Noahs drunkennesse not without ſinne.

Perer. in cap. 9. Gen. 9. 21.

Verſ. 21. *He was drunken and uncovered. &c.* *Pererius* noteth here, *ebrietatem Noe excuſandam eſſe ab omni peccato: that Noahs drunkennesse muſt be excuſed from all ſinne:* becauſe it was involuntary and proceeded of ignorance, for he never is read to have beene drunke againe. But this is a very corrupt gloſſe: for admit that *Noah* was ignorantly overtaken of the force of wine (which yet is not ſufficiently proved) yet ignorance, excuſeth not *ā toto, ſed a tanto*, from all ſinne, but from a greater ſinne: the ſinne is not *adnihilate*, that is, made no ſinne, by ignorance, but onely *extenuate*, made a leſſe ſin: unleſſe they will in like manner excuſe the inceſt of *Lot* from all ſin, becauſe it was involuntary. 2. What though *Noah* committed not the like afterward, no more did *Iudas* lye any more with his daughter in law *Thamar*, *Geneſ.* 38. 26. yet that did not exempt his unchaſt action from ſinne, no more doth this *Noahs* intemperancy. 3. We are not afraid therefore to the glory of God, to confeſſe the infirmities of holy men, which the Scripture hath not concealed: and wee ſay with *Ambroſe. Patriarchæ nos inſtruunt non ſolum docendo, ſed errando: the Patriarkes inſtruct us not only teaching; but erring.*

De Abraham. lib. 1. c. 6.

5. Confut. Popiſh Biſhops not the fathers of the Church, and therefore may be diſcovered.

Verſ. 23. By the example of *Sem* and *Iapheth* covering their fathers nakednesse, *Pererius* againe noteth, that the like piety ſhould be ſhewed toward our ſpirituall fathers, the Biſhops of the Church, as *Conſtantine* ſaid, that if he ſhould find a Biſhop committing adultery, hee would rather cover that uncleane act with his cloake, than others ſhould be offended, &c.

Theodoret. lib. 1. Eccleſ. Hiſtor. c. 11.

Anſ. 1. True it is, that if thoſe popiſh Biſhops, which he ſpeaketh of, were the fathers indeed and ſhepherds of the Church, ſuch as *Conſtantine* meaneth, and not rather the Miniſters of Antichriſt, and devowrers of the flock, their infirmities ſhould be covered. *Calvin.* 2. If their ſins were but ſecret infirmities, they might be borne with for a time, but ſeeing they juſtifie open impieties, and their filthineſſe is manifeſt to all the world, now a cloake cannot hide them. *Muſcul.*

6. Confut. The Pope how a ſervant of ſervants.

Perer. in cap. 9. Geneſ. in hos verba.

Verſ. 25. *A ſervant of ſervants, &c.* This title *Pererius* ſaith the Popes doe uſurpe, as a ſigne of great humility: but we rather truſt, that as another *Caiphas* ſo the Pope propheſieth the ruine of his owne Kingdome, that he ſhall become one day, a ſervant of ſervants indeed, as *Canaan* was, and be made a ſervant to thoſe that have ſerved him.

Verſ

7. *Confut. The tents of Sem, not of the Pope or Romaniſts, have the prehemínence.*

Verſ. 27. *TO dwell in the tents of Sem, &c.* Thus we ſee that *Sem* hath the prerogative, and that the Gentiles receiued their light from the Jewes. But the Pope would draw this priuilege from the Jewes to the Romanes: that whereas the Apoſtle ſaith, that the Jewes beare the Gentiles as the roote the branches, and not they the Jewes, *Rom.* 11. 18. yet the Pope would haue the faith and profeſſion of the Romans to be the roote and foundation of all beleeuers.

6. *Places of moral obſeruation.*

1. *Moral. Man muſt not rule ouer men, as beaſts.*

Verſ. 2. *THe feare of you ſhall be upon every beaſt. Gregory* here hath a good note: that the feare of man muſt be not upon men but beaſts: That man ſhould not by crueltie or tyranny ſeeke to be feared of men. And yet good men ſometimes deſire to bee feared of others: but it is when the feare of God is not among them, that they which feare not the diuine iudgements, may bee by feare of men kept in ſome awe: and then, *non tam hominib. quam brutis animalib. dominantur: they doe not rule ſo much ouer men, as bruit beaſts.* *lib. 21. Moral. c. 12.*

2. *Moral. Sobriety in meats commanded.*

Verſ. 3. *AS the greene herb:* Although God yeeldeth to the uſe of man for his food all kinde of fowles, fiſhes, beaſts: yet hee would haue man to uſe them moderately and ſoberly, not to abuſe them to gluttony or exceſſe: or not contented with ſuch kinds, as are at hand, to ſearch the deep for fiſh, to aſcend the mountaines to catch fowle, to hunt up and downe the wilderneſſe onely to ſatisfie his greedy appetite. But he ought to uſe the fleſh of beaſts, as the greene herb, that is ſoberly, and without curioſity to take ſuch things as are at hand.

3. *Moral. Gods great care in preſerving the life of man.*

Verſ. 5. *I Will ſurely require your blond:* Where we ſee the great care, which the Lord hath in preſerving the life of man: he will require it at the hands of the beaſts, yea of a mans brother: neither ſhall he goe unpuniſhed: by this it appeareth, *domeſticum & familiarem Deo hominis eſſe naturam, that mans nature is as domeſticall and familiar unto God:* and that therefore God will not ſuffer him to be unpuniſhed: that offereth wrong as it were to his domeſticall and familiar: By this men are taught, both to take heed of bloudſhed, and ſo to fall into the iudgement of God: neither much to feare the ſword of the wicked, ſeeing the Lord himſelfe, will reuenge the death of the innocent. *Lib. de Noe & arc. c. 26.*

4. *Moral. The bow a ſigne of Gods juſtice and mercy.*

Verſ. 13. *I Haue ſet my bow in the clouds, and it ſhall be a ſigne, &c.* 1. The bow is a notable monument of Gods juſtice, to call to our minde the ſinne of the old world, for the which it was deſtroyed, that wee feare to offend God in the like: it is alſo a ſigne of Gods mercy, in forbearing to bring the like deſtruction upon the world againe: and if God ſhew ſuch mercy even to wicked men and bruit beaſts, how great are his mercies, that he layeth up in ſtore, for his elect. 2. We ſee alſo how farre the juſtice of God exceedeth his mercy, the rigour of his juſtice was but for a time, in once deſtroying the world by water, but his mercy is perpetuall in the continuall preſeruation thereof: ſo the Prophet *Iſay* ſaith, for a moment in mine anger, I hid my face from thee, &c. but with euerlaſting mercy haue I had compaſſion upon thee: *This is unto me as the waters of Noe: Perer.* Gods mercy exceedeth his juſtice. *Iſay* 54. 9.

5. *Moral. The miraculous propagation of mankind.*

Verſ. 19. *OF them was the whole world over-ſpread, &c,* here appeareth the wonderfull prouidence of God, that by three men the whole world was repleniſhed: when as they were ſubiect to the rage and inuaſion of beaſts, and wanted many neceſſary things, the earth having not yet recouered her former vigour and force decayed by the floud: the like matter is to be ſeene (ſaith *Chryſoſtome*) in the Chriſtian faith: that God, *per duodecem piſcatores, illiteratos, &c. that God by twelue fiſhermen, unlearned, &c.* hath ſubdued the whole world to himſelfe, and propagated the faith.

6. *Moral. Noahs awaking out of drunkenneſſe, what it ſignifieth.*

Verſ. 14. *THen Noah awaked, &c.* This were to bee wiſhed, ſaith *Muſculus*, that they which are the Patriarks, and take upon them to be the paſtors of the Church, were herein like unto *Noah*, to awake alſo from their drunkenneſſe, their ignorance, errour and ſuperſtition. As alſo all intemperate and riotous perſons are to learne by this preſident to awake from their ſinne, and not to continue in their licentious courſe, nor make a continuall trade and occupation of drunkenneſſe.

CHAP.

CHAP. X.

1. The Method and parts of the Chapter.

THis Chapter hath three parts, according to the severall generations of the three sonnes of *Noah*, *Iapheth*, *Cham*, *Sem*: by whom the world was repleniſhed: the generation of *Iapheth* is expreſſed, from v. 1. to v. 6. their names, v. 2, 3, 4. their habitation and place of dwelling. v. 5. the generation of *Cham* rehearſed, from v. 6. to 21. their ſeverall names together with their habitation: then followeth the generation of *Sem*, their names, from v. 22. to v. 30. their habitation, verſ. 30.

2. The grammaticall ſenſe, or difference of tranſlations.

S. alt. 1. *Thobel, Meſoech. S. Thubal, Meſech. H. Thubal, Meſech, &c.*
4. *Citij. Rhodij. H. S. Cethim Dodanim. H. Cutim, Donaim, &c.*
differ pronunt. 7. *Regma, Sabathaca. S. H. Ch. Raamah. Sabtecha. T. B. G. A. heb. Ragmah.*
8. *Agyas, γίγας, in the earth. S. a mighty man, &c. ghibbor. robuſtus, ſtrong.*
Chald. alt 9. *A giant hunter. S. a mighty hunter. H. B. G. a mighty man, Ch. mighty in hunting. T. P. heb.*
Ch. alt. 10. *Arach. S. H. Erech. cat. Eerech, &c. in the land of Babylon. Ch. Sennaer, or Sinhar. cat. ſic & heb.*
Tr. 11. *Out of that land came Aſſur. S. H. cum cater. Out of this land he came into Aſſur. Tr. built the ſtreets of the City. H. Rehoboth the City, cater. rachab. breadth.*
H. app pro. 12. *Daſem. S. Reſen: cat.*
prop. 14 *Cappadoces. Ch. Capthorim, cater.*
S. alter. 18. *Cynaum. S. H. Ch. Cynaum, cat. cum ſ. Sini. Evenm. Arachanm, S. H, T. Evæos, Arachæos. Ch. Hivi, Archi, Sini. B. G. heb.*
Ch. alter.
Ch. plu. pro. ſing. *By theſe were ſpread. H. ἐξ τούτων. after this. S. & cat. achar, afterward.*
differ. pronunt. 19. *Gerar. Gaza. S. Ierar. Gaza. H. Gerer. Azzah. cat. gnazah.*
21. *The elder brother of Iapheth. H. B. G. Ch. the brother of Iapheth the Elder* ἀδελφὸν Ἰαφὲθ τὸν πρεσβύτερον. *S. T. hagadhe. Iapheth the great:* for *Iapheth* was the elder, as ſhall be ſeene afterward.
S. add. 24. *Arphaxad begat Cainan. S. the reſt have not Cainan.* Likewiſe another *Cainan* is rehearſed by the 70. among the ſonnes of *Sem*, v. 22.
27. *Iazal. H. Aizal. S. Vzal. Ch. B. G. Vxal. Vzal.*

3. The explanation of doubtfull queſtions.

QVEST. I. *Of the number of the heads of the Gentiles.*

Verſ. 1. THeſe are the generations, &c. The fathers have curiouſly endevoured to bring the chiefe heads of the fathers of the Gentiles rehearſed in this Chapter, to the number of 72. and therefore *Auguſtine* following ſome Greeke tranſlations, maketh *Eliſha* to be the 8. ſonne of *Iapheth*, and ſo reckoneth 15. in all to come of *Iapheth*: whereas there are but onely 14. of *Chams* progeny, he counteth only 31. leaving out the Philiſtims: *Epiphanius* 32. of *Sem Auguſtine* reckoneth 27. *Epiphanius* but 25. accounting *Peleg* with *Heber*, and *Iokтan*, together with his poſterity. But the true reckoning is this: of *Iapheth* 14. of *Cham* beſide the Philiſtims, 31. of *Sem*, 26. are rehearſed, which makes in all 71. and with their three fathers, *Iapheth*, *Cham*, *Sem*, 74. and with the Philiſtims, 75. *Iun.* the Hebrewes make but 70. in all beſide the fathers, to anſwer to the 70. perſons, that deſcended into Ægypt of *Iacob*.

QVEST. II. *Of the names of the Gentiles.*

1. NEither are all the heads and fathers of the Gentiles here named, but thoſe which were the chiefe and moſt famous, and ſuch as were beſt knowne and neareſt ſituate to the Jewes; and therefore leaſt mention is made of *Iapheths* generation, which inhabited further off among the Gentiles, *Calvin.* 2. Concerning the names which the nations retained of their fathers, many are worne out by continuance of time: many changed by the Grecians, that gave them new names, as *Ioſephus* thinketh, many altered by warre and conqueſt, *Oecolamp.* yet the names were not ſo altered, but that in the time of the Prophets and long after, they were knowne, and ſo in Scripture mentioned by theſe appellations.

Ioſeph. 1. lib. Antiquit.

QVEST. III. *Whether theſe heads made ſo many diſtinct nations.*

FUrther, 1. Neither is it like, that theſe heads, and fathers here rehearſed made ſo many divers diſtinct languages and nations: for the Cananites, that contained eleven ſundry people, v. 16, 17. ſpake all but one language: and the text ſaith, they were divided according to their families, v. 5. that is, divers families concurred together according to their language to make one nation. *Iunius.* 2. Neither is it probable, that the whole world was at the firſt diſtributed among the three ſonnes of *Noah* by lot, as *Epiphanius* writeth, or as *Beroſius*, that *Noah* taking a view of the whole world ſayling by Sea, did appoint the three parts of the world, Europa to *Iapheth*, Affrica to *Cham*, Aſia to *Sem*: for in the ages ſucceeding: many

Epiphan. in Ancorato.

countries

countreyes were diſcovered, unknowne before. But it is moſt probable, that the coaſts and confines of the large and wide countreys, were inhabited by theſe fathers of the world, into the which afterward their poſterity was ſpread and diſperſed: and that *Moſes* eſpecially deſcribeth the habitation and dwelling of thoſe nations, which were neareſt and beſt knowne to the Iſraelites: and in proceſſe of time the three parts of the world were for the moſt part poſſeſſed, Europa by *Iapheths* poſteritie, Affica by *Chams*, Aſia by *Sems*: yet ſo, that in all theſe coaſts, ſome of each were intermingled: as the Medes in Aſia came of *Madai* of *Iapheth*, the Cananites in Aſia of *Chus* of *Cham*.

Now the reaſons, why mention is made of theſe generations may be theſe: 1. to ſhew the effect of that bleſſing, which the Lord gave to *Noah* and his ſonnes to multiply and increaſe. 2. to demonſtrate the judgement of God upon the poſterity of *Cham*, and his bleſſing upon *Sem*, according to *Noahs* propheſie. 3. to acquaint the Iſraelites with the nations of the Gentiles, from whom they were to expect their inheritance: 4. to open a way to the underſtanding of the Scripture, wherein the names of theſe nations doe often occurre.

QVEST. IIII. *The cauſes why Moſes rehearſeth the generations of Noahs ſonnes.*

Verſ. 2. *Sonnes of Iapheth.* *Moſes* beginneth with *Iapheth*, not as ſome thinke, from the younger proceeding to the elder, for it is evident, chap. 9. 24. that *Cham* was younger than *Sem*: neither for that *Iapheth* was the eldeſt, doth he name him firſt, for then *Sem* ſhould be the youngeſt, becauſe he is mentioned laſt: but *Moſes* beginneth where he ended in the former chapter at *Iapheth*, v. 27. that he might determine the ſtory in *Sem*, of whom and his poſterity the reſt of this booke entreateth: and becauſe *Iapheths* poſterity inhabited the countries furtheſt off, he beginneth there firſt. *Mercer.*

QVEST. V. *What countries Iapheths ſonnes inhabited.*

Verſ. 2. *Gomer, Magog, Madai, Iavan, &c.* *Gomer* inhabited the North parts in reſpect of Paleſtina toward the Weſt, *Ezek.* 38. 6. whom *Ioſephus* thinketh to be the Galatians, or Gallogrecians called Gomerites, the ſame which *Herodotus* nameth *Cimmerii*, or *Cimbri*, *lib.* 4. they inhabited the inward parts of Aſia, in Phrygia, neare to Troas. Wherefore *Gomer* cannot bee aſſigned to Africa, as *Ieroſolymitan.* *Gomer.*

2. *Magog:* ſome underſtand by *Magog* the Gothes, other the Sarmatians, *Hieroſolymit.* the Germans: but they are moſt like to bee the Scythians, *Mercer.* which before were called *Magogei*: and this may bee an evidence thereof, becauſe the Scythians waſting Aſia, called the chiefe City, *Magog*, afterward named Hierapolis, as witneſſeth *Pliny*, *lib.* 5. *c.* 23. *Iunius.* *Magog.*

3. *Madai:* this was the father of the Medes, who at the firſt were ſubject to the Aſſyrians and Chaldeans, 2 *King.* 17. 6. but afterward the Medes ſurpriſed Babylon, *Iſa* 13. 17. *Behold I will ſtirre up the Medes againſt thee.* *Madai.*

4. *Iavan:* from him came the Grecians, as *Ioel.* 3. 6. *Ievanim*, being the plurall of *Iavan*, is tranſlated by the Septuagint, Ἰωνων, of the Greekes: *Hecataus in Strabo. lib.* 9. ſaith, that the Jonians came out of Aſia into Grecia, from whence the Athenians had their beginning, which at the firſt were called Jones, and their countrey Jonia. *Hieroſolymitan.* ſaith, they were the Macedonians, which had the principality over Greece. *Iavan.*

5. *Thubal:* *Epiphanius* thinketh him to be the father and founder of the Theſſalians: ſome of the Hebrewes underſtand the Italians: others take Thubal for the countrey Iberia in Aſia, neere to Armenia, where *Ptolomy* placeth the towne Thabilaca: of thoſe Iberians *Ioſephus* meaneth that they were called Thubalæi, Thubalians, and not of the Iberians, that is, the Spanyards in Europe, as *Pererius* citeth him: *ſic Iunius.* But ſeeing in Scripture Thubal and Meſech are joyned together, which is taken for Arabia: as *Ezek.* 27. 13. and 32. 6. ſome thinke it more like to be a countrey neare to Arabia, *Perer.* they cannot bee the Spanyards, as *Mercerus* thinketh. Of all the reſt, I judge *Ioſephus* opinion to be moſt probable, as ſhall appeare in the next place. *Thubal.*

6. *Meſech.* 1. This is neither like to bee the Muſcovites, as ſome have thought, becauſe of the ſimilitude of the letters, *Mercer.* 2. Neither is Meſech neare Arabia, as *Pererius* would gather out of the Pſalme, 120. 5. *Woe is me, that I am conſtrained to dwell in Meſech, and in the tents of Kedar:* for although it bee agreed, that Cedar is here taken for part of Arabia, yet the other word is rather appellative, than proper in this place: and commeth of the Hebrew *maſhach*, which ſignifieth, *to prolong:* ſo the ſenſe is, why doe I ſojourne ſo long, as both *Hieronie* and *Tremellius* tranſlate: and the Chalde read, I have ſojourned, *cum Aſidæis, &c. cum tabernaculis Arabiani:* with men of Aſia, and in the tabernacles of the Arabians. 3. Wherefore it is moſt like, that Meſech was in Aſia neare to Tubals countrey, confining upon Armenia, rather than Arabia, and to be the countrey called Cappadocia. *Ioſephus* ſaith, that the Cappadocians were firſt called Meſochæi, Meſochians. *Pliny* nameth them Moſſyni, *Epiphanius* Moſſynæci: and *Mela* witneſſeth that there is a certaine hill in Armenia toward Cappadocia, called Moſchicus: and *Ioſephus* teſtifieth, that there was a certaine City in Cappadocia, called Moſecha, afterward Cæſarea: this therefore is that Meſech which is joyned ſo often in the Scripture with Thubal. *Meſech.*

Plin. lib. 6. c. 4.
Mela. lib. 1.
Geog. c. 21.

7. *Thiras.* 1. which is neither the Turkes, as the *Hieroſolymitan.* 2. nor the Perſians, as *Selomo Iarchi.* 3. But as it is received of the moſt, this was the father of the Thracians, who inhabited neare unto Pontus Euxinus, not ſo called, *Thraces, tanquam, truces*, of their cruell and ſavage nature, as of the hardneſſe of the countrey, but of their firſt founder *Thyras. Mercer. Ius.* *Thiras.*

Quest. VI. *Where the ſonnes of Gomer inhabited.*

Aſhkenaz. Verſ. 3. *The ſonnes of Gomer, Aſhkenaz, Riphath, Togarmah:* 1. Some take *Aſhkenaz* for the Gothes or Scithians: *Geneverſ. Ierom.* 51.27. 2. Some for Germany, *Ioſephus* for the Rhegini, a people of Italy: *ſic Mercer.* 3. But it is moſt like they were a people inhabiting Aſia: as *Ieroſolymitan* gathereth, *Ierem.* 51. 27. where *Aſhkenaz* is numbred among the aſſiſtants of the Medes and Perſians that came againſt Babylon: And for the better evidence hereof, there is a lake in Bithynia called Aſcania: and certaine Ilands of the Sea Ægeum, are named Aſcania. *Pliny* alſo maketh mention of a famous mart towne in Phrygia called Aſcania: *ex Iunio.*

Plin. lib. 5. c. 23.

Riphath. 2. *Riphath* called alſo *Diphath*, 1 *Chron.* 1. 6. *Epiphanius* taketh them for the Caſpians, *Ieroſolymitan* for the Phrigians, *Mercerus*, for the Riphei. But it is moſt like they were the Paphlagonians, who *Ioſephus* ſaith were called Riphathæi, whereof alſo the mountaines Riphæi were ſo named.

Torgamah. 3. *Togarma:* this neither is like to be Turks, as the Jewes, nor the Germaine, as the Chalde paraphraſt, *Eſech.* 27. 13. for they had no traffick with Tirus, being ſo farre diſtant, nor yet Barbary, as the Jeroſolymitan. Paraphraſt: for *Eſech.* 38. 6. the Thogarmians are reckoned among thoſe nations that aſſiſted *Gog*, the Prince of Aſia againſt the Iſraelites: *Ioſephus* taketh Togarma for the Phrigians: but they are moſt like to be a people of Armenia the leſſe, whoſe Kings were called Tygranes, as derived from Togarmah. *Iun.*

Quest. VII. *Of the ſonnes of Iavan.*

Eliſha. Verſ. 4. *The ſonnes of Iavan, Eliſha, &c. Eliſha*, the Chalde Paraphraſt taketh for Italia: *Eſech.* 27. 7. ſome for the fortunate Iſlands: whereof the Poets tooke occaſion ſo much to celebrate the *campi Elyſii*, the Eliſian fields: *tharg: Hieroſ.* for Hellas, Græcia: *Ioſephus* for the Æolians famous for purple *Exech.* 27. 7. which is moſt probable: *Iunius. Mercer.*

Tarſhiſh. 2. *Tarſhiſh*: *Ioſephus* taketh it for India, that yeeldeth gold, *lib. 8. antiquit.* and ſo doth *Hierome*: the Septuagint *Ezech.* 23. for Tarſhiſh, reade Carthage: the Chalde paraphraſt, *Ierem.* 10. Africa: But Tarſhiſh is rather Cilicia, where was the City Tarſus, S. *Pauls* countrey, *Iunius, Mercer. Act.* 21. 39. And hereupon becauſe the Cilicians were chiefe Navigators and commanders of the Mediterranian ſea: all thoſe coaſts along were called Tarſhiſh.

Kittim. 3. *Kittim*: ſome underſtand the Italians and Romanes, as the Latine tranſlation and Chalde Paraphraſt, *Numer.* 24. 24. *Ioſephus* and *Epiphanius* the Cyprians, where was the Citie Citium, the towne of Zeno Citius, chiefe of the Stoikes: *Mercer.* But Kittim are rather the people called Citii, inhabiting in Aſia, neare to Cilicia: of whom that City in Cyprus might be ſo called.

Dodanim. 4. Dodanim or Rhodanim, 1 *Chron.* 1. v. 1. for the Hebrew *daleth* and *reſh*, may eaſily be miſtaken one for another: the Hieroſolymit. underſtandeth Dodana in Epirus, *Mercer.* ſome the countrey by Rodanus the river of Rhone. But the Rodians of the Iſle Rodes, are moſt like to take their beginning from hence, as the Septuagint interpret. *Iun.*

Quest. VIII. *Of the Iſles of the Gentiles.*

Verſ. 5. *The Iſles of the Gentiles:* that is all the ſea coaſts upon the Mediterranean ſea, not only the Iſlands, as Rhodes, Ciprus, but the countries bordering upon the Sea were inhabited by theſe ſonnes of *Iavan*: for as *Hierome* citeth out of *Varro* and others, the Grecians, repleniſhed the ſea coaſts from the mountaines Amanus and Taurus, almoſt to the Britiſh ſea: the other ſonnes of *Iapheth* inhabited the Aſian and Eaſt parts, as is before ſhewed: And as yet there was no diviſion of tongues, whereof *Moſes* entreateth: c. 11. but he here ſpeaketh thereof by way of anticipation.

Traditium. in Geneſ.

Quest. IX. *Of the ſonnes of Cham.*

Verſ. 6. *The ſonnes of Ham were Chus: Ham* or *Cham* with his poſterity diſperſed themſelves into the Meridoniall or Sotherne parts of the world, both in Aſia and Africa: whereupon the tents or Tabernacles of *Cham*, are taken for Ægypt, *Pſal.* 78 51. and Chemmis was the name of a great Citie in Thebais and of an Iſland: Chuſh is taken in Scripture both for Arabia in Aſia, and the great countrey Æthiopia in Africa: *Geneſ.* 2. 13. the land of Chuſh muſt needs bee underſtood to bee Arabia: *Numb.* 12. *Zippora Moſes* wife, is ſaid to bee *Chuſitis*, a Chuſite, or as other read an Æthiopian: and yet ſhee was a Madianite, which countrey bordered upon Arabia: ſo 2 *Chron.* 14. 9. *Zerah* King of Chuſh or Æthiopia, came againſt Aſia: which is not like to have beene King of the African Æthiopia, which was a great way diſtant from Paleſtina, neither was there cauſe of hoſtility or enmity betweene the Jewes and them, being ſo farre disjoyned: and the text ſaith, that *Aſa* purſued the Æthiopians to Gerar, and ſmote the Cities about it, which did belong (as ſhould ſeeme) to Zerah: But this Gerar was in the confines of Paleſtina, as may appeare by the peregrination of *Abraham* and *Iſaack*; *Geneſ.* 20. 26. But that in ſome places Chuſh is taken for the greater Æthiopia beyond Ægypt, is evident alſo in the Scripture: as 2 *King.* 19. 9. *Tirhaka* King of Æthiopia, came out againſt *Senacherib*, under whoſe dominion Arabia and the countries adjoyning in Aſia were: likewiſe *Ierem.* 13. 23. can the Æthiopian or Chuſhite change his skin? &c. Where *Beroaldus* opinion, that would have Arabia only taken for Chuſh upon the reaſon before alleaged, wanteth ſufficient ground: there was then two countries called Chuſh or Æthiopia, one in Aſia, the other in Africa, one in the Weſt, the other toward the Eaſt: which two countries were ſevered by the Arabian ſea. This diſtinction *Pererius* well noteth to have beene obſerved by forreine writers. *Homer, Herodotus, Pliny.*

Of Chus.

Two countries of Æthiopia.

Beroald. in ſua. Chronic.

Mizraim. *Mizraim* is by a generall conſent taken for Ægypt, which was ſo called of *Ægyptus*, brother to *Danaus*, who

who there reigned, having expelled his brother: which happened, as *Auguſtine* following *Euſebius* ſaith, in *Ioſua* his time, more than 800. yeares after the floud: But according to the computation of *Manethon* an Ægyptian Chronographer cited by *Ioſephus*, *lib. 1. cont. Appion*: it was 390. yeares after *Moſes* leading of the Iſraelites out of Ægypt. [*Phut*, otherwiſe called *Put*. *Iſac. 66. 19.* from him came the Lybians, ſo the Septuagint tranſlate: *Ezech. 30. 5.* the inhabitants were firſt called Puthæi: and in Mauritania there was a river of that name called Phut: *Ioſephus*, *lib. 1. antiquit.* *Plin. lib. 5. c. 1.* *Epiphanius* taketh them to be the people called Axumitæ beyond Ægypt, among the Troglodites: from this name ſome conjecture *Phaeton* to be derived, which gave occaſion to the Poeticall fictions: So it is moſt like, that *Phut* and his poſterity inhabited the African coaſts: the people ſince were called Libians of *Libya* the daughter of *Epaphus*, and the country Africa, of *Apher* ſonne of *Hercules* the Lybian. *Phut.* *Epiph. cont. Sethianes.* *Solin. c. 27.*

Chanaan: the poſterity of this *Canaan* is exactly deſcribed, v. 15. theſe were all called by one generall name of Cananites, but diſtinguiſhed into divers other people; whoſe countrey was afterward given unto *Abraham* and his poſterity. *Canaan.*

QVEST. X. *Of the Sabeans.*

Verſ. 7. *THe ſonne of Chuch, Saba, &c.* Theſe Sabeans, were neither people of Æthiopia, as *Ioſephus*, not yet ſo called, ἀπὸ τῆς σιτίας, of worſhipping, becauſe the incenſe, which came from them was uſed in ſacrifices: But they inhabited Arabia Fælix: of theſe Sabeans the Prophet *Iſay* ſpeaketh, 45. 19. prophane authors alſo make mention of them: *Pliny* maketh them a people of Arabia, famous for incenſe, dwelling betweene the two Seas, the Perſian and Arabicke: *Strabo* ſaith alſo, *Sabæi fœlicem Arabam incolunt, &c.* they inhabited the fortunate or happy Arabia: and he further deſcribeth them by their rich commodities of incenſe, mirrh, cynamon, balme: wherof they have ſuch abundance, that they uſe cynamon and caſia, in ſtead of wood for the fire: they have their beds, tables, ſtooles, veſſels of ſilver, and gold, &c. *Plin. lib.* *Strabo lib. 16.*

2. *Chavilah*. *Ioſephus*, and *Hierome* following him to whom ſubſcribeth, *Mercer.* thinke this to be the Getulians in the remote parts of Africa: but it is moſt like to bee a countrey not farre from the Iſmalites and Amalekites in Aſia, confining upon the countrey Suſiana, in Perſia: for the Iſmalites dwelt from Havilah to Sur, *Gen. 25. 18.* and *Saul* ſmote *Amaleck* from Havilah to Sur, 1 *Sam. 15. 7.* yet this is another Chavilah from that mentioned, v. 29. *Chavilah.*

3. *Sabthah*: which cannot be the people Aſtabari in Æthiopia, ſo called of the river Aſtabarus, which runneth into Nilus, as *Ioſephus* thinketh, and *Merc rus*. But theſe people called of the Greekes Sabbatheni, inhabited a part of Arabia Fælix neare to the Perſian Sea: where *Ptolomy* placeth the City Sabathe: which ſeemeth to be the ſame that *Pliny* calleth Sabbatholes, which hath within the wals 60. temples. *Lib. 1. antiq.* *Sabthah.* *Plin. lib. 6. c. 28.*

4. *Rahma*, *Hier. Regma*: *Epiphanius* agreeing with *Ioſephus*, thinke this Regmah to bee the countrey Garaon, Garamantus, in Lybia: but by their merchandize of precious ſtones and ſpice, *Ezech. 27. 22.* they are rather thought to inhabite Arabia Fælix: where *Ptolomy* placeth the City Ragamah. *Rahma.*

5. *Sabtheca*, the founder of the people Sacalitæ, in Arabia Fælix, neare to the Perſian gulph: *Iun.* *Sebteca.*

QVEST. XI. *Of Sheba and Dedan.*

Verſ. 7. *THe ſonnes of Raamah, Sheba, Dedan:* This Sheban is another, from Saba before mentioned: the firſt being written with Shin, the other with Samech: and this Sheba differeth from that Sheba, which was of *Abrahams* poſterity. *Geneſ. 25. 3.* that Shebah inhabited Arabia deſerta: but this in Æthiopia. It was the Queene of this countrey that came to *Salomon*, 1 *King. 10. 1.* called the Queene of the South, *Matth. 12.* But Arabia is more Eaſt than South, from Paleſtina: the Queenes of this countrey were called by the name of Candaces, *Act. 8.* The Sabeans that drove away *Iobs* cattell, were not as *Pererius* thinketh, and *Mercerus* of this people, but of the other Shabeans of Arabia deſerta.

Dedan Ioſephus and *Hierome*, place the Dedanæans in Æthiopia, ſo alſo *Mercerus*: but that is not like becauſe they did trafficke with Tyrus, *Ezek. 27. 20.* which they could not conveniently doe, if they dwelt in the remote and farre diſtant country of Æthiopia. It is more probable, that they inhabited ſome part of Arabia Fælix, not farre from Idumea: as may appeare, *Ierem 49. 8.* where the name of Dedan are threatned to bee deſtroyed, together with Edom, as being their aſſiſtant and coadjutors in evill. But let this further bee noted, that there are two other of the ſame name. Dedan and Sheba, which came to *Abraham* by Ketura, *Gen. 25.* which inhabited Arabia deſerta. *Dedan.*

QVEST. XII. *Of Nimrods cruelty.*

Verſ. 8. *ANd Chus begat Nimrod.* 1. *Auguſtine*, as the Septuagint alſo tranſlate, thinketh he was a gyant in the ſtature of his body. 2. *Hierome*, that he firſt exerciſed tyranny and cruell dominion: whereas before there was no ſuch violent rule practiſed. 3. Wherein his ambition appeareth, to ſeeke to be Lord of all, *Noah* yet living. *Calvin.* 4. *Ioſephus* ſaith that he provoked men to pride and contempt of God, teaching men to aſcribe their happineſſe to themſelves, not unto God. 5. *Hugo* ſaith, he brought in Idolatry, teaching men to worſhip fire, that was ſo commodious to men, which errour the Chaldeans followed. 5. Hee is called a Hunter by a Metaphor, becauſe hee hunted men, as beaſts are chaſed, *Ierem. 4 18.* *Auguſt. lib. 18. de civit. c. 3.* *Hier. in tradit. Gen.* *Hug. annotat. in Gen.*

QVEST. XIII. *How Nimrod is ſaid to be a mighty hunter before the Lord.*

Verſ. 9. *A Mighty hunter before the Lord.*] 1. which words are neither to be ſo taken, as if it ſhould have been ſaid, that *Nimrod* was the mightieſt man under heaven, *ſic Vatablus*, and *Mercerus* following

following *Rambā*. 2. Neither that *Nimrod* did offer in sacrifice to God, the beasts which he hunted for, *Aben Ezra*. 3. Nor yet that *Nimrod* did *simulate*, dissemblingly professe himselfe a worshipper of God, *Cajetane*. 4. Neither doth this clause onely serve to amplifie, as *Psal.* 104. 16. the Cedars are called the Cedars of God, that is, high trees: So *Nimrod* should here bee said to bee a hunter before the Lord, that is, a mighty hunter: as *Ramban*: for that is said before. 5. As for that fable of the Hebrewes, that *Nimrod* was cloathed with the same skinnes which *Adam* and *Eve* did weare, by vertue whereof both man and beast were obedient to him, we utterly reject it. 6. Neither need we to turne the word, *before the Lord*, *against the Lord*, as *Augustine* sheweth the use of the word לפני, which signifieth both, *lib.* 16. *de Civit. cap.* 4. 7. But the right meaning is, that even in the sight and presence of God, without all feare of God, Nimrod practised tyranny and cruelty: so that it grew unto a proverb, to resemble a cruell tyrant and oppressor to *Nimrod*.

Quest. XIII. *Who that Nimrod was.*

Histor. sebel. in Gen. 37.

Nimrod. 1. This *Nimrod* was neither the sonne of *Ionithus*, whom *Noah* should beget after the floud, who should for rule and dominion-sake associate himselfe to the stocke of *Cham*, as forged *Methodius* fableth: for the Scripture testifieth, that he was the sonne of *Chush*. 2. Neither was *Nimrod* the father of *Iupiter Belus*, the father of *Ninus*, as *Berosus Annianus*, *lib.* 4. *antiquit. Chaldaic.* who should beginne the Empire of the Babylonians, *an.* 130. yeare after the floud: for it is not like that Monarchie grew so soone to be so mighty, the world not yet being repleni shed. 3. Neither can he be *Ninus*, because he is said to build Ninive, vers. 11. as *Meacator*: for that City might be begunne by *Nimrod*, and enlarged by *Ninus*.

Mercator in Cronolog.

4. Neither can *Mercators* conjecture be sound, that *Nimrod* was not the immediate sonne of *Chush*, because he is reckoned after the Nephew of *Chush*: but this might be (to omit their conjecture, that he was begotten of an harlot) either because he was borne after his nephewes *Sheba* and *Dedan*: or else the Scripture speaketh of him alone, as the most eminent person, and to take occasion thereby to touch his tyranny:

Aug. lib. 19. *de Civit. Dei, cap.* 3.

sic Augustin. Mercer. 5. Neither is it like, that this *Nimrod* was *Zoroaster*, as *Epiphanius*. 6. But it is most like, that this *Nimrod* was the same, whom forren stories call *Belus*, whom they make the founder of the Babylonian Monarch: and both of them were the first inventors of Idolatry: So *Iosephus* saith of *Nimrod*: and it is evident, that many Idols names among the Gentiles in those East parts were derived from *Belus*: as *Belial*, *Belzebub*, *Belphegor*.

Quest. XIV. *Of the Countries Arach.*

Vers. 10. *The beginning of his Kingdome was Babel, &c.* 1. Babel was so called, because there the Lord confounded their languages: of *balal, to confound*. 2. Arach: it may bee Arecha, in the Province Susiana in Persia: but more like to be Edessa in Mesopotamia neere Euphrates, not that Edessa

Accad.

which was afterwards called Antioch: *sic Hieroselym. Hieronym. Mercer.* 3. Accad is Nisibis in that part of Mesopotamia, which is corruptly of Geographers called Acabene, for Accadene, *Mercer.* 4. Calne, which is not Selucia, as *Hierome* or *Ctesiphon*, as *Hieroselomyt.* and *Mercer*, but rather the famous Mart Towne Calliniſum, *Iun.* that it was a Towne of fame, may appeare, *Amos* 6. 2. *goe unto Calneh, &c.*

Sinhar.

5. Sinhar: this is the Countrey of Chaldæa and Mesopotamia, where is the mountaine Singaras, and the Towne Singara thereof called. *Iun.*

Quest. XV. *Of the building of Babel.*

Concerning the building of Babel. 1. *Q. Curtius* seemeth to ascribe it to *Belus*, *lib.* 5. 2. Others to *Semiramis*, *Herodotus lib.* 1. *Diodor. lib.* 2. 3. *Berosus* cited by *Iosephus*, to *Nebuchadnazar*: *lib.* 1. *cont. Appion.* 4. *Berosus Annianus* maketh all three builders of Babylon: *Nimrod* began the Tower, *an.* 131. after the floud: then *Belus* built the City, who reigned after *Nimrod* 62. yeares, and he himselfe reigned 56. yeares: then *Semiramis*, the wife of *Ninus*, which reigned 24. yeares, much enlarged and fortified the Citie. To this purpose *Berosus Annianus*. And after all this, when Assyrian kings had made Ninive, the Imperiall seate, so that Babylon was neglected, and much decayed, at the last *Nebucadnazar*, having conquered the Citie of Ninive, reedified and beautified Babylon, as it is in the 4. of *Dan.* But yet the beginning and foundation of Babylon was laid by *Nimrod*, as the Scripture here testifieth, *the beginning of his Kingdome was Babel.* Hereunto agree *Iosephus*. *Orosius lib.* 6. *August. lib.* 16. *de Civit. Dei, cap.* 4.

Quest. XVI. *Of Assur.*

Lib. 16. *de Civit. Dei cap.* 3.

Vers. 11. *Out of that land came Assur, or he went to Assur.* 1. Neither *Assur* is here taken for the proper name of *Sems* sonne, who as *Augustine* thinketh, first obtained the dominion of *Nimrod*, and then went and built other Cities, whereof the first was afterward called Ninive: the same also in the opinion of *Iosephus* and *Mercerus*, following *Kimchi*. For it is not like that *Assur* of godly *Sem*, was

Lib. 1. *antiqu.*

such another mighty hunter as *Nimrod* was: and if *Assur* obtained *Nimrods* Empire, he was the mighty hunter and not *Nimrod*. 2. Neither is it like as *Hierom* writeth, *de terra illa pullulavit Assyriorum imperium*,

Hieron trad. in Gen.

that the Empire of the Assyrians did spring out of *Nimrods* Countrey: for it is not probable that *Sem* and *Chams* stocke were so soone confederate together. 3. Neither was this *Assur* the sonne of *Iapheth*, as *Aben Ezra*, or the son of *Nimrod*, as *Epiphanius*. 4. Nor yet is *Assur* here taken for the King of Assyria: that *Ninus* King of Assur came out from the land of Sinhar to conquer other Countries, as *Pererius* seemeth to thinke: for it is not like that *Moses* would call *Ninus* by the proper name of *Assur*, the one comming of *Cham*, the other of *Sem*. 5. But the better reading is, that out of that land, he, that is *Nimrod*, or some of his

posterity,

posterity, came into Assyria, *Iun.* so that Assur is here taken, neither for the King or Kingdome of Assyria, or for the proper name of Assur, but for the region and countrey of Assyria. This *Iunius* following *Rambam*, to whom consenteth *Mercator*; saving that hee erroneously thinketh, that *Nimrod* and *Ninus* the founder of Ninive, were all one. But it is more probable, that *Nimrod* first came into the countrey called Assyria, and began to build that City, which was afterward inlarged by *Ninus*, and called by his name. *Mercator in Chronolog.*

QVEST. XVII. *Of the beginning and continuance of the Assyrian Monarchy.*

BVt here occasion is offered, briefly to touch the beginning and continuance of the Assyrian Monarchy. 1. *Ninus* is held to have beene the first Monarch of the Assyrians, as *Hierome* saith, most historiographers consent therein: in the 43. yeere of his reigne *Abraham* was borne, 352. yeares after the floud: the last King of the Assyrians, was *Sardanapalus*. 2. The number of the Kings (comming between) is uncertaine: *Velleius Paterculus* reckoneth 33. *Eusebius*, 36. *Orosius*, 50. *Diodorus*, 30. onely: but the matter is not great: for few or none of all this number, were famous for their vertue or worthy acts: neither doth the knowledge thereof give any light to the divine stories. 3. Likewise authors disagree about the continuance of the Monarchy: 1. Some ascribe unto it too much, as the Ægyptians, 5000. yeares, as *Alexander* writeth in an epistle to *Olympias*, cited by *Augustine*. 2. Some give too small a time, as *Herodotus*, of 500. yeares, *lib.* 1. 3. But others yeeld a longer time: as *Velleius* a 1070. yeares, *Iustinus* a 1300. *lib.* 1. *Eusebius*, *Cyril*, *Isidor*, *Beda*, a 1240. yeares: *Diodorus* a 1230. which opinion is most probable: for from *Abrahams* birth to *Manasses* raine under the which the Assyrian Monarchy ceased, are counted yeares an 1310. adde hereunto 40. yeeres of *Ninus* raine before *Abrahams* birth, and they make a 1350. And if the Assyrian Empire were surprized in the 40. yeare of *Manasses*, as *Pererius* thinketh, the whole time will make a 1390. yeares. *Perer.* *In 2. Osea.* The number of the Assyrian Kings. *Lib. 12. de civi. Dei. c. 10.*

QVEST. XVIII. *How long the City of Ninive stood.*

Vers. 11. *And builded Ninive, &c.* Concerning the continuance also of this City of Ninive, and the finall overthrow thereof, many opinions there are. 1. It is not like, that this City was destroyed either in the 7. yeare of *Ozias*, as *Eusebius* thinketh, or in the reigne of *Manasses*, as *Iosephus*: either in the 14. yeare of his reigne: as *Diodorus*, or the 40. as *Pererius*: nor yet under *Iosias*, as *Hierome*: for in the last yeare of *Iosias* reigne, *Pharao Necho* went up against the King of Assur, 2 *King.* 23. 29. As yet then the Kingdome of Assur flourished and Ninive also the head City thereof. 2. Neither is it like that Ninive was surprized by *Ciaxares* King of Medes, after whom *Astiages* reigned 35. yeares; whom *Cyrus* succeeded, as *Herodotus*: for thus the destruction of Ninive should fall within the 70. yeares captivity of the Israelites. But whereas the Prophet *Nahum* prophesieth that Ninive should bee destroyed by the Chaldeans, *Nahum.* 3. 7. The opinion of the Hebrewes is most like, that *Nabuchadnezer* destroyed Ninive (and not the King of the Medes,) in the first yeare of his reigne, about the beginning of *Iehoiakims* reigne: for it is not like that the King of the Chaldeans could so prevaile and begin his Monarchy, till hee had conquered the King of Assur, and subdued the chiefe City the strength of his Kingdome; so then the Kingdome of Assyria, and state of Ninive continued almost 50. yeares beyond the 40. yeare of *Manasses*: that is 15. yeares more of *Manasses* reigne: and of 29. *Iosias*, and some part of *Iehoiakims* reigne: which make in all a 1440. yeares, or thereabout.

QVEST. XIX. *Of Rehoboth, Calah, Resen.*

Vers. 11. *The City Rehoboth, and Calah, Resen. &c. This is a great City.*] 1. Rehoboth is here the proper name of a City, not to be taken appellatively for the broad streets of Ninive, as *Hierosolymit.* and *Hierome*: for the addition of the word (City) sheweth it to bee a peculiar place so called: and therefore it is called Rehoboth of the river: *Genes.* 36. 37. likely to bee the City Oraba, which *Ptolome* placeth upon the river Tygris. 2. *Calah*, *Epiphanius* taketh for Thobel: *Hierosolym.* for the City Hariatha, which *Ptolome* calleth Artagicarta. But it was rather the chiefe City, of the countrey Calacina, or Calachena in Assyria: whereof *Strabo* maketh mention, as confining upon Ninive. *Iun.* 3. *Resen*, not as the 70. read *Dase*: some take it for the Towne Resama in Mesopotamia, some for Arsianes in the province Susiana: *Epiphanius* calleth it λόβον, Lobus: *Hierosolym. Thelessarum*: But it is most like to bee the City Bessartum in Assyria, according to *Ptolome*, *sit Iunius*. 4. Ninive was this great City (not Resen before spoken of, as *Mercerus* following. *R. Levi*:) not so great in the beginning, but at that time when *Moses* did thus write: the wals were in compasse 60. miles: the height of 102. feet: the breadth able to receive three carts one meeting another, it had an 150. towres, of the height of 200. feet. In this Citie, when *Ionas* preached, were an 120. thousand little children, which could not bee above the 5. part, so that the City may be supposed to have had no lesse than 600. thousand inhabitants: It is called a City of 3. dayes journey, that is, to walke about the compasse or circuit thereof, or as *Pererius* thinketh to take a view of the streets and parts thereof. *Strabo prin. lib. 16.* *Diodorus li. 9.* *Strab. lib. 16.* The largenes of the City Ninive.

QVEST. XX. *Of the sonnes of Mizraim.*

Vers. 13. *Mizraim begat Ludim, &c.* 1. *Ludim* are not the Lydians of Asia minor, but a people rather confining upon the Ægyptians, and confederate with them, as *Ierem.* 46. 9. the Prophet nameth the Æthiopians, Lybians, Lydians, as assistants to the Ægyptians: the Ludai then are the inhabitants of the countrey Meræotis in Ægypt; some take Ludim for Mauritania. *Mercer. Hierosol.* 2. The Hanamæi, Hananims, are the Pentapolites or Cyrenians in Ægypt. *Hieros.* or rather a people in Æthiopia: *Mercer.* *Ludeans.* *Hananims.*

Lehabims. 3. Lehabims, they are the Lybians in Africa, where alſo the people called before *Phutei*, inhabiting the
Naphtahims inward parts. *Hierom. in traditionibus Geneſ.* 4. The Naphtahims, are certaine Æthiopians in the further
Pathruſims part of Ægypt: where there was a City called Napatha: *Plin. lib. 6. c. 29.* 5. Pathruſims: not the Pelu-
Caſlahims. ſians in the edge of Ægypt, as *Hieroſol.* or the inhabitants of Arabia Petrea, but the Pharuſians rather, as
Capthorims. *Ptolome* and *Pliny* call them: a people inhabiting the middle part of Ægypt: whereof *Iſay* maketh mention, *Iſay* 11. 11. *Mercer.* 6. The Caſlahims are the inhabitants of the countrey Caſſiotis, and the Capthorims of the region Sethroitis, about the mouth of Nilus, bordering upon Paleſtina. *Iun.*

Quest. XXI. *Of the originall of the Philiſtims.*

Verſ. 14. *Out of whom came the Philiſtims.* 1. Theſe are they whom the ſeptuagint call Allophyli, that
is, aliens or ſtrangers, and the Latines Paleſtini, and their countrey Paleſtina, which contained five regions, according to five principall Cities, of Gaza, Aſcalon, Gath, Accaron, Azotus: all bordering upon the Mediterranean ſea. 2. Theſe Philiſtimes came of the Capthorims: for ſo are they called the
The Capthorims are not the Capadocians. remnant of the Iſle of Capthor. *Ierem.* 47. 4. which Capthorims cannot be the Cappadocians as the Chalde readeth here, and both the Greeke and Latine interpreter. *Deut.* 2. 28. for the Cappadocians inhabited a large countrey neare to Pontus and the hill Taurus, farre diſtant from Paleſtina: and therefore it is not like the Philiſtims ſhould come from ſo farre: and of any other Cappadocia nearer hand, we find no mention: But theſe Capthorims inhabited in the nearer parts of Ægypt, as is before ſhewed. 3. Whereas here
Reconciliation. the Philiſtims are ſaid to come from the Caſluhims; and in other places from the Capthorims: it may be explained thus, that the Capthorims came firſt up to the Caſluhims, which is in the way to Paleſtina, and joyning with them, (being yet the chiefe ringleaders themſelves) invaded the country Paleſtina: 4. Some thinke, that both the Philiſtims, and Capthorims, came of the Caſluhims, *Mercer*: but the better reading is to make this a parentheſis (*of whom came the Philiſtims*) ſo that the Capthorims, ſhall be the ſeventh ſonne of *Mizraim*. 5. Some Hebrewes will have the Philiſtims, and Capthorims, to come both of the Pathraſims, and Caſluhans: of whom marrying together, they ſay were the Philiſtims Giants, and the Capthorims dwarfes: But the Philiſtims are here ſaid to come of the Caſluhims. 5. This Paleſtina then was firſt inhabited by the Cananites, which were expelled by the Capthorims, *Deut.* 2. 23. and though afterward it was inhabited by the Philiſtims, yet it was part of the land of Canaan, and ſo of right belonged to the land of promiſe.

Quest. XXII. *Of the progeny of the Cananites.*

Verſ. 15. *And Canaan, begat Zidon, &c.* 1. He was the founder of Sidon, a City in Phænicia, called
Iuſtin. lib. 18. great Sidon, *Ioſu.* 19. 28. becauſe it was a famous City, more ancient than Tirus, which the
Zidon. Prophet nameth the daughter of Sidon. *Iſay* 23. 12. *Iuſtinus* thinketh it was ſo called of the abundance of fiſh, for in the Phænician language, a fiſherman is called Said; but it is more like that Sidon beareth the name of the founder to this day.

Cheth. 2. *Cheth or Heth*: from him came the Hethites, that dwelt about Hebron, as it may appeare by the cave, which *Abraham* bought of them: *Geneſ.* 23. 19. This was a warlike people, and of them were the gyants, men of great ſtature; of whom the Syrians were afraid, leſt the King of Iſrael had hired them. 2 *King.* 7. 6.

Iebuſi. 3. *Iebuſi*, the founder of the City Jebus, afterward called Jeruſalem, *Ioſua* 18. 28. from whence they could not be expelled till *Davids* time, 2 *Sam.* 5.

Emori. 4. *Emori*, father of the Amortheans, or Amorites: which inhabited about Baſhan and Gilead, whoſe king was Og: their country fell to the lot of *Gad* and *Ruben*, and the halfe tribe of *Manaſſes*, *Num.* 21. theſe Amorites were diſperſed into divers parts of the land of Canaan: and therefore the whole country, beareth their name, *Geneſ.* 15. 16. *the wickedneſſe of the Amorites is not yet full:* their ſtature of body was great: therefore compared to the Cedars: *Amos* 2. 9. But their wickedneſſe was greater: as the Prophet to ſet forth the ſinne of Iſrael ſaith, *their father was an Amorite, &c. Ezech.* 16. 3.

Girgaſhi. 5. *Girghaſhi*: of whom came the Gergaſenes: *Matt.* 8. by the lake Tiberias, where was the Towne of Ptolome, called Geraſa, of *Ioſephus* Ceſæra, of *Pliny* Gelaſa, hence ſome thinke the lake Geneſar had the name. *Mercer*

Hivi. 6. *Hivi*: of him came the Hivites: theſe dwelt under mount Hermon: *Ioſua* 11. 3. which is a part of mount Lebanon. *Iud.* 3. 3. toward the Eaſt, belonging to Trachonitis: *Perer.* ſome of the Hebrewes take the Hivites and Rephaim for all one: and for that cauſe *Geneſ.* 15. 20. where the nations of the Cananites are rehearſed, the Rephaim are named, and the Hivites omitted.

Arki. 7. *Arki*: who built the City Areas, over againſt Tripolis, under Lebanon, *Hierom.*

Sivi. 8. *Sivi*: of whom the deſart of Sin tooke the name. *Perer.* and the City Sin, not farre from Lebanon *Hierom.* of him came the inhabiters of Caparorſa, Hieroſal, a towne in Idumea, not farre from Jebus toward the ſouth: *Ptolom.*

Arvadi. 9. *Arvadi*: of whom came the Aradians, that inhabited the Iſland Aradus, famous for their skill in ſeafaring: *Ezech.* 27. v. 8.

Zemari. 10. *Zemari*: *Hierom* placeth the Semareans in Colo Syria, with their city Edeſſa: *Hieroſol.* taketh them for the *Emiſſeni* in Syria, whom *Pliny* calleth *Hemiſeni*: But it is moſt like that he was the author of thoſe that inhabited Zemaraim. *Ioſua* 18. 22. of whom alſo the mountaine Zemaraim was ſo called, 2 *Chron.* 13. 4.

Camathi. 11. *Chamathi*: two Cities of this name Chameth we read of in the Scripture, one in the land of Canaan, which

which belonged unto the possession of *Nephthaly*, *Iosua* 19.35. called *Hamoth Dor*, one of the Cities of refuge, *Iosua* 21.32. The other was a chiefe Citie of Damascus, *Ierem.* 49.23. *Tou* the King of this Hamath, was in league with *David*, 1 *Chron.* 18.9. This *Chamath* the sonne of *Canaan* was the father of the Inhabitants of this Country, which *Zeiglerus* would have to be Ithurea: *Iosephus*, and *Hierome*, and *Hierosol.* thinke this Hamath to be Antiochia, the chiefe City of Syria, *Iunius* taketh it for the Province Camatha, which extendeth from Lebanon to Arabia deserta, the chiefe City whereof in time past was called Amathus.

Quest. XXIII. *Of the Perizzites.*

But whereas *Genes.* 15.20, 21. two other Nations are named which inhabited the promised land: the Canaanites and Perizzites, whereof no mention is made in this place. The reason hereof may bee, 1. either because those were of some of these kindreds: the one called Canaanites, as being the chiefe among them; the other might be the Samareans, as *Pererius*, or some other, so called, because they inhabited the plaine Country, in unwalled Townes, for so the word is taken, *Esther* 9.19. where the Iewes are called Perazim, that is, dwelling in Villages. 2. Or which is most like, as all these eleven sonnes of *Canaan* dwelled not in Canaan, as the Arvadians, and Camatheans: so some forrainers of other kindreds might inhabite amongst them which came not of *Canaan*, as the Kenites, Kenizites, Cadmonites, whose Country is promised to *Abraham*, *Gen.* 15.19. Such were the Philistims that came of the Capthorims, which expelled the Anims, *Deut.* 2.23. *Iosua* 13.3. There were also the Geshurites and Maachathites, *Iosu.* 13.13. Such also might these Perizzites be. 3. And beside these people of the Canaanites, the ancient Inhabitants being expelled and removed, might change their names, *Mercer.*

Quest. XXIV. *Of the borders and bounds of Canaan.*

Vers. 9. *Then the border of the Canaanites, &c.* 1. *Moses* doth carefully limit the Country of Canaan, because it was that land, which the Lord had promised to the Israelites. 2. The foure bounds of the Country of Canaan, are Zidon in the North, and Gaza on the South on the West side: and on the East side the five Cities Sodoma with the rest (Zoar is not named because it was but a small Towne and of no great account, *Gen.* 19.20.) in the North corner, and Lasha in the South: the same is Calirrhoe (as *Hierome* thinketh) where was a Bath of hot waters. 3. This is the description of the whole land of Canaan, which comprehended the seven Nations of the Canaanites, expelled by the Hebrewes. But that land of Canaan, which is described by *Iosua*, 13.3. was but one Country on the West, toward the Sea, a part of this great Country of Canaan, which was the land of the Philistims.

Quest. XXV. *Iapheth the eldest sonne, Cham the youngest.*

2. *The brother of Iapheth the elder.* It is rather thus to bee read, then *the elder brother of Iapheth.* 1. Some thinke that *Sem* was the youngest sonne of *Noah*, and *Cham* the next, and *Iapheth* eldest: as *Lyranus*, *Tostatus*, *Genebrard.* But the contrary is evident, *Gen.* 9.24. where *Cham* is called the younger sonne in respect of *Sem* and *Iapheth.* 2. Neither was *Sem* the eldest: as *Augustine* thinketh, *lib.* 16. *de Civit. Dei, cap.* 3. and *Cajetanus*, *Vatablus*, and some Hebrewes, as *Kimhi*, for *Noah* was five hundred yeare old, when he beganne to beget his children, *Gen.* 5.32. and when the floud came he was 600. yeare old, *Gen.* 7.6. Now two yeare after the floud, *Sem* at an hundred yeare old begat *Arphacsad*, *Gen.* 11.10. but then the eldest sonne of *Noah* must be an hundred and two yeare old: it remaineth then that *Iapheth* was the eldest, *Sem* the next, *Cham* the youngest, *Mercer. Iunius.* But *Sem* is named first, because of his prerogative, as *Isaach* before *Ismael*, and *Iacob* is set before *Esau. Cajetanus* to make his opinion good, is forced to say, that *Sem* might be an hundred and two years old when he bagat *Arphacsad*; and *Pererius* is also driven to this shift, to say that *Noah* might not be five hundred yeare old precisely, but five hundred and two, both which evasions, are manifestly contrary and repugnant to the text, as hath beene shewed.

Quest. XXVI. *Of the sonnes of Sem.*

Vers. 22. *The sonnes of Sem, Elam, Ashur, &c. Elam* from whence came the Elamites, or Persians: *Iosephus*, *Hieron.* as Susan (the head City of Persia) was in the Province of Elam, *Dan.* 8.2. 2. *Ashur* gave the name to Assyria. 3. *Arphacsad*, of whom the Chaldim, that is, the Chaldeans. *Pererius* derideth this derivation, and yet bringeth no other in stead thereof: hence was named the Country Arphaxitis in Assyria, *Mercer.* 4. *Lud* the founder of the Lydians in Asia *minor*, of the which Country rich *Crœsus* was King: there was another *Lud*, one of the sonnes of *Misraim*, father of the Lydians in Africa, as is shewed before, *quest.* 20. 5. *Aram*, of whom came the Aramites or Syrians, whereof it is that the Scythians after their returne out of Asia and Syria, were called *Aramai*, Arachites, *Plin. lib.* 6. *cap.* 17. This Country of Aram or Syria, was divided into sundry regions, as the Scriptures make mention of Aram of Damascus, 1 *Chron.* 18.6. of Aram Maharaim, that is of the floods, Aram Maachah, 1 *Chron.* 19.6. Padan Ara, *Gen.* 28.6.

Elam.

Asher.

Arphacsad.

Lud.

Aram.

Quest. XXVII. *The sonnes of Aram.*

Vers. 23. *The sonnes of Aram, &c.* 1. *Vz* or *Hus*, the founder of the region Trachonitis, *Iosephus*, *Hier.* whose posterity inhabited the land of Vz, *Iobs* Country, *Iob* 1.1. which belonged to Idumæa, *Ierem. Lament.* 4.22. the Septuagint call it, *Ausitis*, 2. *Chul*: which *Iosephus* and *Hierome* take for Armenia: but it is rather the region *Palmyrene*, where *Ptolimie* placeth the Towne Cholle.

Vz.

Chul.

3. *Gether*;

Gether. 3. *Gether:* which *Ioſephus* taketh for the Bactrians, *Hierome* for the Carians, or Acarnanians: but it is moſt like to bee the middle part of Syria, about Caſſiotis, where *Ptolome* findeth the Towne Gindarus, whence are the people Gindareni, *Plin. lib. 5. c. 23.* which may very well be derived of *Gether*, by an *epenthesis* the interlacing of u. 4. *Meſch*, *Hierome* ſaith, they are the *Moeones*, Moenians: *Ioſephus* the Meſanci, now the Inhabitants of Paſinum in Suſianna: *Iunius* taketh it for that Countrey that lieth betweene Cilicia, and Meſopotamia, and that part of the hill Amanus, which they call *Maſium:* which may very well take beginning of *Meſch*. *Luther* thinketh that the region Maſſa in India, tooke denomination from hence.

Meſch.

Quest. XXVIII. *Of Heber, whether the Hebrewes were named of him.*

Verſ. 25. *Vnto Heber were borne two ſonnes.*] Hence it appeareth, that of this *Heber* were the Iſraelites called Hebrewes: and not as ſome thinke were they ſo called of *Abrahams* paſſage or comming over the River Euphrates, and dwelling on this ſide: becauſe the Hebrew *gnabbar*, ſignifieth a paſſage or going over. Hence alſo of this *Heber*, the Hebrew language is named, which continued in *Hebers* ſtocke, in the diviſion of languages, *Mercer.*

Quest. XXIX. *Of Phaleg. Whether the diviſion of tongues happened in his time.*

THe name of the one was Phaleg, for in his dayes was the earth divided. Phaleg, ſignifieth to divide. 1. Some thinke that this name was given to *Phaleg* at his birth, by way of propheſie: and that the diviſion of tongues happened in the end of *Phalegs* age, who lived 239. yeares, and was borne *ann.* 103. after the floud: ſo that this fell not out in their opinion, till 340. yeares after the floud, ſome ten yeares before *Noahs* death, who lived 350. yeares after the floud: of this opinion ſeemeth *Hierome* to be, *Toſtatus*, *Lyranus*, and divers other Hebrewes. But this is not like that the diviſions of tongues fell out ſo long after in the end of *Pelegs* dayes: for why ſhould it be ſaid, that in his dayes rather than of *Reu*, or *Serug*, or of the reſt, that the earth was divided? for all theſe, *Reu*, *Serug*, *Nahor*, *Terah*, were borne before *Peleg* died. And againe, whereas moſt of the Inhabitants of the world dwelt together before the building of the Tower of Babel, and all concurred to ſet forward that worke; it could not poſſible bee, if this happened 340. yeare after the floud, when the world muſt needs have beene exceedingly increaſed, that ſuch a multitude of people could either dwell together, or aſſemble into one place, to intend one worke.

2. *Mercerus* judgement is, that this diviſion of tongues fell not out either in the birth or end of *Peleg*, but about the hundred yeare or middle part of his age, ſome 200. yeares after the floud, becauſe of *Iocktans* ſonnes: And although *Reu* and *Serug* might be then borne, yet *Moſes* rehearſeth them not here, becauſe they were all of one family and language: But if this be admitted, the reaſon doth not appeare, why this diviſion ſhould be ſaid to be in *Pelegs* dayes, rather than of the other fathers, who were then alive, but were not at that time borne as *Peleg* was.

3. I rather approve therefore *Auguſtines* opinion, (to the which learned *Iunius* and *Pererius* ſubſcribe,) that this diviſion was made at the birth of *Peleg*, about 100. yeares after the floud: The onely doubt is, that becauſe *Iocktan* the younger brother of *Peleg*, had 13. ſonnes, which all are ſuppoſed to have beene men growne, and their languages divided at the building of the Tower of *Babel*, this ſhould ſeeme not to be done at the birth of *Peleg*. *Auguſtines* anſwer here is not ſufficient, that *Iocktan* was elder than *Peleg*: for if this were granted, yet *Iocktan* could not bee many yeares borne before *Peleg*, whom *Heber* begat at 30. yeares: but for *Iocktan* to have 13. ſons, men of years, when *Peleg* was a childe, would require the oddes at the leaſt of forty or fifty yeares. Wherefore the better anſwer is, that it is not neceſſary to thinke that all thoſe ſonnes of *Iocktan* ſhould have their tongues divided, but that moſt of them kept the tongue of *Heber*: as the eleven ſonnes of *Canaan* ſpake all the Canaanitiſh tongue: And hereof it is, that the poſterity of *Heber*, who conſented not to that wicked enterpriſe at *Babel*, were not puniſhed with diviſion of tongues, nor diſperſed into remote Countries, as the reſt, but dwelt all toward the East: Neither is it to be ſuppoſed that all *Iocktans* ſonnes were borne before the building of the Tower: ſeeing *Moſes* ſtayeth in *Peleg*: but he ſetteth downe all *Iocktans* ſonnes at once, that hee might proceed afterward in the righteous line without interruption.

Quest. XXX. *Of the ſonnes of Iocktan.*

Verſ. 26. *THen Iocktan, &c.* Concerning theſe thirteene ſonnes of *Iocktan*, *Hierome* confeſſeth, that he could not finde out their names; but thinketh they inhabited in the remote parts of India, and ſo were not ſo well knowne as the reſt. *Iunius* alſo, a moſt diligent ſearcher of Antiquities confeſſeth as much. 28. *Sheba.* We read of three of this name in Scripture: one *Sheba* came of *Chus*, verſ. 7. which inhabited in Æthiopia; another *Sheba* came of *Abraham*, which confined upon Perſia: ſee before, *qu.* 11. and *Dionyſius* reckoneth the Shabeans among the Perſians: the third *Sheba* is this of *Iocktan*; of whence came the Shabeans in India.

Sheba.

Dionyſ. de ſitu orbu.

29. *Havilah* of *Iocktan*, is another beſide *Havilah* of *Chuſh*: for the Countrey was adjoyning to Meſopotamia, not farre from the Iſmaelites and Amalekites. But this *Havilah* of *Iocktan*, *Ioſephus* placeth in the Region of India, called Jeria, which is the East or Portugals Indies.

Havilah: ſee before *qu.* 10.

Quest.

Quest. XXXI. *Where Ophir is.*

Ophar: Ioſephus taketh it to be Sophira, a Conntrey in India which yeeldeth gold, ſome take it for the Iſland Molucca: ſome for Taprobana: *Toſtatus* thinketh it is that Country, where the golden mines are kept by the Griphins and Lions, ſo that the acceſſe unto them is very hard. But this Countrey *Mela* placeth in Scythia, *lib. 2. c. 1.* if it be any where: for *Plinie* holdeth both to be fables, that of the Pegaſi, or winged horſe in Æthiopia, and this of the Griphins or winged Lions in Scythia. This Ophir is moſt like to be in the Weſt Indies, the ſame region which is called Peru, which ſeemeth to be derived of the Hebrew *Pervaim*, mentioned, 2 *Chron. cap. 3. verſ. 6.* Hence the gold of Ophir is tranſlated, *aurum obrizum*, by the Latine tranſlator, *Iob* 28. 16. not ſo called, as *Plinie* thinketh, *quia rubet*, becauſe it is of a red and fierie colour, or as *Iſidore*, *quia obradiat*, becauſe it gliſtereth: but rather it may be called *obrizum*, *quaſi Opherizum*, as *Pererius* conjecture th.

Plin. lib. 10. c. 29.

Gold why called obrizuni. *Plin. lib. 33. c. 3.*

Quest. XXXII. *Of Meſha and Sephara.*

3. THeir dwelling was from Meſha, as thou goeſt to Sephar, &c. 1. *Iunius* taketh this Meſſa for the region under the hill Maſius; a part of the hill Amanus, which is an hill parting Syria from Cilicia and Sephara for a Towne of Meſopotamia ſituated upon Euphrates; and by the Mountaine of the Eaſt, he underſtandeth the hilly Countrey of Chaldea. 2. *Hierome* out of *Ioſephus* maketh Meſſia a Countrey in India: and Sephara a Mountaine there; where the ſonnes of *Iocktan* inhabited from the River Cophen, to the Countrey Jeria: and this ſeemeth the more probable, that the ſonnes of *Iocktan* were diſperſed into the regions further Eaſt: becauſe the Countries of Chaldea, Syria, Meſopotamia, and the reſt thereabout, were poſſeſſed by the children of *Canaan*, as hath beene ſhewed already. 3. Though that *Sems* iſſue were divided farre into the Eaſt, yet he himſelfe remained in the land of Canaan, which hee knew (as it was revealed to *Abraham*) ſhould be given to his poſterity. And he is *Melchiſedech*, that did meet *Abraham*, the King of Salem, *Gen. 14.* as ſhall be proved in that place againſt *Pererius* and others, that hold the contrary opinion.

Sem dwelt ſtill in the land of Canaan.

Quest. XXXIII. *Cainan none of the ſonnes of Sem.*

Verſ. 13. *THeſe are the ſonnes of Sem.* 1. Hence appeareth the errour of the Septuagint, that beſide the five ſonnes of *Sem* here expreſſed, adde a ſixth, one *Cainan*. 2. It is not to be thought, that every one of theſe families had a divers language, or made a divers Nation, as *Mercerus* thinketh it probable, is before ſhewed *queſt. 3.* but that they ſorted themſelves according to their diverſity of tongues, ſometimes divers families of one language concurring to make one Nation, ſometime one family dividing it ſelfe into divers Nations, as appeareth in the poſterity of *Eber*, in *Abraham*, of whom came the Iſmaelites, and Iſraelites, in *Iſaach*, of whom deſcended beſide the choſen ſeed, the Edomites of *Eſau*. 3. Hereof it is, as *Auguſtine* well conjectureth, that the iſſue of all the ſonnes of *Iapheth*, *Cham*, *Sem*, are not here named: for of *Iapheths* ſeven ſonnes, the Genealogie of two onely is rehearſed, and of two likewiſe of *Sems* five: not that it is likely, the other had no iſſue, but becauſe they were not the fathers and founders of Nations, as the reſt were, but were adjoyned and numbred with the reſt.

Whether all the iſſue of *Noahs* ſonnes are rehearſed. *Lib. 16. de. civ. dei. c. 3.*

4. *Places of Doctrine.*

1. *Doct. Hebrew text authenticall.*

WHereas the Septuagint doe adde one *Cainan* to the ſonnes of *Sem*, verſ. 22. and another *Cainan* to the ſonnes of *Arphacſad*, verſ. 24. whereas there is no ſuch addition in the Hebrew: it appeareth that the Hebrew is the authenticall language, and other tranſlations to be amended by it.

2. *Doct. The antiquity of Moſes writings.*

IN that *Moſes* rehearſeth the fathers and firſt founders of the Gentiles, by whom they were named: we ſee the antiquity of *Moſes* ſtory, more ancient than any forraine writer: who are not able to ſhew the derivations and beginning of the names and generations of the Nations.

5. *Places of Confutation.*

1. *Confut. Againſt the fained antiquity of the Egyptians.*

THe errour of the Egyptians is diſcovered, that boaſt of their antiquity: that write in their Annales, of 330. Kings before *Amaſis*, and of their continuance for thirteene thouſand yeares. In the like errour is *Mercator*, that fetcheth the originall of the Egyptians from before the floud, even from the firſt age and beginning of the world. But they are both here confuted by *Moſes*, who ſheweth that *Mizraim* the father of the Ægyptians, came of *Ham*, *Noahs* ſonne.

Pompon. Mela. lib. 1. c. 9.

2. *Confut. The Scriptures not ſimply obſcure.*

WHereas verſ. 21. it is ſaid, *theſe are the ſonnes of Sem according to their tongues*, this being a prepoſterous ſpeech, as *Bellarmine* calleth it, ſetting that firſt, which was laſt done: for as yet all the earth

Bellar. lib. 3. de verb. interpr. cap. 3.

Bellar. lib. 3. de verb. interpt. cap. 3.

earth was of one language, *Gen.* 11. 1. hence he woud prove among other arguments, that the Scriptures are obscure. Whereunto we answer, 1. that this proveth not the Scriptures obscure; because sometime an *hysteresis* used: some things are set before in story, which were afterward done. This difficulty may easily be helped by the least direction and caveat to the Reader: and this kinde of preposterous speech is found in other forraine histories, which are notwithstanding read of all, and not laid aside for any obscurity herein pretended. 2. Though an obscurity be admitted herein, yet this proveth not an obscurity thorowout in the Scriptures: that because of some darke places, they should not at all be read of the simple. 3. Although there be many difficult places in Scriptures, yet are there also more plaine and easie: yea the most necessary matters, that concerne faith and manners, are plainly expressed in Scriptures: and what is obscurely handled, is found not to be so necessary to salvation: as *Augustine* well saith, *In iis, quæ aperte in Scripturis posita sunt, inveniuntur ea omnia, quæ fidem continent moresque vivendi*: in those places, which are plainly set downe in Scripture, are found all those things which concerne faith and manners.

De doct. christ. lib. 2. cap. 9.

3. *Confut. The Pope Nimrod and Antichrist.*

AS old Babylon was the beginning of the Kingdome of *Nimrod*, vers. 10. so Rome, the second or new Babylon, is the head of the Kingdome of Antichrist, the *Nimrod* of the world, that hunteth mens soules, as the other did tyrannize over their bodies. *Muscul.*

9. *Places of Morall observations.*

1. *Moral. The wicked mixed among the righteous.*

Vers. 1. WHere the sonnes of *Noah* are reckoned together, *Cham* is set in the middest between *Sem* and *Iapheth*: wherein is shadowed forth the state and condition of the Church, that Chamites, hypocrites, and ungodly persons, in the visible face of the Church, are mingled among the midst of the faithfull, *Muscul.*

2. *Moral. The prosperity of the wicked continueth not long.*

WHereas *Nimrod* of *Chus*, of *Cham*, beganne first to be Lord over his brethren: and *Canaan* with his sons inhabited the best parts of the world, it will be demanded, how that curse upon *Canaan* tooke place, that he should be a servant to his brethren. The answer is, that the ungodly may flourish for a time: we must doe as *David* did, *Enter into Gods Sanctuary, and consider their end, Psal.* 37. 17. for in the end, when the wickednesse of *Canaan* was ripe, they were cast out of that pleasant land, and made servants to Israel of *Sem.*

CHAP. XI.

1. *The Method and contents of the Chapter.*

THis Chapter hath two parts: 1. It entreateth of the attempt of the carnall and worldly sort, in building the tower of Babel: where is expressed, first their attempt, with the circumstances: 1. Who they were, vers. 1. 2. Where, vers. 2. 3. Of what matter, vers. 3. what they went about, to build a tower. 4. Wherefore, to get them a name, vers. 4. Secondly, the disappointing of this their purpose by the Lord: his *consultation*, vers. 6, 7. the *execution*, 8, 9.

2. The second part containeth a *genealogie* of the faithfull; first of *Abrahams* progenitors, from vers. 10. to 27. described every one, 1. by their names; 2. *their age*, both before they begat children, and afterward: 3. their issue, first of the righteous, then of other sonnes and daughters: secondly, of *Abraham* his *birth*, with his children, vers. 27. his *marriage*, vers. 29. his *travell*, departing with his father out of Chaldea.

2. *The divers readings.*

differ. ver. Chal. cor. S. H. cor. Ch. cor. Hier. prop. pro appell. differen. ver.

v. 2. *It came to passe. S. Ch. it fell out. Tr. and as &c. G. when they went. B. it was, as they went. A. heb. as they went in the beginning. Ch. as they went from the East. cat.*

v. 4. *Before we be dispersed. S. H. lest we be dispersed: cater. pen. lest, &c.*

v. 5. *The Lord appeared, to be revenged over the worke of the City. Ch. the Lord came downe to see, &c. cat. Which the sonnes of Adam had made. H. sonnes of men. cater.*

7. *That they heare not. S. H. Ch. understand not one anothers speech: cat. shamang, to heare, understand.*

9. *The name was called confusion, σύγχυσις, S. Babel. cat. balall, to confound.*

12. *Arphaxad lived an hundred five and thirty: S. five and thirty. cat. and begat Cainan. S.* the rest have not *Cainan.*

S. add. So readeth the vulgar Latine in the great Bible.

13. *Arphaxad lived 430. yeares. S. 303. yeares: Hier. 403. yeares. cat. And Cainan lived an 130. yeares, and begat Sela: and Caman lived after he begat Sela, 330. yeares, and begat sonnes and daughters:* all this is added by the Septuag. which is not in the Hebrew.

14. *Sala*

14. *Sela lived an* 130. *S.* 30. *yeares: cet.* *S.add.*
15. *And he lived* 330. *yeares: cater.* *S.ad.*
16. *For* 34. *the S. read an.* 134. verſ. 17. *for* 430. *they read* 370. verſ. 18. *for* 30. *yeares, the S. have an* 130. *Sep.det.*
verſ. 20. *for* 32. *yeares, they read, an* 132. verſ. 22. *for* 30. *yeares, the S. read an* 130. verſ. 2, 4. *for* 29. *yeares.* *S.ad.*
an 170. *yeares,* verſ. 25. *for an* 119. *S. read an* 125. *S.det.*
28. *ante, before. H.G. in mor, in the preſence of Thare. S.T.B. Thare yet living. Ch. before the face, heb. P.* *S.ser.add.*
that is in the preſence. *differ.verb.*
30. *Sara. S. Sarai. cater. ſic etiam hebr.* *S.ap.f pr.*
31. *Out of the region of the Chaldeans. S. from Vr of the Chaldeans, cet. and they came to Aran, H.Ch. Ha-* *diff. pronunt.*
ran. B.G. Charran. S.T.P. ſo it is read, *Act.* 7. *heb. Charan.*

3. *The Explanation of doubts.*

Queſt. I. *Who and from whence, and for what they came that built Babel.*

Verſ. 1. *All of one ſpeech,* verſ. 2. *went from the Eaſt.* 1. By this it is evident, that all the world at the firſt uſed but one language, which was the Hebrew tongue, preſerved ſtill in *Hebers* familie: but whether they uſed the ſame dialect, and ſtile of ſpeech, as *Aben Ezra*, and the ſame manner of pronouncing, as *Cajetane* thinke, is uncertaine. 2. Theſe that came into the Plaine, were not as *Cajetane* thinketh, ſome certaine men: or as *Raſi*, onely the poſterity of *Sem*, whom *Ramban* confuteth, but generally all: for the language of the whole world was confounded and changed at the building of the Tower: But *Abraham* could not be of this number, as *Aben Ezra*, being yet unborne: And whither *Noah* removed, it is uncertaine: but it is moſt ſure, that he joyned not with the unruly company in their proud enterpriſes. 3. They came from the Eaſt: that is that part of Armenia, where the Arke landed being afraid at the firſt, as *Ioſephus* conjectureth, becauſe of the late floud to leave the hilly Countrey: But by degrees they deſcended, firſt dwelling in the hils, afterward at the bottome and foot of the hils; then they ſought into the plaines: either to ſeeke more roome for their multitudes, that were increaſed, or of an ambitious minde, not contented with their lot, or for both. 4. They came into the land Sinhar, or Singar, not in Pontus, as the *Hieroſolim*: but in Meſopotamia where is the hill Singara: which *Rupertus* will have to ſignifie, *excuſſio dentium; ſhoſmuting out of the teeth:* becauſe their language was ſmitten, which is cauſed by the teeth: for ſo *ſhingar* may be derived of *Shen*, a tooth, and *gaarah, to evacuate.* 5. Neither is it like that they beganne to build Babel, as ſoone as they came into the Plaine, or that they were penned up an hundred yeares, in the hillie Countrey of Armenia: (for ſo long it was from the floud to the confuſion of the tongues,) but after they were deſcended into this plaine Countrey, then when they eſpied their time, they entred into this conſultation.

Whether all the people of the world came.

Lib. 1. antiqu.

Queſt. II. *Why they built of bricke.*

Verſ. 3. *Come let us make bricke, &c.* The reaſon why they reſolved to build of bricke, was neither for the continuance, as *Ioſephus* thinketh: for though bricke buildings are very durable, as *Plinie* teſtifieth, there were to be ſeene at Babylon that had laſted 700. yeares: yet edifices of hewen ſtone are ſtronger: as it is, *Iſay* 9. 10. *The brickes are fallen, but we will build with hewen ſtones.* 2. Neither did they ſo, as ſome imagine, to provide againſt the ſecond deſtruction of the world by fire, as *Noahs* Arke was a refuge for the water: becauſe brickwork will endure the fire: for they were not ſo fooliſh to imagine, that the whole world could be preſerved in one Tower: and though the building might ſtand againſt the rage of fire, yet the men encloſed ſhould not be able to endure the heat. 3. But the cauſe of chuſing this matter for building was the neceſſity of the place, *Mercer.* where ſtone was not to be had: and yet the earth of that plaine being of a fat and ſlimie ſubſtance, was very fit to make bricke: which was the cauſe why *Pharao* built his Cities in the plaine Countrey of Egypt of brickes, *Exod.* 1. and beſide, that region afforded a kinde of naturall lime, of ſlimie nature like pitch, which iſſued forth of the River Is, in great abundance, as *Herodotus* ſaith, and out of a fountaine neere to Naptha, which in the Babylonian language ſignifieth liquid Pitch, or Brimſtone, *Strabo.* 4. This ſtuffe which they uſed for morter, was neither *argilla*, a kinde of Potters clay, as *Vatablus*, nor yet Creta *chalke*, as *Oleaſter*, or *limum, a ſoft earth*, as *Pagnine*: nor *calx viva, lime*, as *Diodor. Tharſenſe.* but as the Hebrew word *chemer* ſignifieth, which the *Septuag.* tranſlate *aſphaltos*; it was a reddiſh ſulphurious earth, clammie like pitch, which was in ſtead of *cementum*, as *Hieron.* or *intritum. Tremell. morter*: ſo that this *chemer*, ſlimie earth, was in ſtead of *chomer, morter*: by which meanes of bricke and *bitumen Semiramis* afterward enlarged the wals of Babylon. *Perer.*

Ioſeph. lib. 1. antiquit.
Plin. lib. 5. c. 38. queſt. 2.
Herodot. in Clion.
Strabo. lib. 16.
What their ſlimy matter was which they uſed for morter.

Queſt. III. *Who was the chiefe in this worke.*

verſ. 4. *Let us build a City and Tower.* 1. *Cajetane* gathereth from hence, that all the people of the world were not here aſſembled, becauſe one City could not ſuffice for them all: But that is no reaſon, for they built not this City for the habitation of all, but to be a monument of their fame, and as the chiefe City of all other which they ſhould build afterwards. 2. *Nimrod* ſeemeth to have beene the captaine and ring-leader of this company: for Babel was the beginning of his Kingdome, *Gen.* 10. 10. ſo thinketh *Ioſephus* and *Auguſtine.* 3 Though the counſell came firſt from *Nimrod*, or ſome few: *abiit tandem in ſtudium catholicum*: it grew to be the catholike, that is common deſire of all. *Muſcul.*

Ioſ. lib. 1. antiqu. Aug. lib. 16. de Civit. cap. 4.
Nimrod beginneth, the reſt conſent.

Queſt.

QUEST. IV. *Of the height of the tower of Babel.*

Euseb. lib. 9. de prepar. Evangel. c. 9.

Lib. 1. Stadium containeth an 125. paces, whereof eight make a mile.

How long the tower of Babel continued Diodor. Lib. 3. c. 4. quest. 55. in Genes.

WHose top shall reach to heaven.] 1. It is not like, that as *Augustine* supposeth they indeed thought to build a tower so high, whose top should touch the clouds: *quest. 21. in Gen.* and so these words to be taken according to their literall sound. 2. And that report of *Abydenus*, cited by *Eusebius*, is to be held but a fable, *that when they had builded almost up to heaven: it was tumbled downe by a mighty wind*: and it is very like, that the Poets tooke occasion hereby to devise that fiction of the warre of the Giants, and their laying the great hils of Pelion, Ossa, Olympus, one upon another to climbe up to heaven. 2. Neither to answer the objection of the heathen, who tooke exception to this story, it being unpossible, though all the earth were laid for a foundation, to build up to heaven, need we with *Philo*, to make an allegory of the building of this Tower, who understandeth thereby their proud and high attempts against God. 3. Neither yet is it like as *Berosus Annianus*, that they reared this tower so high to make it equall to the mountaines: or that as *Iosephus* writeth, they imagined to bring it so high, and accordingly performed it, that it exceeded the mountaines in height, to be a defence from like generall floud: or that this tower was foure miles high, as *Hierome* saith he was enformed by some: in 14. *Esai.* much lesse 27. miles high, as some Hebrewes imagine. 4. But in these words there is an hyperbolicall speech (wherein more is expressed, than meant usuall, both in the Scriptures, and in forraine writers: as *Deuter.* 1. 28. *Their Cities are walled up to heaven:* their meaning then is, that they would build this tower exceeding high: And it is very like that it was of a very great and unwonted height, although no certainty thereof is extant in any writer: *Herodotus* speaketh of a Temple consecrate to *Belus* in Babylon, foure square, containing two stadia or furlongs in breadth, and a tower in the middest, being one furlong in height, and another above that, till it came to eight one above another: so that by this account, it should seeme to have beene an Italian mile in heighth: *Diodor.* saith, it was so high, that the Chaldeans made it a Sea marke: *Plinie* writeth, that it continued till his time: and *Hierome*, that it remained till his: and *Theodoret* also in his memorie. The Hebrewes thinke, that one third part of this tower sunke, another was burnt, the third part stood: but howsoever that were, it is like that some part of it remained as a perpetuall monument of their pride and follie, *Mercer.*

QUEST. V. *What moved the Babylonians to build this tower.*

4. THat we may get us a name, *lest we be scattered, &c.* 1. It is not like that they built this tower to keepe them from the like generall inundation: as *Iosephus* thinketh, for they could not be ignorant, that God had made a covenant with *Noah* never to destroy the world so againe. 2. Neither did they make this bricke tower, to be a defence against the rage of fire, wherewith they knew the world should be destroyed: for what was one tower to save the whole world. 3. But one cause might be of the building of this tower, the ambitious desire of dominion, as *Hugo* saith, *Factum esse cupiditate regnandi: Nimrod so forwards this worke, that it might be the beginning and chiefe of his kingdome, Genes.* 10. 10. 4. Another reason is here expressed, lest they should be dispersed, not as the Latine Interpreter, before they should be dispersed: for they knew it not: they built them a City and Tower, to maintaine society, that they might dwell together, and not be scattered here and there: and *Iosephus* thinketh that they did it of purpose to oppose themselves against the ordinance and commandement of God, who would have them dispersed into divers parts, that the world might be replenished. 5. As also another end of their purpose is here insinuated: *to get them a name:* as the Psalme saith, *They thinke their houses shall endure for ever, and they call their lands by their names, Psal.* 49. 11. as *Absolon* reared up a pillar, to keepe his name in remembrance, 2 *Sam.* 18. 18. and *Philo* saith, that these Babylonians did write their names also in this tower, to revive their memories with posterity.

QUEST. VI. *Whether they sinned in building this Tower.*

Tostatus paradox confuted.

HEnce appeareth *Tostatus* errour, that thinketh, it was not a sinne in them to build this tower to preserve their memory, because he thinketh that *Noah* was one of the chiefe builders: and that God hindred this worke, not because it was evill, but for that it hindred a greater good, namely, the peopling and replenishing of the world. But the contrary is evident, that they greatly sinned, in this their proud enterprise. 1. Their impiety toward God appeareth: *Augustine* saith, *erigebant turrim contra dominum*, they erected a tower in despite of God: as the Prophet *Isay* according to this paterne bringeth in the King of Babel vaunting himselfe. *I will ascend above the height of the clouds, I will be like the most high, Isay* 14. 14. 2. Their vanity appeareth that seek to be famous in earth, not by good works to be glorious in heaven. *Calvin: vide radicem mali*; saith *Chrysostome, see the root of evill*, they seeke to be famous, *ab operibus non elemosynis*, by buildings, not by almes: 3. *Iosephus* noteth, their disobedience, that knowing, as it is most like from *Noah*, that it was Gods ordinance, that by them the earth should be replenished, yet wilfully oppose themselves to the counsell of God: 4. *Philo* observeth their impudency: *ô insignem impudentiam*, that whereas, they should rather have covered their sinnes, they proclaime their pride, tyranny, voluptuousnesse to all posterity.

August. lib 4. de civit. Dei. c. 4.

Noah whether present.

It is uncertaine whether *Noah* were present: it is most like he was not, or that he consented not unto them: And it appeareth by the punishment, that God misliked their very act: for he saith, vers. 6. *nothing can they now be stopped from whatsoever they have imagined:* that is, they proceeded with a violent rage, that nothing could stay them, neither the feare of God, nor the expectation of his judgements: but whatsoever they had proudly devised, they will as wickedly prosecute.

QUEST.

Quest. VII. *How the Lord is said to descend.*

Vers. 5. *But the Lord came downe to see the City, &c.* God is not said to descend to see, 1. as though any thing hindred his sight in heaven: *for all things are naked and open to his eyes. Hebr.* 4.13. 2. Neither as though God went from place to place, or were absent any where: for the Lord filleth heaven and earth: *heaven is my throne, earth is my footstoole, &c. what place is it that I should rest in? Act.* 7. 49.

But the Lord is said to *descend* to see, &c. 1. In respect of the new effect, in manifesting his judgement; *re ipsa patefecit*: he shewed indeed, that hee was not ignorant what hee did. *Augustine, Calvin.* 2. Or for that he caused his Angels to descend, and so is said to descend in his Ministers. *Augustine.* 3. Or as *Cajetane, quia extendit se cura & providentia usque ad infima*: because God extendeth his care even unto the lowest things in the world: as it is in the Psalme; *Who is like unto the Lord, &c. who abaseth himselfe to behold things in the heaven and earth? Psal.* 112. 5. 4. God hereby also sheweth his patience, *non ab initio illorum repressit insaniam, &c.* he did not at the first represse their madnesse, but used lenity towards them. 5. *Vult nos admoneri, ne fratres temere condemnemus, &c.* God would have us taught hereby, not rashly to condemne our brethren. *Chrysost.* God therefore giveth a rule to man, first to examine a cause before they judge, as the Lord first seeth and knoweth before he punisheth. *Muscul.* 6. And by descending, here is understood the punishment which followed: as if God should have said, *Non amplius dissimulemus eorum scelera, sed quam primum ea puniamus*: Let us no longer winke at their sinnes, but presently punish them, *Rabbi Moses: Ægyptius. Basil* maketh this distinction, that God *de cœlo aspicit*, is said from heaven to behold the righteous: but *descendendo dicitur invisere deus, &c.* God is said to descend to visit the ungodly: but this distinction alwayes holdeth not; for both the Lord is said *to looke downe from heaven upon the wicked. Psal.* 141. and the Lord is said to descend for the deliverance of his people. *Exod.* 3. 8.

Deitivit. Dei. lib. 16. *cap.* 5.

Basil. in Psal. 32. descending taken not alwaies in evill part.

Quest. VIII. *To whom God spake, saying, come let us goe downe.*

Vers. 7. *Come let us goe downe, &c.* 1. The Lord speaketh not here to the Angels, as *August. Gregory, Philo, Cajetane*, with others; or to the persons of the Trinity and Angels together, *Mercer.* 2. But this is the consultation of the whole Trinity, as v. 8. it is said, *Iehovah* scattered them. This speech is answerable to that, *Gen.* 1. in the creation of man: *Come let us make man*: and those to whom God speaketh here, hee maketh as equall in the same degree, *Come let us goe downe*: *sic Raban. Rupert. Calvin.* 3. God indeed sometime useth the ministery of Angels, not that he needeth their helpe; but as *Philo* saith, *videt quid se, quid creaturas deceat*, God seeth what is meet for himselfe, what for the creatures: for God is more honoured in such Ministers, and mens infirmity thereby helped. But at this time, and in this case, God needed not the ministery of Angels: this confusion of tongues was his immediate worke, as was the gift of tongues, *Acts* 1. 4. Wherefore to dispute there, how God speaketh to Angels and invisible spirits, is superfluous, which may notwithstanding bee done two wayes: either, as *Augustine* saith, *veritas incommutabilis per seipsam ineffabiliter loquitur*: the unchangeable verity speaketh by it selfe after an ineffable manner, *Gregory* sheweth another way, *Quicquid agere debent in ipsa contemplatione veritatis legunt, &c.* They do as it were read in the contemplation of the verity, what they should doe. The Angels are either inspired by God to know his wil, or they behold in God, as the Schoolemen say, as in a glasse, what is to be done. But the first is the way, whereby God speaketh to Angels, the other is but a speculatiō of man.

Raban. in Glos. interlinear. Rupert. li. 4. *in Genes. c.* 42. *Lib. de confus. linguar.*

How God speaketh to Angels.

Aug. lib. 16. *de civ. Dei. c.* 6. *Lib.* 2. *moral. in* 1. *cap. Iob.*

Quest. IX. *Whose language was confounded.*

Vers. 7. *And confound their language, &c.* 1. Pride bringeth confusion of tongues, humility as in the Apostles obtained uniting of tongues, *Act.* 2. *Greg.* 2. It appeareth how hurtfull the conspiracy of the wicked is, for if now in the beginning, they abused the uniting of their tongues to so great madnesse, how outragious is it like they would have beene afterward, when their multitudes had beene more increased. *Chrysost.* 3. Not every mans language was confounded, for then all society would have beene taken away even in families, but the speech of certaine kindreds and companies was changed.

Greg. hom. 30. *in Evangel. Hom.* 30. *in Genes.*

Quest. X. *What caused them to leave off building.*

Vers. 8. *They left off building, &c.* 1. The confusion then of tongues made them leave off building, not any great wind or tempest that tumbled downe their worke, as *Sybilla* and *Abidenus* in *Eusebius*, neither were the tongues confounded by little and little, as *Aben Ezra*, but all at once. *Mercer.* 2. The building of the City was intermitted for an hundred yeares, untill *Semiramis*: but the Tower of Babel was not heightened, but only enclosed in the Temple of *Belus*, which continued till *Herodotus* time, an 1400. yeares. *Perer.*

Euseb. lib. 9. *de prepar. Evangel. c. ult.*

Quest. XI. *Of the name of Babel.*

Vers. 9. *The name was called Babel.* 1. It was not so called of *Belus*, as some have imagined, but of confusion, for so *Balal* signifieth. 2. Neither was it ever called σύγχυσις, which betokeneth confusion in the greeke tongue, as the Septuagint, but after the Hebrew. 3. So God disappointed them of their purpose, that where they looked to gaine credit, they found shame and confusion: *vide quæ res fiant, &c.* behold how many things were done, saith *Chrysostome*, to keepe a memory of this fact: for *Phaleg* had his name of this division: Babel of the confusion of tongues: and of Heber, in whom the holy tongue remained unchanged, that language tooke the name: *sic Chrysost. Perer.*

Hom. 30. *in Gen.*

Quest. XII. *Why God ſaw it good to diſperſe the people.*

FRom thence the Lord did ſcatter them, &c. 1. They were not then ſcattered before, as ſome thinke, but now upon this occaſion they began to be divided into all quarters. 2. Though this diviſion of tongues were impoſed upon them as a judgement: yet God turneth it to the benefit of the world, in diſperſing them, which was many wayes profitable: both becauſe, if they had continued in one place, many goodly Countries in the world ſhould have lyen deſart, waſte, and untilled. As alſo ſufficient food could not have beene provided in one place, for ſuch a multitude. And further, if they had continued together, they might have beene in greater hazard by warre or peſtilence: as alſo wicked people inhabiting together, would have beene more ſtronge to doe miſchiefe.

Quest. XIII. *That the Hebrew tongue was the common language of all the world.*

Lib. 16. de Civit. Dei. 11. & 18. 39.

NOw if any be deſirous to know what language this was, which before this confuſion of tongues was uſed through the world: it is agreed by the moſt learned interpreters, that it was the Hebrew. 1. *Auguſtines* reaſon is, *Quoniam in familia Heber communis omnium lingua remanſit*, becauſe the Hebrew tongue is ſo called of *Heber*, in whoſe family that which was the common tongue before remained: that tongue which *Heber* uſed before the diviſion of tongues, was the common ſpeech, but that was the Hebrew. 2. *Hieromes* reaſon to prove the Hebrew to bee *matricem*, the mother of all other languages; is becauſe every tongue hath borrowed ſome words of the Hebrew, as the Greeke φορεῖον, which is the ſame in Hebrew *pherion*. *Cantic.* 3. 9. a bed or beare: ſo the Latine hath borrowed the word *nugas*, which is in Hebrew *nuge*. *Sophon.* 3. 18. where *Hierome* in his tranſlation keepeth the ſame word: ſo *ſaccus*, a ſacke, is

In 3. cap. Sophon. In cap. 7. Iſaia.

Oleaſter noteth, commeth of the Hebrew. *Hierom* likewiſe ſheweth, that *gualmah* ſignifieth a Virgin both in the Hebrew and Punicke language, from whence the Latine *alma* ſeemeth to be derived: Many words alſo are uſed in our Engliſh tongue, derived from the Hebrew, as *fag* which is a figge. The Grecians further ſeeme to have derived the word ὑδρὰ, *hedone*, pleaſure, from *Heden* the place where Paradiſe was: the Latines call Whales *thynnos*, of the Hebrew *tavaim*: the Italians call a thing that is light and vaine, *Bay*, of the Hebrew *Bohu*: the French of Gallia Narbonenſ. call a ſpecies or kinde, *meane*, of the Hebrew *min*. 3. *Toſtatus* reaſon is, becauſe theſe names, which were firſt given, as of *Adam*, *Eve*, *Cain*, *Seth*, are Hebrew words, as may appeare by their ſeverall derivations in that tongue: as the firſt ſo called of the red earth, the ſecond becauſe ſhe was mother of all living, the third a poſſeſſion, the fourth becauſe he was put in *Abels* place. 4. *Cajetanus* proveth the ſame by the word Jehova, which is an Hebrew word, uſed before the floud, and the name Babel given unto the tower in this place. 5. *Oleaſter* bringeth theſe reaſons: that it is moſt like, that the common language remained there, where the firſt diviſion of tongues was made, namely in Babylon, the Chalde therefore and Hebrew, betweene the which there is great affinity, are moſt like to be the moſt ancient: as alſo for that this was the language of the Eaſt: from whence they came which builded Babel.

Other tongues borrow of the Hebrew.

It appeareth then, that *Philo* is in an error, that thinketh the Chalde tongue to be the moſt ancient: true it is, that *Nahor*, *Thare*, *Abraham*, dwelt in Chaldea, but yet they ſpake the Hebrew tongue, and ſo in that reſpect it may be called the Chaldean tongue, becauſe ſome Chaldeans uſed that language: likewiſe the Syriake tongue, which the Jewes uſed in our Saviour Chriſts time, might bee called the Hebrew language, becauſe the Hebrewes uſed it, *Mercer.*

Quest. XIV. *Whether the Hebrew or Syriake be moſt ancient.*

Theodorets opinion examined.

HEnce alſo it is evident, that *Theodoret* was much deceived. 1. He thinketh that the Syriacke tongue was the moſt ancient, becauſe thoſe names, *Adam*, *Cain*, *Abel*, are Syriacke names. *Anſw.* The Syriake or Chaldaike, and Arabike language, were derived as Rivers out of the fountaine of the Hebrew: and therefore it is no ſtrange thing, if ſome Hebrew words are retained in thoſe languages. 2. He thinketh that the Hebrew ſpeech was not ſo called of *Heber*, for then all the poſterity of *Heber*, as the Syrians, Idumeans, Iſmaelites, Ammonites, ſhould alſo ſpeake that language. *Anſ. Auguſtine* giveth the reaſon hereof: that they were called Hebrewes only among whom *& lingua prior & pietas conſervaretur*, where both the ancient tongue, and religion were preſerved: although *Heber* was the father of many nations beſide, yet they beare his name, that did heire his faith. 3. *Theodoret* thinketh, that the Hebrew tongue was brought in by *Moſes*, and was not the naturall ſpeech of the Iſraelites, but ſuch as they learned: for the Jewes at this day naturally ſpeake the language of the Countrey, where they are borne: they doe learne the Hebrew by teaching. *Anſw.* 1. It is evident by thoſe ancient Hebrew names of *Adam*, *Cain*, *Abel*, that the Hebrew tongue was uſed before *Moſes* time. 2. While the Hebrewes lived in their owne nation and common-wealth, they naturally from their mothers breaſts ſpeake that language, but now being diſperſed into divers nations, not converſing together, they are forced to uſe that Countrey ſpeech where they dwell. 3. *Auguſtine* thinketh, that not onely the Hebrew tongue, but the Hebrew letters were uſed and well knowne before *Moſes*: and he doth gather it from that place, *Deut.* 31. 28. where the Septuagint tranſlate the word, *ſhoterim grammaton Iſagogis*, the teachers, inſtructers, or beginners in letters. But it is very like, howſoever this place giveth no ſtrength to it, in that the people were commanded to write the Law upon the poſts of their gates, that the Hebrew letters were then very well knowne, not as newly taken up, but uſed of long time.

Whether *Moſes* brought in the Hebrew tongue and letters. *Auguſt. lib. 18. de Civit. Dei, c. 18.*

Quest. XV. Of the number of languages.

COncerning the number of the tongues and languages, which were divided in the building of the tower of Babel: the common and received opinion is, of *Epiphanius*, *Hierome*, *Augustine*, that they were 72. according to the number of the families rehearsed, chap. 10. *Arnobius* goeth further, and distinctly sheweth, how many nations and languages came of *Sem*, *Cham*, and *Iapheth*: upon these words, *Psal.* 105. 8. *he hath remembred his promise, that he made to a thousand generations*: hee sheweth that there are in the world a thousand generations, and 72. languages; from Persia to the Indians and Bactrians of *Sem*, he maketh 27. languages and 406. nations: from Euphrates and Nilus, to the Gades, of *Cham*, 394. nations, 22. languages from Tigris west ward of *Iapheth*, were multiplied 200. nations, and 23. tongues. *Ex Peter.* But this is set downe onely by meere gesse and conjecture, that there should be divided 72. languages: for there are but 70. fathers named: 14. of *Iapheth*, 31. of *Cham*: 25. of *Sem*, for Heber and Peleg must be counted for one familie: & whereas tenne of the sonns of *Noahs* sonnes, are set forth with their issue and posteritie, two of *Iapheth*, sower of *Cham*, sower of *Sem*: they make not severall nations, without their sonnes, no more than *Noahs* three sonnes: and therefore tenne more must be detracted from the number of 70. and so there will remaine but 60. As Canaan must not be reckoned for a severall nation, beside those that came of him: and so of the rest. And if those whose generations are not expressed, whereof there are 11. five of *Iapheth* two of *Cham*, sower of *Sem*, did not make severall nations, as *Augustine* thinketh, but were incorporate to the rest, then so many more are wanting of this number, and there will remaine but 50. But admit that this last conjecture of *Augustine* be uncertaine, yet it is most probable that all the Cananites of Canaan, of whom came an eleven severall nations, as they are rehearsed *Gen.* 10. 15. spake but one language: *Isa.* 19. 18. *they shall speake the language of Canaan*: which if it be so, then could there not be 72. languages divided, in the confusion of Babel.

Epiphan. Panar. Hier. in 28. Mar. August. lib. 16. de civi. Dei. c. 3.

Whether 72. languages then tooke beginning.

Wherefore, concerning this matter, there are some things certaine, some things uncertaine: first it is certaine, that the tongues and languages were divided; then, that every particular person had not a severall language; for then there could have beene no society: but that the principall and chiefe families onely had their proper speech. Secondly, as uncertaine it is, 1. whither 72. languages, or more or lesse, tooke then beginning. 2. whether some of those nations are not now utterly perished: as *Pliny* out of *Eratosthenes* alleageth, that divers people in Asia, as of the Solymans, Lelegians, Bebrycians, Calycantrians, are extinguished. 3. Neither is it certaine whether every particular language now used, was then founded: or only the mother & originall tongues, out of the which other since have bin derived, which is most like. *Mercer.*

Plin. li. 1. c. 10.

Quest. XVI. *Where Cainan first added to the genealogie reconciled.*

Vers. 12. THe Septuagint betweene *Arphaesad*, and *Sale*, place *Cainan*, and so doth S. *Luke* in his Gospell, ca. 3. according to most copies, but *Cainan* is not found in the Hebrew: to reconcile this doubt: 1. We neither allow *Cajetanes* solution, that the septuagint have set downe the true genealogie, and that the Hebrew copies are imperfect, and have beene corrupted by the Jewes: for the Jewes had no reason to corrupt the genealogie, which giveth the Christians no advantage, neither maketh against them: and beside the Chalde Paraphrast, which is most ancient, leaveth out *Cainan*. 2. Neither is it like as *Eugubinus* saith, that the Septuagint erred herein, and that S. *Luke* followeth their error: for although an error may be admitted in the Septuagint, in this place, as in many other: yet the holy Evangelist was farre from approving their error, being directed by the spirit of God. 3. Neither doth the answer of *Ioannes Lucidus*, and before him, *Nauclerus* satisfie; that *Cainan* and *Sale* were one and the same; and that the place in Luke should be read; *which was of Sala, which was of Cainan, Luke* 3. 36. But this cannot be; for beside that, that there was no cause why *Luke* should set down e two names, only of *Sala*, and of none of the rest beside; in the Septuagint, *Cainan* is made the father and begetter of *Sala*. *Genes.* 11. 4. *Lippoman*, and *Canus* answere, that as *Matthewe* omitteth three of the kings in his genealogie, betweene *Ioram* and *Ozias*, to make the line of 14. generations equall from *Abraham* to *David*, from *David* to the captivitie, and from thence to Christ, so *Moses*, to make tenne generations from *Sem* to *Abraham*, correspondent, to the ten patriarkes before the floud, might omit *Cainan*.

The place, Luke 3. 93.

Caten. in 11. Gen. Can. lib 2 de loc. Theolog. c. 18

But the reason is not alike. 1. For those three Kings, *Ahaziah*, *Ioas*, *Amaziah*, are thought by some to to bee omitted for another cause, because they were killed for evill government. *Concent.* 2. And againe *Moses* summeth the yeeres of these Fathers, which *Matthewe* doth not, and therefore if *Moses* should of purpose leave out *Cainan*, a great error would fall out in the Chronologie and computation of yeares. 3. If *Moses* had left out *Cainan* to make the genealogie equall: yet if there had beene any such: hee should not have beene omitted in that catalogie of their names. 1 *Chro.* 1. 18. where was no such cause of omission.

Ianſen. in c. 14. Canis. Evang. Genebrard in Chron.

5. Some thinke that the Septuagint erred in adding of *Cainan*, and that *Luke* followed that text, not approoving that error, but giving way to the time, because the Septuagint was then well knowne among the Gentiles: least if he had departed from that translation, it might have hindred the credit of his Gospell. Thus *Iansenius* and *Genebrard* among the pontificall writers: and learned *Iunius*, among the Protestants; who saith, that it was not μνημονικὸν ἁμάρτημα, but σφαλερὸν ἀναμάρτητον, a slip or fault of memory, but a faultlesse confession in respect of the time: so also *Mercerus*, who thinketh that this being but a matter of genealogie, is not much to be stood vpon, which *Paul* calleth ἀπεράντους, *endlesse*, 1. *Tim.* 1. 4.

6. But I approove rather *Beza* his answere, that *Cainan* was put into the text in *Luke*, by the ignorance

of ſome that tooke upon them to correct it according to the Septuagint: for in that ancient manuſcript which he followed, *Cainan* was not to be found: and therefore *Beza* in his tranſlation upon good ground left it out, and ſo doth the great Engliſh Bible.

Beroaldus. Ioſeph. lib. 1. antiquit. Epiphan. 55. hæreſ.

Other thinke further, that the tranſlation of the ſeptuagint was alſo herein corrupted by ſome: that at the firſt theſe Greeke interpreters put not in *Cainan*; for neither *Ioſephus*, nor *Epiphanius* which follow the ſeptuagint, rehearſing the fathers before *Abraham*, make mention of this *Cainan*: and in the beſt Greeke copies, it is left out. 1 *Chronic.* 1.

QVEST. XVII. *When Arphaxad was borne.*

Verſ. 10. BEgat *Arphachſad two yeare after the floud*: the queſtion is, whereas *Elam* and *Aſſhur*; the ſonnes of *Sem* are named before *Arphacſad* the third ſonne, how *Sem* could have theſe three in two yeares; I anſwer, 1. Neither with *Aben Ezra*, that *Sems* wife might bee with childe in the Arke, when the waters began to decreaſe; for I thinke rather, that was a time of abſtinency. 2. Neither, as ſome that for the more ſpeedy increaſe of the world, children were borne in a ſhorter time, as at 7. moneths: 3. Nor yet that *Elam* and *Aſſur* might bee twins, both borne at a birth. 4. But I rather thinke that *Arphacſad* might be either the eldeſt of all, or the ſecond of *Sems* ſonnes; for the ſcripture obſerveth not the order of time in ſetting downe names, as we ſaw before in rehearſing of *Sem*, *Ham*, and *Iapheth*.

QVEST. XVIII. *Why it is here omitted in the genealog. of theſe fathers. and he died.*

FVrther, whereas in the Patriarkes lives before the floud, it is added, and hee died, which is omitted here; 1. Some thinke it is, to ſhew that *Henoch* died not a common death as the reſt did. 2. Some to ſignifie, that none of them periſhed in the floud. 3. Some yet are more curious, as *Bahai*, who thinketh, this clauſe, *and he died*, to bee here omitted, becauſe Meſſiah was to come of this line: whom they hold to be immortall: and further he preſcribeth Meſſiah his age, that hee ſhould live 837. yeares before the end of the ſixt millenary or thouſand yeare: which hee would gather by the letters of the word *Lemarbaty* uſed by the Prophet *Iſay* 9. 7. which is, *of the increaſe* of his government, there ſhall bee no end: where the firſt letter, *lamed* ſignifieth 30. men, 600. *reſh*, 200. *beth* 2. *he*, 5. which maketh together 837. But it is evident to all the world how they are deceived: for the ſix thouſand yeare is expired within leſſe than 400. yeares, and yet their ſuppoſed Meſſiah commeth not: and againe Meſſiah came as well of the line of the fathers before the floud, as of them after the floud. 4. Wherefore this is more like to bee the reaſon: becauſe then after *Adams* tranſgreſſion, *Moſes* would ſhew how the curſe tooke place: *thou ſhalt dye the death*, in thoſe long lived patriarkes: that although they lived divers hundred yeares, yet in the end they dyed. *Mercerus.*

The Rabbines conceit of the Meſſiah.

QVEST. XIX. *At what age of Terah Abraham was borne.*

Verſ. 26. TErah *lived 70. yeares and begat Abraham, &c. Terah* lived 205. yeares, and died in Charran, at what time *Abraham* was 75. yeares old: *Geneſ.* 12. 5. *Abraham* then was borne when his father was an 130. yeare old, not in his 70. yeare: for the reconciliation then of theſe places. 1. We need not with *Hierome*, that followeth therein the Hebrewes, to ſay, that *Abrahams* age of 75. yeares is not counced from his birth, but from his departure from Vr. of the Chaldes, and his miraculous deliverance out of the fire wherein they caſt him, becauſe he would not worſhip their Idols: for beſide that, this tradition of *Abrahams* deliverance hath no ſufficient ground to warrant it; a great inconvenience will follow it, if it bee admitted that *Abraham* was an 130. yeare old at this time, when he is ſaid to bee but 75. which muſt of neceſſitie followe, if *Abraham* were borne in the 70. yeare of *Therah*: then it would follow: that *Iſaack* borne when *Abraham* was an 100. yeare old, was borne 30. yeare before hee came into the land of Canaan, which is contrarie to the Scripture, or if they will count thoſe hundred yeares alſo from *Abrahams* departure out of Chaldea: and that he was indeed an 160. yeares old, when *Iſaack* was borne, and *Iſaack* was 40. yeare old, his father yet living, when he tooke *Rebeccah* to wife, *Geneſ.* 25. 20. *Abraham* ſhould have lived above 200. yeares, whereas the Scripture ſaith, he lived but an 175. *Geneſ.* 25. 7.

Hier. tradit. in Geneſ.

2 Neither is it a ſufficent anſwer that *Abraham* went out of Charran at 75. yeares of his age, long before his fathers death, and that *Moſes* doth recapitulate the ſtory afterward as *Aben Ezra*, for *Steven* ſaith, that God brought him out after his father was dead, *Act.* 7. 4. And to ſay his father was ſpiritually dead, not naturally becauſe he ſtaied ſtill, and refuſed to goe into Canaan, living in idolatrie (which is the deviſe of one *Andreas Maſius*, cited by *Pererius*) is a forcing of *Stephens* words, which in an hiſtoricall narration muſt be taken properly.

3. And with *Auguſtine* to make two departures of *Abraham* into the land of Canaan: the one when *Terah* was yet living, being an 105. yeare old, and *Abraham* 75. ſojourning there 60. yeares, while his father lived in Charran, and another after *Therahs* death, whome *Abraham* might viſite before, going and comming into Canaan: but now he came from thence, his father being dead, and returned no more; that is the firſt departure, his bodie remooved, but his affection was toward that place where his father was, but now his affection and all was removed: This imagination of two departures into Canaan, diſſenteth from *Stephens* narration: *Act.* 7. where indeed he ſpeaketh of two journeyes of *Abraham*, one out of Meſopotamia, the other out of Charan: But into Canaan the Lord brought him after his father was dead, v. 4. and not before.

Queſt. 25. in Gen. lib. 16. & de civit. Dei. c. 15.

4. That alſo is a meere fancy, that the reſt of *Abrahams* age is concealed, who ſhould be an 130. when he

hee is said to be but 75. to this intent, because God would keepe secret the end of the world: *Calvin.* for this would nothing have helped to the knowledge of that secret: the account of yeares past will not tell us what yeares are to come, and our Saviour saith, the Angels know not of that day, and yet they knew very well the age of *Abraham.*

5. Wherefore the best solution is, that *Abraham* though he be named first, because of the privilege and preeminencie of his faith, yet was not the first borne; *Terah* at 70. yeares began to haye sonnes, but *Abraham* was not borne till the 130. yeare of his fathers age: for he was but 75. at his fathers death, who was then 205. So *Noah* is said to be 500. yeare old when he begat *Sem, Cham,* and *Iapheth*: yet was not *Sem* borne till two yeares after. *Gen.* 11. 10. beside, *Sarah* is held to have beene *Abrahams* brothers daughter: *Abraham* then could not be the eldest brother, for *Sara* was but 10. yeares younger than *Abraham. Gen.* 17. 17. *Iun.*

Abraham was borne when *Terah* was an 130. yeare old.

Quest. XX. *Sarai not sister but neece to Abraham.*

Vers. 29. *The father of Milcha, and of Iscah, &c.* 1. Some thinke that this *Iscah* was not *Sarai Abrahams* wife, but that shee was rather the daughter of *Thare*, and *Abrahams* owne sister by the fathers side, than the daughter of his brother *Aran*: and that it was lawfull then for the halfe brother by the fathers side to marrie his sister, *sic Clement. Alexand. Lippoman. Cajetan. Scotus.* 2. Others thinke that *Sarai* was not the naturall, but the adopted daughter of *Thare.* 3. But the truer opinion is, that *Sarai* was the daughter of *Haran*, sister to *Lot* and *Milcah*, and the same that is called *Iscah*: as may appeare by these reasons: thus thinke *Iosephus* and *Augustine. Iunius.* 1. It is like that as *Nachor* married the one sister, so *Abraham* married the other: because it was their great care, not to take them wives abroad, from among the Idolaters. 2. v. 31. *Sarai* is said to bee *Thare* his daughter in law, but if shee had beene his naturall daughter, shee should have beene so called. 3. It was alwaies unlawfull, saving in the beginning of the world upon necessitie, for brethren or sisters, of halfe or whole bloud to marrie together: as *Augustine* saith, *Abraham* lived in those times, when it was unlawfull for brethren, *ex utroq; vel altero parente natos nelli conjugio: of one or both parents to bee coupled in marriage:* as it may appeare also by this, because *Abraham* to perswade *Abimelech*, shee was not his wife, said she was his sister: she could not then be both his sister and his wife. Indeed, among some barbarous Gentiles, as the Egyptians, it was permitted to marry their sisters, as *Ptolomeus Philadelphus* did take to wife *Arsinoe* his sister: which is condemned by *Pausanius* but among the faithfull it was never suffered, nor practised. *Thamar* saying to incestuous *Ammon, speake to the King, for he will not deny thee, 2 Sam.* 13. 13. sought but a delay, to put off his wicked act: not as though shee thought the King might or would grant any such thing. 4. *Abraham* calleth *Sarai* his sister, as he did call *Lot* her brothers sonne his brother. chap. 13. 8. for so the Hebrewes use to call their neare kinsmen by the name of brethren: and he saith, she was the daughter of his father, not of his mother: because her father *Haran*, who might be 50. yeare elder than *Abraham*, was the sonne of *Thare* by another woman, and not by *Abrahams* mother. 5. So then this *Iscah*, is also *Sarai*: for to what end else should *Iscah* here be mentioned as a stranger, and not pertinent to the storie. 6. It is most likely then that *Sarai* was the daughter of *Haran*, elder brother to *Abraham*: who and not *Abraham*, was borne in the seventie yeare of *Thare*, not as *Pererius* supposeth that *Abraham* was borne in the seventie yeare, and *Aran* many yeares before: for it is evident by the text, that *Thare* had no children before he was 70. yeare olde. *Gen.* 11. 26. *R. Sel.* affirmeth also that this *Iscah*, was *Sarai*, and he noteth, that they are both of one signification: for *Iscah* or *Iacah*, is a name of principalitie, as *Sarai* is: yet *Aben Ezra* thinketh otherwise, that if *Sarai* had beene *Harans* daughter, *Moses* would have called her the daughter of *Haran*, as *Lot* is said to be the sonne of *Haran*, v. 31. but that is no reason, for in stead thereof, shee is called the wife of *Abraham*, of whom she now was rather to take denomination, than of her father. *Mercerus* also thinketh that this *Iscah* was not *Sarai*, because in the same verse there would not bee so sudden a change and mutation of the name: but I thinke the first opinion more probable, that *Iscah* is *Sarai*, for the reasons before alleaged. 1. because it had not beene pertinent to make mention of *Iscah*, if she had not belonged to this story. 2. It is like that as *Nahor* married the one sister, so *Abraham* did the other. 3. that they might take them wives out of their owne kindred, and not marry into the idolatrous stockes of the Chaldeans.

Lib. 2. Stromat. in fine. Lip. Caten. in Gen. Cajetan. in Gen.

Lib. 22. cont. Faust. & c. 35. The marriage of brethren and sisters not practised among the faithfull.

Sarai and *Iscah* the same.

Quest. XXII. *Why mention is made of Sarai her barrennesse.*

Vers. 30. *But Sarai was barren, &c. Sarai* her barrennesse is noted, 1. not as some Hebrewes imagine, that she should be reserved for the birth of *Isaak*, and not bee polluted with other births: for the birth is no pollution of the wombe: and if this were the reason, *Isaack* might have beene the first borne. 2. neither was *Sarai* barren, that by this meanes *Ismael* should be borne of *Agar*, to bee a plague afterwards to the Israelites, as some Hebrewes thinke. 3. But this was the cause, that Gods power might afterward appeare, in giving her a sonne in her old age.

Quest. XXIII. *Abraham whether cast into the fire, and then delivered by his faith.*

Vers. 31. *They departed together from Vr of the Chaldeans.* It seemeth to bee an old tradition among the Hebrewes, that *Abraham* was complained of by *Thare* his father in the dayes of *Nimrod*, for refusing to worship the fire, which the Chaldeans adored as God, and therefore he was cast into the fire, but was delivered by his faith: and that this was the Ur, that is, the fire of the Chaldees, out of the which *Abraham* was brought: and they adde further, that *Aran* seeing his brother delivered,

refuſed likewiſe to worſhip that Idoll, and was caſt into the fire, wherein becauſe hee had but a weake faith, he periſhed; and therefore it is ſaid he died before his father, that is, in his preſence. This tradition *Hierome* ſeemeth in part to allow of, and *Lyranus* alſo, and *Paulus Burg.* But it is a meere fable, as may thus appeare: 1. becauſe *Abraham*, as moſt Chronographers agree, was not as yet borne in *Nimrods* time, but in the 43. of *Ninus*, that ſucceeded *Nimrod* or *Belus*. 2. If *Abraham* had beene ſo miraculouſly delivered, it is like that either *Moſes* would have remembred it in this ſtory, or the Apoſtle, *Heb.* 11. where he commendeth the faith of *Abraham*: or *Eccleſiaſticus*, chap. 45. would not have omitted, where of purpoſe he ſetteth forth the praiſe of *Abraham*, *Ioſephus* alſo *lib.* 1. *antiquit.* and *Philo* that wrote two bookes of *Abraham*, remember no ſuch thing. 3. This Ur was the name of a City in Chaldea, which *Eupolimus* in *Euſebius*, calleth Camerinis: *Ammianus* Ur, *lib.* 25. *Plinie* Orchoen, the Septuagint tranſlate it, the regton of the Chaldeans. And here not onely *Abraham*, but *Thare*, *Lot*, and *Sarai*, all depart from Ur: then it ſhould ſeeme they were all caſt into the fire. *Ioſephus* ſaith, that in his time the Sepulcher of *Haran* was to be ſeene in Ur of the Chaldeans: *Haran* then was not burned, but buried. *Aben Ezra* taketh Ur for the name of a place, and *Abrahams* Countrey, though *Ramban* would have Cuthena in Meſopotamia rather his Countrey.

Euſeb. lib. 9. de prepar. Evang. cap. 4. Plin. lib. 6. c. 26. lib. 1. antiquit.

Quest. XXIII. *Whether Nachor went out with Terah from Chaldea.*

Verſ. 31. *And Terah tooke Abraham.* 1. It is certaine, that God was the author of this journey, who ſpake to *Abraham*, before he dwelt in Canaan, *Act.* 7. 2. and that *Terah* was made acquainted with Gods oracle by his ſonne, and obeyed the ſame, *Calvin.* 2. *Terah* is ſaid *to take Abraham, &c.* becauſe he was the chiefe, and maſter of the family, *Muſcul.* 3. No mention is made of *Nachor*, who choſe rather to remaine in his Countrey, and obey not Gods calling: who afterwards notwithſtanding followed, and left his Countrey, but went no further than Meſopotamia, *Gen.* 24. 10. and dwelt alſo in Charran, *Gen.* 28. 1. *Mercer.*

Quest. XXIV. *Whether Terah Abrahams father were an Idolater.*

Concerning *Terah*, whether he were given to the Idolatry of the Chaldeans, becauſe he departed from Ur, is a great queſtion, which may thus be decided. 1. It is neither probable, that (as *Suidas* ſaith) *Sarug* the grandfather of *Terah* brought in Idolatry, commanding holy men departed, to bee worſhipped: both *Noah* and *Sem* being yet living to direct the righteous ſeed. 2. Neither is it to be thought, that *Terah* was ſo groſſe an Idolater, that he made images of clay to be worſhipped, as *Epiphanius*. 3. Neither is it probable, that *Terah* was altogether free from the Idolatry of the Chaldeans, and that he was caſt out thence and conſtrained to flee into Meſopotamia, as it is in the ſtory of *Iudith*, chap. 5. verſ. 7, 8. for the contrary is affirmed, *Ioſu.* 24. 2. that *Terah* ſerved other Gods. 4. Neither is it to be ſuppoſed, that *Terah* and his family, as *Auguſtine* thinketh, were perſecuted of the Chaldeans for the true worſhip of God: for herein *Abrahams* faith had not beene ſo commendable in obeying the calling of God, as the Apoſtle noteth, *Heb.* 11. 8. if he were driven out before, and forced to flee his Countrey. 5. And to thinke that *Terah* was firſt a worſhipper of God, and afterward fell to Idolatry in Charran, it is not like, ſeeing *Abraham* left not his father till he died, as *Tyſtatus* and *Pererius* imagine. But it is more like, that *Terah* was at the firſt an Idolater, when he dwelt beyond the River in Chaldea, as is expreſſed by *Ioſua.* 24. 2 who afterward obeying Gods calling, left his Countrey, with the Idolatry and ſuperſtition thereof, and came out with his ſonne to Haran, thinking to goe to Canaan, but being ſtricken in yeares, he there ſtayed, and after ſome few yeares died, *Mercer.*

Suidas in vocal. Sarath.

Epiph. adverſ. hæreſ ſub init.

Quest. XXV. *Whether Abraham at any time inclined to ſuperſtition.*

As touching *Abraham* alſo, whether he were at any time infected with the ſuperſtition of the Chaldees, there are divers opinions, as they are cited by *Pererius*. 1. *Suidas* thinketh that *Abraham* at fourteene yeares reproved his father for his Idolatry. But it is not like, that *Abraham* being brought up under ſuperſtitious parents, not yet acquainted with Gods voice, and wanting other meanes, was ſo ſoone called. 2 Neither doe I thinke with *Philo*, that *Abraham* knew not God: but *poſtquam ſolum vertit*, after he had changed his Countrey, when he was welnie 70. yeares old: that *Abraham* was ſo long nuſled up in ſuperſtition. 3. Neither doe I conſent to *Ioſephus*, that *Abraham, ex ſiderum obſervatione, &c.* that *Abraham* by the obſervation of the ſtarres, the earth, and Sea, beganne firſt to acknowledge the true God. But *Abrahams* firſt calling was from God, the Lord ſaith, *I tooke your father Abraham from beyond the flood, Ioſua* 24. 2. God called him both from that Countrey, and the Idolatry thereof. 4. The opinion of ſome Hebrewes, is more probable, that *Abraham* at forty eight yeares beganne to acknowledge the true God, *ex Perer.* But at what time of his life *Abraham* was called, it is uncertaine: yet as certaine it is, that he at the firſt, before God called him, was tainted with ſuperſtition. 1. That place in *Ioſua* ſeemeth directly to prove it: *Your fathers dwelt beyond the flood in old time, Terah the father of Abraham, and father of Nachor, and ſerved ſtrange Gods, Ioſua* 24. 2. All thoſe that dwelt beyond the River, were at the firſt Idolaters, even the whole family of *Terah*, *ſic Lutherus*. 2. Gods mercie more notably appeareth, in that hee called *Abraham* firſt before he knew God: that not *Abrahams* ſincerity, but Gods love was the beginning of his calling: as *Moſes* ſaith, *becauſe God loved your fathers, he choſe their ſeed, Deut.* 37. 3. It is not like but that *Abraham* being brought up in a ſuperſtitious family, did alſo at the firſt favour of their ſuperſtition, and therefore is bid to come out of his fathers houſe, *Gen.* 12. 1: And ſeeing *Terah Abrahams* father, as is ſhewed before, and as *Chryſoſtome* thinketh, *hom.* 13. *in Geneſ.* was addicted to Idolatry till

Philo in lib. qui inſcribitur. Abraham in lib. antiquit.

till he obeyed the calling of God, to goe out of that countrey, it is more like, that *Abraham* alſo, did ſleep in the ſame ſinne, till God rouſed him, and called him away, then that he was never inclined to Idolatry, as *Pererius* thinketh. *Perer. l. 16. in Gen. diſput. 17.*

4. *Places of doctrine.*

1. *Doct. Of Gods providence.*

Verſ. *BVt the Lord came downe, &c.* Here wee learne, that God ſitting in heaven, beholdeth all things, that are done in the earth: not as the wicked ſay in their heart, *God hath forgotten and hideth away his face, and will never ſee, Pſalm.* 10. 11. But as the Pſalmiſt ſaith in another place, *Hee that dwelleth in the heavens ſhall laugh, the Lord ſhall have them in deriſion, Pſal.* 24.

2. *Doct. Of the Trinity.*

Verſ. 7. *LEt us goe downe and confound, &c.* This is the ſpeech of the whole Trinity, whereby may bee prooved the diſtinction of perſons: and whereas verſ. 9. it is ſaid in the ſingular number, the *Lord confounded, &c.* thence is gathered the unity of ſubſtance: *ſic Calvin. Rupert. lib.* 4. *comment. in Gen. c.* 42.

3. *Doct. Conditionall preſcience in God.*

Verſ. 6. *THey cannot now be ſtopped, from whatſoever they have imagined, &c.* God did foreſee that they would by no meanes give over their enterpriſe, if they were not letted of their purpoſe: ſo that by this it is evident, that God foreſeeth not only what ſhall be certainly done in the world, but what might be conditionally done, if there were no let: as the Lord telleth *David*, that the men of Keilah would deliver him, if he ſtaied there, 1 *Sam.* 23. 12. So our Saviour ſaith, that if the great workes, which were done in Corazin and Bethſaida, had beene done in Tyrus and Sidon, they had repented, *Matth.* 11. 12. foretelling what was likely to have beene done, that condition preſuppoſed. Where we ſee a manifeſt difference betweene Gods power, his preſcience, and decree or predeſtination: God in reſpect of his omnipotent power can abſolutely doe more, than he doth or will doe: in reſpect of his all-ſeeing preſcience, he doth foreſee not only ſimply what ſhall be done, but conditionally what is likely to bee done, if other conditions and circumſtances concurred. But God decreeth no more but what ſhall come to paſſe, his counſell muſt ſtand, his decree is alwayes abſolute, not conditionall: as the Lord ſaith by his Prophet: *As I have purpoſed, it ſhall come to paſſe, as I have conſulted, it ſhall ſtand. Iſay,* 14. 24.

5. *Places of Confutation.*

1. *Confut. Againſt Iulian that there is but one God.*

Verſ. 7. *COme let us goe downe.* Wicked *Iulian* urged this place to prove his impious *polythian*, a multiplicity of Gods: for here not one ſaith hee, but many of like authority come downe to confound their languages, *ex Muſcul.* But if this wicked Apoſtata had looked a little further into the ninth verſe; there he might have found, that the Lord, *Iehovah* (not many, but one) did confound their languages: they were then divers, not Gods, but perſons, yet one Godhead and divine power.

2. *Confut. Againſt Origen, that the Lord, not the Angels confounded tongues.*

SEcondly *Origen* thought that the Angels confounded thoſe languages. And according to the number of thoſe nations, ſo were there ſeverall Angels preſidents over them, that gave them their ſeveral tongues *hom.* 11. *in Numb.* But the text it ſelfe overthroweth this opinion, v. 9. The Lord *Iehovah* did confound their languages.

3. *Confut. Againſt Celſus, that ſaith Moſes borrowed of other writers.*

THirdly, *Celſus* objected, that *Moſes* borrowed this ſtory, of the towre of Babel, of thoſe that write of the Gyants, called *Aloides*, how they caſt downe a great towre. But *Origen* anſwereth, that the writers of that hiſtory were after *Homer*, who was after *Moſes*, ſo that he could not take any thing from them, *lib.* 4. *com. Celſ.* It is more like, that they corrupted the true ſtory of *Moſes*, with the Poeticall fictions.

4. *Confut. Againſt the Pagans, that fable of the beaſts, that they had ſometimes one language.*

4 CErtaine Pagans, not beleeving, that the world was not any time of one language: compare this narration of *Moſes*, to that fable of the beaſts: that ſometime they had all one language, and one underſtood another, till ſuch time as they ſent an embaſſage to the Gods, that they might bee alwayes in their flouriſhing youth, and never be old; and for this their proud requeſt, their ſpeech was confounded, that now one underſtandeth not another. The like truth (ſay they) is in this narration of *Moſes*. For how is it like, that they could in that inſtant, every man forget his former ſpeech: *ex Philone.* But this is a doltiſh compariſon, betweene reaſonable men, and unreaſonable beaſts: thoſe being no more capable of ſpeech, than they are of reaſon. And ſeeing all the world tooke beginning from one man, before the floud from

from *Adam*, after the floud from *Noah*, why should it seeme incredible, that the world used one language. And why should it seeme unpossible, that God to whom all things are possible, in that instant could make them forget their language; seeing that some diseases, as the Lethargy, doe bring such forgetfulnesse, as that the patient knoweth not how to call things by their names: and *Pliny* writeth of *Corvinus Messala*, that he forgot his owne name.

5. Confut. Against Philastrius, that all the world was of one language not divers, before.

Philastrius, contra haeres. ca. 106.

5. *Philastrius* counteth it an hereticall opinion, that all the world was of one language before the tower of Babel: they are said so to be (saith he) that although they spake divers languages, yet they one understood another, and so in effect it was but as one. But the text is contrary, that the whole earth was of one language and one speech, not of one understanding, but of one lip, as it is in the hebrew, that is, they framed their words and language after the same manner. And how could every man understand so many languages, (which are held of most to have beene not so few as seventy) without a miraculous gift, such as the Apostles had: and whereas *Moses* maketh mention of divers languages in the 10. chap. v. 5. 20. 31. there that is spoken by way of anticipation. And here *Moses* setteth forth the beginning and occasion of the diversity of languages, by a certaine figure, called *hysteroſis*, which declareth that last, that was done first, setting the effect before the cause.

6. Confut. Against Philo, that this division of tongues, is to bee understood historically, not in allegory.

6. Fourthly: *Philo* draweth this story of the confusion of tongues to an allegory, to signifie the confusion of vices, *Hoc est nunc propositum sub figura confusionis linguarum dijcere constipatum vitiorum cuneum*: This is *Moses* purpose under this figure of confusion of tongues to cast downe the conjoyned muster of vices: for to speake properly, this parting of one language into many, is a separation, rather than a confusion. *Contra.* 1. After this manner the whole story of Genesis, may bee allegorized, so that we should have neither creation of the world, nor inundation of the same in true history, but in devised allegory. 2. This division of tongues is called a confusion, not in respect of the divers speech, which was indeed divided, not united, or confounded, but of the speakers, who were confounded in their affection, in being astonished at so suddaine an alteration: in their memory, in forgetting their accustomed speech: in their understanding, because they one understood not another in their worke, which was confused: the server bringing one thing, when the builder called for another.

7. Confut. Against Plato and Aristotle.

In Cratyla. God the author of languages.

7. *Plato* his opinion is, that words have their force and meaning from nature, *Aristotle*, that they were first framed, as it pleased man: But here wee learne, that God gave unto man speech: and he infused into men at once diversity of languages.

8. Confut. Against the Lutherans, that make an omnipresence of Christs body.

8 Vers. 5. *The Lord came downe*: the *Lutheranes Vbiquitaries*, that maintaine an omnipresence and ubiquity, that is an *every-where* presence of Christs flesh, being pressed by this argument, that Christs body doth move from place to place, therefore it is not every where: doe answer out of this place, that God is said to move and descend, and yet he is every where: But the reason is not alike, for to ascend and descend, is spoken of Christs body truly, and properly, but of the God-head only metaphorically, and figuratively.

9. Confut. Against the latine service in popery.

9. Vers. 9. *Therefore the name was called Babel*: because their language was so confounded, that they one understood not another: so what is the Church of Rome to bee counted, but another Babel and synagogue of confusion, where the people understand not the Priest, nor one another in their latine service and prayers. *Muscul.*

10. Confut. Against Pererius: the marrying of the uncle and neece unlawfull.

10. Vers. 29. *The name of Abrahams wife was Sarai*: who is held to be the daughter of *Haran Abrahams* brother: which marriages were not then forbidden by any law, but afterwards they were: where the errour of the papists and namely of *Bellarmine* and *Pererius* may be noted: who affirme, that it was not forbidden by *Moses* law, for the uncle to marry his neece; for *Othoniel* the younger brother of *Caleb*, married *Achsa Calebs* daughter. *Iud.* 1. 13. *Contra.* 1. To marry in this degree is forbidden in Leviticus, by necessary collection. *Levit.* 18. 12. *Thou shalt not uncover the shame of thy fathers sister, for she is thy fathers kinswoman*: doth not the same reason hold for the other sex: thou shalt not uncover the shame of thy fathers brother, for hee is thy fathers kinsman. Where the degree is prohibited in the male, it holdeth also in the female sex, unlesse they will say; because the law saith, *thou shalt not covet thy neighbours wife*, and expresseth not thy neighbours husband, that therefore the one should bee lawfull and not the other. 1. *Othoniel* was not the brother of *Caleb*, but either his nephew, as the Septuagint read; *Othoniel* the sonne of *Kenez adelphon*, the brother of *Caleb*, namely *Kenez*, for so is the construction in the greek; or else, as *Iunius* collecteth, *Othoniel* and *Caleb* were brothers children, *Caleb* of *Iephunne*; *Othoniel* of *Seraiah* which *Iephunne* and *Seraiah* were the sons of *Kenaz*, for *Caleb* was not the son of *Kenaz*, but

Perer. disput. 14. in 11. Genes. art. 208.

Othoniel proved not to be the brother of *Caleb.*

but of *Iephunne*. 1 *Chron.* 4. 15. yet it ſeemeth that he was of the ſtocke of *Kenaz*, as grand-child unto him; becauſe he is called a Kenazite: *Num.* 32. 12. and yet the ſonne of *Iephunneh*. *Othaniel* then is called the brother of *Caleb*, not properly, but in a large ſenſe, as *Lot* is called *Abrahams* brother, being indeed his brothers ſonne. Wherefore *Pererius* in following the blind latine text, was much deceived. *Iun. 11. Chro. c. 4. lib 3.*

6. Morall obſervations.

1. *Obſerv. Againſt diſcontentment.*

Verſ. 2. *AS they went from the Eaſt, &c. Chryſoſtome* hereupon noteth, that as theſe men not contented with their ſtate ſought out a new countrey: ſo *mankind*, ſaith hee, *non poteſt intra ſuos limites conſiſtere, can never keepe it ſelfe within the bounds, but alwayes coveteth more.* *Chryſoſt. hom. 18. in Geneſ.*

2. *Obſerv. Againſt continuing in ſinne.*

AND there they abode: Philo noteth here, that as theſe men having found a pleaſant field, did not paſſe thorow, but continued there: ſo ſinners doe delight to continue and dwell in ſinne: *ejus malum fuiſſet, ſi poſtquam in peccata inciderant, pro alienis non pro domeſticis habuiſſent, &c. it had beene a leſſe evill, after they had fallen into ſinne, if they had uſed it not as a domeſticall, but as a ſtranger.*

3. *Obſerv. Againſt vaine and momentary pleaſure.*

Verſ. 3. *COme let us make bricke*: Like as theſe, that dwelt in Shiner build of bricke: *ſic qui voluptatib. carnis inſerviunt, de fragili materia, &c. ſo they that are the ſervants of pleaſure, doe build with brittle matter, that cannot continue*, but they which follow vertue; *lateres in lapides mutant, doe turne brickes into hewed ſtones: Gregor.* This appeareth in the parable of the rich man. *Luke* 16. whoſe pleaſure was ſoone over, but *Lazarus* joy was everlaſting. *Greg. in 4. Pſal. penitential.*

4. *Obſerv. Difficulty ſhould not hinder vertuous workes.*

SO they had bricke for ſtone, &c. Many times the difficulty that occurreth, doth cauſe men to ceaſe off from their enterpriſe. But nothing could hinder theſe men: though they had neither ſtone nor mortar, yet they will build a tower, ſuch as was never ſeene in the world before, or after. *Calvin.* We learne hereby, that nothing ſhould diſcourage us, or make us give over in a good worke, ſeeing theſe were ſo laborious in compaſſing this their proud and ungodly enterpriſe.

5. *Obſerv. Againſt building for oſtentation.*

Verſ. 4. *THat we may get us a name, &c. Chryſoſtome* here well noteth the vanity of worldly men, that build houſes, and make great workes, *ut immortalem nominis memoriam relinquant:* to leave an immortall memory of their name; whereas both they faile of their purpoſe: *hodie domus dicitur hujus, cras alterius: to day it is called one mans houſe, to morrow another:* and ſo their name is extinguiſhed: and they might take a more ſure way to preſerve their name, by doing of good, while they live, as it is in the *Pſalme* 112. 9. *he hath diſtributed and given to the poore, his righteouſneſſe remaineth for ever.* But worldly men doe as *Abſolon* did, becauſe he had no children left to keepe his name, he built him a pillar: 2 *Sam.* 18. 18. So they wanting good workes, which are the true fruits of the ſpirituall men, ſeeke to make themſelves famous by ſumptuous buildings.

6. *Obſerv. Wicked men proud before their fall.*

Verſ. 4. *LEſt wee be ſcattered: Philo* readeth *before we be ſcattered:* and thereupon obſerveth, that ſuch is the obſtinacy of the wicked, though they ſee that great judgements are hanging over their heads, yet they will goe on in their wickedneſſe, as the conſcience of theſe proud men gave them, that they ſhould not goe unpuniſhed, yet for all that they proceed in their purpoſe. Thus we ſee verified that ſaying of the wiſe man, *Prov.* 16. 18. *pride goeth before deſtruction*: as theſe men when they were in the height of their pride, were diſperſed and ſcattered: like as *Saul* made a goodly place for himſelfe, as triumphing for the late victory obtained againſt *Amelech*, even then when he was caſt off from being King: 1 *Sam.* 15. 13. *Oecolampad; in hunc locum.*

7. *Obſerv. Not to condemne any raſhly.*

Verſ. 5. *THe Lord came downe to ſee, &c. Chryſoſtome* noteth: *vult erudiri nos, ne unquam fratres temerè condemnemus: In that God commeth downe to ſee and examine, hee would have us learne never without due examination to condemne our brethren raſhly:* And it is eſpecially a rule for magiſtrates, not to condemne any their cauſe unheard, as *Putiphar* did *Ioſeph*, *Gen.* 39. 20. *Muſcul.*

8. *Obſerv. The diviſion of the wicked profitable.*

Verſ. 8. *SO the Lord ſcattered them, &c.* Hence *Gregory* well obſerveth, that the unity of the wicked is pernicious, their diviſion profitable: So *Paul* eſcaped, while his enemies were divided. *Act.* 23. *eripiuntur juſti, dum dividuntur injuſti, the righteous are delivered, while the unrighteous are divided:* like as the Iſraelites by the dividing of the waters, had a ready paſſage thorow the red Sea: ſo here this proud and vaine-glorious enterpriſe, by the diviſion of tongues was diſappointed.

CHAP.

Chap. XII.

1. The Argument and parts.

THis Chapter hath two parts: the first sheweth the occasion of *Abrahams* comming into the Land of Canaan, v. 1. to 6. the second containeth such things, as hapned to him there: from v. 6. to the end.

In the first part. 1. Gods calling is set forth, v. 1. with his large and ample promises both temporall to *Abraham* himselfe, that his name should be great: to his posterity, that a great nation should rise of him: v. 2. and spirituall: to *Abraham*, *I will bless thee*, to his posterity, *all the families of the earth should be blessed in him.* v. 3. namely in Christ. 2. *Abrahams* obedience is set forth, with the circumstances of his age: v. 4. of his company that came with him into the land of Canaan, v. 5.

In the second part is described. 1. *Abrahams* travell and journeying in Canaan: toward Shechem, where *Abraham* built an altar, and the Lord appeared to him, vers. 6. 7. toward Bethel, vers. 8. the South, vers. 9. 2. his going downe into Ægypt: 1. The *occasion*, by reason of the famine, vers. 10. 2. His *consultation* with *Sara*, to say she was his sister to save his life, vers. 11, 12, 13. 3. *Pharaohs* presumption in taking *Abrahams* wife, to vers. 17. 4. Gods revenge or punishment, vers. 17. which brought forth these three effects. 1. *Abrahams* admonition by *Phare*, vers. 18. 2. the restitution of his wife, vers. 19. 3. his safe deliverance and dimission, vers. 20.

2. The grammaticall construction, or sense.

differ. ver. v. 1. *And the Lord had said. S. Ch. A. B. but the Lord: H. for the Lord. T. G.*

T. G. r. *Come into the land. S. H. into the land, cater.*

S, H. ad. C. cor. v. 5. *The soules, which they possessed, S. which he had subjected to the Law. C. which he had made: H. gen. T. B, G. gnasah, made.*

Into Canaan they came, the Sept. have not these words, the rest have.

S. de. v. 6. *unto an high oake. S. famous valley. H. unto the plaine of Moreh. cat. eelon*, signifieth both an oake and a valley or plaine.

S. H. ap. f. pr. T. B. G. r. v. 8. *Bethel toward the west: cater. toward the sea. S. heb.* because the Mediterranean Sea, was in the west side of Canaan.

diff. sig. S. c. v. 9. *in the desart. S. toward the South: cater. negebh.* signifieth both.

Tr. v. 11. *tooke his journey toward the East. T. tooke his journey first: C. from the East: cat. heb. micchedem, toward the East, Gen. 28.*

S. mut. pers. S. ver. diff. v. 13. *Say, I am his sister. S. thou art my sister: cat. I shall live for thy sake. H. T. by thy occasion. B. shall be preserved by thee: C. for thy words. C. causa ea, because of thee. S. P. heb. biglal, propter, because.*

S. ver. diff. diff. temper. T. B. G. I. v. 16. *mules and Camels, ἡμίονοι, S. she asses and camels, cat. athon. a she asse, chamer, an hee asse: the milch shee.*

v. 19. *I have taken her to my wife. S. C. P. I might have taken her. cat.*

3. The Exegesis or Theologicall Explication.

Quest. I. *Where and how the Lord spake to Abraham.*

Vers. 1. FOr the Lord had said, &c. 1. God thus spake to *Abraham*, not after his fathers death, but while he was yet in Mesopotamia, *Act.* 7. 2. for to what end should the Lord have thus said, *Get thee out of the country, &c.* if hee had beene come out thence already? *Calvin.* 2. Wee read that God spake unto *Abraham* eight times, *Gen.* 12. 1. againe, v. 7. and c. 13. 14. and c. 15. 4. and 17. 1. also c. 18. 9. and c. 21. 9. and 22. 1. It is like that divers other times, the Lord spake unto him: but these are expressed. 2. And how God spake unto *Abraham*, *Basil* thinketh it was *citra ullam corporis vocem*, without any corporall or outward voyce, but by the illumination of his minde: *Ramban* thinketh it was by dreame: some, that God spake to him by *Sem*, or some other Prophet: but in this place it is like that God spake to *Abraham* either by himselfe, or his Angels; when he spake by dreame in sleepe, or by vision, when he was waking: it is so expressed in the text, as c. 15. 1. *In c. 7. Isa.*

Quest. II. *Whether God named it a country to Abraham, whither he called him,*

TO the land, that I will shew thee, &c. 1. When the Lord thus called to *Abraham*, hee named no certaine countrey, whither hee should goe, for the better triall of his faith: for the Apostle saith, *He knew not whither hee went, Hebr.* 11. 8. and *Stephen*, *Act.* 7. 3. nameth no countrey whither hee was called. 2. Whereas Canaan is named in the former chapter, vers. 31. either *Moses* setteth downe the name of the countrey, by way of anticipation, or God might afterward shew unto *Abraham*, as he went, whither he would have him to goe, *Calvin. R. Isaach Carus* thinketh, that at the first *Abraham* understood

countrey to the which hee was called, to be Canaan, because of the curse, that hee should be a servant, &c. but that is not like.

QVEST. III. *Wherefore Abraham was called out of Chaldea into Canaan.*

AND *the Lord called Abraham out of Chaldea into Canaan.* 1. Because Chaldea was given to abominable Idolatry, and other great corruptions of life, where *Abraham* could not remaine without great danger. 2. That Gods blessing in the multiplying of *Abrahams* seede might better appeare abroad in a strange countrey. *Perer.* 3. But the greatest cause was, not as some thinke to converse with *Sem*, who is held to be *Melchizedek*; but that *Abraham* might take possession of that countrey, and by faith and hope enioy that, which was promised to be given to his seede. *Calvin.*

QVEST. IIII. *Where Abraham was, when the Lord first called him.*

WHere *Abraham* should be, when as God first called him, there are divers opinions. 1. It can neither be, as *Augustine* thinketh, that *Abraham* was called, after he was departed out of Chaldea, before he came to Charran, beeing yet in Mesopotamia: for to what end should the Lord have bidden *Abraham* to goe out of his countrey, if he had beene removed alreadie? To say with *Augustine* and *Encherius*, that now he is commanded to leave his countrey in affection, as he had alreadie done in bodie, hath no probabilitie: for both *Abraham* should have beene disobedient to Gods Vocation, beeing wedded still in desire to his countrie, and it is not like that he had a minde to returne to an idolatrous countrey, where he was to expect nothing but persecution. *Steven* indeed saith, he was in Mesopotamia, when God called him: but Mesopotamia is there taken largely as it comprehendeth Siria and Chaldea: and so *Steven* saith, that he came out of the land of the Chaldeans. *Act.* 7. 4. *Mercer.* *Augustin. lib. 16. de civit. Dei, c. 15.*

2. Neither was *Abraham* twice called, once in Chaldea, and againe in Charran, as *Rupertus* and *Tostatus* thinke upon this place: for this had argued *Abrahams* sloth and negligence, if hee had made no more haste to obey the calling of God. *Steven* also, *Act.* 7. maketh mention but of one calling.

3. To say further, that *Steven* beeing occupied with other matters might forget himselfe, and not well remember the circumstance of time: or that he was contented to follow the vulgar account, is to doe wrong to so holie a man, being directed by the spirit of God to speake: neither doth *Encherius* answer satisfie, that expoundeth *Steven* thus, *that Abraham was placed in the land of Canaan after the death of Terah*: he might depart from Charran his father yet living, but all that while hee was a sojourner in Canaan, & had no certaine place till after his fathers death: *Contra.* But this sense is contrarie to the text, that God after his fathers death μετῴκισεν, translated or brought *Abraham* into Canaan: this must be understood not of Abrahams setling in Canaan, but his first remove thither.

4. Neither is *Lyranus* opinion sound, who therein followeth *Rasi* and *Mizrahi*, that the calling, which *Moses* here speaketh of, was that in Charran: for *Abraham* is bidden to come out of his countrey: but Charran was not his countrey: and the Lord saith, hee brought him out of Vr of the Chaldeans, chap. 15. 7. not out of Charran But *Paulus Burgensis* opinion is farre wide that Charran was *Abrahams* countrie, not Chaldea: for Vr of the Chaldees is called the land of his brother *Arans* nativitie: now whereas *Abraham* calleth it his countrie where *Nahor* dwelt in Charran in Aram Naharahim, or Mesopotamia, *Gen.* 24. 8. 4. 10. there Mesopotamia or Naharaim, the countrie betweene the rivers, is taken in a large sense, as it containeth both Siria and Chaldea as is before shewed: or for that all his kindred were now remooved thither. *Mercer.* Reconciliation of places.

5. Wherefore the truth is, that *Abraham* was in Chaldea, when the Lord called him: so *Aben Ezra*, *Mercer.* for so the Lord saith, *cap.* 15. 7. and although he is bid to leave his kindred, who came with him, as *Terah*, and *Lot*, yet for all this his calling was in Chaldea: for *Abraham* was ready to have left his kindred, if they had refused to goe with him. And *Terah* is made the Author of this journey, not as though they went forth without Gods calling, but for that hee was willing to goe with *Abraham*, whether for griefe of his sonnes death, as *Iosephus*, or for that though hee was somewhat superstitiously bent, hee was desirous to goe out of that Idolatrous countrey: therefore *Terah* *Abrahams* father being the head of the family, is named as the chiefe. Why *Terah* is named as the chiefe in the journey.

QVEST. V. *Of divers kinds of calling and renouncing the world.*

THere are divers kinds of callings: some are called immediately of God, either by manifest revelation as *Abraham*, or secret inspiration: some are called by men, as the Israelites by the Prophets: some are called by affliction, as *Psal.* 88. 34. *When hee slew them, they sought and returned.* And three wayes doe men forsake the world; 1. by actuall leaving and forsaking all they had, as *Abraham* here, and the Apostles under Christ. 2. by mortifying their affections, as *David* was like a weaned childe, *Psal.* 131. 2. 3. by sequestring their thoughts to the contemplation of heavenly things: which S. *Paul* calleth *the having of our conversation in heaven. Phil.* 3. 20.

QVEST. VI. *Seven great blessings upon Abraham.*

Vers. 2. *I will make of thee a great nation, &c.* 1. God calling *Abraham* from his countrey, leaveth him not destitute, but promiseth a great recompence: for his countrey, hee is brought into a better: for a small kinred, a great nation shall come out of him: he is called from his fathers house, but God will make him a father of many nations. 2. The Lord bestoweth upon *Abraham* seven great blessings. *Peter.*

Peter. ex Cajetan. 1. *I will make thee a great nation*: either because many and populous nations came of *Abraham*, by *Hagar*, and *Ketura*, *Gen.* 25. or in respect of the people of Israel, which was great, not so much in number, as renowne, because of the Kings, Prophets, wise and vertuous men, that came of them.

How *Abrahams* name was great.

2. *I will blesse thee.* This blessing was able to make his barren wife *Sara* fruitfull, *Vatablus.* I will make thee rich, prosperous, *Musculus.* Or I will blesse thee spiritually, *Rupertus.*

3. *I will make thy name great.* 1. *Abrahams* name was reverenced even among the heathen, as *Iosephus* sheweth, *lib.* 1. *antiquit.* 2. It was great, in respect of the faithfull, that are called the children of *Abraham.* 3. Great, because the Lord vouchsafeth to call himselfe the God of *Abraham*, *Isaak*, and *Iacob.* 4. Great in respect of Christ, that came of *Abraham*, *Matth.* 1. 1. *Peter.*

4. *Thou shalt bee a blessing.* 1. It signifieth the certainty of this blessing: whom man blesseth, they are not alway blessed: but he that God blesseth, shall surely bee blessed. 2. The excellency of this blessing: he shall not only bee blessed, but a blessing it selfe. 3. And he should be a forme of blessing: as they should say, the God of *Abraham*, *Isaac*, &c. blesse thee. *Calvin.*

5. *I will blesse them that blesse thee, &c. Abrahams* friends should bee blessed for his sake: as *Lot.* Gen. 14. *Ismael*, 25. therefore *Abimelech* being a King, did desire to make a league with *Abraham*, because he saw God was with him.

6. *I will curse them, &c.* So perished *Pharao*, *Og*, *Sehon*, the Assyrians, Chaldeans, were punished for their enmity against the people of God: *Luther.* Therefore *Balaam* durst not curse the people of God, because the Lord had not cursed them, *Numb.* 23.

How all nations are blessed in *Abraham.*

7. *All the families of the earth shall be blessed in thee.* 1. Not only because they shall take up a forme of blessing, as the Hebrewes interpret, *the Lord blesse thee like Abraham*, for this forme among all the families of the earth, was not used: the Romanes in the coronation of their Emperours were wont to say, *felicior Augusto, melior Trajano*, be more happy than *Augustus*, better than *Trajane.* 2. Neither so only, because all Gentiles should be blessed for imitating the example of faithfull *Abraham.* 3. *Non tantum significat ipsum fore exemplar, sed causam benedictionis*: it signifieth he should not only be an example or patterne, but a cause of blessing: because in Christ the seed of *Abraham*, as the Apostle expoundeth, *Gal.* 3. 16. all the nations in the world were blessed. *Calvin.*

Quest. VII. *Of the computation of the* 430. *yeare mentioned by S. Paul, Gal.* 3. 17.

FRom this promise made to *Abraham*, are we to account the 430. yeares, which S. *Paul* saith were betweene the promise and the law, *Galath.* 3. 17. 1. Hereunto agreeth the computation of *Moses*, that the Israelites dwelt in Ægypt foure hundred and thirty yeares, *Exod.* 12. 40. not in Ægypt onely, but in Ægypt and Canaan, as the Septuagint doe interpret that place; for so long it was since *Abraham* first began to sojourne in Canaan, at what time also by reason of the famine hee went into Ægypt: so *Iosephus* maketh his computation; to the building of *Salomons* temple, from the departure of the Israelites out of Ægypt, 592. yeares, and from *Abrahams* comming into Canaan, a thousand and twentie: so that there shall be betweene *Abrahams* arrivall in Canaan, and the deliverance of the Israelites out of Ægypt, by this account foure hundred twenty eight. 2. *Genebrard* then is greatly deceived, that counteth six hundred yeares from *Abrahams* comming into Canaan, to the Israelites going out of Ægypt: for both Saint *Paul* directly against him, who (as *Genebrard* would enforce) hath no relation in that number to the time of the Israelites dwelling in Ægypt: neither doth the computation of the yeares agree: for from *Abrahams* comming to Canaan till *Iacobs* going into Ægypt, are but yeers 215. which are gathered thus: from the promise to the birth of *Isaak*, 25. from thence to the birth of *Iacob*, 60. from thence till hee went into Ægypt 130. and the time from thence till the Israelites going out, though it cannot bee so certainely gathered, is thought not to exceed two hundred and fifteene yeare more: as shall bee shewed, when wee come to that place of the fifteenth chapter. 3. Though Saint *Paul* make mention of that promise, which was made to *Abraham* and his seed, which seemeth to bee that, *Gen.* 22. 18. yet by the account of the yeeres, it must bee referred to this promise: for the other renewed, when *Isaak* should have beene offered, was fifty yeeres, if *Isaak* were then 25. as *Iosephus*, or if hee were 37. as some other Hebrewes think, it was 62. yeeres after: and so many yeeres should we want of foure hundred and thirty. And then the same word, *seed*, is not here used; yet there is the same sense: for the Lord in saying, *in thee shall all the families of the earth bee blessed*, meaneth his seed. 4. Further, whereas *Abraham* is said to bee seventy five yeares old at his departure out of Charran, and the promise was made before hee came out of Chaldea: the time of abode could not bee long there, not five yeares, as *Iunius* supposeth, but I rather thinke with *Augustine* and *Eucherius*, that all was done in a yeare or two at the most. *Mercer.* his going out of Chaldea, staying at Charran, and departure from thence: for it is not like but that *Abraham* made all haste to obey Gods call.

Lib. 8. *antiq.*

Genebrards errour.

The true computation of the yeeres from *Abrahams* comming into Canaan to the going of the Israelites out of Ægypt.

Lib. 16. *de civit. dei. cap.* 16. & 24.

Quest. VIII. *Why Lot accompanied Abraham.*

Vers. 5. *Abraham tooke Sarai, &c. and Lot.* 1. *Lot* followed not *Abraham*, because he was his adopted son, as *Iosephus* thinketh, for then he would not have suffered him to goe apart from him, *Gen.* 13. and he called him his brother, not his sonne. *ibid.* But *Lot*, as one set apart also to be a worshipper of God, is content to leave his other kindred, and accompany righteous *Abraham.* 2. Where mention is made of the soules, which they had gotten in Charran, it is neither like that *Lots* two daughters were there borne, but rather at Sodome: neither by soules (with some) doe wee understand cattell, for

Ioseph. lib. 1. *antiquit.*

What soules *Abraham* got in Charran.

were improper: neither need we referre it to the winning and converting of ſoules, as the Chalde text ſeemeth to interpret, alleaged before: but it is taken for the ſervants which *Abraham* had purchaſed there, *Muſcul.* And ſuch as were borne of thoſe ſervants. 3. But as for that opinion of *Nicolaus Damaſcenus*, and *Iuſtinus*, that *Abraham* before he came into Canaan was King of Damaſcus: I leave it as a fancie; for the text ſheweth that *Abraham* came forthwith from Charran to Canaan: and it had ſhewed ſome diſobedience in *Abraham* in foreſlaking the time to follow the calling of God: yea wee finde not that *Abraham* had any certaine dwelling place, but removed from place to place, and was as a pilgrime and ſtranger, therefore not like to have beene a King.

Euſeb. lib. 10. de prepa. Evang. cap. ultim. Iuſtin. lib. 36. Abraham not King of Damaſcus.

QVEST. IX. *What place Sechem was, and the valley of Moreh.*

Verſ. 6. *ABraham paſſed thorow the land, to the place of Sechem, and to the Plaine of Moreh.* 1. This Sechem was not on the Eaſt ſide of Canaan, as *Perer.* but rather toward the Weſt where the Sunne goeth downe, *Deut.* 11.30. 2. It is called the place rather than Citie of Sechem, becauſe afterward there was built the City Sechem, *Gen.* 33.18. ſo called of *Sechem* the ſonne of *Hemor.* 3. *Euſebius* maketh two Sechems, this, which in his time was called Neapolis, deſtroyed by *Abimelech*, *Iud.* 9. re-edified by *Ieroboam*, 1 *King.* 12.25. and another in Mount Ephraim, which pertained to the lot of the Prieſts, *Ioſu.* 21.21. but it is evident that theſe were all one: for *Ieroboams* Sechem was alſo in Mount Ephraim, 1 *King.* 12.25. Neither doe we finde mention made of two Sechems in the Scripture: not farre from this City was the Mountaine that had two tops, Hebal and Garrizim, *Deut.* 11.30. from whence the bleſſings and curſes were delivered: this is the ſame City which is called Sychar, *Ioh.* 4. neare unto which was *Iacobs* Well, *Mercer.* 4. Not farre from Sechem was the Plaine of Moreh, (ſo called of *More* the poſſeſſor thereof, as the Plaine of Mamre was named of the owner, *Mercer.*) which the Septuag. tranſlate the high Oak: the truth is, that it was both a Plaine and ſet with Oakes, *Deut.* 11.30. another word is uſed, *Gnerabah*, which ſignifieth a Plaine: there *Iacob* under an Oake buried the images which were in his houſe, *Gen.* 35. 4. *He hid them under an Oake that was by Sechem*: *Ioſua* made a covenant with the people in this Sechem, and pitched a ſtone under an Oake, in witneſſe thereof, *Ioſua* 24.26. In this Plaine was *Abimelech* made king by the men of Sechem, *Iud.* 9. 6. Some thinke that in this Plaine were ſituated the fiue Cities, Sodome, Gomortha, Adama, Seboim, Zoar, *Lyran. Toſtat.*

QVEST. X. *Why it is added the Canaanites were in the land.*

THe Canaanite was in the land. 1. Theſe Canaanites were not they, which gave denomination to the whole Countrey and land of Canaan: but theſe were ſome one people of *Canaans* poſterity, which were eſpecially called by that name, who inhabited in the Weſt part of Canaan, by the Sea and the coaſt of Jordan, *Num.* 13.30. 2. This is expreſſed that the Canaanites dwelt in the land, not to ſhew *Abrahams* right, becauſe he came of *Sem*, to whoſe ſeed this Countrey appertained, which was uſurped by the Canaanites; for it appeareth not, that *Sems* poſterity ever inhabited this Countrey: and if it had beene *Abrahams* right, God ſhould have given him but his owne: whereas it was Gods love toward *Abraham*, that brought him to this Countrey, *Deut.* 4.37. and theſe people were caſt out for their wickedneſſe, *Abrahams* ſeed did not poſſeſſe it for their righteouſneſſe, *Deut.* 9.6. Neither had they any right unto it, but of Gods favour. 3. But this is added, to ſhew that *Abraham* was a ſtranger in Canaan, to whom God gave not ſo much as the breadth of a foot, as Saint *Stephen* ſaith, *Act.* 7.5. that his faith hereby might bee exerciſed, in beleeving God, who promiſed it to his ſeed, *Iun.* as alſo ſeeing *Abraham* was called to a land where the wicked dwelt, wherein he had no certaine poſſeſſion given him, the Lord would have him thereby to be put in minde of his celeſtiall countrey, as the Apoſtle ſheweth, *Heb.* 11.16. *Calvin.*

QVEST. XI. *How God appeared to Abraham.*

Verſ. 7. *THe Lord appeared to Abraham.* 1. God is not ſaid before to have appeared to *Abraham*: and how he appeared, it is not expreſſed, whether in a dreame, in viſion, or face to face, that is, manifeſtly, not darkly, for theſe are the three wayes wherby God appeareth, *Num.* 12.6.8. it is not like, that God ſhewed himſelfe by a dreame, as *Cajetane* thinketh, for the Scripture uſeth to expreſſe that kind of apparition by name: as *Matth.* 1. The Angell of the Lord appeared to *Ioſeph* by dreame: but after ſome other manner. 2. God promiſeth to *Abraham* two unlikely things: that he ſhould have ſeed, whereas his wife was barren, that his ſeed ſhould have that land wherein the Canaanites yet dwelt, that was a mighty nation: that *Abraham* ſhould wholly depend upon God. 3. And the Lord deferreth his promiſe, both that *Abraham* and his ſeed ſhould be tryed by affliction in Canaan and Egypt, that they might acknowledge Gods free gift, and he ſtayeth till the wickedneſſe of the Canaanites was come to the full, *Geneſ.* 15. 16. 4. Hee buildeth an Altar to teſtifie his thankfulneſſe. *Perer.* not without Gods warrant, for the Lord in that place appeared, *Muſcul.* and *Abraham* doth teſtifie his inward faith, by his outward profeſſion. *Calvin.*

Wherefore God deferred his promiſe.

Why he built an Altar.

QVEST. XII. *Why Abraham ſo oft removed.*

Verſ. 8. *HE removed thence to a Mountaine, &c.* 1. He removed, becauſe his building of Altars was offenſive to the Inhabitants, and it was a wonder that hee was not ſtoned of them for the ſame. *Calvin.* As alſo it pleaſed God hereby to trie *Abrahams* faith, being toſſed thus from poſt to pil-, and that thereby hee might bee a meane by his godly life and religion to call that people to repentance, *Pererius.* 2. Hee is ſaid to pitch his tents, being ready as ſouldiers are, to remove their

campe,

Of Bethel.

Hai.

The mountain where *Abraham* built an Altar.

campe, *Chryſoſt.* 3. This Bethel was at this time called Luz, *Gen.*28. 19. It is called Bethel by way of anticipation, by that name which it had afterward: and it was removed from Hai, here named, by the ſpace of a mile. This Hai was that City which *Ioſuah* deſtroyed, cap.8. there was another City of the ſame name among the Ammonites, *Ierem.*49.5. this Hai was three miles ſituate from Jericho, and as farre from *Eliseus* fountaine neare to Jerico, 2 *King.*2. *Perer. ex Andr. Maſ. & Borchard.* 4. This hill wherein *Abraham* built an Altar, was the ſame wherein *Ioſua* alſo reared an Altar, in Mount-Ebal, neare to Hai, *Ioſ.*8.30. this hill had two tops or heads, Hebal and Garizim, where was built a temple in diſgrace of that at Jeruſalem: and this is the hill which the Samaritane woman meaneth, *Ioh.*4. which hill is not neare to Jerico and Gilgal, as *Mercator* collecteth out of *Euſebius* booke *de loc. Hebraic.* tranſlated by *Hieront.* but neare to Sechem, and not neare Gilgal, as the Septuag. read, which might deceive *Euſeb.* but over againſt it, *Pererius.*

Quest. XIII. *Of Abrahams going downe into Egypt.*

Verſ.10. *Then there came a famine in the land, therefore Abraham went downe into Egypt, &c.* 1. *Abraham* falleth into three great tentations at once. 1. He is pinched with famine. 2. In danger of his life among the Ægyptians. 3. And his wives chaſtity put in great hazard. 2. *Abraham* goeth downe into Ægypt, conſtrained thereto by the famine, being not able to releeve himſelfe in Canaan, where he poſſeſſed not one foot: he would not tempt God, to refuſe the meanes which was offered. 3. For God is tempted two wayes, when men are either addicted altogether to the meanes, as *Thomas* would not beleeve unleſſe he ſaw: others tempted God, when they immediately depended upon his providence, rejecting the meanes, as *Ahaz* refuſed to have a ſigne given him, *Iſay* 7. 4. God ſuffered *Abraham* to be thus tempted. 1. For the triall of his faith, *Calvin.* 2. That Gods mercy might the better appeare in his deliverance from ſo many dangers. 3. To be an example and comfort to poſterity how to behave themſelves in the like dangers. *Pererius.* 4. *Vt lucem doctrinæ & virtutis ſuæ impertiret Ægyptiis*; *to impart unto the Ægyptians the light of his doctrine and vertue, Chryſ.* 5. *Abraham* ſinned not in going downe to Ægypt, as *Ramban, Moſes Gerundenſ.* collecteth, becauſe he forſooke the land of Canaan, as though he could not have beene provided for there: and therefore he thinketh that *Abrahams* poſterity was afterward afflicted in Egypt: For 1. *Abraham* ſhould rather have offended, if he had refuſed the meanes offered for his releefe. 2. He had no commandement not to goe into Egypt, as afterward *Iſaak* had, chap. 26.23. he went but to ſojourne there, as the text ſaith, in minde and in heart, his deſire and affection was ſtill to the promiſed Canaan, *Muſculus.*

God tempted two wayes.

*Mom.*30. *in Gen. Abraham* ſinned not in going downe to Egypt.

Quest. XIV. *The feare of Abraham concerning Sarai her beauty.*

Verſ.11,12. *I know thou art a faire woman, &c. they will kill me, and ſave thee alive, &c.* 1. *Sarai* though ſtricken in yeares, retained her excellent favour and beauty ſtill, either becauſe in thoſe dayes the vigour of the body ſo ſoone decayed not, or her not bearing of her children might be a meanes to preſerve her ſtrength and beauty, or God might give her that ſpeciall gift, to exerciſe *Abraham* in that feare, *Calvin.* 2. And *Abraham* feareth what might happen to him in Egypt, rather than in Canaan, becauſe the Canaanites were generally better coloured and fairer than the Egyptians, among whom *Sarai*, though not regarded in Canaan, might be deſired in Egypt, *Iunius, Perer.* 3. The Hebrewes fondly imagine, that *Abraham* knew not his wife to be faire till now, having hitherto abſtained from her company: but that is untrue: for what reaſon had *Abraham* ſo long to refraine in lawfull marriage? neither if it were ſo, could it have beene knowne, that *Sarai* was barren: therefore *Abrahams* words, *I know, &c.* muſt not be referred onely to the next clauſe, *that thou art faire*, but to the whole ſentence following, verſ.12. *that the Ægyptians when they ſee thee, &c. will kill me.* 4. We may ſee what a dangerous thing beauty is in a woman not vertuouſly given, ſeeing even in *Sarai* ſo godly a matrone, it put *Abraham* in ſuch feare. *Muſcul.* 5. Likewiſe in the Egyptians, is noted both their raging affection, that made no conſcience of murther to enjoy their luſt, and their blindneſſe of judgement, that made leſſe account of murther than adultery: for they would kill *Abraham* firſt, before they violate his wife. *Perer.*

Quest. XV. *Whether Abraham and Sarai diſſembled in ſaying ſhe was his ſiſter.*

Verſ.13. *Say thou art my ſiſter, &c.* 1. Both their impudent mouthes are to be ſtopped that altogether exclaime againſt this fact of *Abraham*, making him by his diſſimulation as a bawd of his own wife. 2. Neither yet can this fact be altogether excuſed, as *Auguſtine* doth, *Vxorem tacuit non negauit. He denieth her not his wife, but concealeth her: Nihil mentitus erat, quia proquinqua erat ſanguine; He lied not at all, becauſe ſhe was his kinſwoman in blood, and ſo his ſiſter, as Lot is called his brother*: for in affirming her to be his ſiſter, they inferred ſhe was not his wife, and ſo the truth was not onely concealed, but diſſembled. 3. Wherefore as *Calvin* ſaith, *Videtur aliquid mendacii admixtum, It ſeemeth that ſome untruth was ſprinkled or mixed herein*: for *Sara* is noted to have beene for this her diſſimulation reproved. *Gen.* 20.16.

Quest. XVI. *Whether Abraham did well in bringing Sarai into danger for her chaſtity.*

Origen hom. in Gen. Hier. trad. in Gen. cont. Fauſt. lib.22.cap.26.

That my life may be preſerved by thee. 1. Neither was this fact of *Abraham* ſo hainous as *Origen* ſeemeth to thinke, that *Sara* was *expoſita contaminationibus per conveniendam maritalem: was expoſed to pollution by the connivence or ſufferance of her husband*, and therefore he runneth here to allegories. *Hierome* alſo calleth it *fœdam neceſſitatem*, an uncleane neceſſity.

2. Neither can this fact be altogether excuſed, ſeeing his wives chaſtity was thereby brought into danger

2. Neither

1. Neither can *Augustines* excuse suffice, *Uxorem Deo credidit, ne polluceretur, He committed his wife to God, that he should keepe her from being polluted*: for this had beene to presume. 2. Nor *Rupertus* fully giveth satisfaction, *Quam potuit periculi partem sustulit, cætera Deo commendavit*: *that he prevented part of the danger himselfe, in providing for his life: the rest he committed to God.* For no man must doe evill that good may come thereof. *Abraham* to save his life should not hazard her chastity. 3. Neither yet doth *Cajetane* sufficiently answer the matter, *That without Sara her consent he knew she could not be coupled in marriage to any*: for violence might have beene offered to her, though she consented not. 4. Neither is it like that *Abraham* did thus by any instinct from God, as *Pererius* thinketh: no such thing being expressed.

3. Wherefore this proceeded of *Abrahams* infirmitie rather, who should have committed the preservation of his life rather to the providence of God, than any such deuice of his owne. *Vatablus*: and although *Abrahams* intent were good, to preserve his life in regard of Gods promise made to his seede, yet he failed in the meanes: and though he had rather have died, than hazard his wives chastitie, yet being wholly intent how to provide for his life he forgetteth all other things, and casteth what perill might come one way, and not another. *Calvin.*

Quest. XVII. *Of the taking of Sarai into Pharaos house.*

Vers. 15. *The woman was taken into Pharaos house, 17. but the Lord plagued Pharao and his house.* 1. It was an usuall thing among the heathen Princes, (whose will stood for a law) to take with violence at their pleasure such women as they liked: so the Egyptians did steale away *Isis*, the daughter of *Inachus*, King of Argives, and caried her into Egypt. The Grecians carried away *Europa*, daughter of *Agenor*, out of Phenicia into Creta. *Iason* brought *Medea* from Colchis into Grecia: *Paris* did the like to *Helena Menelaus* wife: so doth *Pharao* here to *Sarai*. 2. *Pharao* was plagued some thinke with a flux of bloud, some, in that the wombs of their women were shut up, as it is in the like story, *Gen.* 20. *Iosephus* thinketh it was the plague: *Philo* a torment both of bodie and minde: it is most like it was such a plague as *Pharao* felt in himselfe. 3. His house also was smitten with the same plague: not onely the Princes that commended *Sarai* her beauty, and so were accessary to this fact, as *Chrysostome* thinketh: but the whole house generally: who though they all were not agents in this matter, yet God, whose judgements, though secret, yet are alwayes just, was able to finde sufficient cause of punishment among them, *Calvin.*

The violent taking of women used among the Gentiles.

How *Pharao* was plagued.

Why his house was punished.

Quest. XVIII. *How Pharao did know that Sara was Abrahams wife.*

Vers. 18. *What is this thing thou hast done unto mee, &c.* By this wee see, that even among the heathen, adultery was counted an hainous sinne, *Et regi ipsi cavendum, and even to be shunned of the King, Ambr. lib. de Abrah. c. 2.* 2. *Pharao* taketh it grievously, that hee was thus deceived of a stranger, and if God had not protected *Abraham*, it might have cost him his life, *Luther.* 3. This was knowne to *Pharao*, not by the Egyptian Priests, whom *Pharao* should consult withall, as *Iosephus* thinketh, though sometime it may please God, that such may gesse at the truth, as *Balaam* did: but either it was made manifest by divine revelation, as the like was to *Abimelech*, *Gen.* 20. *Chrysostom.* or else by the confession of *Sara*, *Oecolampad.* after that *Pharao* being feared by these plagues, beganne to examine what might be the cause. 4. *Pharao* layeth all the fault upon *Abraham*, not considering, that God saw his unchaste thought, and his inhumanity towards strangers, *Iun.*

Sara was *Abrahams* wife.

Quest. XIX. *How Sarah was preserved from Pharaos lust.*

Vers. 19. *Behold thy wife, take her, &c.* 1. *Sarai* was kept by Gods providence from the violent lust of *Pharao*: as she was likewise preserved from *Abimilech*, *Genes.* 20. if God shewed that mercy to *Abraham* againe offending in the like, it cannot be otherwise thought, but he found that mercy with God before: and the preservation of *Sarai* the second time, sheweth that she was not corrupted before, *Calvin.* 2. The cause hereof, was neither any moderate disposition in *Pharao*, nor yet because the use was among those Easterne Princes (as we reade of the Kings of Persia) *Est.* 12. 12. to prepare and purifie with sweet oyles and odours some while before such women as entred into the King. *Hieron.* But it is most like, that *Pharao* was hindred by this sudden disease, that he could not accomplish his lust, *Iun.* and therein *Chrysostome* noteth the like miraculous deliverance of *Sara* from *Pharaos* raging lust, as of *Daniel* from the Lions. 3. The reason why here it is not expressed, in like manner, as *Gen.* 20. that *Pharao* came not neare *Sarai*, *Theodoret* maketh to be this: because, *Per id tempus Sarai paritura erat Isaach*: *about that time Sarai was to beare Isaach*: and therefore it is expressed, *Ne suspectum illud semen esset*: *lest he might bee thought be not of Abrahams seed.* 4. *Rupertus* well noteth in this story of *Abraham*, a type and figure of those things that hapned to his posterity. 1. As a famine brought *Abraham* into Egypt, so did it *Iacob* and his familie. 2. As *Abraham* was afflicted by the taking away of his wife, so was his seed oppressed. 3. As *Pharao* was plagued for *Abraham* and *Sarai*, so *Pharao* and Egypt were punished with ten plagues because of the Israelites. 4. As *Abraham* was enriched by *Pharao*, so the Israelites received great gifts of the Egyptians, when they went out.

Abrahams being in Egypt a type of his posterity.

Quest. XX. *How long Abraham stayed in Egypt.*

Concerning the time of *Abrahams* being in Egypt. 1. Neither is it true, as *Eusebius* citeth out of one *Atrabanus*, that he abode there twenty yeares: seeing *Abraham* had dwelt but ten yeares in Canaan, when *Hagar* was given him, and *Ismael* borne, *Gen.* 16. 2. Neither was *Abraham* so long conversant in Egypt, and that by the leave of *Pharao*, as that he did teach them the liberall sciences, as Astrologie,

Euseb. lib. 9. de prepar. Evang. 1. ult.

and such like, as *Iosephus* thinketh, *lib. 1. antiquit.* But it is most like they learned it afterward by *Iacob*, that lived there seventeene yeares: or of *Ioseph*, that was their governour 80. yeares. 3. Wherefore at this time it is probable that *Abraham* stayed not long in Egypt, no not a yeare: for presently after that *Pharao* was plagued of God, he delivered *Sarai*, and sent away *Abraham*, giving him guides to see him safely conveyed.

QUEST. XXII. *How the Kings of Egypt came to be called Pharaos.*

Lodovic. Vives in August. de Civ Dei. lib. 10. ca. 43.

Vers. 20. *Pharao gave commandement, &c.* 1. It appeareth, that the name of *Pharao* was common to all the Kings of Egypt, and no proper name: for the Kings of Egypt were so called above a thousand yeares from *Abraham*, till the destruction of the Temple: and they had other proper names beside, as we reade of *Pharao Necho*, 2 *King.* 23. of *Pharao Ophra*, *Ierem.* 44. 30. 2. It is not like they were so called, as *Vives* thinketh, of Pharus an obscure Island, of the which there was no reason to name their Kings. 3. But rather as *Iosephus* conjectureth of one of their first Kings, that was so called: as the Kings of Syria were called *Antiochi*, the Kings of Egypt after *Alexander*, *Ptolomie*: the Emperours of Rome, *Cæsars* and *Augustine*. 4. But whereas *Iosephus* thinketh, that after *Pharao Salomons* father in law, none of the Kings of Egypt were named *Pharaos*, it is a manifest errour, for 400. yeares after *Salomon*, in *Iosias* time, mention is made of *Pharao Necho*, 2 *King.* 23.

Iosephus errour.

4. *Places of doctrine.*

1. *Doct. Of the free grace of election.*

Vers. 1. *THe Lord had said, get thee out of thy Country, &c.* This calling of *Abraham* from among the Chaldeans, without any merit or desert in *Abraham*, who lay drowned in the dregges of superstition, is an argument of our free and gracious election in Christ, without respect of any worthinesse in us; as the Apostle saith, *We are saved by grace through faith*, *Ephes.* 2. 8. *Calvin, Perer.*

2. *Doct. Vocation of the Gentiles.*

Lib. 3. cont. Iulian.

CYrill also well noteth, *Ex vocatione Abrahæ præsignata est vocatio Iudæorum & Gentium, &c. By the vocation of Abraham, is signified the calling of the Iewes and Gentiles, who was the father of the faithfull and beleevers.*

3. *Doct. Canaanites in the Church.*

Vers. 6. *THe Canaanite was in the land, &c.* As there were Canaanites in the promised land; so there are Canaanites in the Church, such as challenge to themselves the name and profession of the Church, being but Usurpers and Canaanites, whom God shall one day cast out, as *Iosua* did the Canaanites, *Marloret.*

4. *Doct. Abrahams faith in Christ.*

Vers. 8. *HE built an Altar to the Lord, &c.* *Abraham* knew well enough, that God was not pleased with the bloud of beasts: his faith therefore directeth him to the bloud of Christ, whose day *Abraham* saw and rejoyced, *Iob.* 8. 56. *Calvin.*

5. *Places of confutation.*

1. *Confut. Against the Iewes: the Messiah shall not erect a temporall Kingdome.*

Verse. 3. *IN thee shall all the families of the earth be blessed, &c.* The Messias then promised to *Abraham* shall not come to conquer the nations by the sword, or to erect a temporall Kingdome, as the Jewes imagine; but he shall be the cause of their spirituall blessing, to deliver them from the wrath and curse of God, *Luther.*

2. *Confut. Against Monkes that pretend Abrahams example.*

Vers. 4. *SO Abraham departed, &c.* The example of *Abraham* leaving his Country, is unfitly alleaged by the Papists, as a ground of Monasticall life. 1. *Abraham* had the expresse commandement of God so to doe, but they can shew no warrant out of Gods word. 2. *Abraham* went from Idolaters, but Monkes goe unto Idolaters, and the profession of Idolatry. 3. *Abraham* went he knew not whither, but the Monkes know very well whither they goe, to ease, pleasure, riches, *Musculus.*

3. *Confut. Against the invocation of Saints.*

Vers. 8. *HE built an Altar, and called upon the name, &c.* This manner of invocation used by the fathers of the old Testament, should be a patterne unto true worshippers of God under the new. They onely invocated and called upon the name of God: we read not of any other of the holy men their predecessors, whom they made their advocates. Wherefore it is a superstitious and new doctrine to call upon any in prayer but the Lord.

4. Confut.

4. Confut. Againſt naked ceremonies, without the ſpirituall ſubſtance.

FUrther, the building of the Altar was but the outward forme and ceremonie: the ſubſtance, was the invocation of the name of God. We learne, that ceremonies are but vaine obſervations, if they be not referred to the ſpirituall worſhip. Wherefore hypocrites relying upon outward rites, doe but worſhip God in vaine. *Calvin.*

5. Confut. Againſt pilgrimage.

Abraham came into the land of Canaan. 1. Neither of an unſtable minde, which maketh many to change Countreyes. 2. Nor of a thirſting deſire to ſee ſtrange faſhions, and learne curious Arts, as *Pythagoras, Empedocles, Plato*, among the heathen travelled. 3. Nor yet of a covetous minde, to enrich himſelfe, as Merchants uſe. 4. Nor yet of a ſuperſtitious devotion, to viſit the Sepulchers of holy men, and to goe in pilgrimage to holy places, (which cauſe *Pererius* alloweth) for he came from Meſopotamia, where Paradiſe was, and by likelihood *Adam*, and *Melchiſedech*, and other holy Patriarkes buried. *Perer. in. v. 10.* 5. But he travelleth both to be delivered from the perillous ſociety of Idolaters, where he lived, as alſo with a purpoſe to draw others to the knowledge of God.

6. Confut. Againſt them that meaſure religion by plenty.

Verſ. 10. *THen there came a famine in the land.* Before *Abraham* came into Canaan, we read of no famine, as ſoone as he is entred a famine followed him. Wherefore it is a frivolous objection againſt the Goſpell, if where it is profeſſed, famine ſometime be ſent, and ſcarcity of things: for ſo in the time of *Elias* and *Elizeus*, there hapned famines, and in Saint *Pauls* time under *Claudius*: *Luther.* This was the fooliſh argument of the idolatrous women, who to juſtifie their ſuperſtition thus alleaged: *When we burnt incenſe to the Queene of heaven, we had all things plenty, &c. Ierem. 44. 17.*

7. Confut. Hebrewes come not of the Egyptians.

Abraham went downe to Egypt. 1. Hence appeareth the errour of *Poſſidonius, Appion*, with others, that thinke the Hebrewes tooke firſt their originall from the Egyptians. 2. They alſo are here confuted, who thinke that Egypt before *Homers* time, was a navigable Sea, or fennie ground, not habitable, which in continuance of time was gained from the water. *Herodotus* calleth it *acceſſionem terræ, & fluminis donum*, an addition to the land, and a gift of the floud: for we ſee that Egypt was an habitable Countrey in *Abrahams* time, nine hundred yeares before *Homer*: who lived (as moſt hold) an hundred yeare after the Trojane warre, which fell out about the ſame time that *Heli* was Judge in Iſrael; ſo that *Homer* flouriſhed under *Salomon*; nine hundred yeares and more from *Abraham*: from the 75. yeare of *Abrahams* age, to the going of the Iſraelites out of Egypt, are foure hundred and thirty: from thence to the building of the Temple under *Salomon*, foure hundred eighty. 3. As thoſe that doe make the land of Egypt too young, ſo *Ioſephus* maketh it too ancient, that affirmeth that there were Kings in Egypt for the ſpace of 1300. yeares and more, before *Salomon*, whereas from the floud untill *Salomon*, there are not accounted above 1335. yeares in all: and it is not like, that within 35. yeares after the floud, Egypt could be inhabited, much leſſe have a King.

Ioſeph. adverſ. Appion. Herod. l. 2. Plin. l. 2.

Homer in what time he lived. *Lib. 8. antiquit.* Egypt not ſo ancient as *Ioſephus* maketh it.

6. Morall obſervations.

1. Morall Obſerv. To forſake all, and follow Chriſt.

Verſ. 1. *GEt thee out of thy Countrey, &c.* By the example of *Abraham*, that left his Countrey and kindred to obey the calling of God, we learne to forſake father and mother, and whatſoever elſe we have in the world to follow Chriſt: for our Saviour ſaith; *He that loveth father or mother more than me, is not worthy of me, Matth. 10. 37. Marlor.*

2. Morall Obſerv. A good name the gift of God.

Verſ. 2. *I will make thy name great, &c.* As men ought not ambitiouſly to hunt after the praiſe of men, as the Phariſies did, *Matth. 6.* ſo we ought not to neglect a good name in the world: we ſee here it is the bleſſing of God, and promiſed to *Abraham*, *Perer.* The Apoſtle alſo ſaith, *Procure things honeſt in the ſight of all men, Rom. 12. 17.*

3. Morall Obſerv. Good men have their enemies.

Verſ. 3. *I will curſe them that curſe thee, &c. Abraham* though a juſt and upright man, yet he ſhould finde evill willers in the world, ſuch as would curſe and not bleſſe him: ſo we learne, that good men, though they give no juſt occaſion of offence, ſhall not want their enemies: *Vatabl.* As our Saviour Chriſt full of all goodneſſe, found many enemies in the world, and few friends.

4. Morall Obſerv. Many bleſſed for good mens ſakes.

I will bleſſe them that bleſſe thee, &c. We ſee that many are bleſſed for good mens ſakes, and *Laban* fared well for *Iacob*. Egypt bleſſed for *Iaſephs* ſake. *Philo* concludeth well, *Oremus igitur ut tanquam columna in domo, &c. vir juſtus permaneat ac calamitatum remedium*: Let us pray that as the pillar in the houſe, a good man may continue, to be a remedy againſt calamity. *Phil. 1. de migrat. Abraham.*

5. *Morall Observ. The obedience and love of wives toward their husbands.*

Vers. 5. *Abraham tooke Sarai his wife, &c. Chryſoſtome* noteth in *Sarai* her great obedience, *quæ tanta facilitate cum viro peregrinaretur*, which ſo readily travelled and tooke paines to go with her husband: *hom.* 32. *in Geneſ. Ambroſe* ſetteth forth her love, *quæ contenta periclitari pudore potius, quam virum ſalute*: which did chuſe rather to hazard her chaſtity, than her husband his life and ſafety. And Saint *Peter* ſetteth forth *Sarai*, an example of loving obedience to all wives, 1 *Pet.* 3.

6. *Morall Obſerv. God comforteth his children in their affliction.*

Verſe. 7. *The Lord appeared to Abraham*: God leaveth not *Abraham* comfortleſſe in the midſt of his afflictions: but he doth refreſh him, both by appearing to him, and renewing his promiſes concerning Canaan: ſo the Lord doth viſit his children in mercy, both by the ſecret inſpiration of his ſpirit, and by the inward revelation of the joyes to come: as Saint *Paul* expreſſeth both, *Rom.* 8. the firſt, verſ. 15. *We have received the ſpirit of adoption, whereby we cry Abba, father*: the ſecond, verſ. 18. *I account that the afflictions of this life are not worthy the joy which ſhall be revealed.*

7. *Morall Obſerv. Murther followeth unlawfull luſt.*

Verſ. 12. *They will kill me, &c.* Such is the force of unlawfull luſt and deſire, that they will not ſpare to kill, to fulfill their minde and pleaſures: as *David* did *Vriah* to enjoy his wife, *Ahab*, *Naboth* for his Vineyard, *Muſculus.*

8. *Morall Obſer. Of flattering Courtiers.*

Verſ. 15. *The Princes of Pharao ſaw her and commended her*: We ſee the property of flattering Courtiers, that ſeeke to pleaſe the Princes humour, and to feed his fancie, and deviſe how to ſerve his delight, *Calvin.* As the Wiſe man ſaith, *Of a prince that hearkneth to lies, all his ſervants are wicked*, *Pro.* 29. 12. ſo here as *Pharao* gave his minde to luſt and concupiſcence, his ſervants were likewiſe addicted.

9. *Morall Obſerv. The great care the Lord hath over the righteous.*

Verſ. 17. *The Lord plagued Pharao*: We ſee what great care God hath of his children: he for *Abrahams* ſake puniſhed the King: as it is ſaid in the Pſalmes, *Hee rebuked Kings for their ſakes*: ſo here we ſee verified that ſaying, *Pſal.* 34. 30. *Many are the tribulations of the righteous, but the Lord deliverreth them out of all*: Wherefore happy are they which truſt in the Lord: hee will never faile them.

10. *Morall Obſerv. God the revenger of wedlocke-breakers.*

Lib. de Abrahamo cap. 1.

Because of Sarai Abrahams wife: Thus it is evident, that God is the revenger of all wedlocke-breakers: for he will maintaine his owne ordinance: *Ambroſe* ſaith excellently, *Nemo alienum affectet rorum, &c.* let no man affect anothers bed, nor be enticed thereunto, *inſcitia, vel ſtultitia mariti, vel longinqua abſentia: by the ignorance, ſimplicity, or abſence of the husband: adeſt præſul conjugii Deus, vicem abſentis mariti tuetur, obſervat excubias; God the Patron of marriage is preſent, he ſupplieth the roome of the husband being abſent, he keepeth watch, &c.* ſo the Apoſtle alſo ſaith: whoremongers and adulterers God will judge, &c. *Heb.* 13. 4.

Chap. XIII.

1. *The Method and Contents.*

THere are three parts of this Chapter. 1. The bleſſing of God upon *Abraham* after his departure from Egypt, verſ. 1. to verſ. 7. 2. The departure of *Lot* from *Abraham* with the cauſe thereof, verſ. 7. to verſ. 12. 3. The renewing of Gods promiſe to *Abraham*, after that *Lot* was departed, verſ. 14. to the end.

In the firſt part theſe things are more particularly rehearſed. 1. *Abrahams* returne out of Egypt, verſ. 1. 2. His wealth, verſ. 2. 3. His thankfulneſſe to God, verſ. 3, 4. 4. The reward of thankfulneſſe, *Lot* is alſo made rich for *Abrahams* ſake, verſ. 5. They both in wealth ſo increaſed, that the land was not ſufficient for them, 6.

In the ſecond is ſet forth. 1. The diſſention betweene *Abraham* and *Lots* ſervants, verſ. 7. *Abrahams* reconciliation in friendly *admonition*, verſ. 8. and oblation of choice to *Lot*, verſ. 9. *Lots* election of his place, verſ. 10. his diſceſſion or departure, verſ. 11. a deſcription of the Countrey where *Lot* dwelt, by the quality of the ground, pleaſant and fruitfull, verſ. 10. of the people, they were wicked, verſ. 13.

In the third part theſe things are contained. 1. The place of *Abrahams* dwelling when *Lot* was departed, v. 12. 2. The renewing of the promiſe, both for the poſſeſſion of that Country, with the ratifying thereof, *Abraham* is bid to lift up his eyes, ver. 14. walke through the Country, and ſo as it were to take ſeiſin thereof, verſ. 17. as alſo concerning the multiplying of his ſeed, verſ. 6. 3. *Abrahams* thankfulneſſe, in building an Altar unto God, verſ. 18.

1. *The*

2. The divers readings or translations.

v.1. *Toward the desart, S. south: cat.* see before c.12.v.9.
v.3. עד, *aggo S. Hai. cat. hagnai. heb.* *S.c.*
v.8. *Let there be no fight.* ריב, *S. contention or strife: cat. meribah.* strife.
v.9. *If thou wilt goe to the North, I unto the South. C. If thou wilt goe to the left hand, I to the right. cat.* *f.S.&.*
v.10. *As Gods paradise. S.H. as the garden of Gods cat. ghan.* *C. alt.*
v.11. *Segor. S.H. Soger. C. Soar. B. Zoar. G. Tzoar Tsoguar.*
v.12. *In the land* of the borders. *S. in the townes about Iordane, H.* in the *Cities of the Plaine: cat.* cichor: a Plaine. *differ. pronūt.*
v.13. *The men of Sodome were wicked in their riches, and very lewd in their bodies. C. were evill and sinners against God. cat.* *H. add.* *C. add.*
v.17. *Thy seed for ever. S. thy seed. cat.*
v.18. *Oake of Mambre, S. Plaine of Mambre. cat.* see cap.12.v.6. and 90.9. *S. add.*

The Theologicall explication of doubts.

Quest. I. *How and wherefore Abraham was rich.*

Vers. 2. *Abraham was very rich, &c.* 1. *Abraham* became rich, partly by the goods left him by his father, partly by the gift of *Pharao*, cap. 12. 16. 2. Thus Gods promise begamne to be performed, chap. 12.2. *I will blesse thee.* yea *Lot* also is blessed with riches for *Abrahams* sake, as the Lord promised, *I will blesse them that blesse thee, Iun.* 3. Thus temporall blessings more abounded under the Law, when as yet the rich blessings of heavenly things in Christ were not manifestly revealed. 4. This returning of *Abraham* rich out of Egypt, was a type and figure of the rich estate of the Israelites at their returne out of Egypt, *Mercer.*

Quest. II. *The cause of contention betweene Abraham and Lots servants.*

Vers. 7. *There was debate, &c.* 1. This debate falleth out, that it might be as a bridle to *Abraham*, not to set his minde too much upon his wealth and prosperity, *Calvin.* 2. The cause of their falling out, *Philo* thinketh to be the insolencie of *Lots* servants, that were borne out by their master: the Latine text readeth as though *Abraham* and *Lots* flockes were all one and kept together; betweene *the shepherd of the flocks of Abraham and Lot*, but in the Hebrew the word is repeated; betweene the *shepherds of Abraham and the shepherd of Lot*: Neither was the cause, as the Hebrewes imagine, for that *Abrahams* servants being more righteous, reproved *Lots* servants for feeding the corne fields, and invading other mens grounds. It is like therefore they contended for want of pasture, because the land was not sufficient for them both, vers. 6, *Oecolamp. Iunius*: as also for their watering places, which in that drie Country were very scant: so we reade that *Isaacks* servants and the Philistims contended about the Wels which they digged, *Genes. 26. Perer.* 3. It is added, the Cananite was in the land, not for that *Abraham* feared, lest if their flocks kept together, their wealth should appeare the more, or for that *Abraham* should be forced to make them Umpires and Arbitrators of this contention: but to shew, that by reason that the Cananites possessed the better grounds, *Abraham* and *Lot* were driven to a strait for their cattell: as also it is a reason that moved *Abraham* to breake off strife, lest it might have beene an offence to the heathen.

Quest. III. *How Abraham giveth Lot his choice.*

Vers. 9. *If thou wilt take the left hand, &c.* 1. *Abraham* being the elder and more worthy person, departeth from his right for peace sake, and offereth the choice to *Lot*, *Muscul.* from whence as *Rupertus* thinketh, this custome did grow, that in parting of inheritance, *major dividat, minor eligat, the elder should divide, the younger chuse.* 2. For the left hand the Chalde readeth the North: for it should seeme, that *Abraham* having pitched his tents toward the East, had the North on his left hand, the South on the right. 3. And the meaning also may be this, that they would not goe farre asunder, but be still helpfull one to another, as the right hand to the left, *Perer.*

Quest. IV. *Of the situation of Sodome and Gomorrha.*

Vers. 10. *Lot lift up his eyes and saw all the Plaine, &c.* 1. He could not see all the Plaine of Iordan at once, but that part of it, where the pentapolis, *i.* these five Cities stood. 2. Sodome and Gomorrha are named as the principall, because they exceeded in all iniquity, whereas there are five Cities in all: their Country was pleasant before they were destroyed, by reason of the overflowing of the sweet waters of Jordan: at this time when *Moses* did write, it was inhabitable by reason of the pestilent and stinking smell: but at *Lots* first comming thither, which was twenty yeares before the destruction, it was a fruitfull Countrey. 3. Like unto the Paradise wherein *Adam* was created, which though never any mortall man saw, but *Adam* and *Eve*, yet it might appeare, what it was by *Moses* description. This pleasant Vallie then was watered with Jordan as Paradise with Euphrates, and Egypt with Nilus: though Egypt were watered with much more labour, *Deut* 11.10. 4. The words are not so to be read, as though it were like

like that part of Egypt, as one goeth to Zoar, for there were many more Townes and Cities, situate betweene Egypt and Zoar, at this time called Bela, *Gen.* 14. 2. which is one of the five Cities, as *Vatablus* readeth, and *Lyranus*: but rather this is the right construction: to joyne the last clause, *as one goeth to Zoar*, to the first part of the sentence, so that the sense is this; that that part of the Plaine as one goeth to Zoar, as more fruitfull than the rest, was like to Paradise and Egypt: *sic Muscul. Iun. Mercer. Per.*

Quest. V. *Of the River Iordan, the beginning and end thereof.*

IOrdan. 1. This floud taking beginning from the Mountaine Libanus, ariseth out of two fountaines, called Dan and Jor, which joyned together, make the name Jordan. 2. *Plinie* and *Solinus* derive Jordan from the fountaine Paneas, but *Ioseph* fetcheth it further off, from a round fountaine or spring head, called Phiale: from whence it runneth under the ground to the fountaine Paneas, and that *Philip* Tetrach of Trachonitis, found it by this experiment, by casting into the spring Phiale, certaine light stuffe, which came out againe in the other spring head, Paneas. 3. This River Jordan after it hath runne some fifteene mile, falleth into the Lake or Fenne Samechonitis, which is the same that is called the waters of Merom, where *Iosua* encountred with King *Iabin* and his fellowes, *Iosu.* 11. 7. then passing along by Corazin and Capernaum, it falleth into the Lake Genezereth: and so having continued a current of an hundred miles in length, it falleth into the dead or salt Sea. 4. After Jordan is entred into this Lake, it loseth the sweetnesse of the waters, being mixed with the salt Sea, and loseth also the name Jordan: so that they seeme to be in a great errour, that affirme Jordan to runne into the ground, before it come at this dead Sea, called the Lake Asphaltitis, or of brimstone: for the Scripture testifieth the contrary, *Iosu.* 3. 16. where the nether waters of Jordan are said to runne into the salt Sea. 5. It may be that before Sodome and Gomorrha were destroyed, when there was no salt Lake, but a Plaine, Jordan had some other current: but now it is swallowed up of that Lake, and hath no issue forth againe, but passeth by a gulph into the earth. 6. This Jordan is the noblest of all Rivers, because of that miracle in the passing over of the Israelites: the parting of the waters againe by the Prophets *Elias* and *Elizeus*, the healing of *Naamans* leprosie: the baptisme of our blessed Saviour: *ex Perer.*

Ioseph. lib. 5. ad Bel. Iudaic. Jordan famous for the miracles there wrought.

Quest. VI. *Of Lots departure from Abraham.*

Vers. 11. *THen Lot chose unto him all the Plaine, &c.* 1. As *Abrahams* humility appeareth in offering *Lot* his choice; so in *Lot* appeareth some want of duty, in that he would choose first, *Calvin.* 2. He maketh an inconsiderate choice, preferring the goodnesse of the ground, before the badnesse of the people: and afterward *Lot* did smart for his choice, being carried away captive. 3. Thus God turneth this division and separation of *Abraham* and *Lot* to good. 1. That hereby *Lot* by his good example and admonitions might preach to the Sodomites. 2. That *Abraham* might have occasion to shew his valour in redeeming *Lot* from his enemies. 3. That hereby might be signified, the separation of *Abrahams* posterity in the Israelites, and of *Lots* in the Moabites and Ammonites. 4. That *Lot* might see by experience, the difference betweene dwelling with good men and evill. 5. *Lot* though he lived among the evill, consented not to their sinnes, as some of the Hebrewes thinke, but was grieved with their unjust conversation, as Saint *Peter* saith, 2 *Epist.* 2. 7. Therefore the Hebrewes are injurious to *Lot*, to thinke that of purpose he chose to dwell among the Sodomites, because they were evill, and like to himselfe: for *Lot* was ignorant of the manners of that place, as it seemeth *Abraham* also was, by his prayer which he made for Sodome, supposing that there were many righteous there: onely here was *Lots* oversight, that he made choice of the Countrey by his eye, not enquiring after the Inhabitants; *ex Mercer.*

Quest. VII. *Whether Lot went from Abraham from the East, or toward the East.*

Vers. 11. *HE tooke his journey from the East:* Thus most translators doe read, and hereof ariseth a great question, how *Lot* is said to goe from the East, when indeed he went toward the East: for Bethel, where *Abraham* now was, from whom *Lot* departed, is West-ward in respect of Sodome, whither *Lot* went. 1. *R. Sel.* is deceived, who thinketh that *Lot* indeed went toward the West, for Sodome is situated Eastward in respect of Bethel, as the Maps doe shew. 2. Neither did *Lot* depart from *Abraham* before he went downe to Egypt, as some thinke, when *Abraham* pitched his tents in a Mountaine Eastward from Bethel, *Gen.* 12. 8. for *Lot* came up with *Abraham* out of Egypt, *Gen.* 13. 1. 3. Neither yet with *Onkelos* whom *Fagius* followeth: it is a proper reading to say *Lot* departed from *Abraham* first, as the Chalde Paraphrast interpreteth. 4. Nor yet need we with some Hebrewes to flie unto Allegories, that *Lot* departed from the East, that is from the place of light, unto a place of corruption and unhappinesse, to his owne destruction. 5. Therefore the true reading is, that *Abraham* went not from the East, but toward the East: for so the word here used, *Micchedem*, is taken, *Gen.* 2. 8. God planted a Garden, *Michedem*, toward the East, not from the East, *Iun. Mercer.*

Quest. VIII. *Of the sinne and wickednesse of Sodome.*

Vers. 13. *THe men of Sodome were exceeding wicked against the Lord.* 1. Some reade, *before the Lord*, as the Sept. and Chalde Paraphrast: whereby *Tostatus* thinketh, that their unnaturall sinne (which still retaineth the name of Sodome, is signified) which is one of the three crying sinnes: murther is one, as the bloud of *Abel* is said to cry out of the earth: oppression is another, *Exod.* 2. the cry of the Israelites came up before the Lord: and the uncleannesse of Sodome is the third, *Gen.* 18. 21. Some thinke, that they sinned against their conscience, and so in the sight of God: *Pererius*, that the greatnesse of their sinne

sinne is thereby expressed: as the Hebrewes use to adde the name of God, as a note of excellency, as they say the Cedars of God, or the Mountaines of God, for great and high Cedars or Mountaines: but by this phrase is expressed their impudencie and obstinacie, that sinned without feare of God or man: as appeareth *Gen.*19. when they furiously beset *Lots* house, to obtaine their filthy pleasure: so cap.6.11. the earth was said to be corrupt before God, *Iun.* 2. *Iosephus* writing of the sinnes of Sodome, saith, they were *In homines contumeliosi, erga Deum impii, contumelious toward men, and impious toward God.* So the Prophet *Ezekiel* saith, *The sinnes of Sodome were pride, fulnesse of bread, abundance of idlenesse, they stretched not the hand to the poore:* and among other sinnes, that sinne against nature did reigne amongst them: which Saint *Paul* sheweth to have beene familiar among the heathen, *Rom.*1. 27. *The men burned in their lust one toward another:* yea the Philosophers and wise men among the heathen were Patroons of this sinne, as *Cicero* complaineth of *Plato.* Further, this pollution of their bodies, sheweth they were corrupt also in their religion, and given to Idolatry, as Saint *Paul* sheweth one to bee the consequent of the other, *Rom.*1.26.

*Ioseph.*1. *antiq. Ezech.* 16. 49.

Quest. IX. *Whether Abraham saw all the land of Canaan.*

Vers.14. *Lift up thine eyes, &c.* 1. *Abraham* neither could see the whole land of Canaan at once, that was promised him: 2. Neither was it shewed unto him in vision, as *Oecolampad.* 3. Neither was an image or *idea* of the Countrey represented unto him: as *Pererius* thinketh, the like was exhibited to *Moses, Deut.*34. and *Matth.*4. to our Saviour Christ, which were nothing else but to turne a true storie into an imagined fantasie: and to make this more probable, he brought in a forged tale, out of a forged Author, the Dialogues that goe under *Gregories* his name, how *Benedict* saw the soule of *Germanus* inclosed in a firie speare: which represented the world: it seemeth strange, that so learned and judicious a man, would foist in such frierly tales, among other necessary matter. 4. But *Augustines* solution is here sufficient: that God doth not onely promise *Abraham* so much as hee seeth, but that also which hee is bid to walke thorow, vers.17. so they must bee put both together: *Abraham* might from some high place, as out of Mount Ebal or Garizim, as *Tostatus* thinketh, see a great part of the Countrey, *Mascul.* and the rest he walked thorow, *Iunius.*

Quest. X. *How the land of Canaan was given to Abraham.*

Vers.15. *I will give unto thee.* Yet *Abraham* had not so much as the breadth of a foot. *Chrysostome* sheweth well how this may be: *Multa in aliis dicuntur, in aliis implentur: in the Scriptures many things are said of some, and fulfilled in others:* as *Noah* saith of *Canaan,* that he should be a servant to his brethren, which was not fulfilled in him, but in his posterity, the Gibeonites; so *Iacob* saith concerning *Levi, I will divide him in Iacob, &c.* which came to passe in the Levites, which were of his seed: so that which is here promised to *Abraham,* was accomplished in his posterity.

*Hom.*8. *in Matth.*

Quest. XI. *How the Israelites were said to be in number as the dust of the earth.*

Vers.16. *I will make thy seed as the dust, &c.* 1. Hereby is signified the great increase both of *Abrahams* carnall and spirituall kindred, that should be in number as the dust of the earth. 2. Some of the Hebrewes, as *Rabbi Salomon* taketh this to be spoken of the reprobate, which are compared to the dust, because they are not had in any remembrance or number before God: True it is, that the elect are numbred with God, and he knoweth also the numbers of the wicked, but regardeth them nor. Like as he that buildeth an house, numbreth not the stones that goe to the building, yet the principall parts and divisions in the house, he keepeth an account of: yet this is not the meaning here. 3. But it is an hyperbolicall speech, which is often used in Scripture, whereby it signified, not indeed that they should bee in number as the dust, for all the people in the earth put together, cannot compare with the dust in number: but they should be a very great people: not compared with others, for so many people were greater than they, *Deut.*7.1. but considered in themselves,

Quest. XII. *Of the divers readings of this word gnolam ever in Scripture.*

Vers.15. *To thy seed for ever.* 1. This word in the Hebrew, *gnolam,* which the Septuagint translateth by the word *haion, ever:* doth not alwayes in Scripture signifie an everlasting time without end: as *Exod.*15.18. *The Lord shall reigne for ever and ever.* The first word is *gnolam,* the other *ged,* this latter signifieth true eternity, as the Lord is said to dwell in eternity, *Isay* 57.15. the other seemeth to imply the age of this world: the Lord shall reigne then for ever during this world and the next: thus the Greeke *aion,* is taken by forren writers. *Aristotle* defineth it to be, *periodus durationis cujusque rei,* the period or time of continuance of any thing, *lib.*1. *de cœlo.* So *Horace* useth the word *aternum, Serviet aternum, qui parvo nescit uti.* He shall ever be a slave or servant, that cannot tell how to make much of a little, as hee is alleaged by *Augustine.*

*quæst in Gen.*33.

2. Yet *Hieromes* observations doe not alwayes hold, that *gnolam* is with *vau,* signifieth eternity, without *vau,* the yeare of the Jubile: for *Deut.*15.17. *gnolam* is with *vau:* and yet it betokeneth the Jubile: *he shall be* thy servant for ever.

Hier. in 1. *c.* 2. *ad Galat.*

3. Wherefore this word is diversly taken in Scripture, beside that it signifieth an everlasting time without end. 1. It is used for the duration or continuance of the world, as the Rain-bow was a signe of Gods everlasting covenant, that is, so long as the world continueth. 2. It signifieth the whole time of a mans life, *Psal.*89.1. *I will sing the mercies of the Lord for ever,* that is, *as long as I live.* So *Anna* promised that

that *Samuel* ſhould abide before the Lord for ever, 1 *Sam.* 1, 22. 3. It ſignifieth a long indefinite time, though not infinite without end, as *Gen.* 6. 4. *which of old time were men of renowne.* 4. It was uſed to ſignifie the yeare of Jubile, which was the ſpace of fifty yeares. 5. That is called eternall, whoſe time is not prefixed with man, though it be with God: as circumciſion is called an everlaſting covenant, becauſe it was not to be altered by man. 6. Some thing is called eternall, not in reſpect of it ſelfe, but that which it ſignifieth: as ſome thinke the land of Canaan is called an everlaſting poſſeſſion, *Gen.* 17. 8. becauſe it was a figure of the celeſtiall Canaan, *Pererius.*

Quest. XIII. *How the land Canaan was given for ever to Abraham and his ſeed.*

NOw in that the Lord ſaith, *The land which thou ſeeſt, I will give to thee and thy ſeed for ever:* Theſe words are taken by ſome literally, by others ſpiritually, by others partly literally, partly ſpiritually.

Lib. 16. de Civ. Dei. cap. 12. 1. *Auguſtine* thinketh, that it may be underſtood ſimply, becauſe the Jewes dwelt in ſome Cities of Canaan ſtill, though they were expulſed Jeruſalem: but though it were ſo, yet the Jewes were not Lords, or poſſeſſors of all that land: and howſoever it was in *Auguſtines* time, that Countrey is not poſſeſſed of them now: and indeed long before *Auguſtines* time, the Jewes were expelled by *Adrian* the Emperour.

2. Some doe take theſe words literally; but with a condition, that the land of Canaan ſhould be ſo long their poſſeſſion, as they walked in obedience before God, as *Deut.* 4. 25. *If yee corrupt your ſelves, &c. ye ſhall periſh from the land. Iun. Mercer. Cajetane* to this purpoſe hath a good conceit, as if the Lord ſhould ſay, *quamdiu erit ſemen tuum, &c.* as long as they ſhall be thy ſeed, I will give them this land: therefore when they beganne to degenerate from *Abraham*, and were not his right children, God was no longer tied to his promiſe.

3. Some further, that like beſt of the literall ſenſe, doe by *ever* underſtand a long continuance of time: for ſo the Iſraelites, the ſeed of *Abraham* poſſeſſed Canaan 1640. yeares, *Perer.* But this doth not fully ſatisfie: that the ſpace of leſſe than two thouſand yeares ſhould be counted an everlaſting time.

4. Others by *ever*, doe take all the time of the law till the Meſſiah come, that ſhould renew the world by his comming: as *Samuel* ſaith, that God would *have eſtabliſhed Sauls Kingdome for ever*, 1 *Sam.* 13. 13. *Muſculus, Oecolampad.* This ſenſe may very well ſtand concerning the ceremonies, that were to give place unto Chriſts doctrine, but the poſſeſſion of Canaan, if the Jewes had beleeved, ſhould have beene no impediment to Chriſts Kingdome.

5. Some doe underſtand here the ſpirituall ſeed of *Abraham*, and the ſpirituall or celeſtiall Canaan, which the faithfull ſhall poſſeſſe for ever: but this were to turne an hiſtory into an allegory.

Lib. 16. Civ. Dei. cap. 11. 6. They which interpret theſe words partly ſpiritually, partly literally, ſome take the land of Canaan for that Countrey which was ſhewed *Abraham*, but by the ſeed they would have underſtood the faithfull, the ſpirituall kindred of *Abraham*: and ſo *Auguſtine* ſaith, that the Chriſtians inhabited that Countrey after the Jewes; but the Chriſtians inhabit it not now, for Saracens and Turks have ſubdued it, therefore it was not their poſſeſſion for ever.

7. Others underſtand, the land promiſed ſpiritually, but the ſeed literally for Chriſt, who was truly deſcended of *Abraham*, *Matth.* 1. 1. and ſo Saint *Paul* by ſeed inſinuateth Chriſt, *Galat.* 3. 16. ſo unto Chriſt & his members the promiſe of the heavenly Canaan belongeth, *Iunius.* This ſenſe is confirmed by the Prophet *Ezechiel*, 37. 24. *David my ſervant ſhall be King over them, &c. & they ſhall dwell in the land that I have given unto Iacob my ſervant, where your fathers have dwelt, and they ſhall dwell therein, they and their ſons, and their ſons ſons for ever.* Saint *Paul* alſo by ſeed underſtandeth Chriſt, *Gal.* 3. 16. Thus we ſee that not only the land of Canaan, but the whole earth is inhabited by the Chriſtians, the ſpirituall ſeed of Chriſt the ſon of *David* and King: and to them appertaine the promiſes of the celeſtiall Canaan, whereof the terreſtriall was a type and figure, *Mercer.* This ſenſe together with the ſecond before alleaged, of the *hypothetical*, that is, conditionall promiſes, ſeeme to be moſt fit and proper, and before the reſt to be preferred.

Quest. XIV. *Whether Abraham walked thorow the land as the Lord bid him.*

Verſ. 18. *THen Abraham removed his tent, and came and dwelt in the Plaine of Mamre: Abraham did* not preſently, as ſome Hebrewes thinke, goe over all the land of Canaan, neither is it like as *Toſtatus* collecteth, becauſe *Abraham* dwelt in this Plaine, that he did not walke thorow the land, as the Lord bid him, verſ. 17. and therefore he ſaith it is not *imperium*, but *motivum ad gaudium, it was no commandement, but a motive to Abraham to his farther joy, &c.* for *Abraham* had walked thorow a good part already, and no doubt did alſo take a view of the reſt to his farther comfort, as time and opportunity ſerved. *Calvin. Muſculus. Mercer.* it is not like he would neglect any thing, that might either increaſe his joy, or confirme his faith. 2. This Plaine of Mamre neare Hebron was not out of that Countrey, called Canaan, as *Cajetane* thinketh: for Hebron was in Canaan, *Geneſ.* 23. 2. and this abode of *Abraham* in Hebron, is that dwelling of *Abraham* in the land of Canaan mentioned, verſ. 12. 3. This Plaine or Valley, in Hebrew *Eelon*, which ſignifieth an Oake, as the Septuagint tranſlate, was beſet and planted with Oakes and other trees, *Geneſ.* 18. 8. 4. It was called of *Mamre* the Amorite, either the planter of the trees, or poſſeſſor of the ground, who had two other brothers, *Eſchol*, and *Aner*, confederate with *Abraham*, *Geneſ.* 14. 13. 24.

Quest. XV. *Of the ſituation, antiquity, and name of Hebron.*

COncerning *Hebron*, three things briefly ſhall be declared. 1. The deſcription and ſituation of it. 2. The antiquity. 3. Of the name.

1. Hebron

1. Hebron was situate in the land of Canaan: there was the habitation of *Abraham*, and there first reigned *David*: two famous monuments this City had, the tree that *Abraham* entertained the Angels under, *Gen.*18.8. for the tree, *Iosephus* saith it was a Turpentine tree; *Torebinthus* thought to have continued from the beginning of the world till his time: *Hierome* saith it was an Oake that lasted till *Constantines* reigne; *Borchardus* saith it was *Ulmus*, an Elme tree, which was to be seene till his time, who lived some 300. yeare since: yet not the same tree, but another, which did spring out of the root of the old, and that is most like: there also is the double cave, which *Abraham* bought for *buriall*: where *Iosephus* saith in his time were to bee seene *Abraham* and the other Patriarks monuments of marble: *Borchardus* saith in his time there was built a Church. *Hierome* that *Abrahams Mausoleum* or *tombe* remained there till his time: *ex Perer.*

Lib.5. de bell. Iudic.c.7. Liber. de locis Hebraicis.

Borchard. Monuments of the Patriarks in Hebron.

Borchard maketh mention of two other monuments in Hebron: of a certaine cave not farre off in a roche, where it is said that *Adam* and *Eve* continued 100. yeares mourning for their sonne *Abel*: as also of a certaine field, that hath soft red earth, pliable like wax, whereout they say *Adam* was made: but these are but conjectures of no certainty.

And so is also that of *Hierome*, that *Adam* was buried in Hebron; because the Latine text readeth thus, *Iosu.*14.15. *Ibi Adam maximus inter Enacim situs est*: *There Adam the greatest of the Anakims is placed*, which words are otherwise in the Hebrew: He, *that is Arba*, was a great *man among the Anakims*: *Adam* is not here a name proper, but appellative: and *Adam* by the most of the ancient Writers is held to have beene buried not in Hebron, but in Mount Calvarie, as *Origen*, *Cyprian*, *Athanasius*, *Ambrose*, with others.

Adam whether buried in Hebron.

2. For the antiqrity of Hebron. 1. It cannot be so old as some thinke, that it was the first City which was built in the world by *Adam*, and there *Noah* to have beene borne: *Ioan. Annius*: for Henoch builded by *Cain*, is the first City named in Scripture. 2. Neither is it so ancient as some Hebrewes conjecture, to have beene built by *Cham*, as *Rabbi Salomon*: or within 90. yeares after the floud: as *Iosephus*, who maketh it 2300. yeares elder than his time: for the tower and City of Babel, which were built somewhat above 100. yeare after the floud, are thought to be the first after the floud. 3. And whether Hebron bee more ancient than Memphis is uncertaine, as *Iosephus* saith it was: but it is evident that it was built seven yeares before Zoan in Egypt, *Num.*13.23. which is not Memphis, but Tanis in Egypt, as both the Chald. and Greeke Interpreters read in that place.

Hebron how ancient.

3. This Hebron was first called the City of *Arba*, *Genes.*23.2. *Iosua* 14.15. *Arbe* signifieth foure: it was not so named either because the foure Patriarks, *Adam*, *Abraham*, *Isaach*, *Iacob*, and the foure Matrons, *Eua*, *Sara*, *Rebecca*, *Lea*, were there buried: as the Hebrewes thinke: for whether *Adam* and *Eva* were there buried, is uncertaine: nor yet because it was *tetrapolis*, a City consisting of foure parts, *Ioan. Annius*: but it was so called of *Arba* the father or founder of the great Anakims, *Iosua* 14.15.

It was afterward called Chebron, not of *Chebron* the sonne of *Mareschah*, the sonne of *Caleb*, mentioned 1 *Chro.*2.42. as *Hierome* and *Musculus* thinke; for it had that name long before that *Chebron* was borne: but I rather approve *Origens* conjecture; who alludeth to the signification of the word, which betoketh a conjunction or joyning together of the root *chabar*: because there saith he, *conjugia patrum, & reliquiæ jacent*, the bodies of those *married couples*, *Abraham with Sara*, *Isaach with Rebecca*, *Iacob with Lea*, *are there* buried.

Whence Hebron was so called.

*Greg.hom.*18. *in Iosuah.*

4. *Places of Doctrine.*

1. *Doct. Faith is of things not seene, but hoped for.*

Vers.15. *ALL the land which thou seest, &c.* Here that saying of the Apostle is verified; *faith is the evidence of things which are not seene*, *Heb.*11.1. for *Abraham* had not yet the breadth of a foot in all this Countrey which is promised him, but by faith he seeth farre off, and beleeveth it should be given to his seed.

2. *Doct. God alloweth of no will-worship.*

Vers.18. IN that *Abraham* built an Altar; he did it not of himselfe, but as he was directed by God: whereby we are taught, that nothing should be brought into the worship of God without his warrant, *Calvin*: all such worship is called by the Apostle, ἐθελοθρησκεία, will-worship.

5. *Places of confutation.*

1. *Confut. Riches not to be cast away.*

Vers.2. *ABraham was very rich in cattell, silver, and gold, &c.* Hence appeareth the superstition of Monks and Friers, that thinke that perfection consisteth in poverty, riches are not then to be cast away, *Abraham* enjoyed them: rich men may please God in their rich estate, so they set not their heart upon their wealth: *Augustine* well sheweth it in that parable, *Luk.* 16. *Lazarus pauper in sinum divitis Abrahami receptus est*: *poore Lazarus was received into rich Abrahams bosome*; both rich and poore then, if they be faithfull may enter into heaven, *Calvin.*

2. *Confut.*

2. Conſect. The vulgar Latine text not of Hieromes tranſlation.

Verſ. 13. WHereas the Septuagint tranſlate, *exceeding ſinners in the ſight of God. Herome* findeth fault with that tranſlation: and ſaith, it is ſuperfluouſly added, for the Sodomites were ſinners alſo before men: But whereas the Latine text to the ſame ſenſe, readeth, *coram Domino, before the Lord:* hence it is evident, that it is not *Hieromes* tranſlation, though it commonly beare his name: for it is not like he would reprove his owne worke.

6. Place of Morall obſervation.

1. Obſerv. That riches be no let unto our vocation.

Verſ. 2. ABraham was very rich, and yet his riches were no impediment to him; let rich men learne by his example, that they be not entangled and hindred by their riches from going forward in their vocation, *Calvin:* and as the Apoſtle ſaith, *that they be not high minded, nor truſt in uncertaine riches, &c.* 1 *Timoth.*6.17, that they be rich in good works, as *Abraham* was.

2. Obſerv. The inconvenience of riches.

Verſ. 6. A*Braham* and *Lot*, before their riches did ſo mightily increaſe, were inſeparable companions: but being growne now to be rich, they can no longer dwell together: ſo they whom neither poverty, nor want, nor weary journies, nor ſtrange Countries could part, riches and proſperity divide: if in theſe holy men riches brought forth this inconvenience, how much harder is it for rich men to keepe them within bounds? *Mer. Muſculus.* for as the Apoſtle ſaith, *They that be rich, fall into temptation and ſnare,* 1 *Timoth.*6.9.

3. Obſerv. Of humility towards our inferiours.

Verſ. 7. THen *Abraham ſaid to Lot, &c. Chryſoſtome* well noteth here, *Cogita quemadmodum ſenior juniori ceſſerit, patruus nepoti, &c. Conſider how the elder giveth place to the younger, the uncle to the nephew, he that had received great grace of God, to him that yet had ſhewed no proofe of his vertue. We learne hereby, not onely to honour our ſuperiours, but to be humble toward our inferiours,* as the Apoſtle ſaith, *In giving of honour goe one before another, make your ſelves equall to them of the lower ſort, Rom.*12.10.16.

4. Obſerv. Gods patience in ſuffering the wicked.

Verſ. 13. THe men of *Sodome were wicked, &c.* God ſometime beareth with the wicked, yea, and ſuffereth them to enjoy temporall bleſſings: as here the Sodomites inhabited the moſt fruitfull Vallies: but they, as the Apoſtle ſaith, *deſpiſed the riches of his bountifulneſſe, &c. not knowing that the bounty of God leadeth them to repentance, Rom.*2.4. *Calvin.*

5. Obſerv. God will not ſhew himſelfe where diſſenſion is.

Verſ. 14. THen *the Lord ſaid to Abraham, &c.* When *Lot* was now departed, and the occaſion of diſſenſion cut off, then the Lord appeared to *Abraham:* ſo that God will not ſhew himſelfe, nor the ſpirit of peace there dwell, where is contention. *Perer.* As Saint *Peter* ſheweth, that by diſſention prayers are interrupted, 1 *Pet.*3.7.

6. Obſerv. It is dangerous to love preeminence.

Verſ. 15. ALL *the land which thou ſeeſt. Chryſoſtome* noteth, *quantum malum ſit amare primatum,* what an hurtfull thing it is to love to have preeminence: becauſe *Lot*, that tooke upon him to chuſe firſt, and as he thought, the beſt ground, yet gained nothing by it: for not long after he was carried away captive. Likewiſe we ſee, what a rich thing a contented minde is, *Abraham* that was content to take the worſt lot, hath the whole Countrey given unto him: ſo the Lord to *Salomon*, that onely craved wiſdome, gave honour, and riches beſide in great abundance, 1 *King.*3. *Marlorat.*

A contented minde a rich gift.

CHAP. XIV.

1. The parts and contents.

THis Chapter hath two parts. In the firſt is ſet forth the overthrow of Sodome, and taking of *Lot* priſoner. In the ſecond, the victory of *Abraham*

In the firſt are expreſſed. 1. Betweene whom the battell was verſ.1.2. 2. The occaſion, verſ.4. 3. The order: firſt they fight againſt the lands of the tyrants, verſ.5. then againſt the five Kings of the Plaine, verſ.8. 4. The ſucceſſe of the battell, the Kings are diſcomfited, verſ.10. their ſubſtance carried away, verſ.11. *Lot* taken priſoner, verſ.13.

In the ſecond: 1. There is the battell of *Abraham*, his preparation, verſ.13. the order of it, verſ.14. the ſucceſſe, verſ.15. 2. *Abrahams* triumph deſcribed by the perſons that met him, and by *Abrahams* behaviour

behaviour: the persons that came to meet him were two Kings, *Melchisedeck* that blessed God, and blessed *Abraham*, vers. 19, 20. and confronted him with bread and wine, vers. 18. the King of Sodome, that would onely have rewarded *Abraham* temporally with the goods that he had received, vers. 21. In *Abrahams* behaviour is set forth his godlinesse toward *Melchisedeck*, in paying tithe of all in token of his thankfulnesse, vers. 20. to ward the King of Sodome his wisdome, in refusing to be made rich by him, vers. 22, 23. his justice, in not depriving his confederates of their right, vers. 24.

2. The divers readings or translations.

v. 1. *King of Babel. C. of Shinar. cæt.* — *Ch. interpr.*
v. 1. *Arioch. King of Pontus. H. King of Ellasar, cæt.* — *H. cæt.*
In the reigne of Amraphel. S. time or dayes cæt. — *S. alt.*
v. 2. *Bala. S. Basa. H. Barsha. cæt. King of Sodome.* — *H. S. c.*
Semeer King of Adama. S. Senaab. cæt. — *S. c.*
v. 3. *In the salt valley. S. woddie valley. A field valley. C. valley of Siddim. T. B. G. P. Shiddim, tilled fields:* — *S. H. ap. f. tr.*
the like difference is, vers. 8, 10.
v. 5. *Gyants. C. S. B. Rephaims. T. G. H. P. Gen. 15. 20.* — *S. C. ap. f. p.*
the strong nations with them. S. the Zuzims with them. H. the strong men. — *T. G. r.*
in Ham. Ch. the Zuzims in Ham. T. B. G. P. cæt. a post. — *S. C. ap. f. pr.*
in Save the City S. Sirjathaim. C. P. G. H. plaine of Cariathaim. T. B. shavah: to be made plaine. — *T. B. r.*
v. 17. Shaveh is taken for a proper name.
v. 6. *unto the Terebinth or Turpentine tree of Paran. S. the Plaine of Paran. cæt. heb. eel. a Plaine.* — *S. p. f. ap.*
v. 7. *to the fountaine of judgement. S. to the Plaine of the division of judgement. C. to the fountaine Misphat.* — *S. H. ap. f. pr.*
H. En Misphat. T. B. G. P.
slue all the Princes. S. smote or destroyed all the Countrey. cæt. — *S. alt.*
Engaddi. C. Hatzezon thamar. cæt. — *C. alt.*
v. 11. *tooke all their horse. S. substance. cæt. recush, substance, recesh, horse.* — *S. simil. emt.*
v. 13. *Abraham* perate, *the passenger. S. the hebrew. ca. gueber, to passe over.* — *S. ap. f. pr.*
v. 14. *he numbred. S. H. brought forth. G. armed. T. B. P. heb. caused.* — *S. H. al.*
to draw a weapon, rich: to draw or unsheath a weapon.
his houseborne. S. exercised. H. well instructed. T. B. brought up. G. his boyes or servants. C. heb. chanikh, a — *diff. ver.*
young well instructed.
v. 15. *he fell upon them. S. divided himselfe. cæt. chalach, to divide.* — *S. cæt.*
v. 17. *the King of Sodome and the King of Gomorrhe. S. King of Sodome. cæt.* — *S. ad.*
that is the field of Melchisedeck. S. the place of refreshing for the King. C. the Kings valley. cæt. — *S. C. ad.*
18. *Melchisedeck King of Ierusalem. C. King of Salem, cæt.*
for he was a Priest. H. but he was. C. and he was. B. G. P. as he was. T. — *H. al. T. B.*
v. 19. *which created heaven and earth. S. H. possessor of heaven and earth. chanah to possesse.* — *G. r.*
v. 20. *which hath delivered thine enemies into thy hand. cæt. who protecting thee, thine enemies are in thy hand.* — *S. H. c.*
H. heb. miggen of magan, to deliver, out of ganan, to defend with a shield.
v. 20. *gave him one of the tenth out of all. C. the tenth of all. cæt.* — *C. cæt.*
v. 21. *give me the men, take the horse to thy selfe. S. give me the soules, and take the rest. H. give me the soules,* — *S. H. c.*
and take the goods, &c. cæt.
v. 22. *I will extend my hand. S. I doe lift up my hand. H. I doe lift up my hand in prayer. C. I have sworne lift-* — *mut. temp.*
ing up my hand. T. I have lift up my hand. cæt. sic hebr. — *T. inter.*
v. 23. *From a threed to a shoes latchet. S. C. T. heb. to the string of the shoe: usq; ad corrigiam caligæ. H.* — *diff.*
either a threed or shoes latchet. cæt.

3. The explanation of doubtfull questions.

QUEST. I. *Of what Country these foure Kings were that fought against Sodome.*

Vers. 1. THese Kings here named, were neither Armenians, as *Eupolemus* in *Eusebius*, which was a Country too remote from Sodome. 2. Nor yet Persians, which was the opinion of one *Diodorus Tarsens.* for as yet the Persians had no dominion, but were in subjection to others. 3. Neither is *Mercator* reason good, that these were not under the Assyrians, because they are called Kings: for the King of Assur had other Kings under him: as he saith, *Are not my Princes altogether Kings, Isay* 10. 8. as the Romans had divers Kings tributary to them. 4. But *Iosephus* opinion is more probable: that the Assyrians at this time were the chiefe commanders, and that these foure were the captaines of the King of Assurs armies. And this may appeare, because the five Kings of the valley had beene subject twelve yeares, vers. 4. but in those dayes all the East Countries were in subjection to the King of Assur. 5. The Hebrewes make these foure, understand the foure Monarchies: by *Semeer*, the Monarchie of the Chaldeans: by *Ellasar* the Persians: by *Elam* the Grecians: by the Nations the Romans: that as these foure did fight against Canaan, but were overcome of *Abraham*, so the foure Monarchies should afflict Israel, but at the last should be subdued by their Messiah, whom they imagine shall be a temporall King: wherein they are in error and blinded to this day. 6. Some make an allegory of this story, understanding by the foure Kings, the foure affections,

affections, by the five Kings of Canaan, the five senses subject to the affections, which shall be freed by Christ: but it is best thus to convert historicall narrations, into allegoricall collections, *ex Mercer.*

Quest. II. *Of the particular Countries of these foure Kings.*

Amraphel, not Nimrod.

Vers. 1. *Amraphel.* This could not be *Nimrod*, as *Lyranus* and *Tostatus* thinke, for if *Nimrod* were *Belus*, the father of *Ninus*, he was dead above an hundred yeares before: for *Abraham* is held by *Eusebius* and others, to have beene borne in the 43. yeare of *Ninus* reigne, who reigned 89. yeares longer, and *Abraham* was now about 80. yeare old. It is more like that this *Amraphel* was *Ninus* the sonne of *Semiramis*, that reigned after her: *Semiramis* reigned 42. yeares after *Ninus*, and *Ninias* after her 38. yeares: so that *Abrahams* fourescore yeare fell out in the 28. of *Ninus* reigne, *Perer.*

Arioch King of Ellasar.

Arioch could not be King of Pontus, being a Countrey so farre distant, as *Hierome* readeth, and toward the West: nor yet of *Hellespontus*, as *Tostatus*: but this Ellasar was a part of the Province Susiane, belonging to Assiria: there is mention made also of one *Arioch* King of the Elameans, *Judith* 1. 6. but that was *Dejoces* King of the Medes: *sic Iunius.*

King of Elam.

Chedorlaomer King of *Elam*, that is, of the Elymeans, or Elamites, as *Iosephus* called them in the upper part of Persia.

Tidal King of the Nations.

Tidal King of the Nations: not so called because of his large Dominion, but both because he was King of the neare Countries Northward, which was inhabited, by reason of merchandise, of people of divers Countries, where was Galilea called of the Gentiles, *Iun. Perer.* also because he had in his armie people of divers nations, *Calvin.* a learned man maketh it a proper name, calling *Tidal* King of Goiim. *Consent. Mercer.*

Quest. III. *Of the Vale of Siddim, of the salt or dead Sea.*

Vers. 3. *These joyned together in the vale of Siddim.* 1. That it was a salt Valley, as the Septuagint read, it is like, because it was full of pits of brimstone, vers. 10. also it is probable, that it was full of tilled and field grounds, as the Chalde translateth, and the word *Siddim* signifieth: it was not then a desart and untilled valley, as *Eugubinus* readeth: neither yet full of wood, as the vulgar Latine hath: for then it had beene an unfit place for them to joyne battell in. 2. That which was the Vale of Siddim, is now the salt Sea, called the dead Sea, or Lake. *Asphaltite*, of the store of brimstone: which Lake was not there before the destruction of Sodome and Gomorrha, as *Cajetane* and *Oleaster* thinke, but caused by the overthrow of those Cities. For though it be a great Lake, 1680. furlongs in length, and 150. in breadth, as *Iosephus* writeth, yet considering the extraordinary worke of God, in the destruction of those Cities, it might be gathered together, and partly breake out of the earth by Gods speciall worke, to be a perpetuall monument of Gods judgements upon those wicked Cities, *Perer.*

Quest. IV. *Of the Rephaims.*

Vers. 5. *Smote the Rephaims, &c.* 1. *Moses* maketh mention of the overthrow of those Gyants, that Gods power might be knowne, in giving victory to *Abrahams* small company against them, that were too strong for Gyants, *Chrysostome.* 2. *Raphaim* is sometime taken for strong men, such as Gyants are, as *Deut.* 2. 20. the Zamzummims are said to be Rephaim, Gyants: but here they are taken for a certaine people of the Canaanites, as appeareth, *Gen.* 15. 20. which might be so called of the Gyant *Harraphah*, 1 *Chron.* 20. 4.

Ashtaroth Carnaita.

3. Ashtaroth Carnaim. 1. It is also called Ashtaroth simply without any addition, *Iosu.* 13. 31. 2. *Carnaim* signifieth having two hornes: wherein *Nehemanus* is deceived, that thought Ashtaroth to be an hill with two tops: for *Eusebius* testifieth, that there was a City not farre from Sodome, called Carnea. 3. Ashtaroth, *Augustine* saith, in the Punick language signifieth *Iuno*, the goddesse *Iuno*: some thinke that it came of *Astante*, which was the name of *Venus. Cicer. lib. 3. de Natur. Deor. Perer. ex Muse.* but it is most like to come of Ashterah, the Idoll of the Sidonians, which was made like a sheepe.

Zuzim

4. Zuzims are the same, which are called Zamzummis, *Deut.* 2. 19. where mention also is made of the Emims, vers. 10.

Hier. de loc. Hebraic. Shaveh.

5. Shaveh: *Hierome* saith there was a City of that name, not farre from the Countrey of the Sodomites, and *Mercerus* taketh it to be the name of a City here: but seeing another City is named with it, Kiriathaim, which was also called Kiriath Baal, and Kiriath Jarim, the City of woods: it is more probable, as *Iunius*, *Tostatus*, *Oleaster*, read, that Saveh rather signifieth the Plaine of Kiriathaim: for to joyne two Cities together, being much distant, hath no great shew of reason.

Seir.

6. The Horites, are the Horims, that dwelt in Mount Seir, before the children of *Esau* chased them thence, *Deut.* 1. 11. *Borchardus* saith, there were five Mountaines called by the name of Seir, 1. *per Abnumer.* 8. It was called Seir, that is, hairie, of *Esau. Hierome.*

Quest. V. *Of the Plaine of Paran.*

7. THe Plaine of Paran, &c. This was the name both of a City, and of that great vast desart, &c. wherein the children of Israel sojourned thirty eight yeares, being of eleven dayes journey to passe thorow: barren, without water, neither inhabited of man or beast, and full of rocks, and covered with deepe sand, *Perer.*

Mispat.

Vers. 7. *They returned and came to En Mispat*, which is interpreted the fountaine of judgement, so called, because there the Lord judged the Israelites for their murmuring, *Hierome.* As also gave sentence against *Moses* and *Aaron*, for their weakenesse and want of faith, *Numb.* 20. 12. *Iun.*

Quest.

QVEST. V. *Kadeſh Barnea, whether the ſame with Kadeſh where Moſes murmured.*

KAdeſh: This is that place, which is famous for *Miriam*, *Moſes* ſiſters buriall there, *Num.* 20. 1. whoſe monument *Hierome* ſaith, remained till his time: it was in the utmoſt borders of Edom, *ibid.* verſ. 16. ſuppoſed to be the ſame with Kadeſh Barne, *Peter.* Afterwards it was called Rechem, as *Onkelos* the Chalde Paraphraſt readeth, *Num.* 13. 27. *Iunius.* Great queſtion there is among the Hebrewes, whether Kadeſh Barnea, mentioned, *Deut.* 1. 2. were the ſame with that Kadeſh where *Miriam* died, *Num.* 20. 1. *Ramban* thinketh that there were two places of that name: Kadeſh Barnea was in the wilderneſſe of Paran, from whence the ſpies were ſent, Num. 13. 26. the other Kadeſh was in the wilderneſſe of Sin, *Num.* 33. 36. But *Raſi*, and *Elias Orientall*, take them to be all one, and make the deſart of Sin to bee part of the great vaſt wilderneſſe of Paran: to the firſt ſubſcribeth *Mercerus*, to the other ſeemeth *Iunius* to incline; the latter I thinke more probable: for the Kadeſh where *Miriam* was buried, and *Moſes* murmured, was in the confines of Edom, *Num.* 20. 16. ſo alſo Kadeſh Barnea was not farre from Mount Seir, *Deut.* 1. 12. which was in the Countrey of Edom. And in this place Kadeſh is the ſame with *En Miſphat*, ſo called, not becauſe of the judgement of the Kings in that place, as *Mercerus* conjectureth: but of the judging of the Iſraelites, becauſe there they murmured: this Kadeſh is here deſcribed not to be farre from Mount Seir, and the Plaine of Pharan. Kadeſh.

The Amalekites were ſo called afterward of *Amaleke*, the nephew of *Eſau*, *Gen.* 36. 12. theſe were they which fought againſt Iſrael, *Exod.* 17. and were deſtroyed by *Saul*, 1 *Sam.* 15. Amalekites.

Hazezon Tamer: the City of Palmes, for ſo *tamar* ſignifieth, which was named afterward En gaddi, *Hierom*, *Iunius.* Hazezon.

QVEST. VI. *How the King of Sodome and Gomorrhe fell into the ſlimie pits.*

Verſ. 10. *THe Kings of Sodome and Gomorrhe fell there, &c.* 1. Theſe were not empty pits, as ſome Hebrewes thinke, out of the which they uſed to digge ſlimie earth, but they were full of ſlime and brimſtone, for otherwiſe it had beene no danger to fall into them. 2. Theſe two Kings did not fall in by chance, as they fled away, for they could not be ignorant of the ground. 3. Neither did they willingly caſt themſelves in, as *Ramban* thinketh, to decline the force of the battell: but they were forced as they were chaſed, to fall into them. 4. Neither were theſe two Kings preſerved by miracle there, and afterward taken out by *Abraham*, as the Hebrewes imagine: for the King of Sodome came forth to meet *Abraham*, verſ. 17. he ſtayed not till he tooke him out. 5. Neither is it like that the King of Gomorrhe, as *Ramban* thinketh, died there, ſeeing the King of Sodome, that was in the ſame danger eſcaped. 6. Nor yet need we to ſay, that theſe Kings armies there fell, but they themſelves fled away. For this is contrary to the text. 7. But it is moſt like, that theſe ſlimie pits were not full of water, but of that kinde of earth, ſo that they which fell into them, might eſcape with their life. The other three Kings, which are not mentioned, might bee of that number, that fled to the mountaines, and ſo were reſerved to a greater judgement, *Mercer.*

QVEST. VII. *Of the meſſenger that brought Abraham word.*

Verſ. 13. *THen came one that had eſcaped, &c.* 1. The Jewes doe but trifle, in ſaying that this was *Og* King of Baſhan that eſcaped, when the Amorites were ſlaine. 2. Neither is it evident, whether this meſſenger were a godly and faithfull man, *Calvin.* 3. It is like he might be ſome of *Lots* domeſticall ſervants, or one that was acquainted with *Abraham* and *Lots* kindred, becauſe he onely reported the newes concerning *Lot*, *Muſcul.* 4. Some Hebrewes thinke, that the enemies which had taken *Lot*, ſent this meſſenger of purpoſe, that *Abraham* alſo comming to reſcue *Lot*, might bee taken, but that is unlike.

QVEST. VIII. *Whence Abraham was called the Hebrew.*

TO *Abraham the Hebrew.* 1. The Hebrewes were not ſo called of *Abraham*, as *Artapanus* thinketh in *Euſebius*: for how could *Abraham* give a name to himſelfe: and *Abraham* beginneth with Aleph; Hebrew with Anin. *Euſeb. lib. 9. de prepar. Evang. cap. ulti. hom. 35. in Gen.*

2. Neither was *Abraham* ſo called of *Haber*, or *gnabar*, becauſe he did firſt come over the river: which name was therefore, as *Chryſoſtome* thinketh, by prohecie given to *Abraham*, foreſeeing that hee ſhould goe over Euphrates to Paleſtina. Of this opinion alſo are the Septuagint, *Origen*, *Rupertus*, that *Abraham* was ſo called, *à tranſitu*, of his going over.

3. But the Hebrewes were ſo called of *Heber*: of which opinion are *Hierom*, *Ioſephus*, *Euſebius*, *Auguſtine*, with others: the reaſons thereof are theſe. 1. If Hebrew came of *Haber* rather than *Heber*, the word ſhould have beene Habrew, rather than Hebrew. 2. The Hebrewes doe end their names of Nations and kindreds in Jod, as *Iuhudi*, *Amaleci*: therefore this name *Hibri*, which ſignifieth an Hebrew, is moſt like to be derived of the proper name *Heber*, *ſic Eugubinus.* 3. But *Auguſtines* reaſon is beſt, who thinketh that *Sem* is ſaid to be the father of all the ſonnes of *Heber*. *Gen.* 10. 21. becauſe the elect people of the Hebrewes came of him. 4. This alſo may be added, that ſeeing the Hebrew language was named of *Heber*, becauſe it was preſerved in his family, when other tongues were divided, that from thence alſo the Nation ſhould be ſo called. *Lib. 18. de Civit. Dei, cap. 3.*

4. But where it is objected, that many nations beſide came of *Heber*, that are not called Hebrewes: they only kept the name of *Heber*, that continued in *Hebers* faith: and though *Abraham* be not called Hebrew before he came over the river into Paleſtina, ſo neither is he called ſo immediately upon his paſſage,

and the reason hereof may be, because till *Abraham* was called, the Scripture maketh no mention of his former acts, *Perer.*

Quest. IX. *Of Abrahams confederacie with men of a divers faith.*

Vers. 13. *Which were confederate with Abraham.* The question here is, whether it were lawfull for *Abraham* to make league with these Amorites, being of a divers faith. The answer is, 1. They sought it of *Abraham*, as did also *Abimelech*, because they saw that the Lord was with him, and therefore they desired his friendship, *Abraham* sued not to them. 2. The time was not yet come for the expelling of the Canaanites, for then it was unlawfull for them to make league with them, as the Israelites answer the Gibeonites, *Iosua* 9.7. wherefore the times must be distinguished, *Muscul.* 3. All this was done not without Gods speciall direction, who moved these confederates to assist *Abraham*, being a stranger in the land, and of no great power, *Calvin.* 4. The Hebrewes also thinke, that those three were of *Abrahams* faith, and worshippers of God, and that *Abraham* therefore made a league with them.

Quest. X. *By what authority Abraham waged battell.*

Vers. 14. *When Abraham heard that his brother was taken, &c.* The question is, by what authority *Abraham* addresseth him to battell. 1. Neither was the authority of *Mamre Eshol* and *Aver*, Lords of the Ammorites, sufficient, for they were all subjects to the King of Elam, vers. 4. Neither did the King of Elam take unjust warre in hand, as some thinke, for he came to suppresse rebels, vers. 3. But wheras there are three things required to make just warre, a good cause, a good affection in following it, and lawfull authority: *Abraham* had all these: his cause was good, to redeeme his brother *Lot*, whom the enemie had unlawfully taken captive, being a stranger, and not accessary to the Sodomites rebellion: thus the Wise man saith, *Wilt thou not preserve those that are laid to be slaine? Prov.* 24.11. Againe, *Abrahams* affection was good, he sought not to make himselfe rich, neither did he seeke himselfe in this businesse, vers. 22. but the glory of God: his authority was also from God, as *Melchisedeck* saith, *The God delivered his enemies into his hand*, vers. 20. And *Abraham* was now in right, though not in possession, the King and Lord of this Countrey; whereof the Lord would aforehand give some testimonie, as *Moses* by slaying the Egyptian did manifest his calling, *Exod.* 2. *Muscul.* 4. And whereas he recovered not onely *Lot*, but the rest of the Sodomites: this also was done by the Lords direction, because he had reserved them to a greater punishment, *Muscul.* but these particular actions are not to be drawne into example, but must be discerned from the generall duties of Christians.

3. Conditions required in lawfull warre.

Quest. XI. *Of the City Dan.*

He pursued them to Dan, &c. 1. For the situation: Dan bounded the land of Palestina on the North as Bersabe on the South: it was planted at the foot of Libanus, where was the spring head of the floud Jordan, *Iunius*: it is distant from Sidon 55. miles, and therefore it is said to bee farre from Sidon, *Iud.* 18.28. 2. It is famous for many acts and exploits there done: both good and bad: there *Ieroboam* set up his golden calfe, 1 *King.* 12. there *Peter* uttered that excellent confession of Christ, *Matth.* 16. and the woman was healed of her bloudy issue, *Perer.* 3. It was first called Leshem, *Ios.* 19.47. or Laish, *Iud.* 18.28. then Paneas, after that, Cæsaria Philippi, by the Tetrarch *Philippus*, and lastly, Neronia, by *Agrippa*, in the honour of *Nero.* 4. But whereas this place was called Dan long after *Moses* time, *Iud.* 18.18. I thinke it probable, that *Ezra*, or some other of the Prophets inspired of God, that did digest the Scriptures into order, did insert these names into the story, which were not knowne to *Moses*, for the better evidence thereof: But that *Ezra* did write the Scriptures anew which should be burned, when the City was taken, as thinke some of the fathers, *Irenæus*, *Tertullian*, *Clem. Alexandrinus* seemeth to be false otherwise: and but a fable borrowed from counterfeit *Ezra*, *lib.* 2. *cap.* 14.44. For *Daniel* being in captivity, maketh mention of his reading of *Ieremies* prophecie, *Dan.* 9. which then was not perished: and our Savjour saith, *Moses* writ of him, *Ioh.* 5. But if *Moses* works were utterly perished, and *Ezra* had renewed them, *Ezra* not *Moses* had written of him: *Ezra* might restore the holy bookes defaced in continuance of time, to their former perfection: but wholly write and compose them againe he did not.

Moses, how he mentioneth names not knowne in his time.

Quest. XII. *What number Abraham taketh with him.*

Vers. 15. *He and his servants divided themselves, &c.* 1. *Abraham* armeth his owne servants, and such as were borne in his house, which would be more trusty and faithfull to him, *Eugubin.* 2. He taketh 318. persons, which were not the chiefe captaines onely, and under them a great number of Souldiers beside, as *Iosephus*, but these were the whole number which he tooke with him, yet were these not all his house: for there were women, and children, and aged persons beside. 3. *Rupertus* allusion here to the 318. fathers in the councell of Nice assembled against *Arrius* is farre fetcht: and his application of the Greek numerall letters T.I.H. the first to betoken the Crosse, the other two the name *Iesu*, is also impertinent, seeing *Moses* did write in Hebrew, not in Greeke. 4. The Hebrewes conceit also is vaine, that *Abraham* had none but *Eleazar* his servant with him, the letters of whose name make 318.

Superstitious collections for the signe of the Crosse.

Quest. XIII. *Abrahams policie in battell.*

Vers. 15. *Divided themselves by night.* 1. *Abraham*, who was before in Egypt so timorous, that fearing to be killed, he desired his wife to dissemble her selfe, yet now is so emboldned that he [illegible] with a small company set upon foure Kings: so that *Abraham* might here say with *David*, that God [illegible]

teach his fingers to fight, *Pſal.*144.1. *Calvin.* 2. *Abraham* againe ſheweth here the practice of that ſaying of the Wiſe man, *by counſell make warre, Prov.*20.18. for he both divideth his company, and ſetteth upon them in the night: ſo did *Gideon, Iud.*7.16. and *Ioſua* 10.9. ſo *David* came upon *Saul* in the night: 1 *Sam.*26.11. *Muſcul.* 3. He taketh his owne ſervants, and the ſervants of his confederates, *Iunius*: and overtaketh the enemie the fifth night and ſurpriſeth them, being weary of their journey, ſecure, unarmed, and like enough alſo drunken, *Ioſephus.*

Quest. XIV. *Of Hoba.*

Verſ.15. *Hoba*: It was the proper name of a place, not an Epithite given to *Dan*, as *R. Salomon* thinketh; (it ſignifieth *culpa, a fault*; becauſe *Dan* afterward was faulty in idolatrous worſhip) for here this Choba is deſcribed to be on the left hand of Damaſcus. 2. *Hierome* ſaith that this Choba in his time was a village, where certaine Hebrewes dwelt of the hereſie of *Ebion*, which retaine all the precepts of the law. 3. But it is moſt like to be Opotoon in Phenicia: *Iunius*, and ſo ſome Latine texts for Choba read Phenice. *Lib. 1. Antiquit.*

Quest. XV. *Of the Valley of Sheveth.*

Verſ.17. *The valley of Shaveh, &c.* 1. This is not that Shaveth mentioned, verſ.5. that was beyond Jordan, this on the hither ſide not farre from Sodom, *Mercer.* 2. *Hierome* thinketh it was a Vally ſo named of the City Shaveh, which was ſituate in a Plaine not farre from Sodome, where the *Emims dwelt*, verſ.5. which name it retained ſtill in his time. 3. *Betehardon* thinketh it was the ſame Valley where Sodome and Gomorrhe were. 4. *Iunius* placeth it neare unto Jeruſalem, being the ſame Valley where *Abſalon* reared his Pillar, 2. *Sam.*18.18. and hereunto the Septuagint agree, which interpret in the Valley of *Melchiſedeck*: And it ſeemeth indeed, not to be farre off from Salem, which is Jeruſalem, where *Melchiſedeck* was King, becauſe he met *Abraham* there with bread and wine. 5. It was not at this time, but afterward called the Kings Dale, *Vatab.* not becauſe the Kings uſed there to exerciſe and diſport themſelves, *Chald.* neither was it ſo named of ſome King, *Calvin*; but rather it was called the Kings Dale, for the excellency of it, and therefore is thought to be the ſame which was called, *Vallis illuſtris*, the famous Valley, *Perer.*

Quest. XVI. *Who Melchiſedeck was.*

Verſ.18. *Melchiſedeck, &c.* 1. *Origen* and *Dydimus* thinke that *Melchiſedeck* was an Angell, but the text is contrary that maketh him King of Salem.

2. Some thinke that this *Melchiſedeck* was the Holy Ghoſt; which opinion is defended by the Author of the queſtions of the old and new Teſtament, cha.109. which goe under *Auguſtines* name, but it is none of *Auguſtines* worke; for he numbreth the Melchſedechians among the Heretikes, *heref.*34. and it is an erroneous opinion. 1. For this *Melchiſedeck* is ſaid to be a Prieſt to the moſt high God, but every Prieſt is taken from among men, *Heb.*5.1. 2. If the Holy Ghoſt was a Prieſt unto God, he therein ſhould be inferiour unto God, and ſo not God; for in the God-head there is equality. 3. Neither did the Holy Ghoſt ever deſcend from heaven to be incarnate, but onely the ſonne of God, *Ioh.*3.13. 4. And whereas the Apoſtle ſaith, that *Melchiſedeck was without father or mother, and without beginning of dayes, or end of life, Heb.*7.3. whence they would enforce that *Melchiſedeck* was not a mortall man, but of an immortall nature; the Apoſtle hath there relation onely to the ſtory in this place; *Melchiſedeck* is not ſet forth in ſtory by his kindred, his birth and death; he had both father and mother, was borne, and died, but there is no mention made of it, and ſo *Hierome* expoundeth that word uſed by the Apoſtle, ἀγενεαλόγητος, genealogie is not expreſſed or mentioned. *Melchiſedeck not the holy Ghoſt.*

3. A third opinion there is, that *Melchiſedeck* was a King of Canaan, and not of *Abrahams* line; of which opinion were *Irenaus, Euſebius, Caſarion, Apollinarius, Euſtathius*, as *Hierome* teſtifieth, and among the new Writers, *Calvin. Iunius, Muſculus, Mercerus, Pererius*, with others. 1. *Pererius* urgeth that place, *Heb.*7.6. *He whoſe kindred is not counted among them*, which proveth not that *Melchiſedeck* ſimply was not of *Abrahams* kindred, but that it was not ſo expreſſed in ſtory; κατὰ τὸ ρητόν, as *Epiphanius* ſaith; ſo that μὴ γενεαλογούμενος, *not rehearſed in genealogie*, here uſed by the Apoſtle, is the ſame that ἀγενεαλόγητος, *without kindred*, verſ.3. 2. And ſeeing Canaan was under Gods curſe, and *Sem* had the chiefe bleſſing, how it is like that one of Canaan ſhould bleſſe *Abraham* of *Sem*. 3. And the Apoſtle conſideth, that *Melchiſedeck* was greater than *Abraham*, becauſe he bleſſed him; but none of the Canaanites, which were the curſed ſeed, could be greater than *Abraham* the father of the faithfull, of bleſſed ſeed. 4. The fourth opinion of the reſt moſt probable, is, that this *Melchiſedeck* was *Sem*; which opinion is ſtrengthned with many arguments. *Melchiſedeck not a Cananite.*

1. *Sem* onely of all men living, was greater than *Abraham*; as *Syracides* ſaith; *Sem and Seth were in great honour among the children of men*: 49.16. though *Arphaxad, Selah*, and *Heber*, yet lived, yet *Sem* was the moſt honourable, in reſpect of his yeares, his knowledge, who ſaw the old world, his prerogative, in *Noahs* bleſſing: and whereas *Abrahams* predeceſſors were Idolaters, none of *Sems* progenitors are noted that way, therefore ſeeing *Melchiſedeck* was greater than *Abraham*, and none then living was greater than *Sem*, he is moſt like to be the *Melchiſedeck*. *Sem proved Melchiſedeck.*

2. That was the place of *Sems* dwelling, whence in time *Iapheths* ſonnes ſhould learne to dwell in the tabernacle of God: ſo reaſoneth *Midras*: but from Sion came forth the law, and word from Jeruſalem, *Iſa.*2.3. at Salem therefore were the tents of *Sem*. Alleaged in the treatiſe of *Melchiſedeck.*

3. *Hierome* alleageth this reason used by some, that *Melchisedeck* brought forth bread and wine to *Abraham* for his repast: seeing he owed this duty to his grand-childe, *Evagr. tom.4.*

4. *Melancthon* thus argueth, therefore God brought *Abraham* to *Sem* the father of his ancestors, to joyne together a notable company of the Church.

5. Some use this reason: A Kingdome is more ancient than a tyranny, but unlesse we make *Sem* to be *Melchisedeck*, we cannot plainly prove that a King reigned before *Nimrod, treat. of Melchis.*

6. *Melchisedeck* is interpreted a King of righteousnesse: this *Melchisedeck* had the knowledge of the true justice and righteousnesse by faith in Christ: but in all the Scripture shall we read of none called to the faith, but men acquainted with *Abrahams* house, with himselfe, or *Isaacks* line, or the children of the East, the sonnes of *Keturah* in the booke of *Iob.*

7. That this *Melchisedeck* a King of Canaan, should bee *Sem*, agreeth to the prophesie, *Gen.9.27. Let Canaan be his servant.*

8. Also in that he is called a Priest of the most high God; This also agreeth to *Sem*, who had that prerogative of Priest-hood, (not as some Hebrewes thinke, by his birth-right, for *Iapheth* was elder) but by his fathers blessing: *Blessed be the God of Sem*: who was more like to be this great high Priest of *Sems* God, than *Sem* himselfe.

9. *Melchisedeck* was King of Salem, which signifieth peace: and indeed this Salem had a speciall prerogative of peace: for when the foure Kings smote other parts of the Countrey of Canaan, as is set forth in this chapter: it is not like, that Salem should have beene spared, if the King thereof had beene a Canaanite: if there had not beene great respect to the person of aged *Melchisedeck* or *Sem.*

10. Where *Melchisedeck* is set forth without *father or mother, beginning of life, or end of dayes*; this also most fitly agreeth to *Sem*, who was borne before the floud, whose father *Noah* was now dead, who lived 600. yeares: so that no man living at that time could remember his birth, or death, or parents.

11. Seeing also that *Hebers* language was preserved in Salem, as may appeare by the interpretation of the name of *Melchisedeck*. It is most probable that this King of Salem was of that line, who together with the true faith, retained that holy language.

12. Lastly, seeing *Melchisedeck* was a type of Christ, *Psal.* 10. that came of *Sem*, and no type or figure of Christ is expressed in Scripture but of *Sems* line, none is more like to be this representer and foreshewer of Christs everlasting Priesthood, than *Sem* himselfe then living. It is most unlike, that any Priest not of *Sem*, should shadow forth the high Priest Christ of *Sem*; and not the high Priest *Sem*, the father of Christ after the flesh. By these and other probable reasons, some learned perswade, that *Sem* was *Melchisedeck*: neither are the contrary objections of any great weight.

Objections proving *Sem* not to be *Melchisedeck*, answered.

1. First, it is objected, that this Countrey was possessed by the Canaanites, and it is not like, that *Sem* would returne out of the East into Judea, *Perer. Answ.* 1. It is said that the posterity of *Iocktan* of *Sem* inhabited toward the East, *Gen.*10.30. but of *Sems* dwelling there is no expresse mention. 2. *Iarchius Epiphanius* in *Ancherato* are of opinion, that many of *Sems* posterity that had not their tongues altered kept about Jerusalem, though they were thence expelled afterward by the Canaanites. 3. And this might bee somecause of the warres of the Easterne Kings against the Canaanites, for encroaching upon *Sems* possessions, *treat. Melchis.*

2. *Ob.* Seeing *Abraham* returned from the slaughter of *Chedorlaomers* people of Elam, which must needs be of *Sem*: how commeth it to passe that *Sems* heart was not rather stirred against *Abraham* for killing his children? *Answ. Sem* being a Prophet, and knowing that *Abraham* was appointed of God to be the father of the faithfull people, preferreth him, being not onely of his carnall kindred, but heire of his faith, before the rest of his kindred that were degenerate.

Sem not dead before *Melchisedeck* met *Abraham.*

3. *Ob. Epiphanius* proveth that *Sem* could not be *Melchisedeck*, because he was long dead before *Melchisedeck* met *Abraham*, who was then 80. yeare old: for saith he, by one Chronicle there are from *Sems* birth to *Abrahams* 80. yeare, accounted yeares 1130. by another 629. yeares; but *Sem* lived onely 600. yeare.

Answ. 1. In the first account *Epiphanius* followeth the corrupt computation of the Septuagint, who doe adde divers hundred yeares to the ages of the fathers after the floud: as is shewed before, *quæst.*11. in *chap.*11. 2. Neither was *Sem* after the second computation at that time, 629. yeares old, but onely 529. so that he lived after this time 70. yeares: and as a learned man well conjectureth, it might well be that in the Greeke copie, which *Epiphanius* followeth, χ, *chi*, which standeth for 600. was put for ϙ, *phi*, which is 500. And this difference in computation might have given occasion to *Epiphanius* further to have searched the truth, and to have preferred the originall before the Greeke translations.

4. *Ob.* If *Sem* were *Melchisedeck*, then had he two names, which cannot be proved out of the Scripture, *Perer. Answ.* 1. *Chytræus* thinketh, that *Melchisedeck* is here not a name proper, but appellative, signifying that he was a righteous & just King. 2. *Cajetanus* holdeth it to be an Epithite not proper to *Sem*, but common to the Kings of Salem, as *Cæsar* and *Augustus* were to the Emperour of Rome: and so we read of another King of Jerusalem called *Adoni-zedek*, Lord of justice, which is all one in sense with *Melchisedeck*, *Iosu.*10.3. 3. But I approve rather the judgement of *Selnecerus*, that *Melchisedeck* was a proper name unto *Sem*, in respect of his office, because he onely excelled among the rest, as a just King, and thereof had that name.

5. *Ob.* If *Sem* had beene *Melchisedeck*, it is like that *Abraham* comming into Canaan, would first have sought out his great grand-father, and joyned himselfe unto him: neither would S. *Paul* have omitted it purposely treating of purpose of *Melchisedeck*, *Perer. Ans.* 1. *Melancthon* thinketh that *Abraham* was brought out of Bethel

Bethel to *Sem*: his words are theſe; *Now when Abraham was brought out of Babel to Sem, what a goodly College had Sem, &c.* 2. Neither *Moſes* nor yet the Apoſtle directly ſet downe *Abrahams* acquaintance with *Sem*, or that he was *Melchiſedeck*, that the compariſon might be more fit betweene *Melchiſedeck* and Chriſt: in that he is ſet downe without father, without mother, without genealogie, *Heb.* 7. 3. as the Prophet ſaith of Chriſt, *who ſhall declare his generation? Pſal.* 51. 8. 3. For matter of fact, it is no good argument to conclude negatively out of Scripture: for as many things were done by Chriſt, not expreſſed in Scripture, *Ioh.* 20. 30. ſo alſo by *Abraham* and the reſt of the Patriarks: but for a point of faith and doctrine, the argument holdeth well, there is no ſuch thing taught in Scripture, therefore wee are not to believe it.

Negative arguments from the Scripture in matter of doctrine good.

Ob. Melchiſedeck is ſaid to be without father and mother, becauſe they are not mentioned in Scripture: but it is knowne who *Sems* father was, and mention likewiſe made of his birth and beginning of dayes.

Anſw. 1. It is not to be doubted, but that *Melchiſedeck* had both father and mother, though neither I thinke can be named: *Epiphanius* ſaith, ſome Writers affirme, that his fathers name was *Eraclas*, his mothers *Aſteria*: neither is *Suidas* conceit to be approved, that *Melchiſedecks* parentage is therefore not declared, becauſe he was borne of an harlot. 2. Though *Sems* genealogie be expreſſed in other places, yet in the ſtory, to the which the Apoſtle hath relation, it is not: neither is his kindred ſet downe under that name of *Melchiſedeck*, as *Lyranus* and *Toſtatus* well anſwer.

Why *Melchiſedecks* kindred is not expreſſed.

7. *Ob. Suidas* ſaith that *Melchiſedeck* reigned in Salem 113. yeares, and lived a virgin: but *Sem* had a wife which was in the Arke with him. *Anſw.* Of the ſame opinion alſo is *Ignatius, Epiſt. ad Philadel.* that *Melchiſedeck* was a perpetuall virgin: but this being a bare conjecture, may more eaſily bee denied than proved.

Ob. Ioſephus and *Philo*, men thorowly acquainted with the antiquities of the Hebrewes, where they make mention of *Melchiſedeck*, bring him in as a ſtranger from the kindred of *Abraham*, *Perer.*

Anſw. For theſe two, there are alleaged two and twenty Rabbines, and principall writers among the Jewes, as *Aben Ezra, Baal Hatturim, Levi Ben Gerſon, David Kimchi*, with others, that make up that number, which all with one conſent, hold *Sem* to be *Melchiſedeck*.

Treatiſe of *Melchiſedech* in fine.

Thus have I ſet downe the reaſons on both ſides concerning this queſtion, which I referre to the Readers judgement. It is no matter of faith, which way any taketh, either to hold *Sem* to bee *Melchiſedeck*, or otherwiſe. But I rather for mine owne part incline to thinke, being moved with the force of the former reaſons, that it was *Sem*, though I will not preciſely determine it, but ſay with *Hierome* upon theſe words of the Apoſtle; *Of whom* (that is *Melchiſedeck*) *we have many things to ſay, which are hard to be uttered, Heb.* 5. 11. *Si vas electionis ſtupet ad myſterium, & in effabile fatetur, quanto magis nos: if the veſſell of election be aſtoniſhed at this myſterie, and confeſſeth it hard to be uttered, how much more we, &c.*

Hieronym. Evagr.

Quest. XVII. *Salem proved to be Ieruſalem.*

King of Shalem, Hierome, (to whom alſo ſubſcribeth *Mercerus*) thinketh that this Shalem was not Jeruſalem, but another towne in the region of Sichem, which he would prove by foure arguments.

1. This Salem in Sichem is mentioned, *Gen.* 33. 18. and *Ioh* 3. 23. *Iohn* batized in Enon beſide Salim. *Anſw.* Firſt, *Gen.* 33. 18. the true reading is, that *Iacob* came Shalem ſafe to the City. Sichem, as the Chalde interpreteth, not to Shalem a City of Sichem. Secondly, that Salim where *Iohn* baptized, is the ſame City which is called *Shaalim*, or *Schalem*, belonging to the tribe of *Benjamin*, 1 *Sam.* 9. 4. wherefore this Shalem in Sichem hath no ground out of Scripture.

2. *Hierome* ſaith, that there was a towne neare to Scythopolis, called Salem in his time, where the ruines of *Melchiſedecks* pallace were to be ſeene. *Anſw.* But whence ſhall it be knowne that *Melchiſedecks* pallace ſometime ſtood in that place: this is warranted onely by an uncertaine report: neither is it like that *Melchiſedeck* being a King of one ſmall City, did build himſelfe ſuch a ſumptuous and great Pallace, whoſe foundation ſhould continue ſo long, above two thouſand yeares.

3. The City of Jeruſalem was much out of *Abrahams* way, as he returned from Dan, but the other Salem was in his way, *Hierom. Anſw.* As though a ſmall diſtance of way could hinder Gods purpoſe in cauſing *Melchiſedeck* and *Abraham* to meet: which might be either in drawing *Melchiſedech* ſomewhat from home to ſalute the Patriarke, or in moving *Abraham* to viſit the City Salem, famous for the true worſhip and ſervice of God.

4. But Hieruſalem cannot come of Salem, for ſo two words of divers languages ſhould be mixed together: the firſt name being Greeke, the other Hebrew. *Anſw. Hierome* imagineth, that the firſt part of this name ſhould come of the Greeke *Hieros, holy*, for ſo Jeruſalem was called the holy City.

But the Hebrewes doe better derive the name of Jeruſalem, they ſay *Sem* called it Salem, and *Abraham* Jireh, there the Lord will be ſeene, *Gen.* 22. 14. which both put together make Jeruſalem, which ſignifies the viſion of peace: ſo *Midras* in *Pſal.* 76. This derivation of Jeruſalem is more probable than from the Greeke *Ireh*, as *Hierome*, or from Jebus and Salem, which make Jebuſalem, and for better ſound to be Jeruſalem, as *Paræus*.

The derivation of the name Jeruſalem.

Wherefore I preferre rather the opinion of *Ioſephus*, that this Salem was the ſame City which was called afterward Jeruſalem: for theſe reaſons.

Ioſeph. lib. 1. *antiquit.*

1. Becauſe there is no evident mention in Scripture of any other City called Salem, but this converted into the name of Jeruſalem: two Salems we read not of; one was Jeruſalem.

This

Moses ben. Maimon. lib. 6.

2. This is evident, *Psal. 76. 2. In Shalem is his Tabernacle, his dwelling in Sion*: Sion then and Shalem were both in one place.

3. The Jewes also hold this tradition, that the place where *David* and *Salomon* built the Temple in the floure of Araunah, is the same place where *Abraham* built an Altar, and would have sacrificed *Isaack*: where *Noah* first built when he came out of the Arke: where *Cain* and *Abel* offered, &c. This place then being consecrate with so many Altars and sacrifices, is like to be the place, where the greater sacrificer and high Priest *Melchisedeck* dwelt.

4. The type also better answereth to the body: that *Melchisedeck* a figure of the high priest *Iesus* should there dwell, where Christ afterward performed that great and divine act of his Priesthood, in offering himselfe up in sacrifice upon the Crosse at Jerusalem.

QVEST. XVIII. *How Abraham is blessed of Melchisedeck.*

Vers. 19. *HE blessed him, &c.* 1. It is like that *Melchisedeck* used a more ample forme and manner of blessing, which is here onely abridged by *Moses, Luther.*

2. Though *Melchisedeck* blesse *Abraham* first, and then God: herein hee offended not, as the Hebrewes affirme, and for that cause they say his Priesthood was translated to the posterity of *Abraham*: for beside that the servants of God in their prayers being carried with zeale, forget to observe order: even this blessing pronounced upon *Abraham*, is referred to the praise of God. As also the Apostle otherwise collecteth that *Melchisedeck* was greater than *Abraham*, in that he blessed him: and that his Priesthood was not translated to *Aaron*, but to Christ: *ex Mercer.*

3. *Abraham* is blessed, and God is blessed: but God is blessed *Benedictione laudis*, with the blessing of praise, *Abraham Benedictione opitulationis*, with the blessing of Gods helpe or assistance, *Cajetane.*

4. Neither is *Abraham* pronounced blessed onely herein, because hee had obtained this victorie: but *aterni foederis respectu*, in respect of the eternall covenant, which God made with him and his seed, *Vatablus.*

5. And this is more than an ordinary blessing: it is a Priestly benediction, and it is set forth as an act of *Melchisedecks* Priesthood, whereby he ratifieth the promise made to *Abraham, Calvin.*

6. *Melchisedeck* is found to be the first, that giveth this title unto God in Scripture to *be possessor of heaven and earth, Testatus*: whereby the true God is distinguished from all false gods.

QVEST. XIX. *How Abraham payed tithes.*

Vers. 20. *AND he gave him tithes of all, &c.* 1. Although it bee not expressed in the text, whether *Melchisedeck* or *Abraham* gave tithes, yet the Apostle cleareth this doubt, that he *received tithes of Abraham, Heb. 7. 6.* and the text also giveth this sense: for seeing *Melchisedeck* is named to be a Priest, he was more fit to receive than give tithes. 2. Some thinke that *Abraham* gave not tithes of all the goods recovered, seeing he after refused to take so much as a shooe threed of that which belonged to the King of Sodome, vers. 25. He then gave tithes onely of his owne substance, *Calvin, Mercer.* But though *Abraham* refused to touch any part of the Sodomites substance, in himselfe, for his owne use, yet he might even of that offer the tithe unto God: 1. Because it was his by common right, and the law of Nations: 2. Because he giveth reason, lest he should say, that he had made *Abraham* rich: which reason served onely against the private and proper use, not the publike and religious use of those goods. 3. If *Abraham* had not prevented them in giving the honour of the victory unto God, the Sodomites would have offered the same things in sacrifice to their Idols.

Neither is the opinion of *Cajetane* to be allowed, that *Abraham* gave not the just tenth part, as afterward was appointed by the Law, but a certaine portion in the name of the tenth: for the Apostle sheweth that *Abraham* paid tithes properly, and *Levi* in *Abraham* was tithed, as the Levites received tithes afterwards, *Heb. 7. 5, 6.* 4. Whereas *Levi* is said to pay tithes in *Abraham*, being yet in his loynes, and thereby proveth the Priesthood of *Melchisedeck* to be greater, than of *Levi*, that is so said, because the Priesthood went then by carnall generation, not by spirituall election, as now under the Gospell. 5. And though Christ were also in *Abrahams* loynes, *secundum substantiam corporalem*, in respect of his corporall substance, yet he was not there, *secundum rationem conceptionis*, in regard of the manner of his conception, because he was conceived by the holy Ghost. But *Levi* was in *Abrahams* loynes both wayes: and therefore the argument for superiority in *Melchisedeck*, concludeth well against *Levi*, but not against Christ.

How Christ was in *Abrahams* loynes. *Augustin. lib. 1. de Genes. ad liter. cap. 10.*

QVEST. XX. *Of the lifting up of the hand, how diversly it is taken in Scripture.*

Vers. 22. *I Have lift up my hand, &c.* The learned have observed divers significations of this phrase in Scripture, 1. It betokeneth prayer generally, 1 *Tim. 2. 8.* Saint *Paul* would have men lift up pure hands, &c. 2. It signifieth speciall suit and request for helpe, *Lament. 2. 19. Lift up thy hands for the life of the young children.* 3. It is a gesture expressing thankfulnesse, *Nehem. 8. 6. Esra praised the Lord, &c. and the people lift up their hands, &c. and worshipped.* 4. It is used when any thing is done with a willing mind and glad heart, *Psa. 119. I have lift up my hand to the commandements which I have loved.* 5. As also it is a token and signe of calling, *Isay 49. 22. I have lift and stretched my hands to the Gentiles.* 6. It betokeneth helpe and deliverance, *Ezech. 20. 5. I lift up my hand upon the seed of Iacob, and was knowne unto them in the land of Egypt.* 7. To lift up the hand is to rise against one to vex and oppresse him, *Iob. 31. 22. If I have lift up my hand against the fatherlesse, &c. Perer.* 8. They used also to lift up their hands in giving of voyces, which the Greekes call *χειροτονία*, *Calvin.* 9. It was a gesture used in taking of an oath: and

therefore

therefore the Lord saith, *Num.* 14.30. *They shall not come into the land, over the which I lift up my hand, to make them dwell in it.* This signification it hath here, for *Abraham* before he went to battell, had vowed unto God in his prayer, as the Chalde interpret, that if God would deliver the enemies into his hand, he would not seeke to make himselfe rich thereby, but give the praise to God.

Quest. XXI. *Wherefore Abraham tooke an oath.*

Abraham therefore tooke an oath swearing by the true God, to professe his faith and religion, that he onely worshipped the true God, *Perer.* 2. That he might take occasion hereby to reprove the superstitious use of the King of Sodome in swearing by their Idols, and instruct him concerning the worship of the true God, *Calvin.* 3. As also that they might know that *Abraham* did not this suddenly, or of vaine-glory, but of a religious minde, having bound himselfe by an oath, *Muscul.* 4. That by this oath as with a shield *Abraham* might be preserved from the baits of covetousnesse, wherewith the King of Sodome might have tempted him, if he had not beene firme, *Calvin.*

Quest. XXII. *Why Abraham refuseth to take ought of the King of Sodome.*

Vers. 23. *I will not take of all that is thine so much as a threed or a shoo latchet.* 1. *Abraham* refuseth not to take of those things which belonged to the foure Kings, whom he had conquered, which now were his, by reason of his just victory, but not of any thing which was the Kings of Sodome. 2. Which *Abraham* calleth his, not as *Ambrose* thinketh, because the spoyles of the enemie belong to the King: for he was not *Abrahams* King: but for that they had beene before appertaining to the King. 3. Though *Abraham* might have challenged them by the right of his victory, yet he would not take so much as a threed. 1. Least he might have beene thought for his owne lucre to have waged that battell. 2. He would doe justice, to restore the goods to the first owners. 3. That the heathen King should have no advantage, to thinke *Abraham* bound unto him: Neither would *Abraham*, that any should have the honour and praise of enriching him, but onely God, of whose blessing hee onely depended, *Peterius.* 4. *Abraham* refused not the gifts which *Pharao* bestowed upon him, *Gen.* 12.8.16. but he will take nothing of the King of Sodome: the reasons may be yeelded to be these. 1. There the King gave of his liberality, and *Abraham* could not refuse without suspition: here nothing was given, but recovered in battell. 2. There the King gave of his owne, but these goods belonged to all the Sodomites, *Mercer.* 3. By that meanes it pleased God that *Abraham* should be then enriched: but *Abraham* was now rich enough, he needed no such helps. 4. Here *Abraham* might have beene thought, if he had taken any thing to himselfe, of a covetous minde to have pursued the enemies, and so God should not have had the honour of the victorie, but here was no such feare. 5. The King of Sodome and his people were ordained for a greater destruction, and therefore God would not that *Abraham* should take any thing which was accursed: But *Pharao* received mercy of God: thus the case was much different, betweene the gifts of the one and the other. 6. *Abraham* excepteth those things which the young men had eaten, making no mention of the tithe, which he had given before, because that was taken, not out of the King of Sodomes substance, but his owne: neither doth he prejudice the other three by his example, but that they notwithstanding might take their parts, *Muscul.*

Why *Abraham* tooke of the King of Egypt Corne, but not of the King of Sodome.

4. *Places of doctrine.*

1. *Doct. Of the custome of paying of tithes.*

Vers. 20. *Gave him tithe, &c.* We see how ancient this custome of paying tithe to the Priests and Ministers is. It was practised before the Law, as appeareth here by the example of *Abraham*, and the vow of *Iacob*, *Genes.* 28. yea, such was the equity of it, that from the Hebrewes the Gentiles borrowed that use: the Romans paid tithes of their goods to *Hercules*: *Plinie* writeth that the Arabians pay tithe of their incense to their God *Sabis*, and that it is not lawfull before that be done, to buy or sell. *Xenophon* also sheweth, that they which had gotten the victory, did use to pay tithes to their Gods of the spoile of their enemie, *Perer.*

Cicer. lib. 2. de officiis. *Plin. lib. 12. c. 14.*

2. *Doct. Of the lawfulnesse of an Oath.*

Vers. 21. *I have lift up my hand, &c.* In that *Abraham* doubted not to take an oath, wee see the lawfulnesse thereof: that it is not denied unto a Christian to sweare, when he is lawfully called thereunto: contrary to the phantasticall doctrine of the Anabaptists, that simply condemne the use of an oath: but *Moses* saith, *Thou shalt feare the Lord thy God, and sweare by his name, Deut.* 6.13. *Muscul.*

Lib. 3. de Cyri.

3. *Doct. God onely the possessor and true owner of the earth.*

Vers. 22. *Possessor of heaven and earth, &c.* *Philo* noteth hereupon, that no mortall man is properly possessor or true Lord of the earth. But that both the heaven and earth are the Lords possession, and we are but tenants at the Lords pleasure, as the Lord himselfe saith, *The land shall not be sold for ever: for the land is mine, and ye are but sojourners and strangers with me, Levit.* 25.23. Whereupon he inforceth, *Ius possessionis omnium rerum ad Deum pertinere, usum solum ad creaturam*: that the right of possession of all things belongeth to God, the use onely to the creature.

– 3. *Places*

5. Places of confutation.

1. *Confut. Against the vulgar Latine translation.*

Vers. 18. *And hee was a Priest, &c.* The Latine text readeth here corruptly, *for hee was*: as the bringing forth of bread and wine had beene an act of his Priesthood: Indeed this copulative Vau, sometime is used as a causall, but then the sense apparantly giveth it: as *Genes.* 20. 3. *Thou art but dead because of the woman which thou hast taken*; *for she is a mans wife*: in Hebrew, *and she is*; Bu here there is no such cause to annexe this clause as a reason of the former: but rather it is to be joyned to that which followeth, as the same copulative sheweth. *And he blessed him saying*, v. 19. wherefore not the producing of bread & wine, but the blessing of *Abraham* was the proper act of *Melchisedecks* Priesthood.

2. *Confut. Melchisedeck brought not out the bread and wine to sacrifice them.*

Brought forth bread and wine, &c. 1. Whether *Melchisedeck* had before slaine sacrifices, and made a feast, not only of bread and wine, but of flesh, as *Philo* saith, *mactatis victimis splendidum epulum ei omnibus dedit*; to *Abraham* and his company the text saith nothing, and therefore I leave it as an uncertaine guesse: sure I am, that *mactare victimas*, to slay sacrifices can in no sense be understood of sacrificing or offering of bread: as *Pererius* goeth about to wrest it: *disput. 5. in. 14. Genes.* 2. Neither did he bring forth bread and wine to represent, as *Rabbi Moses* thinketh, *sacrificia farinacea*, the sacrifices in the law of meale and floure. 3. Much lesse did he offer them in sacrifice to God, as *Bellarmine* and *Pererius* doe urge this place; for the word *jatsah* here used, is never taken to signifie *to offer in sacrifice*: where *Bellarmine* and *Pererius* object that place, *Iud.* 6. 19. where *Gideon* is said, *to bring forth his gift and present it* (where the same word is found) it is evident that *Gideon* brought it forth, the flesh and broth, for the Angell to eat of, whom he supposed to be a man, for they used not to make potage or broth to offer, and the Angell bid him to offer it upon the stone, which sheweth that *Gideon* had no such purpose before. 4. Wherefore, as *Iosephus* well noteth, *Melchisedeck milites Abraham hospitaliter accepit nihil ad victum deesse passus*: he entertained *Abrahams* souldiers with great hospitality, suffering them to want no victuals: *Melchisedeck* then brought forth the bread and wine for no other end but to refresh *Abrahams* company. 1. For *Melchisedeck* is set forth both as a King and a Priest, the producing of bread and wine was a princely gift, the blessing of *Abraham* a priestly act. 2. It was the use and manner to meet them that returned from battell with bread to refresh them; therefore *Moab* and *Ammon* are accursed, because they met not the Israelites with bread and water, when they came out of Egypt, *Deut.* 23. 4. *Iohannes Jetane* a chiefe pillar of the popish Church, saith, *Nihil hic scribitur de oblatione, sed de prolatione panis & vini*: *Nothing is written of the oblation, but of the prolation or producing of bread and wine.* 4. Where *Lyranus*, *Tostatus*, and *Bellarmine* answer, that *Melchisedeck* needed not to have brought forth bread and wine for their refreshing, seeing they had sufficient already: as *Abraham* saith, vers. 24. saving *that which the young men had eaten*: *Pererius* one of their owne friends doth easily remove this answer; that this was unknowne to *Melchisedeck*, what provision was in *Abrahams* campe, and though hee had knowne it, yet to shew his love, and testifie his gladnesse, he would notwithstanding have performed this friendly and liberall part, *Mercerus.*

Bellar. de Milli. lib. 1. cap. 6.

Ioseph. lib. 1. Antiquitat.

3. *Confut. Melchisedecks Priesthood consisted not in the sacrificing of bread and wine.*

Now it followeth to be declared wherein the priesthood of *Melchisedeck* consisted, and in what principallity he represented the everlasting Priesthood of Christ. 1. It consisted not in that *Melchisedeck* was a perpetuall virgin, *Perer.* for if *Sem* were *Melchisedeck*, which is most probable, as before is declared, he had a wife. 2. Neither was he a figure of Christ, because he sacrificed in bread and wine, and so represented, as the Papists imagine, the unbloudy sacrifice of the Masse, for these reasons. 1. Because the Scripture maketh no mention of sacrificing, but onely bringing forth bread and wine for *Abrahams* refreshing. 2. That wherein *Melchisedecks* priesthood consisted, must bee divers from the offering and sacrifices of *Aaron*; but *Aarons* priests offered bread and wine; *Ergo*, herein consisted not *Milchisedecks* priesthood. 3. There is a great unlikelinesse betweene *Melchisedecks* offering and the sacrifice of the Masse: for hee offered bread and wine in substance, but the papists imagine that in the Masse there remaineth nothing but the formes, not the substance of bread and wine. 4. If *Melchisedecks* priesthood did stand in the oblation of bread and wine, then every bald Masse-priest that sacrificeth in the Masse, should be a Priest after *Melchisedecks* order, whereas it is peculiar to Christ onely, *Psal.* 110. 4. *Thou art a Priest for ever after the order of Melchisedeck.* 5. Neither would the Apostle have omitted this speciall act of *Melchisedecks* priesthood, wherein he represented Christ, of purpose setting forth the comparison betweene *Melchisedeck* and *Abraham*: for neither were the faithfull Hebrewes uncapable of the doctrine of the Eucharist, as *Bellarmine* imagineth, seeing he treateth of as high mysteries, as of baptisme, and the resurrection, chap. 6. 2. and why should they be more uncapable than the Corinthians among the Gentiles whom Saint *Paul* instructeth concerning the Eucharist, chap. 11. Neither as *Pererius* answereth, was it impertinent, to make mention of *Melchisedecks* sacrifice of bread and wine, if there had beene such thing: seeing the Apostle toucheth all other points of similitude and agreement betweene Christ and *Melchisedeck*, and therefore would not have omitted this wherein they were most like. 6. Whereas the fathers are objected that doe apply *Melchisedecks* bringing forth bread and wine to the Eucharist. 1. The Apostle herein ought to prevaile more than all the fathers beside, who maketh no such application. 2. The

Bellar. lib. de mill. cap. 6.

Perer. disput. 7. in Gen.

fathers

Fathers doe not thereby shadow forth the Sacrament of the Eucharist, as *Ambrose* saith, *Constat sacrificium cessisse, &c. & manere Melchisedeki institutum quod toto orbe terrarum in sacramentorum erogatione celebratur*, that is, *The sacrifices of beasts are ceased, and the institution of Melchisedeck remaineth, which is celebrated in the dispensation of the Sacraments*. The Fathers conclude a Sacrament, not a sacrifice of bread and wine; and so their testimonies make little for the popish sacrifice of the Masse. 4. Many things are unlike betweene *Melchisedecks* producing bread and wine, and the Masse Priests sacrificing: He 1. presenteth them unto *Abraham*, they offer them to God. 2. *Abraham* and his company eat of *Melchisedecks* provision, in the Masse the Priest doth all, there is no eating or drinking. 3. *Melchisedeck* blesseth *Abraham*, and blesseth God, he blesseth neither bread nor wine: the Priest blesseth and hallowoth the cup. 4. He bringeth forth bread and wine to *Abraham*, the Priest onely delivereth bread to the people, and keepeth under the cup. 5. *Melchisedeck* brought bread and wine in substance, as is touched before; the Masse-priest saith their substance is changed. 6. *Melchisedeck* worshipped God, not the bread and wine: the Masse-priest adoreth both. So that in truth, this example of *Melchisedeck*, if they will stand to their meaning, maketh altogether against the popish Masse sacrifice, and nothing for it.

Ambr. in c. 5. ad liter.

No similitude betweene *Melchisedecks* bringing forth of bread and wine, and the Masse sacrifice.

4. *Confut. Wherein Melchisedecks Priesthood consisted.*

Wherein then the comparison holdeth betweene Christ and *Melchisedeck*, the Apostle sheweth, *Heb.* 7. 1. As *Melchisedeck* is interpreted a King of righteousnesse, so our blessed Saviour was called a King of righteousnesse, *Isay.* 32. *Behold a King shall reigne in righteousnesse, & shall be judge the poore.* 2. *Melchisedeck* was King of Salem, that is of peace, *Heb.* 7. 2. so the Messias is a Prince of peace, *Isa.* 9. 6. 3. *Melchisedeck* was without father or mother, that is, they are not mentioned in the story, but Christ was truly without father, as he was man, and without mother as God. 4. *Melchisedeck* was ἀγενεαλόγητος, without genealogie: some use to declare Christs generation as he is God, *Vsh.* 53. 8. 5. *Melchisedeck* had no beginning of his life, or end of his dayes, that is expressed in the Scripture: but Christ the word is truly without beginning, being from all eternity, neither shall he have any end: *He is Alpha and Omega, the beginning and the end*, *Revel.* 1. 8. 6. As *Melchisedeck* was both a King and a Priest, so our Saviour is Prince of all the Kings of the earth, *Revel.* 1. 5. and he is our great high Priest, *Heb.* 4. 14. 7. But especially in these three points following did *Melchisedeck* resemble our Saviour: as *Melchisedeck* was not a Priest anointed with any materiall oyle, as *Aaron*, but declared so to be by Gods owne mouth, and the testimony of the spirit: so Christ was anointed by the spirit of God, *Luke* 4. 18. and made a Priest by an oath: *The Lord hath sworne and will not repent, thou art a Priest for ever after the order of Melchisedeck*, *Heb.* 7. 21. 8. As *Melchisedeck* was greater than *Abraham*, for he blessed him, and than *Levi*, that payed riches in *Abrahams* loynes, *Heb.* 7. 4. 9, 10. so the Priesthood of Christ is greater than the Priesthood of *Aaron*. 9. But heere most of all is *Melchisedeck* likened to the sonne of God, because he received his Priesthood from none, nor passed it over to any other: in like manner as Christ succeeded none, so neither doe any succeed him, *but he endureth ever, and hath everlasting Priesthood*, *Heb.* 7. 24.

Obiect. As Christs Priesthood is everlasting, so it was necessary, that he should have a sacrifice, which should continue for ever. 1. Which cannot bee the sacrifice upon the Crosse, for that was but once done. 2. Therefore it can be no other than the sacrifice of the Eucharist. 3. neither doth it suffice to say, that the efficacie or vertue of his sacrifice upon the Crosse, continueth for ever: for in this sense *Noahs* sacrifice might be said to be eternall, because the efficacie of it remaineth still, in keeping the world from being destroyed by water, *Perer. disp. 7. in 14. Genes.*

Of the everlasting sacrifice of Christ.

Answ. 1. But the Apostle sheweth the contrary, that the once oblation of Christs body, is that everlasting sacrifice of our high Priest, *Heb.* 10. 14. *With one offering hath he consecrated for ever them that are sanctified.* 2. But the dayly sacrifice of the Masse cannot be: the Apostle saith, *which need not daily, as those high Priests, to offer up sacrifice*, *Heb.* 7. 27. that cannot be an everlasting sacrifice, which is dayly renewed: and the sacrifice offered in the Church shall determine with the militant state thereof on earth, and therefore cannot be everlasting. 3. *Noahs* sacrifice procured no eternall or spirituall, but a temporall effect, though to continue while this world lasteth: and Christs sacrifice gave that durable force, to *Noahs* sacrifice, which was a figure thereof: therefore *Noahs* sacrifice cannot be called everlasting, or him an everlasting Priest; seeing that efficacie was not in himself or his sacrifice, but in Christ, the everliving Redeemer and Priest.

The sacrifice of the Masse not Christs everlasting Sacrifice.

6. *Places of Moral observation.*

1. *Observ. Light afflictions goe before heavy judgements.*

Here made warre with Bala King of Sodom, &c. The Lord before he purposeth to bring an utter destruction upon any, doth first admonish them with light punishments: so he dealeth with some: first, they are scourged by these foure Kings of the East, but seeing they received no warning thereby, afterward the Lord rained upon them fire and brimstone. *Vse.* We learne then that we should not neglect the gentle corrections of God, lest they draw on heavy judgements: thus God dealt with the wicked people, who were chastised sometime by a famine, by the sword, by the pestilence: but when none of these would leave, they were swept away and carried into captivity.

2. *Observ.*

2. *Observ. To dwell among the wicked is dangerous.*

Further, in that *Lot* was carried away with the Sodomites, we see that good men may together with the wicked taste of temporall judgements, and what a dangerous thing it is, to have any habitation or dwelling among the ungodly, *Marlorat.* therefore the Scripture saith, *Goe out of her my people, that ye be not partakers in her sinnes, that ye receive not of her plagues*, Revel. 18.4.

3. *Observ. Rebellion, no not against hard governours, is to be attempted.*

Vers.4. *Twelve yeares were they subject, &c. but in the thirteenth they rebelled.* first, we see the justice of God in punishing the wicked life of the Sodomites, with a tyrannicall government: so the Prophet pronounceth this a curse upon the ungodly: *Set thou a wicked man over him*, Psal. 109. 6. Besides God punisheth the Sodomites for their rebellion: where then a government is established, though it be hard and unjust, nothing is unadvisedly to be attempted against it: as the Lord commandeth, that the King of Babylon, who was but an hard Lord, should be feared and obeyed, Ier. 27.8. *Calvin.*

4. *Observ. Riches evill gotten commeth to an evill end.*

Vers.12. *They tooke all the substance of Sodome, &c.* They which used not their wealth to the good and comfort of the poore (as the Sodomites did not, Ezech. 16.49.) doe heape it up to bee a prey for the enemie. *Calvin.* so the King of Babel boasteth, *Thou hast not be had found the riches of the people*, Isa. 10.14. which they had first wrongfully scraped together.

5. *Observ. Gods enemies, and the enemies of our Church our enemies.*

Vers.20. *Which hath delivered thine enemies, &c.* Lots enemies are called *Abrahams* enemies: and so indeed wee should account the enemies of Gods people and Church, our enemies, though in particular they have not hurt us. *Luther.* So the Prophet saith, *Do not I hate them, that hate thee? &c. I hate them with an unfained hatred, as though they were mine enemies*, Psal. 139.21,22.

6. *Observ. A good Prince preferreth his subjects lives before wealth.*

Vers.21. *Give me the persons, take the goods, &c.* Herein appeareth first the gratitude of the King of Sodome to *Abraham*, that is contented to leave unto him the goods for his great travell. *Calvin.* as also this heathen King sheweth one good part of a just Prince, that preferreth the life of his subjects before the substance: whereas contrariwise a tyrant esteemeth nothing of mens lives, in respect of his covetous desire, *Parer.* as *Ahab* contrived *Naboths* death, to have his Vineyard.

CHAP. XV.

1. The Method.

THis Chapter hath two parts, containing two ample and large promises made by the Lord unto *Abraham*: the first is, as touching his seed, vers.1. to vers.6. The second, the inheritance of his seed, vers.7. to the end.

In the first part there is set forth, 1. on Gods behalfe, the promise. 2. On *Abrahams* behalfe, beleefe, vers.6. In the first there is the cause, Gods goodnesse towards *Abraham*, vers.1. Then the promise of his seed, both to bee of his body, which is amplified by the contrary, that not *Eleazer*, but one of his owne bowels should be his heire, vers.2,3,4. then the number thereof to be as the starres in multitude.

In the second part, 1. there is the promise, in generall for the inheriting of the land, vers.7. in particular after what time, namely, 400. yeares captivity, 13. to 17. what Countrey, vers.18. to 21. 2. The confirming of the promise by certaine symbols: wherein we have the prescription of the signes and ceremonies to be used, vers.9. the *preparing* of them by *Abraham*, vers.10,11,12. the *application* or confirmation of them, vers.17. God causeth a smoking furnace to passe betweene the peeces, &c.

2. The divers readings.

C.c. v.1. *In propheſie. C. in viſion. cat.*
I will protect thee. H.S. my warre is the ſtrength. C. I am thy buckler. cat.

S.appell. v.2. *The ſonne of the Steward of my houſe. H. the ſonne of the Steward which is in my houſe. C.R. the ſonne*
f.pr. *of Meſech borne in my houſe. S. the Steward of mine houſe. G. the childe of the Stewardſhip of my houſe.*
T.s. *to whom I ſhall leave my houſe. T. one ſtock, a Steward, or one that is left.*
and ſo v.3. *he calleth him the ſonne of his houſe*, that is borne in his houſe.

C.c. v.6. *beleeved in the word of the Lord. C. beleeved to the Lord. cat.*
S.app.f.prop. v.7. *out of the region of the Chaldees. S. from Ur of the Chaldees. cat. Vr. ſignifieth a valley.*
T.s. v.8. *O Lord God, H.C.P.G.R. O Lord God governour. S. Lord Iehovah. T. heb. Adonai, Iehovah.*
C.c. v.9. *Take unto me. H.S. take me. G. take B.P. take and offer. C.T. heb. Lathar, take three heifers. C. of*
3. yeare old. cat.

a dove. H.S. a young pigeon. B.G. sonne of a pigeon. C. the chickin of a pigeon. T. gozal, a pigeon. diff. ver.
v. 11. he sate with them. S. he drave them away: cat. nasbab, to blow away.
v. 12. an ecstasis or trance. S. a heavy sleepe fell upon Abraham. cat. S.s.
v. 17. a flame was made. S. a darke mist. H.C. twilight. B. darke night. T. there was darkenesse, gnafal, darknesse, night. S.s.
v. 20 gigant. C.B. Rephaim. cater. C. appel. prop.

3. The Explanation of doubts.

Quest. I. *How God appeared in vision.*

Vers. 1. *The word of the Lord came to Abraham in a vision, &c.* 1. This vision was neither in the night, as the Sept. in some translations read: for *Abrahams* faith is here approved, v. 6. but men being asleepe cannot shew their faith. *Cajetan.* 2. neither was it by secret inspiration, as the interlineary glosse: for here divers speeches passe betweene God and *Abraham.* 3. Neither was this vision by an Angell: as *Oleaster, Tostatus:* for he is called Jehova, which name is not given to Angels. 4. But this vision was in the day, as the Lord used to speake to the Prophets. *Ramban. Chald.* and the Lord did produce his conference untill the evening. vers. 17. when the starres appeared. *Iun.* And God for the better strengthening of *Abrahams* faith, did to his word adjoyne some visible signe of his glory. *Oecolam.* 5. And this is the fourth time, that God had appeared to *Abraham*: twice in the 12. chapter, v. 1. 7. againe, *c.* 13, 14. and now in this place.

Quest. II. *How God is said to be Abrahams reward.*

I Am thy buckler, &c. 1. Two things doe cause feare: when either wee are afraid of some evill to happen to vs, or that some good which wee desire should bee with-holden from us. God biddeth *Abraham* to feare none of these, for hee was both his buckler to keepe him from evill, and his great reward to give him all good things. *Por.* 2. Some thinke that *Abraham* feared lest he had committed some sinne in shedding of bloud in the late battell: some lest the enemies might gather their strength againe, and come upon him afresh: some lest the Cananites might envy him because of his strength: some, lest this victorie might stand for his reward, which God promised: But it appeareth, that none of these things were the cause of *Abrahams* feare, but he was solicitous and carefull for his succession, and might somewhat waver concerning the promise made to his seed, because hee had yet no childe, *Mercer.* 3. Where he saith, *I am thy reward:* it is not to be understood *causally*, and to be referred onely to those temporall rewards, which are promised afterward as *Cajetane* and *Mercerus* consenting to the hebrewes: but *substantially*, of the reward also of everlasting felicitie, which was laid up for *Abraham* with God. *Iun.* 4. So that here God promiseth the two greatest blessings that can bee, one in this life of perseverance, in that God saith, he will be his buckler to protect and preserve him to the end, and of eternall felicity, in saying I am thine exceeding great reward. *Perer.*

Quest. III. *Abraham neither was doubtfull or forgetfull of Gods promise.*

Vers. 2. *Abraham said.* 1 *Cajetane* well noteth, that in other visions *Abraham* was onely an hearer, God the speaker: but here *Abraham* maketh answere to God, whereby it appeareth that *Abraham* did grow in confidence and familiaritie with God. 2. Neither doth *Abraham* complaine that he went childlesse, as though he had set light by the Lords liberal offer, that he would be his reward: but because the spirituall blessing depended of his seed, he craveth this, as the meanes whereby Gods promise toward him concerning the great reward, should be effected. *Calvin.* 2. Neither did *Abraham* doubt, or was forgetfull of Gods promise, that he would give him seed, and unto his seed that land. *Gen.* 13. 15. But as yet it was not expressed unto him, whether his seed should come out of his owne bowels, as here the Lord first promiseth, or it might bee a seed or sonne adopted, as here hee supposeth, that this *Eleazer* should be his heire: *sic Eucher. Rupert.* 4. Or that *Abraham* as impatient of delay, that God had not yet given him a seed, according to his promise, is bold to poure out his griefe before God, that the Lord would hasten to accomplish his desire. *Calvin.*

Quest. IV. *Of the divers acceptions of the word Mesbek.*

The steward of my house: according to divers interpretations of the word *Meseeh*, there are as many expositions. 1. The Septuagint take it for a proper name, as though *Mesech* should bee the name of *Eleazers* mother: for so they read the sonne of *Mesech* borne in my house. 2. Some derive it of the word *sabah*, that signifieth to beare or minister the cup: and so read the son of my cup-bearer or butler, *Aquila.* 3. Some of the word *shakek*, that is, to run up and downe: and so *Eleazer* should bee as the steward or skiffe that run up and downe the house. *Oleaster. Mercer.* 4. *Mesbek* signifieth an overseer: so some read that he was the steward or overseer. *Chald.* or the sonne of the steward. *Theodoret. Hieronm.* 5. *Mesbek* also signifieth a leaving or dereliction; and so *Eleazer* is called the sonne of the leavings: not for that hee only was left of *Abrahams* ancient familie, as *Cajetane*: or because he had left to him the care of his house *Paulus.* But that he purposed to leave unto him the inheritance of all. *Iunius.* And this seemeth to bee the most proper sense.

QVEST. V. *Wherefore Eleazer is called of Damascus.*

ELeazar *of Damascus.* 1. This *Dameseck*, or *Damascus*, was not the name of his mother, as some think *ex Calvin.* 2. Neither was it his proper name, as *Hierome* and the Septu. translate: of whom the City Damascus should be named. *Tostat*: for Damascus is held to have beene builded by *Hus* the sonne of *Aram*, and to be a name more ancient than *Abraham. Genes.* 14. 15. 3. But *Eleazer* by his father was of that countrey, though borne in *Abrahams* house: and therefore hee is called *Damascenus* of Damascus: *sic Chald. Ius. Calv.*

QVEST. VI. *Whether Abraham saw the starres only in vision.*

5. HE *brought him forth, and said looke up now to heaven, &c.* 1. This was not done in vision only, as *Cajetane* thinketh: but as the words import, *Abraham* having spent a good part of the day in prayer within, now is bid to goe forth in the evening, and is shewed the starres for his confirmation. *Iun.* 2. Neither is this an allegory, as *Philo* applieth it, who saith, that the soule of a wise man should beelift unto heaven: But it is an history so verily done as it is rehearsed.

QVEST. VII. *What seed of Abraham is understood, carnall or spirituall.*

Lib. 16. de civit. dei. c. 22.

SO *shall thy seed be.* 1. We neither thinke with *Augustine* that this is meant of *Abrahams* spirituall seed only: *magis videtur promissa posteritas felicitate sublimis: that posterity seemeth to bee promised, which is blessed in heaven.* 2. Neither with *Lyranus*, that there are here two literall senses, the one of his carnall seed, the other of his spirituall: for of one place there can be but one literall sense. 3. Neither with *Pererius* that the literall sense concerneth *Abrahams* carnall seed, the mysticall, his spirituall. 4. But these words have one whole and generall sense: which comprehendeth both *Abrahams* kindreds: for that is the proper and literall sense which is intended by the spirit: now in these words the spirit intendeth both the carnall off-spring of *Abraham*, as *Moses* expoundeth, *the Lord God hath made thee as the starres of heaven in multitude: Deut.* 10. 22. as also the spirituall seed of the faithfull, as Saint *Paul* interpreteth: *so shall thy seed be. Rom.* 4. 17. and hence concludeth, that *Abraham* is the father of us all, that is, of the faithfull.

Whether one place of scripture hath divers ends.

QVEST. VIII. *Wherein the Israelites represented the people of God.*

YEt we deny not, but that in other places spirituall things are implyed by temporall, by way of mystery and allegory; as the Apostle saith, the *law had a shadow of good things to come*: as *Abraham's* carnall generation did divers wayes represent the spirituall; 1. In their number. 2. In their afflictions. 3. In their passage thorow the red sea, figuring baptisme, 4. In being fed with manna, a type of Gods word. 5. In drinking of the water out of the rocke, a figure of Christ. 6. In looking toward the brasen serpent. 7. In their pilgrimage in the desert, a lively patterne of our pilgrimage in this life. 8. In their entrance into the land of Canaan under *Iosua*; which signifieth our conducting by Christ to the heavenly Canaan.

Lib. 10. de Trinit. Lib. 5. de Abraham. c. 3.

QVEST. IX. *Wherein Abrahams faith consisted.*

Vers. 6. ABraham *beleeved the Lord, &c.* 1. *Hilarie* noteth, that this was singular in *Abrahams* faith because he doubted not of his omnipotency. 2. *Ambrose reputatum est illi ad justitiam, quia rationem non quæsivit, this was counted to him for righteousnesse, because he beleeved, and required no reason.* 3. But there was more in *Abrahams* faith, than onely to beleeve God and his promises to bee true, for he did trust in God, *Cajetan*, as the word *bajehovah*, signifieth, he beleeved in *Iehovah*, *Mercer.* and embraced God as his father. *Calvin.* 4. *Abraham* therefore did not count this to himselfe as a just thing to beleeve God, as some interpret; neither is it to be referred to *Abraham*, that he counted it a just thing in God thus to recompence him as *R. Levi* and *Ramban* corruptly expound; but God counted it to him, or as the Septuag. it was counted unto him, for true justice before God, because he stedfastly beleeved Gods promises: and thus expoundeth *Elias Orientall*, confuting *Ramban.*

QVEST. X. *Why faith was imputed for righteousnesse to Abraham.*

IT *was counted to him for righteousnesse*; Not that *Abraham* beleeved not before, or that his former beleefe was not also counted to him for righteousnesse. But these reasons may bee alleaged, why in this place first mention is made of the imputation of righteousnesse. 1. Because in this place first one is promised to come out of *Abrahams* owne bowels: *hee considered not his owne body which was now dead* (as the Apostle saith) *nor the deadnesse of Sarahs wombe: Rom.* 4. 19. 2. Because although *Abraham* had faith before, yet it waxed stronger and stronger: *hee was strengthened in the faith. Rom.* 4. 20. 3. At this time *Abraham* made answer unto God; and so it followeth in the same place, *he gave glory to God. Rom.* 4. 4. The scripture doth not thus testifie of *Abraham* in the beginning of his conversion, but even at the time when *Abraham* was full of good workes, even then notwithstanding his righteousnesse should be imputed to his workes, but to faith, *Calvin* neither this testimony of *Abrahams* righteousnesse is referred till he had received circumcision, lest he might have beene thought thereby to have beene justified. *Them. Anglic. in cap.* 15. *Genes.* and therefore the Apostle of purpose observeth, that righteousnesse was imputed to *Abraham*, when he was yet uncircumcised, *Rom.* 4. 10.

QVEST. XI. *That the asking of a signe proceeded not of any doubtfulnesse in Abraham.*

Vers. 8. VVHereby shall I know, &c. This question proceeded not from the doubtfulnesse or weakenesse of *Abrahams* faith, as some Hebrewes which thinke that *Abrahams* posterity was punished with captivity because of doubting. 1. For the Apostle saith, he was not weak in faith. *Rom* 4.19. 2. And seeing hee beleeved without doubting an harder matter concerning one to come out of his owne bowels, it is not like hee doubted of the lesse, namely, of possessing that countrey. 3. Neither would the spirit of God have given such a commendation of *Abrahams* faith, that it was imputed for righteousnesse, if he had wavered or doubted. 1. Some therefore thinke that *Abraham* asked a signe, not for himselfe but in regard of his posterity, that they might have some assurance of the inheriting of that land: *sic Rupertus, Cajetan.* 2. Some thinke that *Abraham* doubted not of the promise, but of the manner, whether it were absolute or conditionall: for it was both: to possesse the land was an absolute promise, but to inherit it for ever was tied to the condition of obedience. 3. *Rasi* thinketh that *Abraham* asked by whose merit hee should possesse the land: as though the merit of his sacrifice brought him thither. 4. But others doe better touch this point: that *Abraham* only for the better confirmation of his faith, desireth to be instructed concerning the manner, and of the time when it should be fulfilled: as *Mary* moved the like question, *how shall this be?* *Luke* 1. *Augustine:* and so accordingly the Lord afterward setteth downe the time, after 400. yeares. *Theodoret:* And this is rather a signe of *Abrahams* faith, then a note of incredulity, in asking this question: for the wicked and unbeleevers at the first reject Gods promises: the faithfull desire more to be confirmed. *Calvin.* 5. Farther we must observe, that there were speciall motions in the Saints, which are not now to be drawne into example: as *Gedeon*, and *Ezechias* asked signes, *Iud.* 6.37. 2 *King.* 20.18. *Calvin:* and so *Aquinas* saith well; *Abraham petiit signum ex instinctu divino: Abraham asked a signe of a divine instinct.*

Augustl lib. 16. de civ. dei c. 24. Theod. qu. 64. in Genes.

QVEST. XII. *Why Abraham tooke of three kinds of beasts.*

Vers. 9. TAke me an heifer of three yeere old, &c. So it is to be read rather with *Aben Ezra*, than three heifers, as the Chalde readeth. I will let passe the allegories and mysticall significations, which are diversly gathered upon these words. 1. Some by the beasts which were divided understand the evils and afflictions, which happened to *Abrahams* posterity, by the birds not divided, their deliverance and prosperity. 2. *Philo* thinketh that these three kindes are taken for sacrifice, the heifer, goat, ramme, because of their meeknesse and tamenesse, which suffer themselves in great heards to be driven by a child: and for that they are profitable, for labour, for food, for clothing. 3. *Lyranus* thinketh that by these beasts and fowles are signified Christs vertues: by the heifer his labour and patience, by the sheepe his innocency, by the turtle his continency, by the dove his meeknesse. 4. In that three sorts of beasts were taken: some understand the three generations, while the people were oppressed, by the turtle the fourth generation, when they came forth into the wildernesse: *Theodoret:* some the renewing of the covenant with the three Patriarkes, *Abraham, Isaak, Iacob:* or the three kinds of government among the Israelites, of Judges, Kings, High-priests. *Perer.* Some the three seasons from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David*. *Augustine:* 5. By the dividing of the beasts, and the not dividing of the fowles: some understand by the first, the afflictions of the people, when the children should be separated from their parents, by the other their deliverance, some by the first insinuate such, as were carnall among the people, by the other such as were spirituall, *Augustine.* 6. By the lighting of the fowles upon the dead carcases, which *Abraham* drove away, some doe decypher the attempts of the Ægyptians against the Israelites to devoure and destroy them, but that God disappointed them, some the assaults of evill spirits upon carnall men: *Augustine*: some the wandring thoughts that seaze upon our praiers & spirituall sacrifices, *Gregorie.* 7. By the setting of the sunne v. 17. some vnderstand the death of *Ioseph*, when the affliction of the Hebrewes began; some the end of the world when the greatest persecution should be: and by the smoaking fire brand the end of the world and fierie iudgement, *Augustine.*

Ius 1. 2. qu. 97. art. 2.

Phil. lib. de victimis.

Diuers allegoricall senses given of this place.

But wee need not thus hunt for allegories, which are not only mens devises, as it may appeare by the uncertainty and variety thereof. Sundry men, as their fancies lead them, doe invent sundry allegories, It shall only suffice us to know, that God appointeth these kinds, to be offred partly for sacrifice, as *Iosephus*: partly to be as signes of the covenant, which the Lord maketh with *Abraham*: and as *Chrysostome* well noteth, because it was the manner of men, when they made a solemne covenant; to cut a calfe in twaine, and to walke betweene the parts thereof. *Ierem.* 34. 18. wishing the like to themselves if they breake the covenant, the Lord vouchsafeth to observe the same manner.

Chrysost. hom. 36. in Genes.

QVEST. XIII. *Of the divers kinds of trances.*

Vers. 12. AN heavy sleepe, or trance. *Philo* noteth foure kinds of trances, or *ecstasis* in the Scripture. 1. Madnesse or phrensie, that commeth of some distemperature, *Deut.* 28. 28. *The Lord shall smite thee with madnesse, and blindnesse, and astonishing of heart.* 2. Astonishment of the minde upon some sudden and strange accident, as *Isaak* was astonished at *Esaus* comming in after *Iacob*, *Gen.* 27. 33. 3 The sweet rest and contemplation of the soule: as when the Lord cast *Adam* into a sleepe, *Gen.* 2. 4. When as the soule is ravished with some divine inspiration and revelation, as *Peter* was *Act.* 10.

QVEST. XIV. *The time of the dwelling of Israel in Ægypt.*

Vers. 13. THey shall bee a stranger in a land not theirs foure hundred yeares. 1. First, it is untrue that the Israelites dwelled in Ægypt full foure hundred yeares, of which opinion is *Genebrard.* For

from *Caath* who went downe into Ægypt with *Iacob*, *Gen.* 47. and lived in all 133. *Exod.* 6. who begat *Amram*, who lived *ann.* 137. the father of *Moses*, who was 80. yeare old, when *Israel* came out of Ægypt, there are not above 350. yeares: from which some must bee detracted wherein the fathers and their children lived together. 2. Neither did they dwell in Ægypt lesse than 200. as *Chrysostome*, or 210. as *Lyranus* but 215. yeares, as it may be thus gathered: S. *Paul* from the promise first made to *Abraham*, to the giving of the law, in the first yeare of the going forth of *Israel* out of Ægypt, reckoneth 430. yeares, *Galat.* 3. 17. of this summe 215. yeares were run when *Iacob* went downe into Ægypt: from the time of the promise in the 75. yeare of *Abrahams* age, till *Isaaks* birth, in the 100. yeare, *Gen.* 22. 22. 5. are 25. yeares: from *Isaaks* birth to *Iacobs*, are 60. yeares, *Gen.* 25. 26. and *Iacob* was an 130. when hee went into Ægypt, *Gen.* 47. 9. which all make 215. yeares: the other 215. yeares, may be accounted thus: *Caath* the sonne of *Levi* went downe with *Iacob* into Ægypt, who as *Eusebius* thinketh, begat *Amram* at 70. yeares: *Amram* also at 70. might beget *Moses*, who lived 80. yeares before the departure of the Israelites out of Ægypt: the whole summe maketh 220. yeares: from the which we must detract five yeares of the age of *Caath*, when he came downe with *Iacob* into Ægypt: so there remaineth 215. yeares, which is the time of the sojourning of *Israel* in Ægypt: *ex Mercer.*

The time of their affliction in Egypt.

3. Though the Israelites dwelt in Ægypt 215. yeares, yet they were not kept in thraldome and affliction above an 130. nor yet so much: for all the time of *Iosephs* government, after *Iacob* came into Ægypt, must be accepted, which was 71. yeares: for *Ioseph* was then 36. yeare old: 30. yeere old hee was when he stood before *Pharaoh*, and expounded his dreame, *Genes.* 41. 49. and the seven plentifull yeares were past, and two of famine. *Gen.* 45. 11. And *Ioseph* lived in all 110. yeares: if then 39. bee deducted from 110. there will remaine 71. yeares: all this while, *Israel* was not afflicted. Beside, whereas their affliction began not till *Ioseph* and all his brethren were dead, *Exod.* 1. 6. and *Levi* supposed to bee 44. yeare old when he came into Ægypt, lived 137. yeare, *Exod.* 5. 16. was 39. yeares in Ægypt: which being subtracted, from 215. yeares the time of their dwelling in Ægypt, there will remaine not above 122. yeares, which was the time of their thraldome and bondage in Ægypt.

How the foure hundred yeares must be reconted.

4. Their foure hundred yeares of servitude in a land not theirs; 1. must not be counted from *Abrahams* first comming into the land of Canaan, as *Chrysostome*: for from thence the 430. yeares mentioned, *Exod.* 12. 40. must take beginning: and the text is, *thy seed shall be a stranger*: we must then begin to count from the birth of *Isaak Abrahams* seed. 2. Neither is it like, that God afterward seeing their extreme affliction, shortned this time of 400. yeares: which also is *Chrysostomes* conjecture: for Gods word altereth not, and S. *Steven*, *Act.* 7. 6. abridging this story, setteth the same time of 400. yeares, not of 430. as some latine copies have, wherein the translation is corrupted. 3. Neither is the land of Canaan here to be excluded, as *Oleaster* thinketh, for although it was promised to *Abraham* for an inheritance, they were as yet strangers therin: for *Abraham* had not so much as a breadth of a foot, *Act.* 7. 5. and *Iacob* counted himselfe a pilgrime and stranger there. *Gen.* 47. 9. 4. Neither to make up these foure hundred yeares, need we with *Iosephus* to count 170. yeares betweene *Iosephs* death and *Moses* birth, which was not above 64. yeares: *Iosephus* confuting *Cheremons* errour, that would have *Ioseph* and *Moses* both of one time, falleth into another himselfe. 5. Wherefore this time of 400. yeares must begin at *Isaaks* birth, though precisely they were 405. yeares: which few odde yeares in so great a summe maketh no great difference. Againe this land not theirs, is not only Ægypt, but Canaan: and where the text rehearseth these three, they shall be strangers, serve, and be entreated evill: wee must joyntly, not severally, apply all these to the time limited of 400. yeares: that this whole time they were either strangers, or served, or were afflicted, and so *Augustine* well understandeth, *qu.* 47. *in Exod. Mercer.*

Ioseph. lib. cont. Apionem.

Ioseph errour.

QVEST. XV. *How diversly a generation is taken.*

Vers. 16. *IN the fourth generation they shall come hither, &c.* A generation is sometime taken for the whole life of man, and continuance of an age: as *Matth.* 24. 34. *this generation shall not passe, till all these things be fulfilled*: that is, some now alive, may live to see it: sometime it is taken for the succession of persons, as *Matth.* 1. 17. sometime for a certaine number of yeeres: as for the space of ten yeares, *Ieruch.* 6. 2. the time of the captivity in Babylon, which was 70. yeares, is limited to seven generations: for 20. yeares, *Euseb. lib. de prepar.* 10. *c. ult.* for 33. yeares, *Herod. lib.* 2. for 30. *Diodor. lib.* 3. *c.* 13. for an 100. *Dyonis. Halicar. lib.* 1. *Rom. antiquit.* According to these divers acceptions. 1. Some doe understand here a generation, for an 100. yeares: but that cannot be, for the Israelites came not out in the fourth hundred yeare, but in the beginning of the fifth. *Iun.* 2. Some take it for the space of seventy yeares, out of *Psal.* 90. 10. and so after the Israelites had dwelt three generations, that is, thrice 70. yeares, 220. yeares in Ægypt, then in the fourth 70. yeare, they entred the land of Canaan: *sic Iunius.* But the best computation of these generations, is from the succession of persons: yet we must neither begin from the eldest person that entred into Ægypt, as *Cajetanus* and *Lyranus* reckon these foure generations from *Iacob* to *Iudas*, from *Iudas* to *Pharez*, *Pharez* to *Ezron*, *Ezron* to *Caleb*: so also *Mercerus*: which make foure generations, which computation is a great errour: for that *Caleb*, which entred to Canaan, was not the sonne of *Ezron*, but of *Iephunne*, *Ios.* 14. 6. long after the other *Caleb*: for we reade of three *Calebs*: the first, the sonne of *Ezron*, 1 *Chron.* 2. 9. the second, the sonne of *Hur*, *ibid.* v. 50. the third, the sonne of *Iephunne*, 1 *Chron.* 4. 15. from *Iudah* to this *Caleb*, were six or seven generations: neither could *Ezron* bee the father of this *Caleb*: for *Ezron* came downe with *Iacob* into Ægypt, *Gen.* 46. 12. and *Caleb* was about 40. yeare old when the Israelites came out of Ægypt, *Iosu.* 14. 7. and the time of the Israelites abode in Ægypt was 215. yeares: take from that, the 40. yeares of *Calebs* age, and suppose *Ezron* to have beene but five yeare old

The fourth generation, wherein the Israelites returned, how to be taken.

Caleb, divers of that name.

old, at his comming to Ægypt, by this account he ſhould be 170. yeare old before he begat *Caleb*: whereas *Caleb* the ſonne of *Ezron* was borne long before his father was 60. yeares old, 1 *Chron.* 2. 21. wherefore that *Caleb* which lived with *Ioſua*, was not the ſonne of *Ezron*.

Neither muſt we account only thoſe generations, that were borne in Ægypt, as *Perer.* for ſo wee ſhall have but three generations: *Caath* begat *Amram* in Ægypt, *Amram Aaron*, *Aaron Eleazer*, who divided the land: but the right reckoning is to begin from the youngeſt of thoſe generations, that went downe to Ægypt: and ſo from *Kohath* to *Eleazer*, are foure generations. *Cohath* begat *Amram*, *Amram* begat *Aaron*, *Aaron*, *Eleazer*.

4. But *Philo* his allegoricall conceit I let paſſe, who by the fourth generation, underſtandeth the fourth age of mans life, when after the ſimplicity of his childhood, the riot of his youth, the inſtruction of his middle age, he commeth to yeares of gravity and judgement: for who ſeeth not how unproper and diſagreeing to this hiſtoricall prophetie, ſuch myſticall collections are?

Quest. XVI. *Why God ſpared the wickedneſſe of the Amorites.*

Verſ. 16. *The wickedneſſe of the Amorites is not yet full, &c.* 1. The Amorites are named, whereas there were other people of the Canaanites; becauſe they were the moſt mighty among the reſt, both in power and ſtature of body, *whoſe height was like the height of Cedars. Amos* 2. 9. and they excelled in wickedneſſe: and therefore the Prophet ſetting forth the wickedneſſe of Iſrael, ſaith, *their father was an Amorite, Ezech.* 16. 2. 2. Neither did the puniſhment of this people depend upon any fatall neceſſity, before the which they could not be puniſhed, but upon Gods will and purpoſe, who would not cut them off at the firſt, but in his juſt judgement permitted them, till they came to the height of iniquity. 3. Some by ſinnes, here underſtand the puniſhment of ſinne, which God ſuſpended for a time: but the other ſenſe is better to take the word properly for the wickedneſſe of that people, which was not yet ripe: which God deferreth to puniſh, both to make them excuſable that deſpiſe ſo long a time of repentance, and to juſtifie his owne judgements, which he ſendeth not without juſt cauſe. 4. And there are foure arguments or marks of the ripeneſſe of ſinne, and the neareneſſe of Gods judgements. 1. the quality of the ſinnes themſelves, when they are ſuch as are directly againſt God, as ſuperſtition, Idolatry, the offering up of their owne children in the fire: againſt the law of nature, as in unnatural uncleanneſſe, ſuch as reigned among the Sodomites againſt humane ſociety, as in cruelty and oppreſſion, as in the old world. *Gen.* 6. 11. 2. The generality of ſin, when not a few, but the whole multitude are corrupt: ſo in Sodome were not to bee found ten righteous men. 3. The impudency of ſinners, that are not aſhamed openly to tranſgreſſe, and to boaſt of their ſinne: as the Prophet complaineth of the Iſraelites, *they have declared their ſinne as Sodome, they hide them not: Iſa.* 3. 9. 4. When they are incorrigible and paſt amendment: as *Pharaoh* and the Ægyptians, when they were not humbled with thoſe ten grievous plagues, the Lord overthrew them in the red ſea, *Perer.*

The ſignes of the ripenes of ſinne.

Quest. XVII. *Why Euphrates is called the great river.*

Verſ. 18. *From the river of Ægypt to the great river of Euphrates.* 1. Euphrates is called the great river, not as the Talmudiſts thinke, becauſe it confined the holy land; but either for that it was the greateſt river in Aſia, as Danubius is in Europe, Nilus in Africa, in India Ganges and Indus: or for that it was one of the rivers, that came through Paradiſe: as for the ſame cauſe Tigris, or Hiddekel, is called the great river, *Dan.* 10. 4. 2. The river of Ægypt is not Nilus (as *R. Salomon.* and *Mercer.*) for the bound of Paleſtina never extended ſo farre: but it is a river which runneth out of Nilus, betweene Peluſium and Paleſtina, thorow a great deſart, and falleth into the Mediterranean ſea: this river is called Sichor. (as *Aben Ezra,*) of the troubled and blacke water, *Ioſuah* 13. 3. which it borroweth of Nilus, which for the ſame cauſe is called *melas*, black: it is termed alſo the river of the wilderneſſe, *Amos* 6. 14. the ſame which the Septuagint call *Rinocolura*, *Iſa.* 27. 12. becauſe it did run along by that city, ſo called of the cutting or ſlitting of noſes: which puniſhment King *Artiſanes* inflicted upon malefactors, and ſent them to inhabite that city. *Diodorus Siculus, lib.* 2. and of this opinion is *Epiphanius*, that this river of Ægypt, is the river Rinocolura, to whom *Iunius* aſſenteth, *Ioſu.* 13. 3. It ſeemeth to bee an arme of the river Nilus, commonly called Carabus, which is diſtant ſome five dayes journey from Gaza toward Ægypt, *Peter. ex Maſoin Ioſua.* 13.

Of the river of Ægypt which bounded Paleſtina.

Quest. XVIII. *How the land of Canaan is ſaid to be given to Abraham.*

Verſ. 18. *Vnto thy ſeed, &c.* But v. 7. the Lord ſaid, *to give thee this land to inherit it*: and *cap.* 13. 15. both are joyned together, *I will give it unto thee, and thy ſeed for ever, &c.* Now ſeeing *Abraham* had not ſo much as the breadth of a foot, *Act.* 7. 4. how was this land given to *Abraham*? 1. Some thinke it was given to *Abraham* in right, to his ſeed in poſſeſſion: or to him, becauſe it was given to his ſeed; for as the ſonne belongeth to the father, ſo what is given or promiſed to the ſon, concerneth the father: 3. but therefore is this land ſaid to be given to *Abraham*, (though hee never had poſſeſſion thereof, but his ſeed) becauſe for his ſake, and the love of God toward him, it was given to his ſeed: as *Moſes* ſaith, *becauſe he loved thy fathers, therefore hath he choſe their ſeed after them, Deut.* 4. 37.

Quest. XIX. *Whether the Iſraelites ever enjoyed the whole country Euphrates.*

From the river of Ægypt, to the river Euphrates. &c. But whereas the land of Canaan is otherwiſe confined, *Numb.* 34. 8. where it is not extended beyond *Hamath*, which is a great way on this ſide Euphrates: and the uſuall limitation and border, was from *Dan* to *Beerſheba*, 1 *King.* 4. 25. which

as in length not above 160. miles; and in breadth, from Joppe to Bethlem, not above 46. miles, as *Hierome* witnesseth, *epist.* 129. *ad Dardan.* a great question is here moved, how their borders could reach to Euphrates: 1. Some thinke, that there were two countries promised to *Abrahams* seede, the lesse of Canaan, which they possessed; and a larger extending to Euphrates, upon condition if they walked in obedience: which condition because they performed not, they never injoyed that countrey: *sic Hier.* like as in the Gospell (saith he,) the Kingdome of heaven is promised to the obedient: but if they performe not obedience, they shall misse of the reward: *nequaquam erit culpa in promittente, sed in me, qui promissa accepere non merui: and yet the fault shall not be in him that promiseth, but in mee that am not worthy to receive the promise. Hieron. ibid.* to whom subscribeth *Andreas Masius, in c.* 1. *Iosue.*

2. *Augustine* is of another opinion, that the promised land was of two sorts, the lesse which comprehended the land of Canaan, which the Israelites possessed under *Iosua*: the other which reached to Euphrates, which was not under their dominion, till *David* and *Salomons* time, who reigned over all Kingdomes, from the river, that is, Euphrates, and from Tipsack, which was a City upon that river, afterward called Amphipolis, even unto Azzah, or Gaza, 1. *King.* 4. 21. 24. *August. qu.* 21. *in Iosue*: to whom agree *Cajetane* and *Oleaster*, and *Iunius* upon this place, and this seemeth to bee the better opinion: for wee are not to thinke, but that this promise made so solemnely to *Abraham*, accordingly tooke effect.

3. Whereas it is objected, that all the country to the river Euphrates was never given unto Israel, no not in Salomons time, because they did not expell thence the inhabitants, and plant the Israelites there as they had done in Canaan. First *Augustine* answereth, that concerning the Cities which were a farre off they were commanded, if they would make peace, not to smite them, or roote out the inhabitants, but onely to make them tributary: but they were charged that in the nearer Cities, they should save none alive, *Deut.* 20. 11. 16. and this might be the cause, why in these remote countries they expelled not the inhabitants. Againe, because this large dominion, by reason of the peoples sinnes, continued not long, this might be a reason, why these countries were not inhabited of the Israelites: who if they had obeyed the Lord, he would have made it a firme possession unto them, as the other of Canaan.

Quest. XX. *Of the country of the Kenites and Kenezites.*

Vers. 19. *The Kenites, Kenezites, &c.* Here are ten sundry nations rehearsed, whose countries are promised to *Abraham*: whereas in other places there are but six named, *Exod.* 3. 8. in other seven. *Deut.* 7. 1. The reason thereof is not, 1. either because, here the countreyes were named given to all *Abrahams* posterity, as to the Ismaelites, Idumeans, in other places those, which onely belonged to the Hebrewes: as *Tostatus* thinketh. For every where under the name of *Abrahams* seed, the faithful people are only comprehended, that should come of *Isaack*. 2. Neither is it to be thought, that the names of these nations knowne in *Abrahams* time, were after extinguished. *Perer.* 3. Or as *Augustine*, that these nations inhabited the large Land of promise, which reached to the river, the seven usuall, the lesser countrey of Canaan: for many moe nations inhabited on this side Euphrates, than are here named. 4. But I preferre rather *Iunius* opinion, that three were the borderers upon the Land of promise, which the other seven then possessed, the Kenites on the South, the Kenezites on the North, the Kadmonites toward the East; so that in this verse the Land of promise is bounded and limited. 5. Therefore the Hebrewes are deceived, that thinke these three the *Kenites, Kenezites, Kadmonites*, to be the Idumeans, Ammonites, Moabites, because *Kenaz* was the sonne of *Eliphaz* of *Esau*: who though they were not subdued by *Iosua*, should at the length be vanquished by the Messiah. For 1. the Lord gave not a foot of any of these countreyes possessed by the children of *Esau* and *Lot* to the Israelites, *Deut.* 2. 5. 9. 2. they dreame of their Messiah to be a temporall Prince and conquerour, which is their errour. 3. these nations might be subdued by *Iosua* among the rest, though they are not named. 4. Whereas the Cananites are here otherwise named, then *Gen.* 10. their names might bee changed in processe of time, or one might have two names. *Aben Ezra. Mercer.*

4. *Places of doctrine.*

1. *Doct. Of beleeving God and in God.*

Vers. 6. *Abraham beleeved the Lord, &c.* in the Hebrew *(in the Lord)* yet that common distinction, *of beleeving God*, and *in God*, though there be a difference betweene them, is not grounded upon the phrase of Scripture, which indifferently useth both these for one, especially in the new Testament: as *Ioh.* 5. 14. *He that beleeveth him that sent me, hath eternall life*, 1 *Ioh.* 5. 10. *He that beleeveth in the sonne of God, &c.*

2. *Doct. That the starres cannot be numbred.*

Vers. 5. *Tell the starres if thou be able to number them, &c.* Hence then it may well be enforced, that the starres cannot be numbred: as the Prophet *Ieremy* saith, 33. 22. *as the army of heaven cannot be numbred, nor the sand of the sea measured, so will I multiply the seed of David*: the starres then can be no more numbred, than the sand of the sea measured: and therefore this is set forth as a worke peculiar unto God, which counteth the number of starres, *Psal.* 147. 4. Wherefore *Aratus* and *Eudoxus* were deceived, which thought they did comprehend the number of the starres: and the common Astronomers, that hold there there are not above a 1022. starres to bee seene in the sky: for if it were so, it had beene an unfit compari-

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son, to liken the multitude of Israel, which amounted to more than 600. thousand, *Exod.* 12. 37. to the starrs. *Deut.* 10. 22. *August. lib.* 16. *de civit. dei c.* 23. R. *Levi* thinketh, that in *Abrahams* time the starres were not numbred, but afterwards they were by Astronomers: but neither then nor since could they ever bee numbred as hath beene shewed.

3. Doct. Word and Sacraments must be joyned together.

Vers. 18. IN *that same day the Lord made a covenant. &c.* Here the word and promises is annexed to the signe preceding: whereby we learne that the word and sacraments should bee joyned together: *Calvin.*

5. *Places of confutation.*

1. Confut. Faith justifieth not meritoriously. but by way of apprehension and application of the righteousnesse of Christ.

Vers. 6. *ABraham beleeved God, and hee counted that unto him for righteousnesse, &c.* First from hence that popish doctrine is confuted, that faith justifieth not as it apprehendeth, and applieth the righteousnesse of Christ, but as it is a meritorious worke by the worthinesse and dignity thereof. *Remist. annot. in Rom.* 3. *Sect.* 3. But the Apostle concludeth otherwise: *that to him that worketh not, but beleeveth, &c. his faith is counted for righteousnesse. Rom.* 4. 5. where righteousnesse then is imputed and accounted, there is not wrought or obtained by workes: faith then justifieth not as it is a worke or meritorious, but as an instrument in apprehending the justice of Christ which is imputed by faith.

2. Confut. Faith a speciall application of the promises of God.

SEcondly: *Bellarmine* collecteth out of this place, that a justifying faith, is not a speciall application of the promises of God in Christ, but a generall beleefe only, that whatsoever God saith is true: as *Abraham* saith in this place, was his giving of credit to Gods speeches, that hee should bee the father of many nations, *lib.* 1. *de justif. c.* 8. *Contra:* But it is otherwise evident out of the scripture, that *Abraham* beleeved not onely Gods promises concerning his carnall seed, but his faith reached also to the spirituall seed, which was Christ, as the Apostle applieth it *Galath.* 3. 16. yea *Abraham* rejoyced to see Christs day, *Iohn* 8. 16. as having a particular interest in him, as his Saviour.

3. Confut. That faith only justifieth.

THirdly: this place strongly proveth against the Papists, that faith only justifieth: for whereas *Abraham* had shewed before this, many excellent workes: of piety in building altars in many places, and calling upon the name of God: of charity in seeking reconciliation betweene *Lot* and him, *c.* 13. of mercy in redeeming *Lot* being taken prisoner, *c.* 14. contempt of riches in refusing to take of the King of Sodomes goods, yet none of all these workes are reckoned or imputed unto *Abraham* for righteousnesse but onely his faith. Now whereas *Perer.* objecteth that place, *Psal.* 106. 31. that *Phinehes* worke in executing judgement upon the adulterer and adulteresse, was likewise imputed to him for righteousnesse: and so would prove that faith only is not imputed for righteousnesse but workes also. *Perer.* in 15. *Genes. v.* 6. Our answer is further this: that the Prophet in the Psalme speaketh not of that righteousnesse whereby *Phinehes* was originally counted just before God for that was by faith, because that without faith it is impossible to please God, *Heb.* 11. 6. but of that righteousnesse, whereby *Phinehes* faith was declared and testified: and so this his zealous fact, because of his faith was counted a righteous worke; But *Moses* here speaketh of that originall justice whereby *Abraham* was justified before God: Like as S. *Paul* denying that *Abraham* was justified by workes, *Rom.* 4. 2. and Saint *Iames* affirming that hee was justified through workes: *Iam.* 2. 21. the first speaketh of justification properly before God, the other of the same testified and declared by workes: so *Moses* treateth of justice imputed by faith before God by an originall collation from God, the other Prophet of justice imputed by a zealous worke, by way of effectuall declaration before men: And therefore *Moses* saith he (that is God) *imputed Abrahams beleefe to him for righteousnesse:* But the other Prophet saith: *it was imputed to him for righteousnesse from generation to generation*; that is hereby, *Phinehes* in all ages was knowne to be reputed and taken just before God: the Lord rewarding the zeale of *Phinehes* with the perpetuall inheritance of the Priesthood: *Numb.* 25. 13.

How *Phinehes* zealous act was imputed to him for righteousnesse.

Justification two wayes taken.

4. Confut. Faith not the beginning only of justification.

FOurthly another point of popish doctrine is here overthrowen: that a man is said to bee justified by faith: because it is the beginning of salvation and, *idonea praparatio hominis: a fit preparation of a man unto justification: Perer. in* 15. *Genes. disput.* 3. *numer.* 42. But *Abraham* was not now only prepared, or beginning to be justified: for he had done already many excellent workes of righteousnesse, acceptable unto God: and yet being not now onely entred, but set in the middest of his godly course, hee is counted righteous by faith: faith then is not the beginning only but the perfection and consummation of righteousnesse.

3. *Confut.*

5. Confut. S. Paul and S. Iames cannot be reconciled by popish doctrine.

FIfthly whereas Saint *Paul* proving *Abraham* to have beene justified by faith without workes, *Rom.* 4. 2.5. and S. *Iames* saying that *Abraham* was justified through workes, seeme at the first shew to bee contrary each to other: the Popish writers goe about three wayes to reconcile these places, first the Rhemists note, that Saint *Paul* excludeth *Abrahams* morall workes before faith: *annot. 1. in Rom. 4.* and by such workes, they grant a man is not justified, but by such as follow and proceed of faith.

Contra. Abraham before this time, when God imputed unto him righteousnesse by faith, had done divers faithfull workes: as the Apostle sheweth, that by *faith hee when he was called, obeyed God, &c. and by faith abode in the land of promise. Hebr.* 11.8,9. therefore the Apostle speaking of *Abrahams* justification by faith after he had done these faithfull workes, excludeth even such workes also from justification: And againe he saith: *to him that worketh the wages is not counted by favour but by debt:* but to workes done before or without faith, no wages is due, because without faith, nothing is pleasing to God, therefore he meaneth not such workes.

Secondly *Bellarmine* saith, that Saint *Paul* speaketh *de fide charitate formata*, of a faith formed with charity, and furnished with good workes: *lib. 1. de justificat. c.* 23. and such a faith truly justifieth.

Answer. True it is, that *Abrahams* faith, which Saint *Paul* so much commendeth, was a lively and working faith, yet it did not justifie him, as it was *active* in bringing forth good workes, but as it was *passive*, in apprehending and laying on hold of the righteousnesse of God: As the Apostle sheweth, that *Abrahams* manner of justifying and *Davids* was all one, but *David* declareth that man blessed, to whom God imputeth righteousnesse without workes, *Rom.* 4 6. further Saint *Paul* thus reasoneth: *being fully assured, that he which had promised was able to doe it, and therefore it was imputed to him for righteousnesse, &c.* v.21,22. It was not imputed for the working of his faith, but for his beleeving.

Thirdly, *Pererius* useth a distinction of first and second justification: the first is, when a man of a sinner is made just, the second, when a just man becommeth more just: *disput. 3. in 15. Genes. numer.* 48. of the first they say Saint *Paul* speaketh, of the second, S. *Iames. Bellar. de justif. lib.* 4. *c.* 18.

Contra: 1. The Scripture knoweth no such distinction of first and second justification: that which they call the second justification, is no other but sanctification, which is an increasing and going forward in the fruits and further assurance of justification: the Prophet saying, *blessed are they whose iniquities are forgiven*, speaketh of that justification, when a man of a sinner is become just before God, which they call the first justification, but to that blessednesse is promised, and where happinesse or blessednesse is obtained, no other justification is necessary: wherefore the first and one justification sufficeth, there need not a second. 2. Further this distinction admitted, Saint *Paul* rather should intreat of the second justification, because he alleageth the example of *Abraham* who was called already, and had done many righteous workes before the Scripture maketh mention of the imputation of righteousnesse unto him by faith: and S. *Iames* of the first, who bringeth in the example of *Rahab* the harlot, now first called, which had done no worthy workes before.

How Saint *Paul* and Saint *Iames* are truly reconciled.

Wherefore thus Saint *Paul* and Saint *Iames* are reconciled, if wee say that S. *Paul* understandeth that justification whereby *Abraham* was made just before God: for he saith, *if Abraham were justified by workes he hath wherein to rejoyce, but not with God, Rom.* 4. 2. he meaneth then that justification wherein a man may rejoyce with God, which is by faith. But S. *Iames* speaketh of that justification whereby a man is declared to be just before men, whereby our faith is justified to bee a true faith: as hee saith, *shew me thy faith out of thy workes*, v.18. he urgeth the shewing and approving of faith: so hee saith, *Abraham was* justified thorow faith, when he offred his sonne *Isaak*, v.21. yet before God *Abraham* was justified before by faith: but by this his obedience, his faith was approved unto God, and made knowne to men: Neither is it usuall in Scripture thus to take the word justified; as wisdome is said to bee justified of her children, *Matth.* 11. 13. that is declared or approved to bee just: Christ was justified in the spirit: 1 *Timoth.* 3.16. that is as the Apostle elsewhere interpreteth: *declared mightily to be the sonne of God touching the spirit of sanctification. Rom.* 2.4.

6. Morall observations.

1. Observ. God amply rewardeth them that contemne things present.

Vers. 1. *I Am thy exceeding great reward. &c.* Because *Abraham* contemned the rich gifts of the King of Sodome, the Lord doth promise more abundantly to recompence him therefore, as *Ambrose* well noteth, *ne infirmos animos ob dilationem mercedis subeat penitentia contempsisse presentia, &c. because the reward is deferred, let no man in his weakenesse repent, that hee hath despised things present, &c. lib. 1. de Abrah. c.* 3. For God will be their exceeding great reward: as our Saviour promised to his Disciples, *there is none that hath forsaken house or brethren, &c. for my sake and the Gospels, but he shall receive an hundredfold, &c. Mark.* 11. 29, 30.

2. Observ. Honest marriage to be desired to have lawfull heyres.

Vers. 2. *WHat wilt thou give me, seeing I goe childlesse, &c. Abraham* desireth not riches, or long life for his reward, but only that he might have one to heire & inherit his labour: *Ambrose* note hereupon is very apt: that men should joyne themselves in honest mariage: *ne hujusmodi susceptum labore*

liberos, quos heredes habere non possunt, &c. lest they beget such children whom they cannot have to bee their heires: lib. 1. de Abraham. c. 3. for the law saith, a bastard cannot enter into the congregation to the tenth generation: *Deuter. 23. 2.* Men therefore if not for shame, yet because of their inheritance and succession should give themselves to honest life, not to live in adultery and filthy lust: who might better goe childlesse, than to beget children: which should be monuments of their shame.

3. *Observ. God imparteth his promises not all at once, but by degrees to his children.*

Vers. 4. *ONe that commeth out of thine owne bowels, &c.* First God promised that *Abraham* should have an innumerable seed, as the dust of the earth, *Genes. 13. 17.* but yet *Abraham* knew not, whether it should be his naturall or adopted seed: now the Lord cleareth that doubt in this place, and telleth him, it shall be out of his owne bowels: yet *Abraham* was uncertaine, whether his seed should bee given him by *Sara* his wife, or some other: herein also the Lord resolveth *Abraham* afterward, *Genes. 17. 16.* And thus we see that God revealeth not his will at once to his children, but by degrees acquainteth them with his gracious promises: *Perer.* and thus is that saying of the wise man fulfilled: *that the way of the righteous shineth as the light, that shineth more and more unto the perfect day: Proverbs, 4. 18.*

4. *Observ. The experience of Gods former mercies confirmeth his servants.*

Vers. 7. *I Am the Lord that brought thee out of the, &c.* by past experience of Gods deliverance the Lord giveth *Abraham* assurance of his protection afterward: Thus the remembrance of former benefits received from God should confirme us in the hope of the continuance of his mercies. *Muscul.* As *David* because he slew the lion and the beare, doubteth not but that hee should overcome the uncircumcised Philistine. 1 *Sam. 17. 36.*

5. *Observ. Gods patience abused, bringeth a greater destruction in the end.*

Vers. 16. *THe wickednesse of the Amorites is not yet full, &c.* Herein appeareth the great long suffering of God, that spareth the wicked, to see if they will be brought to repentance. But by this example also is made manifest, what they are to expect, that abuse Gods patience and goe on in their wickednesse, that their destruction shall be the more fearefull when it commeth: as the Apostle saith, that such, *as despise the patience and long sufferance of God, doe heape unto themselves wrath against the day of wrath. Rom. 2. 4. 5. Calvin.*

6. *Observ. Vnjust complaint of persecution in England.*

BUt here I cannot let passe a malicious note of *Pererius* upon this place, wherein he glanceth at the present state of England: his words translated stand thus: *If any man shall chance to marvell why God suffereth the cruell persecution of the Catholikes in England, and the power of the English regiment so long to continue: hee may leave off marvelling if hee consider what the Lord here saith, that the iniquities of the Amorites are not yet full: at the length, the English shall be complete, and then shall come the time of the divine revenge, which may seeme late unto us, but in respect of the secret reason of Gods providence, timely enough: which season if any man thinke now not to be far off (the persecution of that nation being now growne unto such rage and cruelty) he shall not (in mine opinion) misse the truth:* Thus farre this Ignatian sectary, *in 15. Genes. Numer. 96.*

Answ. 1. This complaint of persecution and cruelty exercised against the popish Catholikes is most untrue: if it be persecution, for men to enjoy their lands, to grow rich, to fare of the best, to purchase lands: then are the Recusants in England persecuted: if some rebellious and traiterous popish Priests and Judasines have worthily suffered for their practising against the Prince and state, this is no persecution, but a just execution upon such evill members, which no state in the world would endure. The Protestants in Queene *Maries* dayes, would have thought it happy, if they might upon like conditions have redeemed their conscience, as Popish Recusants hitherto have done.

2. This frierly exclamation and out-cry, might with greater reason bee returned upon their owne head: for it is hard to say whether the Church of God have indured greater persecution under the unchristian Romane Emperours, or Antichristian Popes: they have so racked, burned, slaughtered, whipped, woried, tormented, both young and old, as else where I have shewed, that as *Moses* describeth, the cruelty of the enemies of the Jewes, so it hath beene true of them, *they will not regard the person of the old, nor have compassion on the young: Deut. 28. 50.* for thus have they not spared to put to the sword women great with child, and to make their mothers wombs the infants sepulchres: thus were the women of Merindol served: the mothers slaine, the infants tumbled forth of their mothers bellies, and were trampled upon: *Fox. p. 952.* And thus, as *Hierome* complaineth of the barbarous Hunnes, the cruell Papists practised: *non ætati parcebant, non vagientis miserebantur infantiæ, egebantur meri, qui nondum vivere cœperunt, they spared not tender age, nor pitied crying infants, they were forced to die, which had not begunne yet to live. Hierom. ad Ocean.*

The cruelty of the Church of Rome. Preface to Catholicon.

3. Wherefore we doe trust, as the Apostle propheseth; *They shall prevaile no longer, for their madnesse shall be made manifest to all men, 2 Tim. 3. 9.* that the iniquities of new Babylon have filled up their number, and the time of their judgement cannot be farre off, when that saying in the Revelation shall be accomplished; *O heaven rejoyce of her, and ye holy Apostles and Prophets, for God hath given your judgement on her, Revel. 18. 20.*

But against the Church of England, this Frier, with the rest of that brood, that have long looked for the overthrow, and promised themselves a vaine hope of their popish Kingdome in this land (thanks bee

alwayes

Pererius found to be a false Prophet against Englād.

alwayes given to God) are found false Prophets: God hath disappointed them; whereas they expected a change in the next change, we in this change I trust shall see no change, unlesse for the better (for our sinnes let not,) and I hope (to use the saying of *Moses*) *that their eyes shall looke till they fall out of their heads, Deuter.* 28.32. before that shall befall us, which they have so long desired. True it is that this land aboundeth with many sins, which God grant may be purged from among us: but we trust, that God will chastise us as a loving father with his owne hands, and not give us over to bee punished of a nation more wicked than our selves, though we are great offenders, yet not as the Amorites an uncircumcised nation, but as the Israelites the Lords owne people: It is therefore great presumption in this popish writer to set in Gods place, to make them Amorites, that are no Amorites, and to threaten judgement, where the Lord purposeth to blesse: *Ambrose* upon those words in the Psalme 119. 106. *I have sworne and will perform*, thus writeth: *Noli usurpare exemplum sacramenti, qui implendi sacramenti non habes potestatem, &c. let not example bee no warrant unto thee to take an oath, unlesse you had power to keepe an oath*: so this prophecy against the Amorites can be no ground to the Frier of such false application, unlesse he were appointed to be Gods Minister for the execution.

CHAP. XVI.

1. *The Method and parts.*

THis Chapter hath two parts, the giving of *Hagar* by *Sarai* to *Abraham*, from v. 1. to 5. the sequele thereof, from thence to the end.

In the first part. 1. There is the cause that moved *Sarai* to give *Hagar*, on her part, because she had no children, v. 1. on *Hagars* part, shee hoped to have a childe by her, v. 2. 2. The manner is expressed how *Hagar* was given, and when, v. 3. 3. The effects and fruits; *Hagar* is conceived with childe, v. 4.

Secondly, the sequele of this marriage, is first the departure and flying away of *Hagar*. v. 5. to 7. then her returne with the occasion thereof. *Hagar* flyeth, because *Sarai* corrected her: this she did by *Abrahams* leave, *Abraham* gave leave because *Sarai* complained because *Hagar* despised her, v. 4, 5.

In *Hagars* returne: 1. the Angell biddeth her goe, and humble her selfe to her mistresse, v. 8, 9. 2. the Angell prophesieth of the number of her seed, v. 10. of the name of her sonne, v. 11. his quality and condition, v. 12. 3. *Agars* thankfulnesse and obedience is expressed, ver. 13, 14. 4. the accomplishment of the prophecie, concerning the birth and name of her sonne.

2. *The difference of translations.*

H. detr. v. 3. *she tooke Agar the Egyptian. H. then Sarai Abrahams wife tooke Hagar. cat.*

v. 5. *thou doest me wrong. H. S. B. G. I have judgement against you. C. the injury done to me, be upon you, Tr. mine injury is upon thee. P. heb.* It is more like that *Sarai* maketh *Abraham* the cause of her wrong, because he corrected not *Hagars* malepertnesse, than that she wished evill unto him.

T. s. C. c. v. 7. *which is in the way toward Sur, in the wildernesse. H. which is in the way Agara. C. which is in the way to Sur. cat.* the Sept. have not this clause.

S. de. H. ad. C. c. v. 11. *The Lord hath received thy prayer. C. marked thine affliction. T. P. heard thy tribulation, cat.*

12. *His hand against every man, and every mans hand against him. cat.* but the Chalde hath. *he shall stand in need of all men, and all men of him.*

T. r. 13. *I have seene the things behind him, that seeth me. H. P. I have seene him face to face that seeth me. S. I have looked after him that seeth me. B. G. I doe see after him that seeth me. Tr.* that is, I have seene God and live.

C. c.

14. *Betweene Recam and Agara, C. Cades and Bered.*

3. *The explanation of doubts.*

QVEST. I. *Whether Sarai gave Agar to Abraham by Gods instinct.*

Vers. 2. *I Pray thee goe in unto my maid. &c.* 1. It is most like that this *Agar*, as *Philo* noteth, though by nation an Egyptian, yet in religion was of *Abrahams* faith: for he would not be unequally yoked with one of a divers faith. 2. It is also probable, that seeing *Abraham* did goe in unto her only for procreation, that after she conceived, hee did no more company with her, as *Philo* also observeth, *lib. Abraham.* 3. But it is unlike that *Sarai* gave this counsell to *Abraham*, to take her maid by Gods instinct, as *Iosephus* thinketh: for God would not goe against his owne ordinance, *they two shall bee one flesh, Gen.* 2.4. Neither did *Sarai* this so much for desire of procreation, and to try, as *Chrysostome* conjectureth, whether the cause of sterility were in her or her husband, but chiefly in regard of the blessing which was promised to *Abrahams* seed: in which respect her fault is somewhat excused, yet it cannot be defended, because she faileth in the meanes. 5. Neither is it like that this *Hagar* was *Pharao* his daughter (as some of the Hebrewes,) but some of the maids rather of *Pharao* his house, that were given to *Sarai, Gen.* 12.16.

QVEST.

QVEST. II. *Why ten yeares of Abrahams dwelling are mentioned.*

3. *THen Sarai tooke Hagar, &c. after Abraham had dwelled ten yeares. &c.* 1. *Plutarke* hath the like ſtory of *Stratonica*, that being barren, gave unto *Dejotarus* her husband *Electra*, by whom he had children: thus the heathen were readie to imitate the infirmities of holy men and women, but not to follow their vertues. 2. Mention is here made of tenne yeares, not becauſe this time is ſet, as the Hebrewes imagine, for the triall whether the wife is like to be barren or fruitfull: for *Rebecca* was twentie yeares barren: neither, as *Cajetan*, to ſhew, that *Sarai* was paſt hope of children who was now 75. yeare old, tenne yeare younger than *Abraham*: but rather, as *Chryſoſtome* noteth both to ſhew *Abrahams* conſtant and chaſte love toward his wife, that notwithſtanding this experience of her barrenneſſe, did contem himſelfe with her: and his faith toward God, that ſtaying thus long after the promiſe, yet deſpaired not of the performance thereof. *Perer.*

Plutar. de virtut. mulier.

Chryſoſt. hom. 38. in Gen.

QVEST. III. *Of Hagars ſinnes, Sarais faults, and Abrahams infirmity.*

Vers. 6. *SArai dealt roughly.* 1. In *Hagar* divers faults are diſcovered, firſt her unthankfulneſſe and contempt toward her miſtreſſe, that had ſo much honoured her: ſecondly, her obſtinacy in refuſing to be corrected, but flying away: then her froward mind in taking the way by Sur into Ægypt, thinking never to returne, *Oecolamp.* and ſo to play the Apoſtata from her faith, which ſhe learned in *Abrahams* houſe. 2. *Sarai* alſo diverſly ſheweth her infirmity, firſt her patience, in being ſo much moved at the inſolency of her maid: then her raſhneſſe in charging *Abraham* without cauſe, and wiſhing God to bee judge againſt her ſelfe. *Muſculus*: thirdly, her too great ſharpneſſe and ſeverity againſt *Hagar*, as *Ambroſe* noteth, which was conſtrained to eſcape her hands by flying away: *immoderatius permiſſa ultione utitur, &c. Sarai in her anger doth intemperately uſe the power committed to her*: *lib. 1. de Abrah. c. 4.* ſo alſo *Calvin.* for though the Angels afterward bid *Hagar* humble her ſelfe to her miſtreſſe, that doth not juſtifie *Sarais* rough dealing, (though I confeſſe *Hagar* was more in fault) for there is no place of reſiſtance or contumacy againſt ſuperiors, though they incline too much to ſeverity: the Hebrewes alſo note that afterward the Iſmaelites and Agarens afflicted the Iſraelites, becauſe *Sarai* uſed *Hagar* ſo hardly. 3. As *Abraham* ſheweth his love to *Sarai*, in preferring a barren wife before a fruitfull maid. *Luther*: yet hee bewrayeth his forgetfulneſſe, in committing *Hagar* to the power of his angry wife, being with childe (as hee did imagine) with the promiſed ſeed: ſo it falleth out, when any thing is attempted beſide Gods word, as this marriage with *Hagar* was, our minds are amazed upon every accident, and find no ſtability. *Calvin.*

QVEST. IV. *How the Angell ſpeaketh in the perſon of God.*

Vers. 10. *I will greatly increaſe thy ſeed, &c.* 1. This was not ſome Prophet, as *Sem*, as *R. Levi* thinketh, but an Angell. 2. The Angell ſpeaketh in the perſon and authority of God, by whom he was ſent, as it is uſuall in ſcripture for the meſſenger to uſe the name of the ſender: and it may well bee, that Chriſt was the chiefe in all ſuch embaſſages, and therefore it is no marvell, if the Angels ſpeake in the perſon of the divine Majeſty. *Calvin.* 2. *Iſmael* is called *Agars* ſeed, not *Abrahams*, though hee came out of his loynes, becauſe the promiſe of bleſſing was not made concerning the ſonne of the bond-woman, but of the free.

Iſmael, Why called *Agars* ſeed not *Abrahams*.

QVEST. V. *Of the populous nations of the Iſmaelites and Saracens.*

IT ſhall not be numbred for multitude, &c. 1. This we ſee accompliſhed, *Gen.* 25. where *Moſes* rehearſeth twelve Princes of *Iſmael*, according to the promiſe of God, *Gen.* 17. 20. 3. but yet it more abundantly now appeareth, in the populous nations of the Saracens, firſt called Agarenes, then Arabians, but called Saracens, not of Saraca a region in Arabia, as *Stephanus* thinketh, *lib. urbib.* but of *Sara*: for they hiding the obſcureneſſe of their birth and beginning from *Agar* a bond-woman, doe challenge to bee the right heires of *Abraham*. *Luther.*

QVEST. VI. *Iſmael the firſt in ſcripture called by his name before his birth.*

Vers. 11. *THou ſhalt beare a ſonne and call his name Iſmael, &c.* 1. Shee knew that ſhe was with childe, but ſhe was not ſure before, that ſhe went with childe of a ſonne. *Muſculus.* 2. That fable of the Hebrewes, that *Hagar* did miſcarry of her childe in the wilderneſſe, and was conceived againe, is worthy no credit: for the Angell ſaith, thou art with childe, and mention is made of her conception before. 3. *Cajetan.* noteth that *Iſmael* was the firſt in Scripture, whoſe name was foretold before birth: but it is further obſerved by a learned man, (in his Concent) that Iſmael is the onely evill [illegible] deſcribed by his name, before hee was borne: the reſt were *Iſaak*, and *Joſias* in the old teſtament: our bleſſed Saviour and *Iohn Baptiſt* in the new: But in or before the birth of theſe foure, whoſe names were foretold, there was ſome miracle ſhewed: *Iſaak* borne of *Sara*, at 90. yeares of her age: when [illegible] was named the altar clave aſunder: when *Iohn Baptiſt* was promiſed, his father was ſtricken dumbe: the bleſſed Saviour was borne of a virgin: but in the foretelling of *Iſmaels* name, no miracle, that wee [illegible] of, was wrought.

QVEST.

QVEST. VII. *Of Hagars tribulation, what it was, and how she was heard.*

Vers. 11. THe Lord hath heard thy tribulation, &c. 1. *Hagars* affliction and tribulation was not onely in being throughly handled of her Mistresse, but in wandring up and downe in the wildernesse in hunger and thirst. *Perer.* 2. God heard her tribulation, that is, pitied her trouble: the Chalde paraphrast thinketh that shee prayed to God, and so the Lord heard her prayer: but there being no remembrance in this place of her prayer, it is more like, that God of his great mercy had compassion on her misery: her afflictions spake, though she held her peace. *Calvin.* 3. For such is the Lords mercy, that hee hath pity on those, which are worthily punished, as *Hagar* was for her stubbornesse. *Muscul.* and the Lord respected her for his servant *Abrahams* sake, by whom she was with child.

QVEST. VIII. *How Ismael is called a Wild man.*

Vers. 12. HE shall be a wilde man, his hand against every man. 1. The Chalde readeth *verbatim* according to the Hebrew, he shall be *onager homo*, a man like a wilde asse. 1. a wilde man: rather than a fruitfull man, as *Oleaster* deriveth the word.

2. And so have *Ismaels* posterity shewed themselves, namely the Saracens, as savage men living by robbing and stealing, as they which have written of them doe testifie. *Ammian. Marcel. lib.* 14. *de moribus Saracen.*

3. Though it be no blessing simply, to be enemies to all men, and all men to them, yet in respect of servitude and bondage, this is a benefit of the middle sort, not to bee overcome of enemies, but to live in despite of them. *Mercer.*

QVEST. IX. *How he shall dwell in the presence of his brethren.*

SHall dwell in the presence of his brethren, &c. 1. Some interpret in despite of his brethren, as not afraid of them. 2. Some contrariwise that hee shall amongst his enemies have some friends and brethren. 3. Others note his cruelty, that he shall not spare to afflict his brethren. 4. Others, that he shall be a person by himselfe not mixed with his brethren. 5. But the best interpretation is, that hee should enlarge his coasts round about bordering upon his brethren, the Idumeans, Madianites, Moabites, Ammonites, &c. *Junius.* 6. But where as *Hierome* translateth, he shall pitch his tents, though it fitly expresse the manner of the dwelling of the Arabians in tents, yet so much is not implied by the originall word, (*shacan*) which signifieth only to dwell.

QVEST. X. *How Hagar is said to see after him that seeth.*

Vers. 13. HAve I not here also looked after him that seeth me, &c. 1. the meaning is not that she once saw the backe parts of the Angell appearing to her in humane shape, as the latine translator readeth. 2. Neither as *Lyranus*, because she saw the Angell of God after and againe, having seene him formerly in her masters house. 3. Neither as *Vatablus* and *Cajetane* following *Kimhi*, are these words to be read with an interrogation, *have I seene afterward him?* and so the answer to be negative, that she saw him not, but the Angell suddenly vanished away, as in the 12. of Judges, when hee appeared to *Samsons* parents. 4. Neither doth *Hagar* reprove her dulnesse, because she began not sooner to looke after and attend upon God that was present with her. 5. *R. Isaak* thus expoundeth: that at the last shee began more and perceive, that it was best for her to returne unto her dame, which she considered not before. 6. Some place the emphasis or force in this word *heere*, that even in that place in the wildernesse, she had seene the Angell. *Mercer.* 7. But the right and proper meaning is, that she seeth, that is, liveth, after shee had seene God, for they thought no man could see God and live, and therefore *Iacob* also said, *I have seene God face to face, and my life is preserved, Gen.* 32. 30.

QVEST. XI. *Who is understood by the living and seeing.*

Vers. 14. THe well of him that liveth and seeth. 1. Some referre both unto God. 2. some to the Angell who as Gods Minister, though not as God, liveth and seeth. 3. Some, *living*, understand *Ismael* that lived. 4. But *Hagar* saying the well of the living and seeing: by living understandeth her self that lived after this glorious sight, by seeing God, which seeth our afflictions.

QVEST. XII. *Of Cades and Sur.*

BEtweene Cadesh and Bered. 1. These were two places in the wildernesse of Sur, which extended to the red sea. 2. *Cadesh* is that place where the water gushed out of the Rocke, and the people murmured against God, *Numb.* 20. 3. It is called a well, and before a fountaine, because it was a deepe fountaine: for as *Augustine* saith: *omnis puteus fons, non omnis fons puteus*, Every well may be called a fountaine, but not every fountaine a well.

QVEST. XIII. *Why Abraham not Hagar gave the name to Ismael.*

Vers. 15. ABraham called his name Ismael, &c. 1. Before it is said, thou shalt call: and here *Abraham* giveth the name, as he had learned of *Hagar*, and so in effect she gave it. *Perer.* 2. For the Lord would not by his oracle diminish the right of the father, to whom it belonged to give the name. *Muscul.* as *Eva* is said to have given *Seth* his name, *Genes.* 4. 25. yet *Adam* first called him so. *Gen.* 5. 3.

4.

4. Places of doctrine.

1. Doct. Evill must not be done, that good may come thereof.

Vers. 2. *I Pray thee goe in unto my maid, it may be I shall be builded by her, &c. Sara* though shee had a good intent, that Gods promise concerning *Abrahams* seed might be accomplished, yet shee doth not well to use unlawfull meanes, that *Abraham* may have this seed by a concubine, for according to Saint *Pauls* rule, we must not doe evill, that good may come thereof, *Rom.* 3.8. And this device of *Sara* prospered not, she being so farre from being builded and increased hereby, that the posterity of the seed of Ismael, the Ismaelites and Hagarenes became enemies afterward to her owne seed, *Masenius.*

2. Doct. They that punish justly are not persecutors.

Vers. 6. *Sarai dealt roughly with her. Augustine* from this example collecteth, that they alwayes which inflict punishment, are not persecutors, and that discipline may be administred justly against the obstinate, as *Sarai* dealt with *Hagar: Hagar passa est persecutionem a Sara, hac tamen sancta erat, quæ faciebat illa iniqua, quæ patiebatur. Hagar* suffered persecution of *Sara*, and yet she was holy that did it, the other evill that suffered it, *Epist.* 50.

3. Doct. Religion no enemie to politicke order.

Vers. 9. *H Vmble thy selfe under her hands. Hagar* was a bond-servant, whose condition then was very hard: yet the Lord commandeth her to returne to her mistresse: we see then that religion dissolveth not politicke order, neither is the doctrine of faith, a doctrine of licentious liberty. *Hagar* though now come to herselfe, and called of God, yet is not to renounce her condition and state of life: according to Saint *Pauls* rule, *Let every man abide in the same calling wherein he is called, &c.* 1 *Cor.* 7.10. *Luther.*

4. Doct. The office of Angels.

THe Angell of the Lord said to her, &c. This is the first place that maketh mention of the apparition of Angels. This Angel is sent to call home againe *Hager* to her station and calling: so the Angels chiefe office is to protect the servants of God, and to bring home againe those that erre: so as the Apostle saith, *They are all ministring spirits sent forth to minister for their sakes that shall be heires of salvation, Heb.* 1.14.

5. Places of Confutation.

1. Confut. Polygamie of the fathers, never lawfull or dispensed with.

Vers. 3. *THen Sarai Abrahams wife tooke Agar.* 1. Some thinke that *Abrahams* marriage (or copulation rather) with *Hagar* was lawfull: and that *Sarai* was moved of God to perswade this marriage to *Abraham, Ioseph. lib.* 1. *antiquit.* But this no where appeareth, for though God approved *Sarai* her advice for the casting out of the bond-woman with her sonne, *Gen.* 21. 8. yet it followeth not that God liked of her counsell in *Abrahams* taking her to be his wife.

2. Some thinke that adultery was not yet forbidden by any law: *Ambrose*, because *Abraham* was both before the Law and the Gospell, he thinketh him to have beene blamelesse. *Durandus* also and *Toletus* are of opinion, that polygamie was lawfull before it was forbidden by the positive law of the Gospell. But the saying of our Saviour, *a principio non fuit sic*: from the beginning it was not so, sufficiently confuteth these assertions, seeing God in Paradise made unto *Adam* but one *Eva*, one wife for one husband.

Lib. 1. de Abraham. cap. 4. Adultery and Polygamie alwayes unlawfull. *Durand. in sent. 4 cap. 33. Tolet. in. 19. Mat.* 19. Polygamie never dispensed with.

3. Some simply allowed not the polygamie of the fathers, but hold that it was permitted by some speciall dispensation for those times: and so though they will not simply justifie it, yet they qualifie and excuse it by these reasons.

1. *Theodoret* saith, *neque natura, neque lex ulla tunc scripta, &c.* Neither nature, nor any written law did forbid then the having of many wives, *Cont.* Though no law were yet written that made any such prohibition, yet they had the law of the creation, *they two shall be one flesh, Matth.* 19.5. which was confirmed by faithfull tradition, and the lively examples of the Patriarks. *Que. 66. in Gen.*

2. This marriage proceeded not of any intemperate lust, but was done, *studio quærendæ posteritatis*, of desire to increase posterity, *Ambr. Cont.* The Apostle for this hath given us a rule, not to doe evill, that good may come thereon, *Rom.* 3.8. *Abrahams* good intention doth not excuse an unlawfull action. *Lib. 1. ad Abrah. cap. 4.*

3. *Abraham* did it not of himselfe: *Augustine* saith, *Voluntatem illius non voluptatem suam implevisse, accepisse non petisse*: that he fulfilled not his owne lust, but his wives desire, he asked her not but received her. And he to this purpose urgeth the Apostle words, *that the man hath not power over his owne body, but the woman*, 1 *Cor.* 7. *Lib. 16. de Civit. Dei. cap. 25.*

Contra. If this were a good defence, then *Adams* excuse also might have served, because the woman gave him the apple, and he did eat. The Apostle giveth the woman power over her husbands body, and

the man likewiſe over the womans, to performe mutually the matrimoniall duties: but the woman can no more give liberty to the husband to joyne unto ſtrange fleſh, than the husband can unto the woman. As the Apoſtle in the ſame place reſtraineth that liberty, *Let every man have his wife, let every woman have her husband*, 1. *Cor.*7.3. they muſt be the one addicted and obliged only to the other.

Lib. 1. *de Abrah. cap.*4.

4. *Ambroſe* againe excuſeth this marriage of *Abraham* with *Hagar*, by the myſtery in it, as it is expounded by S. *Paul*, *Galat.*4. *quod ergo putabas eſſe peccatum, advertis eſſe myſterium*: that which you thought was iniquitie, appeareth to be a myſterie.

Abrahams mariage with *Hagar* not excuſed, becauſe of the myſtery.

Contra. A myſterie we admit, according to the Apoſtles collection, in *Abrahams* marriage with *Hagar*, but that giveth no liberty or immunity unto it: for ſo theefe might be excuſed, becauſe the ſuddennesſe of Chriſts comming to judgement, is likened to the comming of a theefe in the night: neither is it therefore a thing excuſable to play an unrighteous ſteward, becauſe Chriſt draweth a parable from thence, *Luk.*16.

5. *Auguſtine* further ſaith, *ſufficiendæ prolis cauſa erat uxorum plurium ſimul uni viro habendarum inculpabilis conſuetudo: he calleth it an inculpable cuſtome for one man in thoſe dayes for procreation ſake to have many wives.* He excuſeth the multiplicity of wives by the cuſtome of thoſe dayes, though the uſe bee now otherwiſe: *like as ſometime among the Romans it was counted a hainous thing, tunicas habere talares vel manicatas, to weare ſleeved, or ſide gownes, but now for a man of honeſt condicion not to have ſuch, is counted a ſhame &c.*

Lib 3. *de Doctri. Chriſt. cap.*12.

Polygamie not juſtified by cuſtome.

Contra. Indeede indifferent things, ſuch as are the formes and faſhions of apparell, may be changed, and ſometimes held lawfull, ſometimes uncomely, according to the divers cuſtomes of times: but that which is ſimply unlawfull, by no cuſtome can be made lawfull: that which is evill, whatſoever the cuſtome is, ought not to be followed: the Scripture herein giveth us a rule, not to follow a multitude to doe evill, *Exod.*23.2. 2. Neither doth it yet appeare, that there was any ſuch cuſtome among the faithfull in *Abrahams* time, to couple themſelves to more than to one wife. 3. *Chryſoſtome* of this very cuſtome of having many wives, thus excellently writeth; *Vides quomodo non oportet conſuetudinem prætexere, ſed quod juſtum eſt inquirere: ecce quoniam mala erat conſuetudo, explioſa eſt, &c. You ſee then, that we muſt not pretend cuſtome, but intend that which is juſt: becauſe it was an evill cuſtome, it is left.*

*Hom.*56. *in Gen.*

Polygamie not lawfull for procreation.

6. *Chryſoſtome* in the ſame place alleageth another excuſe: *Permiſſum eſt cum duabus vel tribus miſceri, ut humanum genus propagaretur, &c. It was then permitted to be coupled with two or three, that mankinde might be increaſed.* *Contra.* If this were a ſufficient reaſon for polygamie, it had beene more needfull, that in the creation many women ſhould have beene made: and ſo likewiſe that more than one wife a piece, for *Noah* and his ſonnes ſhould have entred into the Arke: for then there was greater need of all meanes for procreation.

Wherefore all theſe reaſons and excuſes, doe not ſerve to exempt the Patriarks from all blemiſh and blame, in their multiplying of wives.

Noah not diſpenſed withall for polygamie.

4. A fourth opinion there is, that God gave a diſpenſation for polygamie to the fathers, and as it is moſt like to *Noah*, when he ſaid to him, *Increaſe and multiply*: *ſic Perer. in Gen.*16. *diſp.*1.

Contra. 1. Againſt a precept written, diſpenſation unwritten hath no place: ſeeing then the commandment is expreſſed; *For this cauſe ſhall a man leave father and mother, and cleave to his wife*, *Gen.*2.24. (he ſaith not wives, but wife, as ſpeaking of one) but ſuch diſpenſation is no where mentioned, we hold it to be a meere humane conjecture. 2. If God had given *Noah* ſuch an indulgence, it is like that he and his ſonnes would have uſed it, there being then greateſt cauſe in the renewing of the world. 3. And though they are bleſſed with increaſe, yet only the lawfull meanes of increaſing and multiplying are permitted: for otherwiſe this might be an excuſe for adulterous copulations.

Polygamie an infirmitie in the fathers.

5. Wherefore the ſafer and ſounder opinion is, that polygamie, that is, the marriage of many wives, was neither ſimply lawfull, nor for a time diſpenſed with, but that it was an humane infirmity even in thoſe holy Patriarks. 1. Becauſe it degenerateth from the firſt inſtitution in Paradiſe, to the which Chriſt ſendeth us; *From the beginning it was not ſo.* 2. The firſt that brought in the doubling of wives was *Lamech*, of the curſed ſeed: neither doe we read of any of the Patriarks, from *Adam* to *Abraham*, for the ſpace well-nigh, of two thouſand yeares, that had more wives than one. 3. If there had beene at any time a needfull uſe of polygamie, it is moſt like, that in the beginning, when the world was not yet replenished, as in *Adam* and *Noahs* time, it ſhould have beene permitted. 4. To have a concubine together with a wife, was never lawfull: but ſuch an one was *Hagar*: for *Abraham* did caſt her out with her ſonne: ſhe was alſo a bond-woman, and therefore not fit to be a wife to ſo great a Patriarke: and a wife is defined by the Apoſtle, to be ſuch an one, as is taken to avoid fornication, 1 *Cor.*7.2. but to that end did not *Abraham* take *Hagar*, having *Sarai* beſide. And whereas the text ſaith, that *Sarai* gave her to *Abraham*, *for, or inſtead of his wife*; the meaning is not that *Hagar* became properly *Abrahams* wife, but that ſhe was in the place, and ſtead of his wife: for as *Sarai* ſaith, *It may be I ſhall receive a childe by her*, *Gen.*16.2. but if ſhe had indeede beene his wife, and ſo manumitted, and not *Saraies* bond-woman ſtill, the childe ſhould have beene counted hers, and not her miſtreſſes: and *Gen.*25.6. mention is made of *Abrahams* concubines *Pelagſhim*, whereof *Hagar* muſt be one.

Polygamie a fault of ignorance in the fathers.

Lib 22. *cont. Fauſt. Manich. cap.*20.

6. But yet this being admitted, that the Patriarks erred in multiplying their wives, yet ſome caution muſt be received withall. 1. That herein they ſinned not againſt their conſcience, but of ignorance and infirmity, as in other things, this being not yet revealed unto them. 2. Though God diſpenſed not with their ſo doing, yet it pleaſed the divine indulgence, in ſilence and mercifull connivence to paſſe by this over-ſight, as the Apoſtle ſaith in another caſe, *The time of this ignorance God regarded not*, *Act.*17.

3. W

3. We abhorre the blasphemie of the Manichees, sufficiently confuted by *Augustine*, who doe charge the Patriarks with lasciviousnesse and wantonnesse of flesh, in using many wives: which they did, for generation of children, not satisfaction of their lust: and as *Augustine* well saith, *Castius utebantur plurib. quam nunc una, &c. They used many wives more chastly, than we now use one*; so he concludeth; *O virum virilitèr utentem fœminis, conjuge temperanter, ancilla obtemperanter, nulla intemperanter: O worthy man, using women manly, his owne wife soberly, his maid obediently, but none of them intemperately.* Lib. 22 cont. Faust. Manich. cap 20. Lib. 16. de Civit. Dei. cap. 25.

Morall observations.

1. *Observ. Affliction and punishment commeth from God.*

Vers. 2. *THe Lord hath restrained me from childe-bearing. Sarai* as a godly woman imputeth her sterility and barrennesse to none other cause originally but to the will of God: Thus godly men, doe both acknowledge God the author of all good things, which they enjoy, as also the inflicter of all such punishments, which befall them: as *Iob* confesseth, *The Lord hath given, and the Lord hath taken it, Iob* 1. 22. *Perer.*

2. *Observ. Not to yeald unto temation.*

Vers. 4. *ANd he went in unto Hagar, &c. Abraham* who as a mighty and invincible champion, had stood out hitherto against the temptations and baits of Satan: is overcome of his wife, and yeeldeth to her motion, to goe in unto *Hagar*: which proceded from want of due consideration of Gods power; who though *Sarai* hitherto had beene barren, yet was able, (and so accordingly did) to make her fruitfull. Thus *David* who withstood many tentations, yeelded to the pleasure of the flesh: therefore as the Apostle saith, *He that thinketh he standeth, let him take heed lest he fall*, 1 *Cor.* 10. 10. *Muscul.*

3. *Observ. Not to be proud of Gods gifts.*

Vers. 4. *HEr dame was despised. Hagar* waxeth insolent and proud of this blessing bestowed upon her: whereby *Gregory* well noteth such as are puffed up and swell with pride in respect of their gifts: as also it is a great example of ingratitude, in despising her, which was the first occasion of this benefit. *Calvin.*

4. *Observ. Domesticall contention.*

Vers. 5. *THou doest me wrong, &c.* We see that even the houses of the faithfull, such as this of *Abraham* was, have sometime their domesticall contentions, *Calvin.* But as *Abraham* by his wisdome and discretion qualifieth the intemperate heat of *Sarai*: so men are taught to beare with the infirmities of their wives; and as the Apostle saith, *To dwell with them as men of knowledge, and to give honour to them as to the weaker vessell*, 1 *Pet.* 3. 7.

5. *Observ. Affliction maketh admonition to be regarded.*

Vers. 8. *SArais maid whence commest thou? &c.* The Angels speech was so much the more seasonable to *Hagar*, being now in some distresse in the wildernesse, and feeling some smart for her folly and disobedience; So after men have beene afflicted, they will more diligently apply their care to instruction, as the Prophet *David* saith; *It is good for me that I have beene afflicted, that I may learne thy statutes, Psal.* 119. 71. his afflictions brought him to learne more perfectly the statutes of God. *Muscul.* And in this present example it appeareth how fruitfull affliction was; for *Hagar* that before was so proud and lifted up, that she knew not her selfe, and despised her mistresse, is now humbled, and calleth upon the name of the Lord, vers. 13.

6. *Observ. Temporall blessings are signes of election.*

Vers. 10. *I will increase thy seed, &c. Ismael*, though he were not the chosen seed, yet receiveth a goodly temporall blessing to multiply and increase, whereby we see, that the outward benefits of this life, are no signes of Gods speciall favour, and eternall election, *Muscul.* As the Preacher saith, *No man knoweth either love or hatred of all that is before them, Eccles.* 9. 1. that is, whether he be loved of God, or otherwise, no man knoweth by his outward state in the world.

7. *Observ. The Law must be preached before the Gospell.*

Vers. 9. *IN that Hagar* is bid first to humble her selfe, before the promise is made unto her, wee learne, that the order of doctrine is to beginne with repentance, and then followeth the promise of grace, *Mercer.* which order the Prophet observeth, *Isa.* 1. 16, 18.

Chap. XVIII.

The Method.

IN this Chapter is set forth Gods covenant with *Abraham*, which containeth on God's behalfe promise of grace and protection, on *Abrahams* obedience: The covenant on Gods behalfe is propounded generally containing both the promise of God, and the foundation thereof, Gods sufficiency, and the obedience of *Abraham* in walking uprightly, vers.1,2. Then followeth the particular promises, which are either offered of God unasked, or craved by *Abraham*: The promises offered are three, with their severall signes: first, hee promiseth he should be a father of many Nations, yea, of Kings, and the signe thereof is the change of *Abrahams* name, vers.4. to 7. The second is, the promise of the land of Canaan, with perpetuall protection of him, and his seed, vers.7,8. the signe thereof is circumcision: where the law and right of circumcision is expressed, where they shall be circumcised, vers.11. when, vers.12. who, all males, both home-borne and strangers, vers.13. wherefore, to be a signe of the covenant: vers.11. then the perill in neglecting of this covenant is signified, vers.14. The third promise offered, as concerning the birth of *Isaack*, and the signe thereof, the changing of *Sarai* her name, ver.15. to 19.

Then followeth the promise craved of *Abraham* concerning *Ismael*.

Lastly, *Abrahams* obedience is declared, in circumcising himselfe, and *Ismael*, and all the males of his house, vers.23. to the end.

The divers readings.

v.1. *be pleasing before me. S. serve me. Ch. walke before me. cat. sic hebr.*

v.4. *It is I, and I will make my covenant, &c. H.B. behold I have made. Ch. I make my covenant (made supplied) G. de me. concerning me. T. heb. I, and my covenant with thee, that is, It is I that made this covenant.*

T. r. C. ad. divers. sig. S. e.

v.7. *I will stablish my covenant betweene my word, and thee. G. betweene me and thee. cat.*

v.8. *The land of thy habitation. C.S. of thy peregrination, or where thou art a stranger: cat. hebr ghur, to inhabite, to be a peregrine.*

v.15. *Thou shalt not call her Sara, but Sara, S. not Sarai, but Sarah. cat.*

v.18. *That Ismael might remaine in thy sight. C. live in thy sight. cat.*

v.23. *All which he had bought. H.S. bought with his silver. C. with his money. T.B.G. casaph. silver.*

differ. verb. *In the time of the same day. S. in the same day. cat. in the body of that day. gnatsem, body or substance. heb.*

The Explanation of doubts.

Quest. I. *Whether this apparition were visible.*

Vers.1. THe Lord appeared.] The Angell of God was sent to *Agar*, but the Lord himselfe appeared to *Abraham*, *Mercer*. This was not a secret revelation made to *Abraham*, but a manifest vision, *Calvin*. which was shewed unto *Abraham* not being in a trance, but in some sensible and visible manner, as though an Angell in humane shape talked with him: this may be gathered both by *Abrahams* gesture, in falling twice upon his face, vers.3.17. as though he had seene some divine presence: as in that *Abraham* laughed: he was then waking, and in the use of his sense, not rapt in a trance: and further, vers.33. God is said to goe up from *Abraham*: that visible Majesty was taken out of his sight, *Cajetane*.

Quest. II. *Of the meaning of the word Shaddai.*

GOd almighty or all sufficient.] 1. Some derive the word *Shaddai*, here used for *dai*, that signifieth sufficiencie *sic Genevens.* 2. Some from *Shad*, that signifieth a breast or plenty, *Oleaster*. 3. Other from *Shadad*, which is interpreted to spoile, conquer, or overcome, and so they say that God did here invert or overcome the order of nature, in causing the barren to beare. But *Oukelos Hieronie*, *Pagnine*, *Iunius*, doe better translate, Omnipotent: God then is called *Shaddai*, that is omnipotent, and all-sufficient, for his omnipotencie includeth also all-sufficiencie.

Quest. III. *Of the change of the name of Abram to Abraham.*

Vers.5. NEither shall thy name any more bee called *Abram*, but *Abraham*. 1. *Hieronie* thinketh, that the Hebrew letter *he*, is borrowed from the name of God, *Iehovah*, & added to *Abrams* name. *ho. 39. in Gen. tradit. in Genes.* 2. *Ferus* maketh this mysticall signification of it; that God by giving *Abraham* a letter of his name, doth thereby give even himselfe unto him: as also thereby is signified, that God should also be borne of the seed of *Abraham*: and this should bee in the fourth millenary or thousand yeare after the beginning of the world, as this letter was added in the fourth place. 3. *Chrysostome* thinketh, that *Abram* signifieth one that passeth over (because hee passed over the river) mistaking the name *Abram* and Hebrew for the same, whereas the first beginneth with *aleph*, the other with *ain*. 4. *Philo* interpreteth *Phil. lib. de Abraham.*

Abram

Abram, an high father: *Abraham* the high father of the voice: and so divideth *Ham*, the syllable added, from *Hamah*, that signifieth to make a sound or noise: thereby insinuating, that *Abram* of an high father who was given to the contemplation of the starres and high things, was now become a perfect wise man: for hee is a wise man, that is, a master of words, and guideth his tongue. 5. But all these are mens conjectures: the Lord himselfe sheweth the reason of this change, because the Lord had made him, *Abh hamon*, *a father of a multitude*: so that *Ham*, the last syllable of *Abrahams* name is the first of the word *Hamon*, that signifieth a multitude: *sic Eugubinus, Munster, Iun.* and hereupon the Hebrewes well observe, that God to those which he loved, added a letter of his owne name *Iehova*, as the letter *He* to *Abrahams* and *Sarahs* name: the letter *jod*, to the name of *Iehoshuah*, who was called *Hoshea* before.

6. But yet it appeareth not, why the letter *Resh* remaineth still in the name of *Abraham*. 1. *Ab. Ezra* thinketh, that it is borrowed from *abir*, which signifieth strong; and so *Abraham*, betokeneth a strong or mighty father of a multitude. 2. *Rasi* thinketh it is inserted, to shew him to bee father of *Aram* his owne Countrey. 3. Some of the Hebrewes thinke, that *Resh* is not taken away, though *He* be added, because God doth not use to take from names, but to put to them: which observation is not true: for the Lord taketh away one letter from the name of *Sarai*, namely *jod*, and putteth to *He*. 4. *Mercerus* thinketh that *Resh* is of *rabh*, which signifieth *much* or *great*, and so maketh this to be the sense of *Abrahams* name; a father of a great multitude. 5. But I preferre the common opinion: that *Resh* remaineth of *Abram*, and nothing is changed, but only *He* added: and so *Abraham* signifieth an high father of a multitude. Now whereas it is the opinion of the Hebrewes, that it is a sinne and transgression of Gods commandement, to call *Abraham* any more by the name of *Abram*: it appeareth to be otherwise, for *Nehem.* 9.7. he is called *Abram*: therefore where the Lord saith, thy name shall be no more called *Abram*, it is not so much a commandement, as an honourable favour vouchsafed to *Abraham* in the charge of his name, *Mercer.*

Wherefore the letter *resh* is retained still in *Abrahams* name

Quest. IV. *The reasons why circumcision was instituted.*

Vers. 10. *Let every manchilde among you be circumcised.* Of this institution of circumcision, divers reasons are alleaged. 1. *Philo* alleageth foure: the fore-skinne was commanded to be cut off, for the better preventing of the disease called the carbuncle: that the whole body might be kept more pure or cleane, and that no soile or filth should be hid under the fore-skinne: that they might be more apt to generation: that the part circumcised might better expresse the similitude of the heart. 2. *Moses Ægyptius* saith, that circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh: but the contrary appeareth, for no Nation is more given over to carnall lust, than the Egyptians, Saracens, Turks, that are circumcised. 3. Some thinke circumcision in that part was prescribed, for the greater detestation of the superstition of the Egyptians and other Nations, that did adore that part, and make an Idoll of it under the name of *Priapus*, and did carry it about in open shew in their wicked Idolatrous solemnities.

But there are better reasons for the institution of circumcision, and more fruitfull signification. The use then of circumcision is partly politicall, partly morall, partly theologicall. The politicall consisted herein, that circumcision at the first was a note of difference and distinction betweene the holy people, and all other Nations: (though afterward other Nations, as the Idumeans, Arabians, Ægyptians, tooke up the same rite, to be circumcised. Thus *David* called in disdaine *Goliah* the *uncircumcised Philistim*, as thereby discerned from the people of God, 1 *Sam.* 17.36. Beside by circumcision they were admonished to separate themselves from all other Nations, neither to joyne with them in marriage, nor to learne their manners. Thus the sons of *Iacob* said to the Sichemites, we cannot give our sister to an uncircumcised man, *Gen.* 34.14. For this cause *Theodoret* noteth, that circumcision was neglected all the time of the sojourning of the Israelites in the desart, because there was then no feare of conversing with other Nations in those solitary places.

The politicall use of circumcision.

Theodoret. q. 67. in Genes.

The morall use of circumcision was to teach the inward mortifying and circumcising of the heart, as *Irenæus* well observeth out of *Deuteronomie*, chap. 10. vers. 16. *Circumcise the foreskinne of your heart.* *Ambrose* noteth another morall point: *Vt pudaret unumquemque provectioris ætatis labori, vel doloris cedere puerum utrumque tenera infantia vicissent*: that men of yeares should be ashamed to give place to labour or griefe, which they overcame in their infancie.

Lib. 4. adverf. hæref. cap. 4.

The morall use of circumcision.

Am. 1. Epist. 77.

The Theologicall use of circumcision, was partly *commemorative* of the covenant which God made with *Abraham* and his seed, which served as a sure bond to keepe them in obedience, to walke uprightly before God, *Gen.* 17.10. Partly demonstrative, in expressing by the part circumcised, the instrument of generation, that originall contagion, which is derived by naturall propagation. And so *Augustine* and *Bede* doe understand those words, vers. 14. the uncircumcised man childe shall be cut off, because he hath broken my covenant: *Illud significatur pactum, quod cum primo homine iniit Deus*: that covenant is meant, which was made with the first man: which transgression even Infants by their originall corruption are guilty of. Partly it is *figurative*, both typicall in shadowing forth faith in Christ for remission of sinnes, wherefore is called by the Apostle, *The seale of the righteousnesse of faith*, *Rom.* 4.11. as also *anabolicall*, in representing the Sacrament of Baptisme, that should come in the place thereof. So the Apostle speaketh, *In whom ye are circumcised with circumcision not made with hands, &c. in that ye are buried with him through baptisme*, *Coloss.* 2.11, 12. he maketh circumcision and baptisme one to answer another.

Theologicall use.

Beda in 2. cap. Luk.

the man likewiſe over the womans, to performe mutually the matrimoniall duties: but the woman can no more give liberty to the husband to joyne unto ſtrange fleſh, than the husband can unto the woman. As the Apoſtle in the ſame place reſtraineth that liberty, *Let every man have his wife, let every woman have her husband*, 1. *Cor.*7.3. they muſt be the one addicted and obliged only to the other.

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Contra. A myſterie we admit, according to the Apoſtles collection, in *Abrahams* marriage with *Hagar*, but that giveth no liberty or immunity unto it: for ſo theefe might be excuſed, becauſe the ſuddenneſſe of Chriſts comming to judgement, is likened to the comming of a theefe in the night: neither is it therefore a thing excuſable to play an unrighteous ſteward, becauſe Chriſt draweth a parable from thence, *Luk.*16.

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Contra. Indeede indifferent things, ſuch as are the formes and faſhions of apparell, may be changed, and ſometimes held lawfull, ſometimes uncomely, according to the divers cuſtomes of times: but that which is ſimply unlawfull, by no cuſtome can be made lawfull: that which is evill, whatſoever the cuſtome is, ought not to be followed: the Scripture herein giveth us a rule, not to follow a multitude to doe evill, *Exod.*23.2. 2. Neither doth it yet appeare, that there was any ſuch cuſtome among the faithfull in *Abrahams* time, to couple themſelves to more than to one wife. 3. *Chryſoſtome* of this very cuſtome of having many wives, thus excellently writeth; *Vides quomodo non oportet conſuetudinem prætexere, ſed quod juſtum eſt inquirere: ecce quoniam mala erat conſuetudo, explioſa eſt, &c. You ſee then, that we muſt not pretend cuſtome, but intend that which is juſt: becauſe it was an evill cuſtome, it is left.*

*Hom.*56. *in Gen.*

Polygamie not lawfull for procreation.

6. *Chryſoſtome* in the ſame place alleageth another excuſe: *Permiſſum eſt cum duabus vel tribus miſceri, ut humanum genus propagaretur, &c. It was then permitted to be coupled with two or three, that mankinde might be increaſed.* *Contra.* If this were a ſufficient reaſon for polygamie, it had beene more needfull, that in the creation many women ſhould have beene made: and ſo likewiſe that more than one wife apiece, for *Noah* and his ſonnes ſhould have entred into the Arke: for then there was greater need of all meanes for procreation.

Wherefore all theſe reaſons and excuſes, doe not ſerve to exempt the Patriarks from all blemiſh and blame, in their multiplying of wives.

Noah not diſpenſed withall for polygamie.

4. A fourth opinion there is, that God gave a diſpenſation for polygamie to the fathers, and as is moſt like to *Noah*, when he ſaid to him, *Increaſe and multiply*: *ſic Perer. in Gen.*16. *diſp.*1.

Contra. 1. Againſt a precept written, diſpenſation unwritten hath no place: ſeeing then the commandment is expreſſed; *For this cauſe ſhall a man leave father and mother, and cleave to his wife*, *Gen.*2.24. (he ſaith not wives, but wife, as ſpeaking of one) but ſuch diſpenſation is no where mentioned, we hold it to be a meere humane conjecture. 2. If God had given *Noah* ſuch an indulgence, it is like that he and his ſonnes would have uſed it, there being then greateſt cauſe in the renewing of the world. 3. And though they are bleſſed with increaſe, yet only the lawfull meanes of increaſing and multiplying are permitted: for otherwiſe this might be an excuſe for adulterous copulations.

Polygamie an infirmitie in the fathers.

5. Wherefore the ſafer and ſounder opinion is, that polygamie, that is, the marriage of many wives, was neither ſimply lawfull, nor for a time diſpenſed with, but that it was an humane infirmity even in thoſe holy Patriarks. 1. Becauſe it degenerateth from the firſt inſtitution in Paradiſe, to the which Chriſt ſendeth us; *From the beginning it was not ſo.* 2. The firſt that brought in the doubling of wives was *Lamech*, of the curſed ſeed: neither doe we read of any of the Patriarks, from *Adam* to *Abraham*, for the ſpace well-nigh, of two thouſand yeares, that had more wives than one. 3. If there had beene at any time a needfull uſe of polygamie, it is moſt like, that in the beginning, when the world was not yet repleniſhed, as in *Adam* and *Noahs* time, it ſhould have beene permitted. 4. To have a concubine together with a wife, was never lawfull: but ſuch an one was *Hagar*: for *Abraham* did caſt her out with her ſonne: ſhe was alſo a bond-woman, and therefore not fit to be a wife to ſo great a Patriarke: and a wife is defined by the Apoſtle, to be ſuch an one, as is taken to avoid fornication, 1 *Cor.*7.2. but to that end did not *Abraham* take *Hagar*, having *Sarai* beſide. And whereas the text ſaith, that *Sarai* gave her to *Abraham*, *for, or inſtead of his wife*; the meaning is not that *Hagar* became properly *Abrahams* wife, but that ſhe was in the place, and ſtead of his wife: for as *Sarai* ſaith, *It may be I ſhall receive a childe by her*, *Gen.*16.2. but if ſhe had indeede beene his wife, and ſo manumitted, and not *Saraies* bond-woman ſtill, the childe ſhould have beene counted hers, and not her miſtreſſes: and *Gen.*25.6. mention is made of *Abrahams* concubines *Pelagſhim*, whereof *Hagar* muſt be one.

Polygamie a fault of ignorance in the fathers.

Lib 22. *cont. Fauſt. Minich. cap.*20.

6. But yet this being admitted, that the Patriarks erred in multiplying their wives, yet ſome caution muſt be received withall. 1. That herein they ſinned not againſt their conſcience, but of ignorance and infirmity, as in other things, this being not yet revealed unto them. 2. Though God diſpenſed not with their ſo doing, yet it pleaſed the divine indulgence, in ſilence and mercifull connivence to paſſe by this over-ſight, as the Apoſtle ſaith in another caſe, *The time of this ignorance God regarded not*, *Act.*17.

3. We

3. We abhorre the blasphemie of the Manichees, sufficiently confuted by *Augustine*, who doe charge the Patriarks with lasciviousnesse and wantonnesse of flesh, in using many wives: which they did, for generation of children, not satisfaction of their lust: and as *Augustine* well saith, *Castius utebantur plurib. quam nunc una, &c. They used many wives more chastly, than we now use one*; so he concludeth; *O virum virilitèr utentem fœminis, conjuge temperanter, ancilla obtemperanter, nulla intemperanter: O worthy man, using women manly, his owne wife soberly, his maid obediently, but none of them intemperately.* Lib. 22 cont. Faust. Manich. cap 20. Lib. 16. de Civit. Dei. cap. 25.

Morall observations.

1. *Observ. Affliction and punishment commeth from God.*

Vers. 2. *THe Lord hath restrained me from childe-bearing. Sarai* as a godly woman imputeth her sterility and barrennesse to none other cause originally but to the will of God: Thus godly men doe both acknowledge God the author of all good things, which they enjoy, as also the inflicter of all such punishments, which befall them: as *Iob* confesseth, *The Lord hath given, and the Lord hath taken it, Iob* 1. 21. *Perer.*

2. *Observ. Not to yeeld unto temptation.*

Vers. 4. *ANd he went in unto Hagar, &c. Abraham* who as a mighty and invincible champion, had stood out hitherto against the temptations and baits of Satan: is overcome of his wife, and yeeldeth to her motion, to goe in unto *Hagar*: which proceeded from want of due consideration of Gods power; who though *Sarai* hitherto had beene barren, yet was able, (and so accordingly did) to make her fruitfull. Thus *David* who withstood many tentations, yeelded to the pleasure of the flesh: therefore as the Apostle saith, *He that thinketh he standeth, let him take heed lest he fall*, 1 *Cor.* 10. 10. *Muscul.*

3. *Observ. Not to be proud of Gods gifts.*

Vers. 4. *HEr dame was despised. Hagar* waxeth insolent and proud of this blessing bestowed upon her: whereby *Gregory* well noteth such as are puffed up and swell with pride in respect of their gifts: as also it is a great example of ingratitude, in despising her, which was the first occasion of this benefit. *Calvin.*

4. *Observ. Domesticall contention.*

Vers. 5. *THou doest me wrong, &c.* We see that even the houses of the faithfull, such as this of *Abraham* was, have sometime their domesticall contentions, *Calvin.* But as *Abraham* by his wisdome and discretion qualifieth the intemperate heat of *Sarai*: so men are taught to beare with the infirmities of their wives; and as the Apostle saith, *To dwell with them as men of knowledge, and to give honour to them as to the weaker vessell*, 1 *Pet.* 3. 7.

5. *Observ. Affliction maketh admonition to be regarded.*

Vers. 8. *SArais maid whence commest thou? &c.* The Angels speech was so much the more seasonable to *Hagar*, being now in some distresse in the wildernesse, and feeling some smart for her folly and disobedience; So after men have beene afflicted, they will more diligently apply their care to instruction, as the Prophet *David* saith; *It is good for me that I have beene afflicted, that I may learne thy statutes, Psal.* 119. 71. his afflictions brought him to learne more perfectly the statutes of God. *Muscul.* And in this present example it appeareth how fruitfull affliction was; for *Hagar* that before was so proud and lifted up, that she knew not her selfe, and despised her mistresse, is now humbled, and calleth upon the name of the Lord, vers. 13.

6. *Observ. Temporall blessings are signes of election.*

Vers. 10. *I Will increase thy seed, &c. Ismael*, though he were not the chosen seed, yet receiveth a goodly temporall blessing to multiply and increase, whereby we see, that the outward benefits of this life, are no signes of Gods speciall favour, and eternall election, *Muscul.* As the Preacher saith, *No man knoweth either love or hatred of all that is before them, Eccles.* 9. 1. that is, whether he be loved of God, or otherwise, no man knoweth by his outward state in the world.

7. *Observ. The Law must be preached before the Gospell.*

Vers. 9. IN that *Hagar* is bid first to humble her selfe, before the promise is made unto her, wee learne, that the order of doctrine is to beginne with repentance, and then followeth the promise of grace, *Mercer.* which order the Prophet observeth, *Isa.* 1. 16, 18.

Chap. XVIII.

The Method.

IN this Chapter is set forth Gods covenant with *Abraham*, which containeth on Gods behalfe promise of grace and protection, on *Abrahams* obedience: The covenant on Gods behalfe is propounded generally containing both the promise of God, and the foundation thereof, Gods sufficiency, and the obedience of *Abraham* in walking uprightly, vers. 1, 2. Then followeth the particular promises, which are either offered of God unasked, or craved by *Abraham*: The promises offered are three, with their severall signes: first, hee promiseth he should be a father of many Nations, yea, of Kings, and the signe thereof is the change of *Abrahams* name, vers. 4. to 7. The second is, the promise of the land of Canaan, with perpetuall protection of him, and his seed, vers. 7, 8. the signe thereof is circumcision: where the law and right of circumcision is expressed, where they shall be circumcised, vers. 11. when, vers. 12. who, all males, both home-borne and strangers, vers. 13. wherefore, to be a signe of the covenant: vers. 11. then the perill in neglecting of this covenant is signified, vers. 14. The third promise offered, as concerning the birth of *Isaack*, and the signe thereof, the changing of *Sarai* her name, vers. 15. to

Then followeth the promise craved of *Abraham* concerning *Ismael*.

Lastly, *Abrahams* obedience is declared, in circumcising himselfe, and *Ismael*, and all the males of his house, vers. 23. to the end.

The divers readings.

v. 1. *be pleasing before me. S. serve me. Ch. walke before me. cat. sic hebr.*

v. 4. *It is I, and I will make my covenant, &c. H.B. behold I have made. Ch. I make my covenant (make supplied) G. do me. concerning me. T. heb. I, and my covenant with thee, that is, It is I that made this covenant.*

T. r. C. ad. diverſ. ſig. S. e.

v. 7. *I will stablish my covenant betweene my word, and thee. G. betweene me and thee. cat.*

v. 8. *The land of thy habitation. C.S. of thy peregrination, or where thou art a stranger: cat. hebr ghur, to inhabite, to be a peregrine.*

v. 15. *Thou shalt not call her Sara, but Sara, S. not Sarai, but Sarah. cat.*

v. 18. *That Ismael might remaine in thy sight. C. live in thy sight. cat.*

v. 23. *All which he had bought. H.S. bought with his silver. C. with his money. T.B.G. casaph. silver.*

differ. verb. *In the time of the same day. S. in the same day. cat. in the body of that day. gnuisem, body or substance. heb.*

The Explanation of doubts.

Quest. I. *Whether this apparition were visible.*

Vers. 1. THE Lord appeared.] The Angell of God was sent to *Agar*, but the Lord himselfe appeared to *Abraham*, *Mercer.* This was not a secret revelation made to *Abraham*, but a manifest vision, *Calvin.* which was shewed unto *Abraham* not being in a trance, but in some sensible and visible manner, as though an Angell in humane shape talked with him: this may be gathered both by *Abrahams* posture, in falling twice upon his face, vers. 3. 17. as though he had seene some divine presence: as in that *Abraham* laughed: he was then waking, and in the use of his sense, not rapt in a trance: and further, vers. God is said to goe up from *Abraham*: that visible Majesty was taken out of his sight, *Cajetane.*

Quest. II. *Of the meaning of the word Shaddai.*

GOd almighty or all sufficient. 1. Some derive the word *Shaddai*, here used for *dai*, that signifieth sufficiencie *sic Genevenſ.* 2. Some from *Shad*, that signifieth a breast or plenty, *Oleaster.* 3. Other from *Shadad*, which is interpreted to spoile, conquer, or overcome, and so they say that God did here invert or overcome the order of nature, in causing the barren to beare. But *Oukelos Hieronm. Pagnine. Iunius*, doe better translate, Omnipotent: God then is called *Shaddai*, that is omnipotent, and all-sufficient, for his omnipotencie includeth also all-sufficiencie.

Quest. III. *Of the change of the name of Abram to Abraham.*

Vers. 5. NEither shall thy name any more bee called *Abram*, but *Abraham*. 1. *Hieronm* thinketh, that the Hebrew letter *he*, is borrowed from the name of God, *Iehovah*, & added to *Abrams* name, *in traditi. in Genes.* 2. *Ferus* maketh this mysticall signification of it; that God by giving *Abraham* a letter of his name, doth thereby give even himselfe unto him: as also thereby is signified, that God should also be borne of the seed of *Abraham*: and this should bee in the fourth millenary or thousand yeare after the beginning of the world, as this letter was added in the fourth place. 3. *Chryſoſtome* thinketh, that *Abram* signifieth one that passeth over (because hee passed over the river) mistaking the name *Abram* and Hebrew for the same, whereas the first beginneth with *aleph*, the other with *ain*. 4. *Philo* interpreteth

be. 39. in Gen.

Phil. lib. de Abraham.

Abra-

Abram, an high father: *Abraham* the high father of the voice: and so divideth *Ham*, the syllable added, from *Hamah*, that signifieth to make a sound or noise: thereby insinuating, that *Abram* of an high father who was given to the contemplation of the starres and high things, was now become a perfect wise man: for hee is a wise man, that is, a master of words, and guideth his tongue. 5. But all these are mens conjectures: the Lord himselfe sheweth the reason of this change, because the Lord had made him, *Abh, hamon, a father of a multitude*: so that *Ham*, the last syllable of *Abrahams* name is the first of the word *Hamon*, that signifieth a multitude: *sic Eugubinus, Munster, Iun.* and hereupon the Hebrewes well observe, that God to those which he loved, added a letter of his owne name *Iehova*, as the letter *He* to *Abrahams* and *Sarahs* name: the letter *Iod*, to the name of *Iehoshuah*, who was called *Hoshea* before.

6. But yet it appeareth not, why the letter *Resh* remaineth still in the name of *Abraham*. 1. *Ab. Ezra* thinketh, that it is borrowed from *abir*, which signifieth strong; and so *Abraham*, betokeneth a strong or mighty father of a multitude. 2. *Rasi* thinketh it is inserted, to shew him to bee father of *Aram* his owne Country. 3. Some of the Hebrewes thinke, that *Resh* is not taken away, though *He* be added, because God doth not use to take from names, but to put to them: which observation is not true: for the Lord taketh away one letter from the name of *Sarai*, namely *Iod*, and putteth to *He*. 4. *Mercerus* thinketh that *Resh* is of *rabb*, which signifieth *much* or *great*, and so maketh this to be the sense of *Abrahams* name, a father of a great multitude. 5. But I preferre the common opinion: that *Resh* remaineth of *Abram*, and nothing is changed, but only *He* added: and so *Abraham* signifieth an high father of a multitude. Now whereas it is the opinion of the Hebrewes, that it is a sinne and transgression of Gods commandement, to call *Abraham* any more by the name of *Abram*: it appeareth to be otherwise, for *Nehem.* 9. 7. he is called *Abram*: therefore where the Lord saith, thy name shall be no more called *Abram*, it is not so much a commandement, as an honourable favour vouchsafed to *Abraham* in the charge of his name, *Mercer.*

Wherefore the letter *resh* is retained still in *Abrahams* name

Quest. IV. *The reasons why circumcision was instituted.*

Vers. 10. *Et every manchilde among you be circumcised.* Of this institution of circumcision, divers reasons are alleaged. 1. *Philo* alleageth foure: the fore-skinne was commanded to be cut off, for the better preventing of the disease called the carbuncle: that the whole body might be kept more pure or cleane, and that no soile or filth should be hid under the fore-skinne: that they might be more apt to generation: that the part circumcised might better expresse the similitude of the heart. 2. *Moses Ægyptius* saith, that circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh: but the contrary appeareth, for no Nation is more given over to carnall lust, than the Egyptians, Saracens, Turks, that are circumcised. 3. Some thinke circumcision in that part was prescribed, for the greater detestation of the superstition of the Egyptians and other Nations, that did adore that part, and make an Idoll of it under the name of *Priapus*, and did carry it about in open shew in their wicked Idolatrous solemnities.

But there are better reasons for the institution of circumcision, and more fruitfull signification. The use then of circumcision is partly politicall, partly morall, partly theologicall. The politicall consisted herein, that circumcision at the first was a note of difference and distinction betweene the holy people, and all other Nations: (though afterward other Nations, as the Idumeans, Arabians, Ægyptians, tooke up the same rite, to be circumcised. Thus *David* called in disdaine *Goliah* the *uncircumcised Philistim*, as hereby discerned from the people of God, 1 *Sam.* 17. 36. Beside by circumcision they were admonished to separate themselves from all other Nations, neither to joyne with them in marriage, nor to learne their manners. Thus the sons of *Iacob* said to the Sichemites, we cannot give our sister to an uncircumcised man, *Gen.* 34. 14. For this cause *Theodoret* noteth, that circumcision was neglected all the time of the sojourning of the Israelites in the desart, because there was then no feare of conversing with other Nations in those solitary places.

The politicall use of circumcision.

Theodoret. quæst. 67. in Genes.

The morall use of circumcision, was to teach the inward mortifying and circumcising of the heart, as *Moses* well observeth out of *Deuteronomie*, chap. 10. vers. 16. *Circumcise the foreskinne of your heart.* *Ambrose* noteth another morall point: *Vt pudoret unumquemque proiectioris ætatis labori, vel dolori cedere, quum utrumque tenera infantia vicisset*: that men of yeares should be ashamed to give place to labour or griefe, which they overcame in their infancie.

Lib. 4. adversus hæres. cap. 4.

The morall use of circumcision.

The Theologicall use of circumcision, was partly *commemorative* of the covenant which God made with *Abraham* and his seed, which served as a sure bond to keepe them in obedience, to walke uprightly before God, *Gen.* 17. 10. Partly demonstrative, in expressing by the part circumcised, the instrument of generation, that originall contagion, which is derived by naturall propagation. And so *Augustine* and *Bede* doe understand those words, vers. 14. the uncircumcised manchilde shall be cut off, because he hath broken my covenant: *Illud significatur peccatum, quod cum primo homine iniit Deus*: that covenant is meant, which was made with the first man: which transgression even Infants by their originall corruption are guilty of. Partly it is *figurative*, both typicall in shadowing forth faith in Christ for remission of sinnes, and therefore is called by the Apostle, *The seale of the righteousnesse of faith*, *Rom.* 4. 11. as also *emblematicall*, in representing the Sacrament of Baptisme, that should come in the place thereof. So the Apostle speaketh, *In whom ye are circumcised with circumcision not made with hands, &c. in that ye are buried with him through baptisme*, *Coloss.* 2. 11, 12. he maketh circumcision and baptisme one to answer another.

Am. 1. Epist. 77.

The Theologicall use.

Beda in 2. cap. Luk.

QVEST. V. *How circumcision is said to be eternall.*

Vers. 13. *My covenant shall be in your flesh for an everlasting covenant, &c.* It is called everlasting, not because simply this signe was to endure for ever, as some thinke, that for this cause circumcision yet remaineth among the Jewes, who are now usurpers of this ceremonie, which by right is extinguished in Christ. But it is said to be eternall, 1. conditionally, and according to the nature of the subject; that so long as the covenant indured, whereof it was a signe, so long the signe should remaine, but the first covenant or testament being determined in Christ, the date also of the signe is expired. 2. It is eternall in respect of that which it signified, which is indeed eternall, the grace of God in Christ, *Calvin.* 3. It may be said to be eternall in respect of the perpetuall supply thereof, namely baptisme, which shall continue while the Church hath a being on earth, *Mercer.*

QVEST. VI. *Why circumcision was to determine in Christ.*

Hom. 39. in Gen. NOw further, whereas the Jewes calumniate the Christians, because they have abrogated circumcision, it shall appeare by these reasons, that at the comming of Christ, circumcision in right was to cease. 1. *Chrysostome* yeeldeth this reason, that circumcision being given to the Israelites, as a marke of separation and distinction from other Nations, this marke was no longer to bee in use, than while the separation continued. But now in Christ, as the Apostle saith, *There is neither Iew nor Grecian, Galat.* 3. the wall of partition is taken away, therefore the badge of this separation should likewise be removed. 2. The signe was to endure no longer, than the covenant whereof it was a signe: but the covenant is abrogated, as the Apostle alleageth out of the Prophet, *Behold the dayes will come,* saith the Lord, *that I will make with the house of Israel a new testament, &c. Heb.* 8. *vers.* 8. and so he concludeth, vers. 13. *In that he saith a new testament, he hath abrogated the old.* 3. The Apostle thus reasoneth, if the Priesthood *be changed of necessity then must be a change of the Law, Heb.* 7. 12. If all the ceremonies of the Law at the change of the Priesthood must be altered, then circumcision also among the rest: for if circumcision remained, the whole Law should still be in force, *Galat.* 5. 3. *He that is circumcised is bound to keepe the whole Law.* 4. The carnall circumcision of the flesh, was a type of the internall circumcision of the heart, wrought in us by Christ the bodie now being come, (the spirituall circumcision) the shadow, that is the carnall should cease: *Ambrose* saith, *oportuit circumcisione ex parte fieri ante ejus adventum, qui totum hominem circumcidit post cessare: It was meet that circumcision in part should be kept before he came, which should circumcise the whole man, and then to cease, Epist.* 77. 5. Lastly, the same *Ambrose* giveth this reason; *Donec pretium pro omnib. hominib. dominici sanguinis effusione solveretur, opus fuit singulorum sanguine, &c.* till the price in shedding of Christs blood was payed for all men, it was fit that every mans blood should be shed to fulfill the ceremoniall customs of the Law: but after Christ had suffered, there was no more need of circumcision in every mans bloud; *Cum in Christi sanguine circumcisio universorum celebrata sit; When in Christs blood the circumcision of all men once for all was celebrated.*

QVEST. VII. *Why the fore-skinne was commanded to be circumcised.*

Vers. 11. *Ye shall circumcise the fore-skinne of your flesh.* 1. Two speciall reasons may be alleaged, why that part which was the instrument of generation, was commanded to be circumcised. 1. because the promise was made to *Abraham,* that in his seed all Nations should be blessed: the *Messias* promised to come out of *Abrahams* loynes, *Calvin:* Secondly, the signe was there placed, to shew the corruption and contagion of mans nature: that there the remedy should be ministred, where the disease reigned, *Muscul.* *Ambrose* addeth a third reason; *Vt ibi, qua ignobiliora membra putarentur, majoris honestatis eam circundarent: That upon those parts which seemed more base, or vile, more comelinesse should be put.* *Epist.* 77. 2. Some might be borne circumcised by nature; as the Hebrewes doe affirme of *Sem,* that hee was so borne; but of this assertion there is no ground: the other is naturall, yet but rare. 3. Likewise when the foreskinne was circumcised once, it might by art be drawne over againe; as *Epiphanius* collecteth out of Saint *Paul,* 1 *Cor.* 7. 18. *If any man be called being circumcised, let him not gather uncircumcision:* and mention is made of some, 1 *Maccab.* 1. 16. that renounced circumcision, and made themselves uncircumcised. It was also an usuall thing, as *Epiphanius* witnesseth, for the Samaritans to circumcise againe, those that came from the Jewes, and Jewes such as came from the Samaritans: this practice of drawing again the fore-skinne, that was circumcised, is thought by *Epiphanius,* to have beene invented by *Esau,* to deny his profession, and to raze out his circumcision: *ex Pereria.*

Vncircumcision gathered after circumcision. *Epiphan. lib. de Mens. & Ponder.*

QVEST. VIII. *Why circumcision was tyed to the eighth day.*

Vers. 12. *Every man childe of eight dayes old, &c.* Why circumcision was tyed to the eighth day, reasons are yeelded. 1. *Chrysostome* alleageth these two, because that circumcision in their bodies being not yet come to the growth, might be better endured, and with lesse danger: and to shew that the circumcision of the body did not profit the soule, seeing infants had no understanding of it which was done, but was a signe onely of grace, *hom.* 39. *Genes.* 2. Others doe make a mystery of it referring this eighth day to the resurrection of Christ, who rose upon the eighth day, by whom we are circumcised: *sic Augustine. lib.* 16. *de Civit. Dei, cap.* 26. 3. But the best reason is this, because the child before the eighth day, was not of sufficient strength to endure that paine: and therefore it was provided that young cattell should be seven dayes with the damme before they were offered, *Levit.* 22. 27. because they were yet but tender. And againe, it was not fit to deferre circumcision longer, because the body

the infant waxing ſtronger, ſhould be put to the more paine, *Perer. Calvin.* 4. Circumciſion was not upon any occaſion then to be miniſtred before the eighth day; but infants dying without circumciſion, might have inwardly ſupplyed, that which was outwardly wanting, by the grace of election, and force of Gods covenant made to the faithfull and their ſeed. 5. Yet neceſſity ſo urging, circumciſion might be deferred like as the eating of the Paſſeover might bee put off to the ſecond moneth upon extraordinary occaſion, as if a man were uncleane, or in his journey, *Num.* 9.10. This alſo appeareth, in that for the ſpace of forty yeares, all the while that the Iſraelites ſojourned in the wilderneſſe, their children were not circumciſed till *Ioſua* his time, *Ioſua* 5.5. and the reaſon is given, verſ. 7. *They did not circumciſe them by the way*; they were continually in their journey to remove from place to place, and therefore could not conveniently be circumciſed. But if *Moſes* example be objected, whom God would have killed, becauſe his ſonne was not circumciſed; the anſwer is ready; that the caſe is not alike, for *Moſes* might either have circumciſed his childe before he came forth: or he had not ſuch great haſte of his way, but might have ſtayed to performe ſo neceſſary a worke. 6. But whereas the Lord preſcribeth the eighth day, both ſome Hebrewes are deceived that thinke, the ſonnes of bond-ſervants might be circumciſed before, and the Iſmaelites that circumciſed at the age of thirteene yeares.

Circumciſion might be deferred paſt the eighth day upon neceſſary occaſion.

QVEST. IX. *Circumciſion found among thoſe which belonged not to the covenant.*

Verſ. 13. *HE that is borne in thy houſe, and bought with thy money, &c.* All which belonged to the covenant, or would have any part among the people of God, were circumciſed; but on the other part it followeth not, that all which were circumciſed, did belong to the covenant, as the Iſmaelites, Egyptians, Ammonites, Moabites, and other people inhabiting neare to Paleſtina, were circumciſed, as *Hierome* ſheweth, upon the 9. chap. of *Ieremie*, verſ. 26. Theſe people retained circumciſion as a rite and tradition of their fathers, but not as a ſigne of the covenant, or profeſſion of their faith and obedience.

QVEST. X. *Circumciſion not impoſed upon ſtrangers.*

FVrther it is here queſtioned, whether the Hebrewes were to compell their ſervants that were ſtrangers, to take upon them the profeſſion of their faith, and to be circumciſed. 1. *Toſtatus* thinketh, that their ſervants might be compelled, but not other ſtrangers that dwelt among them: but that it is not like, for ſeeing he that was circumciſed was a debter of the whole Law, *Galat.* 5. and circumciſion was a badge of their profeſſion, it was not fit to force any man to take upon him a profeſſion of religion againſt his deſire. 2. *Cajetane* thinketh, that ſervants might be forced to take the outward marke of circumciſion, though not the ſpirituall profeſſion thereunto annexed; in 12. chap. *Exod.* But theſe two cannot be ſevered, as whoſoever is now baptized muſt needs alſo enter into the profeſſion of Chriſtianity. 3. *Pererius* thinketh aright, that the neceſſity of circumciſion was not impoſed upon any beſide the poſterity of *Abraham*: neither that the Hebrewes might force their ſervants to take circumciſion: yet he ſaith, that it was lawfull for them to uſe the miniſtery of ſervants uncircumciſed, as now Chriſtians have Moores and Turks to ſerve them, *Perer. diſput.* 5. But herein *Pererius* is deceived, and I preferre the opinion of *Thomas Anglicus*, which he miſliketh, that it was dangerous for the Hebrewes to be ſerved with men of a divers religion, leſt they alſo by them might have beene corrupted. 5. Wherefore the reſolution is this, that as no ſtranger, ſervant, or other, was to be forced to circumciſion, but it muſt come from his owne deſire, as it may be gathered, *Exod.* 12.48. ſo neither were they to receive any uncircumſed perſon into their houſe, that would not be circumciſed: this is evident by *Abrahams* practice, that circumciſed all his ſervants, both borne, and bought with money: who no doubt would not have ſerved him, if they had not ſubmitted themſelves to Gods ordinance: againe, ſeeing every one in the houſe muſt eat the Paſſeover, *Exod.* 12.43. neither ſtranger, nor borne in the houſe, muſt eat any leavened bread for the ſpace of ſeven dayes, and yet none could eat the Paſſeover that was not circumciſed, verſ. 48. it followeth, that no uncircumciſed perſons were to bee entertained, unleſſe they were contented to be circumciſed.

Toſtat. ſup cap. 12. *Exod cap.* 56.

Hebrewes whether ſuffered to have uncircumciſed ſervants.

QVEST. XI. *The penalty for the neglect of circumciſion afflicted onely upon the adulti.*

Verſ. 14. *THE uncircumciſed male ſhall be cut off, &c.* Saint *Auguſtine* following the reading of the Septuagint in this place, who adde, *the man childe which is uncircumciſed the eighth day*, which addition is not in the originall, doth underſtand this place of infants, and *their cutting off*, he interpreteth of everlaſting death, to be cut off from the ſociety of the Saints: and by the breaking of the covenant, would have ſignified the tranſgreſſion of Gods commandement in paradiſe: for the not being circumciſed ſaith he. *Nulla culpa in parvulis*; *Is no fault in little ones*, and therefore not worthy of ſo great a puniſhment: and ſo he urgeth this place againſt the Pelagians, to prove that infants are guilty of originall ſinne, and therefore have need of remiſſion, *Lib.* 16. *de Civit. Dei. cap.* 27.

1. In that *Auguſtine* expoundeth this cutting off, of ſeparation from the ſociety of the Saints, he interpreteth right: ſome take it for the corporall death; ſome for the extraordinary ſhortning of their dayes; ſome for excommunication; but it is better taken for the cutting off from the ſociety of Gods people now, and the fellowſhip of the Saints afterward, for he that ſhould contemne circumciſion being Gods ordinance, doth conſequently refuſe the covenant and grace of God, whereof it is a ſeale and pledge.

What it is to be cut off.

2. But that expoſition of *Auguſtine* ſeemeth to be wreſted: to referre the breaking of the covenant to *Adams* tranſgreſſion. 1. The Apoſtle ſaith, that they ſinne not after the like manner of the tranſgreſſion of *Adam*, *Rom.* 5.14. 2. The Scripture calleth not that prohibition given to *Adam*, a covenant. 3. The Lord calleth circumcition his covenant, verſ. 20. what other covenant then is broken, but that which the Scripture treateth of here?

3. Neither can this place be underſtood of infants that are uncircumciſed. 1. That addition, *the eighth day*,

day, is used onely by the Septuagint, it is not in the Hebrew. 2. the words are, *qui non circumciderit*, he which shall not circumcise, &c. so readeth the originall, the Chalde paraphrast, *Ionnas*, &c. which speaketh, that it must be understood of them that are *adulti*, of yeares of discretion, not of infants. 3. *Abrahams* practice sheweth as much, who circumcised those that were of yeares. 4. Againe to breake the covenant, is not incident to children: the punishment therefore is not to be inflicted, where the offence cannot be committed. 5. If Infants be not circumcised, it is the parents faults for omitting it, not the Infants: as may appeare in the example of *Moses*, whom the Lord punished, and not the childe, for the neglecting of that Sacrament.

QVEST. XII. *Whether Abraham laughed through incredulitie.*

Vers. 17. *Abraham fell upon his face and laughed.* 1. This was not onely an inward rejoycing of the minde, as the Chalde translateth, for *Abraham* indeed laughed. 2. Neither did this laughter of *Abraham* shew any infidelitie and unbeleefe in him, as *Chrysostome* thinketh, and some others, who make *Abrahams* and *Sarahs* laughter all one: *infidelitate peccavit sanctus Abraham, &c. Holy Abraham*, saith he, *sinned by infidelity*, and therefore his seed was punished 400. yeares with servitude, 6. *de pœnitent.* The same also is the opinion of *Hierome*, that *Abrahams* laughing, his speech *shall Sarah that is ninetie yeare old beare*: his wish and prayer for *Ismael* did declare his incredulity, *lib.* 3. *cont.* But the Apostle cleareth *Abraham* of all such imputation of unbeleefe, where he saith, *Rom.* 4. 19. according to this place, *He was not weake in faith*, v. 21. *being fully assured, that he which had promised, was also able to doe it.* And if *Abrahams* laughter had proceeded from doubtfulnesse, God would not have named *Isaack*, of such laughter: in the which name *Rasi* noteth many mysteries in the letters: *Iod* signifieth the ten tentations of *Abraham*: *tsaddi*, the age of *Sarah*, of ninetie yeare: *cheth*, the eighth day for circumcision: *coph*, an hundred yeares, which was *Abrahams* age. 3. Neither did *Abraham* at the first doubt, but afterward was confirmed in the faith, which is the opinion of *Ioannes Arborensis*, reported by *Pererius*, for the Apostle doth free *Abraham* also from all doubting, either first or last, *Rom.* 4. 20. *Neither did he doubt of the promise of God through unbeleefe.* 4. Neither is *Cajetans* conceit to be admitted, whereunto *Pererius* seemeth to subscribe, that *Abraham* doubted not of the truth of Gods promise, or of his power, but onely he doubted, whether the promise were to be taken literally, or mystically, in chap. 17. *Gen.* for what reason had *Abraham* to thinke of any mysticall sense, if he beleeved that God would and could literally and properly make good his word? And Saint *Paul* sheweth that *Abraham* understood the promise properly and literally, when he saith, *that he considered not his owne body, which was now dead, being almost an hundred yeare old, nor the deadnesse of Sarahs wombe*, *Rom.* 4. 19. 5. Neither yet can I fully consent to *Ambrose* and *Rupertus*, that doe discharge *Abraham* of all manner of doubtfulnesse: as *Ambrose* saith, that whereas *Abraham* prayeth for *Ismael*, he did not doubt of Gods promise, to receive a sonne by *Sarah*: but desireth that *Ismael* also may live, *& sic superabundet gratia, and so Gods grace might abound more.* *Rupertus* saith, that whereas *Abraham* said, *shall a sonne be borne to him that is an hundred yeare old?* *Non dubitando dixit, sed suam felicitatem admirando*: *He doubted not in so saying, but admiring his owne happinesse*: for there appeareth some difficulty and hesitation in *Abrahams* speech, seeing hee objected with himselfe the same thing which *Sarah* did: *shall a childe bee borne to him that is an hundred yeare old?* as *Sarah* said, *shall I certainly beare a childe that am old*, *Gen.* 19. 13. though *Abraham* yeelded not to the objection, as *Sarah* did, neither shewed so great weaknesse in doubting, and therefore was not reproved as *Sarah* was. 6. Wherefore the best solution is, that these objections and doubts in *Abraham*, proceeded not from want of faith; but *Abraham* feeling in himselfe a fight betweene faith and carnall sense, striveth against humane reason, and overcommeth these motions at the first, and *so was strengthened* (as the Apostle saith) *in the faith*: and his faith was thereby made more glorious, *Calvin.* There was then in *Abraham* a strife betweene his naturall reason, which wondred, that he at an hundred yeare, should have a sonne of *Sarah*, and his faith, which beleeved that God was able to doe it: yet in this cogitation he remained not long, his faith prevailed.

Lib. 5. comment. in Gen. cap. 35.

QVEST. XIII. *Whether Abraham were circumcised first or last.*

Vers. 23. *Then Abraham tooke Ismael, &c.* 1. It is questioned, whether *Abraham* were circumcised first, to give good example, or last, which I thinke rather with the Hebrewes, because *Abraham* had beene unfit by reason of his cutting to circumcise others: but it is certaine he beganne first with his owne sonne *Ismael*, to make the other more willing. 2. *Abraham* alone could not circumcise all his family: therefore it is like, that thereto he used the helpe of others: as the Jewes to this day use Chirurgians, which are skilfull in cutting, to circumcise their children. 3. *Abraham* the same day doth circumcise his family, to testifie to the world, that he was not ashamed of the badge of his profession, and to shew his prompt obedience, in not deferring the commandement: whereupon to this day the Jewes circumcise in the day, not in the night. *Mercer.*

Whether hee circumcised his family himselfe.

4. *Places of doctrine.*

1. *Doct. Our faith must rest onely upon Gods words.*

Vers. 4. *Behold I make my covenant, &c.* Wee learne, that our faith must depend onely upon Gods word: as here the Lord would have *Abraham* to consider who it was, that made this covenant with him: *behold I, &c.* We must not then greatly regard what man saith: but the word of God

be our warrant. As our Saviour maketh this opposition; *You have heard that it was said to you of old time, &c. but I say unto you. Mat. 5. 27. sic Calvin.*

2. *Doct. the Sacraments called by the name of the things.*

Vers. 10. *This is my covenant.* That is, the signe of my covenant: so the Sacraments are called by the name of the things which they represent, because they are not naked and bare signes, but doe verily seale unto us the promise of God. In the same sense, and by the like figure called *(metonymia)* doth our Saviour call the bread his body, saying, *This is my body*, whereof it was a figure onely and representation, *Mercer.*

3. *Doct. Difference betweene external and internall calling in the Church.*

Vers. 7. *I will establish my covenant betweene me and thee, and thy seed after thee in their generations, &c.* All then that were of *Abrahams* seed by *Isaack*, did belong to the externall covenant, and Church of God: and therefore are called in generall by our Saviour, the children of the Kingdome: yet the covenant of grace appertained onely to those, that received it by faith, and so were the children of faithfull *Abraham*: as Saint *Paul* saith, *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed, Rom. 9. 8. Calvin.*

4. *Doct. Baptisme the Sacrament of regeneration belongeth to Infants.*

Vers. 12. *Every man-childe of eight dayes old shall be circumcised, &c.* From hence the baptisme of Infants, which commeth in the place of circumcision, is most pertinently proved, against the grosse errour of the Anabaptists: for as then Infants were circumcised, to shew the contagion of the nature from the which they were cleansed by the circumcision of the spirit: so even Infants now, being guilty of originall corruption have need of the Sacraments of regeneration.

5. *Doct. Gods purpose and promise towards us, should not stay our prayers.*

Vers. 20. *Concerning Ismael, I have heard thee, &c.* God had promised before to *Hagar*, that he would greatly increase her seed, *Gen. 16. 10.* and yet here it is ascribed to the prayer of *Abraham*: whereby we learne, that we are to pray even for those things, which we know God purposeth toward us: as our Saviour saith, *Your heavenly father knoweth whereof ye have need, before ye aske of him, Matth. 6. 8.* yet in the same place he teacheth his Apostles to pray, *Mercer.*

5. *Places of Confutation.*

1. *Confut. Against adoration of Angels.*

Vers. 3. *Abraham fell on his face, and God talked with him.*] If it were an Angell, that in the person of God talked with *Abraham*, then was this no gesture of adoration, in that *Abraham* fell upon his face: for the Angels will not suffer men to worship them, *Revel. 22. 9.* But if they will needes have it adoration, then it was God, that talked with him, and not an Angell, as the words of the text insinuate. *Mosculus.*

2. *Conf. The circumcision of the male, how it served also for the use of the female.*

Vers. 12. *Every man child of eight daies, &c.* Though the males only were circumcised, because the beginning of generation, and so of originall corruption was from them, yet it served also for the signe of the covenant for the female sexe, because the woman is of the man, as the Apostle saith *1. Cor. 11. 8.* and so was circumcised in the man. But hence it followeth not, that sacraments now may be applyed to the use and benefit of such as receive them not, which is an usuall thing in the popish Church: because there is now no such reason, or meanes of communicating the sacraments to the not receivers, as circumcision both by the intention of the Author, and order of nature, in the male, was forcible also in the other sex.

3. *Confut. Sacraments doe not actually conferre grace.*

HEnce also it is evident, that Sacraments doe not actually conferre the grace of Justification, or remission of sinnes, because *Abraham* was not justified by his circumcision. But he was first justified by faith, and afterward received circumcision the seale thereof, as S. *Paul* sheweth, *Rom. 4. 10, 11.* This *Irenæus* hath, *Quod non per circumcisionem justificabatur homo sed in signum data est populo, clarum fuit judicio ipse Abraham, qui ante circumcisionem justificatus, &c.* That man was not justified by circumcision, but was given as a signe to the people, *Abraham* is a cleare evidence, who was justified before circumcision. *Chrysostome* also rendring a reason why Infants were circumcised, thus writeth; *Altera causa fuit, ut ne ipsa per se, nihil anima circumcisionem illam profuisse, sed eam signum tantum gratiæ esse factam, &c.* Another cause is, that we should learne, that the circumcision did not profit the soule, but was onely a signe of grace: for children when they understand not what is done to them, can reape no profit thereby to their soules. Hence also is confuted the note of some Hebrewes, that *Abraham*, chap. 17. vers. 1. is bidden to be perfect, because he had not yet received circumcision; whereby he was made perfect: for circumcision was no cause, but a signe of his election in the covenant. *Mercer.*

Libr. 4. adverſ. hær. c. 30.

Chryſoſt. hom. 39. in Geneſ.

4. *Confut.*

4. Confut. Baptisme, wherein it excelleth circumcision.

WHerefore, whereas *Pererius* sheweth a threefold preeminence of Baptisme beyond circumcision: 1. In the facility or easinesse of it, because it is not so painfull to the flesh, as circumcision was. 2. In the universality and liberty: for baptisme is free for both sexes, for all Nations, that professe Christ, at all times: circumcision belonged onely to the Israelites, and to males, and was tied to the eighth day. 3. In the efficacie, because baptisme absolveth a man from all sinne, and the punishment thereof, &c. We willingly acknowledge the two first points of preeminence: but such an efficacie actually to give remission of sinnes, neither circumcision had then, nor baptisme now: for it would then follow, that every one that is baptised, is surely saved, his sinnes being remitted, or else that his sinnes being remitted, may returne againe. But God useth not where hee hath once forgiven sinnes, to remember them any more, *Ezech.* 18. 22. Baptisme then we confesse, *significatione*, in signification and representation is more rich than circumcision was: for washing is a more lively resemblance of our cleansing in the blood of Christ; and it is a commemoration, of a benefit performed, whereas circumcision was a type of the same to be exhibited. But otherwise for the efficacie there is no difference: they both are seales and confirmations of faith for the remission of sinnes, nor actuall conferrers and bestowers of grace.

Baptisme giveth remission of sinnes, no otherwise than circumcision did.

5. Confut. Abraham the first that received circumcision.

Further, *Herodotus* is here found to be in an errour, that thinketh that the Egyptians were the first that were circumcised, and that the Jewes received it from them. Whereas it is evident, that *Abraham* was the first that received circumcision by the commandement of God himselfe, and that the Egyptians above 200. yeare after learned it of the Hebrewes, that sojourned with them above 200. yeares more.

Herodotus error.

6. Confut. Neither Circumcision under the Law, nor Baptisme under the Gospell, absolutely necessary.

Vers. 14. *The uncircumcised male, &c. shall be cut off, &c.* This place I shewed before *quest.* 1. to be understood not of children that were uncircumcised, which was their parents fault and not theirs, but of such as were *adulti*, of yeares: therefore it is no good reading, to say the uncircumcised man childe, but the male, *Zachar.*: for the infant of eight dayes old, mentioned, vers. 12. is of purpose omitted here. Hence then it is inferred, that there was no such absolute necessity of circumcision, that children wanting it should be damned. 1. For the children of Israel were not circumcised for the space of fortie yeares, all the time of their sojourning in the wildernesse, *Ios.* 5. 6. Neither is it noted to have been any fault to neglect it, because they were continually in their journey. So they were charged to keepe the Passeover by an ordinance for ever, and whosoever kept it not as it was prescribed, should be cut off, *Exod.* 12. 14, 15. yet upon extraordinary occasion, as of some uncleanesse, or by reason of a long journey, they might deferre the eating of the Passeover till the foureteenth day of the second moneth, *Numb.* 9. 10, 11. yea it is evident that the Passeover after the first institution, was but once kept in the wildernesse for the space of forty yeares, namely, in the first moneth of the second yeare, *Num.* 9. 1. And it was not celebrated againe till *Iosua* his time, *Iosua* 5. 10. after they were entred into the land of Canaan. 2. *Cajetan*, a popish Writer, giveth good evidence here, *Consentaneum est, ut non puniatur, nisi qui culpam admisit, infantes, autem nullam possunt admittere culpam, proinde pœna hic designata, ad solos adultos spectat, ut illi merito puniantur, qui solum de omissa circumcisione jure culpanda sunt.* It is fit that none should be punished but they which had committed the fault: but infants can commit no fault, therefore the punishment here designed doth belong onely unto the *adulti*, that they onely be worthily punished, which onely are rightfully blamed for the omission of circumcision. Now put baptisme in the place of circumcision, and this sentence is most true, as well of the one as of the other: that as there is no cause why an infant should perish for want of circumcision, which is not his fault, so neither for the not having of baptisme: If that the ceremonies of the Law were not urged with such strict necessity, there is no cause to impose such a yoke now under the liberty of the Gospell.

The Passeover but once kept in the wildernesse, by the space of forty yeares. *Cajetan. in 17. cap. Gen.*

Morall Observations.

1. Observ. Affection may sometime be blinded, even in the righteous.

Vers. 18. *O that Ismael might live, &c.* 1. Though *Abraham* neither doubted to receive a sonne by *Sarah*, and so prayeth for *Ismael*. 2. Neither yet feared lest *Ismael* should have died, before the sonne being promised, as some thinke. 3. But onely desireth, that *Ismael* together with the promised childe might be blessed: and doth in thus praying, acknowledge himselfe unworthy of such an extraordinary blessing, holding himselfe contented, if it so pleased God, with this sonne which he had already had, *Mercer.* 4. Yet *Abraham* sheweth his humane infirmity and blinde affection toward *Ismael*. And thus we see, that oftentimes righteous men may be blinded in their affections, as *Isaack* was toward *Esau*, whom he would have blessed, *Ioseph* toward *Manasses*, before whom *Iacob* preferred *Ephraim* the younger, *Gen.* 48. So *Samuel* was deceived in taking *Eliab* the eldest brother of *David* for the Lord anointed, 1 *Sam.* 16. 6.

How *Abraham* prayed that *Ismael* might live.

1 Observ. Of the true joy of the spirit.

Vers. 17. *Abraham laughed, Onkelos* readeth *rejoyced:* and indeed this laughter of *Abraham* proceeded not of incredulity, but shewed the great gladnesse of heart, which he conceived upon the

promise of the Messiah, which should come of his seed: of this joy our Saviour speaketh in the Gospell, *Your father Abraham rejoyced to see my day, he saw it and was glad, Ioh.*8.56. There is no joy then to the joy of the spirit, neither any gladnesse like to that which ariseth of our hope of salvation in Christ.

3. *Observ. Abrahams obedience in keeping circumcision.*

Vers. 23. *Abraham tooke Ismael, &c.* *Abrahams* obedience diversly appeareth, 1. in that he deferreth not the time, but the selfe same day circumciseth his family. 2. In that he circumciseth all the males of his house, omitting none. 3. He performeth this ministery and service chiefly himselfe, wherein he might use also the helpe of others: for he alone was not able to circumcise 318. persons, for so many he had in his house. 4. He refuseth not to be circumcised at the age of 99. yeares. This example of faithfull and obedient *Abraham* teacheth us, how diligent we ought to be in keeping Gods commandements: and how exact in celebrating the mysticall rites and Sacraments of religion.

4. *Observ. The duty of the masters of families.*

Further, In that *Abraham* circumciseth his whole family, it sheweth what the duty of parents and masters of families is, to see that all in their house be brought to the knowledge of God: for this cause *Abraham* commended of God, *Gen.*18.18. And the law, the charge of keeping holy the Sabbath, both for the children, servants, strangers and sojourners in the house, is laid upon the governour of the family, *Exod.*20.10. *Abraham* also beginneth with his owne sonne *Ismael*: and so should parents give good example to others, in their governing of their owne children, *Mercer.*

5. *Observ. The righteous had in remembrance with God.*

Vers. 24. *Abraham was 99. yeare old, &c.* The Scripture doth most exactly set downe the yeares of *Abrahams* life in five severall places. He was 75. years old when he went out of Haran, *Gen.* 12.4. He was 86. when *Ismael* was borne, *Gen.*16.16. Ninetie nine when he received circumcision, *Gen.* 17.24. an hundred yeare old when *Isaack* was borne, *Gen.*21.5. And the whole time of his life is set downe, an hundred and seventy five yeares, *Gen.*25.7. This is done to none other end, but to shew us, that the righteous are had in remembrance with God: that their yeares, dayes, moneths, yea the haires of their head before him are numbred, *Perer.*

6. *Observ. Contrary religions not to be suffered in one Kingdome.*

Vers. 12. *He that is borne in thy house, and bought with thy money, must needs be circumcised.* *Mercerus* well collecteth hereupon, that neither Kings in their kingdomes, nor fathers in their families, should tollerate any contrary religion, but bring all (under their charge) to the obedience of faith: first, this is agreeable to the precept and commandement of God in Scripture. 1. For the charge of keeping holy the Lords day, is laid upon the father of the house, both for himselfe and all that are within his gate, *Exod.*20.10. but Idolaters and superstitious persons, cannot sanctifie or keepe holy the Sabbath to the Lord. 2. The Lord commandeth, that if any person shall entice to Idolatry, or any City shall set up new worship, the one should be killed, the other destroyed, *Deut.*13.9.13.3. To this belongeth that precept of the Lord: *To seperate the precious from the vile, Ier.*15.19. true worshippers must be severed & discerned from false. 4. This is the meaning of the Law, *Levit.*19 19. *Not to sow the field with divers seeds, nor to weare a garment of divers things:* so divers religions and professions in one Kingdome are not to be admitted nor suffered: likewise *Moses* saith. *Deut.*22.10. *Thou shalt not plow with an Oxe and an Asse together:* which saint *Paul* thus expoundeth, 2 *Cor.*6.14. *Be not unequally yoaked with Infidels, &c. what communion betweene light and darknesse, &c.*

Secondly, this hath beene the practice of the Church in all ages, to cast out the leaven of contrary doctrine and profession: In the time of *Enos* before the floud, the servants of God and true worshippers, began to call upon the name of God, that is to serve the Lord apart in their holy assemblies, and to seperate and divide themselves from the prophane generations of *Cain*: *Ismael* is cast out of *Abrahams* house, because he was a scorner of *Isaack*, as all Idolaters are of true worshippers: *Iacob* reformeth his house, and putteth away the strange gods, *Gen.*35.2. *Iosua* maketh the Gibeonites hewers of wood, and drawers of waters for the house of God, *Iosua* 9.13. *David* expelleth the Idolatrous Jebusites out of Jerusalem, 2 *Sam.*5.8. *Asa* put *Maacah* his mother from her regiment, because she was an Idolatresse, and broke downe her Idoll, 2 *Chron.*15.16. *Iosias* put downe the Chemarims, a sect of Idolatrous Priests, 2 *King.*23.5. *Zerubbabel* would not suffer the adversaries of *Iudah* to build the Temple with them, but refused their service which they offered, *Ezra.*4.3.

According to the patterne of these worthy examples, we doubt not, but that our Christian Soveraigne resolved to take away all mixture of religion: not to admit any toleration of contrary worship, but with *Iosias* to expell all Idolatrous Chemarims, and Masse-Priests, with *Asa* to put all such from places of government, and with *Zerubbabel*, to reject their service and imployment, either in Church or common wealth: And we assuredly trust, that the presence of Gods Arke among us, shall cause that Dagon of Rome to lose both his hands and head for ever in this our famous and thrice renowned Countrey of Britaine.

CHAP.

Chap. XVIII.

1. *The Method.*

THis Chapter hath two parts. 1. The entertainment of the Angells in *Abrahams* tent, and such things as there were done to vers. 17. 2. The purpose of God concerning the destruction of Sodome, with *Abrahams* deprecation for the same, to the end of the Chapter.

In the first part. 1. There is the apparition of the Angels, both in what place, and at what time, vers. 1. and in what manner, vers. 2. 2. Their entertainment offered by *Abraham*, vers. 3,4. accepted by the Angels, vers. 5. performed by *Abraham*, ver. 6,7,8. 3. The promise is renewed concerning *Abraham* and *Sarahs* sonne, vers. 10. and *Sara* for her infirmity reproved, both for her laughter, 12,13,14. and for her deniall, vers. 15.

In the second part. 1. The Lord sheweth a reason, why he will impart his counsell to *Abraham* concerning the overthrow of Sodome, vers. 18,19. 2. The Lord propoundeth his resolution, with the cause thereof, vers. 20, 21. 3. *Abraham* intreateth: where first is set downe the ground of his prayer the justice of God, 23,25. then his particular request six times repeated, from fifty persons to bee found in Sodome, to ten.

The divers readings.

S. diverſ. ſig. v. 1. *At the Oake of Mamre, S. Plaine or valley of Mamre. cat. eelon,* signifieth both a Plaine and an Oake: *it is most like it was a Plaine set with Oakes.*

S. C. H. c. v. 2. *He worshipped in or upon the ground. S. C. H. bowed himselfe toward the ground. T. P. B. G. shachah, to bow: so is it taken,* Isa. 15. 23. *bow downe, that we may goe over.*

mut. perſ. v. 4. *Let your feet be washed. H. let them wash your feet. S. wash your feet. cat. sic etiam hebr.*

v. 5. *You shall eat. S. comfort or strengthen your heart. cat.*

C. interp. v. 8. *He ministred unto them. C. stood by them. cat.*

T s. v. 10. *I will come to thee according to this time, at the very houre. S. in this time, vita comite, life being present. H. or wherein ye shall be alive. C. according to the time of life. B. G. P. heb. when this time shall florish or revive againe. T.*

S. c. v. 12. *It was not so with me till now. S. shall I have youth. C. shall I have lust. cat. heb. gnadan: to take pleasure.*

diverſ. ſignif. v. 15. *Sarah. deniall. cat. she lying denied. T. cacash,* signifieth both.

v. 21. *I will appeare and judge. C. I will goe downe and see.*

Ch. add. *I will make an end of them, if they repent not, if they repent I will not revenge them. Ch.* the others have not these words.

C. ad. v. 22. *Abraham stood in prayer before God. Ch. stood yet before God. cat.*

S. ad. v. 28. *Wilt thou destroy for forty five the whole City. S. cut for five.*

The Explanation of doubts.

Quest. I. *Of the vision and apparition made to Abraham in Mamre.*

Vers. 1. *AGaine the Lord appeared, &c.* 1. This was the sixth apparition of God to *Abraham*, taking those two in the fifteenth Chapter for one: which herein is preferred before the rest, because this apparition is made in an humane shape: which is not expressed in the rest: and this is the third vision of this kinde, as *Cajetane* noteth, when the Lord shewed himselfe in some visible forme: 1. to *Adam* in Paradise; 2. to *Agar* in the wildernesse, *Gen.* 16. 13. 3. to *Abraham* in this place. 2. This apparition was not long after the other in the former Chapter: for in both after a yeare a sonne is promised to *Abraham*, *Rupertus*: and the promise is renewed for *Sarahs* cause, *Calvin.* 3. It was now in the heat of the day, that is, noone-tide. Septuag. the usuall time of rest and repast. *Iun.* when *Abraham* sate at his doore, to take shade, and to espie what travellers passed by, to give them entertainment. *Muscul.*

Quest. II. *Who the three Angels were that appeared to Abraham.*

Vers. 2. *THree men stood by him.* 1. They were not three men, but so appeared, *Iun.* They stood not hard by him, for he needed not then have gone to meet them: but they stood before him, over against him: for so the word *gnal* signifieth, *Muscul.* 2. *Abraham* at the first did not know them to be Angels, for he received them unawares, *Heb.* 13. 1. yet there appeared some extraordinary excellencie in them, in that *Abraham* useth them so reverently: for otherwise, to every common passenger he would not have given such reverence, *Calvin.* 3. Neither can it bee certainly affirmed, that these three men were the three Angels, *Michael, Gabriel, Raphael,* as some of the Hebrewes: the first the messenger to *Abraham*, the other appointed for the destruction of Sodome, and *Raphael* for *Lots* deliverance: for both the Angels that went toward Sodome, were in equall commission to destroy the City, chap. 19. 13. *The Lord hath sent us to destroy it:* and to deliver *Lot*, vers. 16. *they caught Lot and his wife by the hand, &c.*

4. Seeing

Abraham doth reverence to one aboye the reſt calling him Lord, v. 3. who alſo is called Jehovah. v. 17. their opinion may ſafely bee received, that thinke this eminent perſon, with whom *Abraham* talked, to be Chriſt. But it is a collection without ground, by the apparition of theſe three Angels, to conclude the Trinitie as *Pererius* ſeemeth to inſinuate. *Calvin.*

QVEST. 3. *Why Abraham ſpeaketh to one of the 3. Angels in chiefe.*

Verſ. 3. *LOrd if I have found favour. &c. Abraham* ſeeth three men, but ſpeaketh as to one: 1. whereby, neither a three fold knowledge of God is ſhadowed forth of his nature, by his benefits, by his judgements, as *Philo*: 2. nor yet hereby is ſignified the myſterie of the Trinitie, that one God in three perſons is to be worſhipped, as *Rupertus*. 3. Neither did *Abraham* ſpeake unto every one of them particularly, as *Ramban*. 4. But *Abraham* ſaluteth the third perſon as more excellent, either for the dignity of his perſon, or for ſome reſpect, which the other two had unto him. *Chryſoſt.* but for ſuch ſervices as equally belonged to them all, hee ſpeaketh to them all in generall, as the waſhing of their feet. 5. as they were three perſons, ſo he offreth unto them three ſervices; to waſh their feet, to reſt them under the tree, to comfort their hearts with bread. *Perer.*

QVEST. IV. *Of the Hebrew meaſure called a Seime.*

Verſ. 6. *THree meaſures of fine meale. &c.* The word is *Seime*, which is the ſame in Engliſh: a ſeime. 1. which neither containeth ſo much, as *Epiphanius* ſaith, that is, 50. ſextarios, pints. 2. neither is it ſo large, as the meaſure called *Amphora*, which contained 80. pound weight, as *Hierome*. 3. neither doth it receiue 24. ſextarios, or 36. pounds, as *Pererius*. 4. nor yet is it ſo large, to containe as much and an halfe, of the Italian meaſure called *modius*, as *Ioſeph. lib. 9. antiquitat.* 5. But in true account the Hebrew ſeime was the third part of an Epha: which Epha is not equall to the Grecians *metreta*, or *medimnus. Atticus*, which did hold an 108. pound, as *Pererius* geſſeth. But the Epha contained ten *homers*, *Exod. 16. 37.* that is, ſo many pottles: for the homer held two *chenices*, that is, two wine quarts and an halfe: ſo that the ſeime being the third part of an Epha, did containe foure *cabi*, every *cabe* held foure *logi*, every *logi* ſix common henne egges: the whole capacitie would receive 96. egges. And this meaſure did equalize the Romane *modius*, *ſic Iunius in hunc locum*, which is 14. pints Engliſh, and 14. ounces, ſomewhat leſſe than our peeke: and ſo it is well tranſlated in the great Engliſh Bible, three peckes of fine meale or flowre: for it is not like that *Abraham* for three men would prouide three great meaſures, buſhels, or ſeimes of fine flower.

QVEST. V. *Of the cakes and other proviſion which Abraham prepared.*

5. *MAke cakes upon the hearth*: the Septuagint tranſlate *egcruphias panes ſubcineritios, bread baked in the aſhes*, as *Hierome* readeth. 1. We need not with *Ambroſe*, from hence to gather, that *Abraham* uſed cakes raked up or hidden in the aſhes, as the Greeke word ſeemeth to import; *eo quod latere debet omne myſterium, &c.* becauſe theſe things were done in myſtery. 2. Neither was this kind uſed ſo much for the fineneſſe and delicacy, as *Athenæus* noteth, that it was in great requeſt among the Athenians *lib. 3.* and ſo *Muſcul.* 3. But in reſpect of the ſpeedie and preſent preparing rather. *Iun.* 4. Neither is it neceſſarie, that we underſtand the whole calfe to be made readie at once, but ſuch parts thereof, as more ſpeedily could be dreſſed. *Muſcul.* 5. But whereas the Hebrewes would have theſe cakes to be unleavened bread, becauſe it was now the Paſch, it is not like that this ceremonie was now uſed. *Mercer.*

QVEST. VI. *Whether the Angels did truly eate, or had bodies.*

Verſ. 8. *ANd they did eate.* 1. Wee neither thinke with *Theodoret*, that theſe Angels ſeemed onely to have bodies, and ſo alſo ſeemed to eat, but neither in truth: he ſaith they tooke the meat, *ſimulatis manibus, with counterfeit hands*, and put it into *ſimulatum os*, their counterfeit mouth: for theſe Angels had palpable and tractable bodies for the time, as may appeare by the waſhing of their feet. 2. *Thomas* thinketh that they aſſumed a true body, *ſed nõ vera fuit comeſtura, but it was no true eating*: but why ſhould it ſeeme more unlikely for them truly to eat, than to have true bodies? for there may bee a true eating, though the meat be not converted into the ſubſtance of the body, as our Saviour did eat after he was riſen againe. 3. Wherefore it is the ſounder opinion, that theſe Angels, as they were endued with true bodies for the time, ſo they did verily eat, as they did walke and ſpeak and doe other actions of the bodie truly: yet did they not eat of any neceſſity: but like as theſe bodies by the power of God aſſumed for the preſent, were againe diſſolved and turned to their firſt nature, ſo was the meat which they did eat. *Calvin.*

Queſt. 68. in Gen.

1. part. 4 51. art. 2. ad. 3.

QVEST. VII. *The meaning of theſe words according to the time of life.*

Verſ. 10. *I will certainly come againe, according to the time of life.* 1. which cannot be underſtood of God, as if he ſhould ſay, *if I live*, as *Hierome*: the immortall God would not ſo ſpeake as a mortall man. *Calvin.* 2. Neither is it ſpoken of *Sara*, *ut Genevenſ.* 3. or of *Abraham* and *Sarai*, *Chald.* that life is certainly promiſed to them both: *Luther.* for ſeeing God before promiſed to give *Abraham* a ſonne by *Sarah*, *Gen. 17. 16.* hee could not doubt, that *Sarah* ſhould then bee living. 4. neither is it referred to the childe, that hee ſhould be borne alive. *Annotat.* of the great bible, for this was alſo promiſed before, *Gen. 17. 19.* that God would make a covenant with *Iſaak*, and his ſeed: there was no queſtion but this child ſhould have a perfect birth. 5. *Iunius* expoſition is this, *I will come unto thee, when this time of life commeth againe*: that is, the ſame time twelve-moneth: as it may be interpreted out of the former Chapter, *Gen. 17. 21. which Sarah ſhall beare unto thee, the next yeare at this ſeaſon*: and ſo in other places, this word

to *revive*, as here applyed to the time, is attributed unto things without life, 1 *Chron.* 11.9. *Ioab* is said to revive, that is, repaire the reſt of the City.

6. And if this were in the ſpring as ſome conjecture, and may be gathered by the heat of the time, v. and ſhadow of the tree, and eating abroad, v. 8. the time of life, or living time, may fitly bee applyed the ſpring, when all things ſeeme to revive againe: 7. But it is better underſtood of *Iſaak*, that he ſhou be borne according to the time of life, that is, after the uſuall and accuſtomed time of child-bearing, th is, *Iſaak* ſhould now be conceived, and ſo by that time twelve moneth ſpoken of, *Gen.* 17.21. hee ſhou bee borne: this to bee the meaning, theſe reaſons may perſwade: 1. becauſe it is like, that ſince the ti when *Iſaak* was promiſed after a twelve month, till now, *Abraham* had not knowne his wife, by reaſon the ſoreneſſe of his circumciſion, and by *Sarahs* words. v. 12. that ſhe had no luſt or deſire that way. 2. fu ther, ſeeing the Angell at the conception uſeth the very phraſe and ſpeech. *Luke* 1.37. of the Angell he v. 14. that the type may anſwer to the body, the Angell is here a meſſenger of *Iſaaks* extraordinary co ception of an old woman, as there of Chriſts miraculous conception of a Virgin.

So then *whereas the Angell*, v. 13. *maketh mention of two times, at the time appointed I will come thee according to the time of life*: the time appointed is the time ſet, v. 17.21. which was that time twelv moneth: the time of life is from *Iſaaks* conception to his birth.

8. But that is a meere fable of the Hebrewes, that the Angell made a line upon the wall, to the whi when the Sunne came that time twelve moneth, *Sarah* ſhould have a ſonne. *Mercer.*

QVEST. VII. *Why Abraham is called old.*

Verſ. 11. *NOw Abraham and Sara were old, and it ceaſed to be with Sarah, after the manner of women &c.*

1. *Philo* noteth, that *Abraham* is the firſt that in Scripture is called an old man, though many before him, were much elder in yeares: and thinketh he was ſo called, *propter canitiem virtutum*, for his old age and growth in vertue. But that is not the meaning here: it is given as a reaſon, why *Sarah* doubted of a ſon, becauſe ſhe was old and her Lord alſo. 2. Neither is *Pererius* collection ſound, that becauſe *Sarah* ſaith: *ſhall I have luſt?* that *Abraham* and *Sarah* after the birth of *Iſmael* had conſented to abſtinence from matrimoniall acts: for *Abraham* long after this had children by *Keturah*, which ſheweth that there was in *Abraham* moderate luſt and deſire: and *Sarah*, though her deſire that way had beene extinguiſhed yet ſhe was to be obedient: *Sarah* then only ſpeaketh comparatively, that the heat and luſt of youth was now abated in her.

Perer. in 18. Gen. v. 21. Whether *Abraham* and *Sarah* vowed continency.

QVEST. VIII. *Whether Abraham was ſimply unapt for generation.*

FUrther, 1. Some thinke that *Abraham* by reaſon of his great age, was ſimply unapt for generation in himſelfe; but yet received a generative faculty from God to beget *Iſaak*: *ſic Thomas Aquin. Cum Abraham* 37. yeares after by *Keturah* had ſix ſonnes, *Geneſ.* 25. 2. therefore it is like then hee was not ſimply unapt for generation: nor yet enabled by an extraordinary faculty; ſeeing alſo that many yeares after, ſome at 80. yeeres of age and more had children, as *Cato*, and *Maſſiniſſa*. *Plin. lib. 7. cap.* 14.

Auguſt. qu. 35. ſuper Geneſ.

2. Wherefore *Auguſtines* opinion is more probable, that *Abraham* was not ſimply unapt for generation, but not by *Sara*: for afterward by another wife he received children.

3. Whereas the Apoſtle ſaith, that *Abrahams* body was now dead, being almoſt an hundred yeare old. *Rom.* 4.19. this is ſpoken in reſpect of *Abrahams* owne opinion, who was out of hope, to have children, *hee conſidered not his owne body*, ſaith *S. Paul. Perer.* And comparatively, becauſe his body was now dead, being almoſt 100. yeare old, and much more unable, than before: and if in his younger yeares, he received no children by *Sarah*, much leſſe hope was there now. *Calvin.*

QVEST. IX. *The reaſon of Sarahs barrenneſſe.*

TWo reaſons are alſo given of *Sarahs* barrenneſſe: becauſe ſhe was old, and the monethly cuſtome of women had left her: *Sarah* was now thirty yeares old, which may ſeeme in thoſe dayes, when they lived long (as *Sarah* attained to an 120. yeares, *Gen.* 23.1.) to be no ſufficient reaſon of her not bearing: for than one of ninety yeares might be eſteemed as one of 50. now, beyond which time women commonly beare not; though ſome have children after thoſe yeares, as *Cornelia* bare *Voluſius Saturninus*, at 60. yeares. *Plin. lib. 7. c. 14.* 2. Neither the ſtaying of the monethly courſe, may be thought of it ſelfe a ſufficient cauſe of *Sarahs* barrenneſſe; becauſe as *Ariſtotle* writeth, ſome may conceive without them, though it be rare: *lib. 7. de hiſtor. animal. c. 2.* 3. But yet conſidering that *Sarah* both in her young time, and while the cuſtome of women continued with her was barren: ſhe being now both old, and that uſe diſcontinued, muſt needs be much more. And therefore thoſe both concurring in aged and barren *Sarah*, doe make the worke more miraculous, in that ſhe now conceived.

QVEST. X. *Sarahs laughter whether it argued her incredulity.*

Verſ. 12. *Sarah laughed.* 1. This laughter of *Sarah* can neither be altogether excuſed, as *Ambroſe* ma keth it a ſigne of a myſtery, rather than an argument of incredulity. 2. Neither yet did *Sarah* directly detract from the credit of Gods promiſe: for ſhe did not yet know that they were Angels. 3. But of a womanly modeſty ſhee ſhewed her ſelfe at the firſt incredulous, and being guilty of her infirmity, through feare denied it: but yet when ſhee was rebuked, ſhee ſtood not in defence thereof, neither replied, and was confirmed in her faith, and beleeved. *Auguſt.* 4. And herein Gods mercy appeared

that is contented to chastise *Sarahs* incredulity, with a simple reprehension, whereas *Zacharie* for the like offence, was stricken dumb. *Calvin.*

8. 87. *Shall I hide from Abraham?* 1. Whereas the Septuag. read from *Abraham, nunquid, puero*, my childe, *Ambrose* sheweth, that *Abraham*, though old in yeares, is called a childe, or youth: *ob pueritiæ obsequium*, because of cheerefull obedience, and prompt and ready services, but wee need not stand upon this note, seeing the word is not in the originall: and yet it is usuall in Scripture, by that word to understand servant. *Lib. 1. de Abraham. c. 6.*

Quest. XI. *How a thing is said to bee impossible.*

2. Likewise where the latine readeth, *can I hide from Abraham?* which in the originall, standeth thus: *shall I hide?* *Pererius* observation, how divers wayes a thing is said to be impossible, or that cannot bee, is impertinent: yet because there may be use elsewhere of this annotation, I will not omit it.

1. A thing is said to bee impossible, when meanes and strength is denied, 1 *Cor.* 3. 2. *I gave you milke to drinke, for yee could not, &c.* 2. That which is seldome done, though it may bee done, *Matth.* 5. *A City set upon an hill cannot be hid.* 3. That which is not fitting nor convenient, *Matth.* 9. *The children of the bridegrome cannot mourne so long as the bridegrome is with them.* 4. When a thing may bee done, but against the will, *Gen.* 37. 4. *The brethren of Ioseph could not speake peaceably to him.* 5. That which cannot bee done of man, or by any naturall cause, though unto God not impossible, as to cause a Camell to goe thorow the eye of a needle, *Matth.* 19. 6. That which is simply impossible both in nature, and to God, as including a contradiction: *as it is impossible God should lye: Heb.* 6. 7. That which is forbidden by a superiour power: as the Angell saith to *Lot, Gen.* 19. 22. *I can doe nothing, till thou be come thither.* 8. That which is evill and unseemely, as *Ioseph* saith to his mistresse, *How can I doe this great wickednesse, and sinne against God, Gen.* 39. 9.

Quest. XII. *Wherefore the Lord imparted his counsell to Abraham concerning the destruction of Sodome.*

Vers. 18. *Seeing that Abraham shall be indeed a great nation, &c.* Two reasons are given, why the Lord will not conceale from *Abraham* his counsell concerning the destruction of Sodome: first in regard of the dignity and privilege which the Lord had indued *Abraham* with: both carnall, in that hee should be a father of a mighty people: and spirituall, because of him should come the Messiah: in whom all the nations of the earth should bee blessed. 2. In respect of *Abrahams* diligence and duty in teaching and instructing his posterity after him. For this should seeme to have beene the godly practice of the fathers, to catechise their families and instruct them: concerning the creation of the world, transgression of man, destruction of the old world, Gods providence, the Messiah to be revealed, everlasting life to come, and such like: *Perer.* 3. The Hebrewes thinke, that because the *Pentapolis*, or valley of five Cities belonged unto Canaan, which was promised to *Abraham*, the Lord imparteth this matter.

Quest. XIII. *Of the greatnesse of the sins of Sodome.*

Vers. 20. *The cry of Sodome is great, &c.* 1. Foure sinnes are noted in Scripture, to be crying sinnes: the sinne of bloud: *Gen.* 4. 10. The sinne of oppression, *Exod.* 2. 23. The detaining of hirelings wages, *Iam.* 5. 4. The sinne of uncleannesse, as in this place: *Perer.* 2. By the cry of sinne is here understood the impudency of sinners, *Gregor. Peccatum cum voce est culpa in actione, peccatum cum clamore est culpa cum libertate, &c.* Sin with a voyce, is a fault in action, sinne with a loud cry, is a licentious liberty, *lib. 5. moral c. 7.* 3. Their sin is said to be multiplied: 1. because of the continuall custome of sinning. 2. The number of offenders. 3. The number of sinnes: as pride, fulnesse of bread, idlenesse contempt of the poore, *Ezech.* 16. 49. *Perer.* 4. Their sinne in the singular number is said to bee increased, because, though they had many sinnes, yet there was one most notorious amongst them, the sin of uncleannesse. *Muscul.* 5. The fruitfulnesse of the ground, pleasantnesse of the water, brought abundance: their abundance made them wanton. *Philo.* 6. And their sinne was so much the greater, because not 15. yeares before, God had both chastised them by captivity, and againe in mercy delivered them, yet they notwithstanding, neither regarding the mercies, nor judgements of God, went on in their sinne. *Luther.*

Quest. XIV. *Why the Lord punisheth and for what reason.*

Vers. 21. *I will goe downe and see.* 1. It is a figurative speech: for God who filleth all things, neither goeth nor commeth: and he which knoweth all things, need no inquisition or search, to informe his knowledge. *Perer.* 2. God punisheth three wayes. 1. for the most part God deferreth the punishment of sinners till the next world: that by his patience some may bee brought to repentance: that men should thinke of another life and place of judgement beside this, that he might take triall of the faithfulnesse of his servants, that serve him obediently in faith, though presently they neither see punishment nor reward. The Lord punisheth in this life, but after a long time, much patience and often warning: as the Israelites at length, because of their sins were carried into captivity. 3. Sometime the Lord punisheth forth with, when the sinne is dangerous and contagious, as *Core, Dathan*, and *Abiron*, were straight-wayes punished for their rebellion. 3. God punisheth for three causes in this life: 1. for the correction and amendment of him that is punished. 2. for the preserving and maintaining of Gods honour, that is contemned. 3. for the good example of others.

Why God deferreth his punishment for the most part till the next life.

Quest. XV. *How Abraham went on the way with the Angels, and how he ſtood before God.*

Verſ. 22. *Abraham ſtood before the Lord, and drew neare, &c.* Whereas *Abraham* is ſaid, v. 16. to go out with the Angels toward Sodome: it was not to ſhew them the way, as *Rupertus*: nor yet only to ſhew his humanity unto them, who as he had entertained them friendly, ſo would bring them on the way kindly. *Perer.* the Hebrewes alſo thinke he went a mile with them, to ſhew his courteſie: but he did it rather to ſhew his duty and reverence to the Angels. *Calvin.* for *Abraham* did not now thinke they were Prophets: but knew them to be Angels, not by their departure and going into heaven, as *Auguſtine* thinketh: but he diſcerned it before by their communication. 2. *Abraham* acknowledgeth the third Angell to be God: and therefore the other two onely are called Angels. *Geneſ.* 19. 1. *Iun.* and prepared himſelfe to make interceſſion to God: as the Chalde readeth, *he ſtood in prayer*: ſome thinke, that the three Angels vaniſhed away, and then God ſpake to *Abraham*, ſome that this was a new viſion, after the Angels were departed: ſome take this to be an Angell, who is called Jehovah, becauſe the Lord ſpake in him. *Marcer.* but by this meanes, *Abraham* ſhould have committed Idolatry, in worſhipping the Angell, becauſe God ſpake in him: therefore it is to be thought, that this third Angell was Chriſt: and whereas in the next Chapter, v. 18. *Lot* alſo ſaith, *Lord*: hee ſpeaketh not to the Angels, but turneth to God. 3. He draweth neare unto God, both by his reverent approaching, and in his devout affections. *Calvin.*

Quest. XVI. *Abrahams prayer not to be accuſed of temerity.*

Verſ. 24. *Wilt thou deſtroy and not ſpare the people for fifty righteous? &c.* 1. It is evident that *Abrahams* interceſſion is ſpecially intended for Sodome: whereof the Lord maketh ſpecial mention, v. 20. yet his affection and pity was in like manner extended to the other Cities, that they might be ſpared according to the ſame rule. 2. Neither did *Abraham* diſſemble his affection, as ſome think, as though he only made interceſſion for *Lot* his kinſman there dwelling, but he remembreth all other righteous men, that ſhould bee there found. *Calvin.* 3. Neither doth *Abraham* pray more in affection than judgement, as *Pererius* thinketh: becauſe it is no unjuſt thing with God to chaſtiſe temporally the righteous with the wicked, as *Ezekiel* and *Daniel* were carried into captivity: for the ſame chaſtiſement to divers end, to the wicked and impenitent, a beginning of everlaſting judgement, to the righteous, a correction for their amendment: neither was it neceſſary that for the deliverance of the juſt the whole City ſhould be ſpared: for God could deliver the righteous, as *Noah* in the floud, and *Lot* in the families of Sodome, and deſtroy the reſt: *Abraham* upon theſe reaſons is not to be accuſed of temerity: becauſe that from this place, the Apoſtle ſeemeth to derive that ſentence, *Rom.* 3. 6. *elſe how ſhall God judge the world?* 4. Wherefore concerning the firſt reaſon, I thinke rather with *Vatablus*, that *Abraham* urgeth not God's juſtice as in it ſelfe conſidered, but in the opinion of the infidels: who not knowing how the ſame puniſhment may ſort out to divers ends, would accuſe God of injuſtice, if the righteous ſhould have periſhed with the wicked: or with *Calvin*, that *Abraham* propoundeth to himſelfe the deſtruction of Sodome, as a fore-runner of everlaſting judgement, and therefore prayeth that according to the rule of Gods juſtice the righteous might be exempted from it. 5. Neither doth *Abraham* entreat, that the City ſhould altogether be untouched, and the wicked goe unpuniſhed; but that the righteous might be ſpared. *Calvin.* he requeſteth two things, the one, that the very place might be preſerved, not utterly deſtroyed: if not, yet at the leaſt that the righteous periſh not. *Marl.* 6. Whereas God ſaith, v. 26. *I will ſpare all the place, &c.* he in his mercy granteth more than *Abraham* asked: that if there could have been ſo many righteous found, the City for their ſakes ſhould have beene wholy delivered: which was an indulgence, which the Lord would have granted for this time, not to bee a perpetuall rule: for the Lord afterward by his Prophet threatneth, that if *Noah*, *Daniel* and *Iob* were among the people, they ſhould onely deliver their own ſoules: he would not ſpare the reſt for their ſakes: *Eſech.* 14. 16. *Pererius.*

How it ſtandeth not with Gods juſtice to puniſh the juſt and wicked together.

Quest. XVII. *Why Abraham beginneth at fifty and endeth at ten.*

FUrther, if it be asked, why *Abraham* beginneth with 50. and endeth at ten: and beginneth not rather here firſt. 1. We need not for anſwer hereunto, with *Thomas Anglicus*, picke out a myſtery from the numbers: who by *fifty*, underſtandeth ſuch as are perfectly righteous, and ſo by the other leſſer numbers, the inferiour order of juſt men: for the Scripture uſeth other proportions to ſet forth the degrees of righteous men, as an 100. 60. 30. *Matth.* 13. 8. and if this were a good reaſon, *Lot* ſhould have beene none of the righteous perſons, becauſe hee was under ten. 2. But the other conjecture of the ſame author is not to bee refuſed: that *Abraham* will not bee ſo bold, as at the firſt to entreat, that the City might bee ſaved for tens ſake, but deſcendeth by degrees. 3. Neither is *Toſtatus* reaſon good, that *Abraham* is directed of God, to deſcend no lower than ten, becauſe hee knew that there were ſome juſt men under ten, for whoſe ſake yet hee would not ſpare the City: which juſt men hee thinketh themſelves were delivered: that God directed *Abraham* in his prayer is true; but not upon any ſuch ground: for excepting *Lot*, his wife and two daughters, and other righteous men are mentioned to bee delivered: nay the Scripture ſaith, all the inhabitants beſide of the Cities were deſtroyed: *Geneſ.* 19. 25. and it is like, that all which died in the flames of the Cities, were partakers alſo of their ſinnes. 4. Neither the 50. firſt named, are to be divided among the 5. Cities: 10. to bee found in every City, as ſome of the Hebrewes: neither yet in naming the 50. doth *Abraham* pray onely for Sodome, as *Abrn Ezra*: but though Sodome bee ſpecially mentioned becauſe it was the mother City of the reſt, in the which as the greateſt City, this number was moſt like to be found, yet *Abraham* intendeth the benefit of all. Neither

No more juſt perſons in Sodome than were delivered.

doth *Abraham* end in ten, becauſe he thought there were ſo many righteous in *Lots* houſe, he and his wife, his 4. daughters and their husbands: for *Lot* had but two daughters, and the ſame unmarried: and *Abraham* hath not reſpect ſo much to the ſafety of *Lots* family, as the preſervation of the whole City; neither yet becauſe fewer than ten, as *Noe* with the reſt, that made eight, could not deliver that generation: neither doth hee ſtay at ten, as though God for a leſſe number of juſt men will not ſpare a City: for as ſometime for more than 5000. God will not ſuſpend his judgements, as Samaria and Iſrael was not ſpared, though God had reſerved to himſelfe 7. thouſand. 1 *King.* 19. 18 ſo for fewer than ten, God ſometime will ſhew mercy, as hee promiſed to ſpare Jeruſalem, if but one righteous man could bee found there. *Ierem.* 5. 1. *Mercer.* 5. It is therefore more like that *Abraham* named no leſſe proportion than ten, leſt hee ſhould have been too bold with God: as alſo for this reaſon, becauſe he muſt either have fallen ten more as in all the other numbers, (ſaving one) and then there ſhould have beene none at all: or elſe he ſhould have deſcended by five, as in the ſecond inſtance; which number of righteous perſons wel-nie *Abraham* knew to bee *Lots* houſe; even foure, himſelfe, his wife, and two daughters; whoſe lives being the whole ſum of the righteous in Sodome, *Abraham* might thinke a ſufficient redemption, though hee entreated not, for their cauſe alſo to have the reſt ſaved.

Quest. XVIII. *Why Abraham maketh no mention of Lot in his prayer.*

From hence alſo we may take the ſolution of another queſtion, how it came to paſſe that *Abraham* maketh no mention in his prayer of *Lots* deliverance, whom before by ſtrong hand hee had recovered from captivity, *Geneſ.* 14. 1. Some thinke that *Abraham* remembred *Lot* in his prayer, but *Moſes* expreſſeth it not, making mention rather of that part of his prayer, which might more commend his charity in making requeſt for ſtrangers. *Pererius.* 2. Some thinke that *Lots* deliverance was included in that generall requeſt, verſ. 27. that God would not deſtroy the righteous with the wicked. *Muſcul.* and therefore God is ſaid to have remembred *Abraham*, when hee ſent out *Lot*, that is *Abrahams* interceſſion. *Geneſ.* 19. 29. *Luther.* 3. Some are of opinion, that *Abraham* might have ſome ſpeciall revelation of Gods purpoſe for *Lot*. *Calvin.* But it is more like that *Abraham* relyed upon Gods generall promiſe; *I will bleſſe them that bleſſe thee*: and therefore doubted not but that God had a bleſſing in ſtore for *Lot*. *Iunius.* *Geneſ.* 12.

4. *Places of doctrine.*

1. *Doct. The wicked ſpared, becauſe of the righteous.*

Verſ. 26. *I will ſpare all the place for their ſakes.* God ſpareth the wicked becauſe of the righteous, which either are allied in bloud, as *Cham* was preſerved for *Noahs* ſake; or joyned in cohabitation as *Paul* had all the ſoules given him that were in the ſame ſhip, *Act.* 27. or when the righteous are moved in piety and commiſeration toward them: as at *Samuels* requeſt the Lord ſpared the people of Iſrael, 1 *Sam.* 12. 19. *Muſcul.* therefore, *ſapiens eſt ſtulti redemptio, a wiſe man is a redemption for a foole*: and as a Phyſitian, that healeth common diſeaſes: as a valiant man, that is a defence and muniment to the common wealth: *Philo.* ſo in forrein ſtories the like Princely mind is recorded to have been in *Auguſtus Cæſar*, who having overcome *Antony*, and taken the City of Alexandria, when the Citizens expected nothing elſe but preſent deſtruction, the Emperour proclaimed publikely that he did pardon their rebellion for *Arius* ſake, a Philoſopher of that City, whom he uſed familiarly. *Perer. ex Plutarch, in M. Anton.* *Phil. lib. de execrationi.*

2. *Doct. Of the divers kinds of interceſſion and mediation.*

Verſ. 23. *Abraham drew neare, and ſaid;* *Philo* noteth three kinds of interceſſion & mediation with God. 1. Gods owne goodneſſe and mercifull clemency: as our Saviour ſaith, *my father himſelfe loveth you, Iohn* 16. 27. 2. The interceſſion and requeſt of the righteous: as S. *Iames* ſaith, *the prayer of faith ſhall ſave the ſicke*: c. 5. 15. 3. The repentance and true humility of the offender, that craveth pardon: as the prodigall child upon his ſubmiſſion was received to favour. *Luke* 15. 4. But he omitteth the principall interceſſion of all, whereupon the reſt are grounded, of the which hee was ignorant; the moſt effectuall and all ſufficient mediation of our bleſſed Saviour Chriſt Jeſus: according as the Apoſtle ſaith, *If any man ſinne, we have an advocate with the father, Ieſus Chriſt the righteous*, 1 *Ioh.* 2. 1.

3. *Doct. How Abraham calleth himſelfe duſt and aſhes.*

Verſ. 27. *I am but duſt and aſhes.* Man may bee foure wayes compared: 1. with the bruit beaſts and plants, in reſpect of whom man is of a moſt excellent workmanſhip, being created according to Gods owne image. 2. with the ſtarres and celeſtiall bodies, unto whom man is inferiour in regard of his terrene conſtitution, but ſuperiour in his ſoule. 3. with the Angels, to whom man in the ſubſtance of his ſoule, is but a little inferiour, as it is in the Pſalme, 8. *Thou haſt made him a little lower than the Angels.* But if man be compared with the omnipotent and eternall God, hee is but as duſt and aſhes before him, and indeed as nothing: as the Prophet ſaith, *Behold the nations are as a drop of a bucket, and as the duſt of the ballance: all nations are before him as nothing, and they are counted to him leſſe than nothing and vanity, Iſa.* 40. 17. therefore, *Gregory* ſaith well, *Sancti quanto magis interna divinitatis conſpiciunt, tanto magis ſe veriùs eſſe cognoſcunt, &c.* the Saints, *the more they conſider the divine nature of God, ſo much the more they acknowledge themſelves to be nothing.* *Lib. 18. Moral.*

5. *Places of confutation.*

1. *Confut. Angels are not to be adored or worshipped.*

Verſ. 2. *Hee bowed himſelfe to the ground.* From hence it cannot bee concluded, that Angels are to be adored and worſhipped, as the vulgar latine readeth: for *Abraham* ſuppoſed theſe to be men and not Angels, and therefore it is but a civill kind of reverence, which hee giveth unto them: otherwiſe though *Abraham* ſhould have forgotten himſelfe, in yeelding unto them adoration, yet would not they have accepted it: as the Angell forbiddeth *Iohn* to worſhip him, *Revel.* 22.8. *Thomas Aquinas* anſwereth that *Iohn* would have given unto the Angell, the divine and higheſt kinde of worſhip due unto God, which therefore was forbidden, is inſufficient: for this were to make ſo great an Apoſtle ignorant, what duty was only to be yeelded to God: and it is miſliked by *Pererius*, one of that ſide. And whereas he findeth out another ſhift, that this adoration exhibited by *Iohn* was not unlawfull, but inconvenient to bee done in reſpect of the great excellency, to the which man, was now advanced by Chriſt: this is as ſlender an anſwere as the other: for in that the Angell forbiddeth *Iohn* to worſhip him, becauſe hee was his fellow ſervant, it ſheweth that it was not only inconvenient, but unlawfull alſo for one ſervant to worſhip another. *Iohn* then adoreth the Angell, not of ignorance, but of forgetfulneſſe, being in an ecſtaſis of minde, and ravished with the glory of the Angell: for if the Apoſtle had not forgotten himſelfe, he would not twice have ſinned herein, *Apoc.* 19.10. 23.9.

2. *Confut. The foreſight of our obedience not the cauſe of the increaſe of grace.*

Verſ. 19. *I Know him, that hee will command his ſonnes, &c.* *Pererius* here noteth, that God foreſeeing *Abrahams* godlineſſe and obedience, doth beſtow upon him theſe great benefits, among the which was this revealing of his councell concerning Sodome: whereas the onely reaſon, as *Vatablus* well noteth, why the Lord doth accumulate and multiply his graces upon his ſervants, is his owne fatherly love toward them: who having once made choyce of them, doth for ever love them: for what elſe doth the Lord here make mention of, but his owne graces vouchſafed to *Abraham*? it was not then any merit in *Abraham*, that procured this increaſe of graces, but Gods favour: who leaveth not his, but addeth graces upon graces, till he have accompliſhed their ſalvation. *Calvin.*

3. *Confut. Chryſoſt. Errour of free will.*

Hom. 44. in Gen. HEre further may bee noted *Chryſoſtomes* errour: who ſaith that *Abraham, ex ſeipſo, & ſcientia ſibi naturaliter inſita ad tantum virtutis faſtigium pervenit*: *of himſelfe and his naturall knowledge did attaine to ſueh an high degree of vertue.* *Pererius* would thus excuſe *Chryſoſtome*, that by ſaying, *of himſelfe, &c.* he excludeth all externall helps by the inſtruction of other, and not the ſecret revelation, of Gods ſpirit and ſupernaturall gift of faith. If *Chryſoſtome* could be ſo handſomely expounded, for mine owne part I would be glad: but who ſeeth not, that his words carry another ſenſe? for the ſcripture uſeth, to ſet theſe two one againſt another, *by grace*, and *of our ſelves*: *Eph.* 2.8. *By grace are yee ſaved through faith, and of your ſelves*; if *Abraham* then was made righteous of himſelfe, it was not by grace. The Scripture alſo ſheweth, that God firſt called *Abraham* from his idolatrous countrey, before he did yet any commendable worke, *Gen.* 12.1. Wherefore all *Abrahams* righteouſneſſe depended upon the calling of God, as *Chryſoſtome* in another place hath this ſound ſaying, *quamvis fidem adducas, à vocatione eam accepiſti*: *what though thou haſt faith, thou haſt received it from thy calling.*

Hom. 12. in 4. l. ad Corinth.

4. *Confut. There is no preparation in a mans nature, to his calling.*

Verſ. 19. *THat the Lord may bring upon Abraham, &c.* Hence *Chryſoſtome* noteth, that *Abraham, primum in omnibus virtutis ſuæ dedit ſpecimen, & ſic divinum meruit præſidium*; *did firſt ſhew every where an example of vertue, and ſo merited the divine aſſiſtance.* *Pererius* two wayes would juſtifie *Chryſoſtome*: 1. he ſaith, he ſpeaketh not of merit of condignity, but of a ſufficient and fit preparation only unto grace. 2. or hee meaneth not that *Abraham* merited the firſt grace of juſtification, but onely the amplification or increaſe of it, *Perer. in* 18. *Geneſ. diſput.*

Contra. 1. It is Gods mercy and love, which firſt calleth us, before we can be any way prepared thereunto: there is no fitneſſe, aptneſſe, or congruity in our nature, but all is of grace: ſo *Moſes* ſaith, *becauſe the Lord loved thy fathers, therefore he choſe their ſeed after them.* *Deut.* 4.37. Gods love was the firſt motive for the choyce and calling of *Abraham*. And againe, ſeeing *Terah Abrahams* father was an Idolater, under whom *Abraham* was brought up, and by all likelihood infected that way before the Lord called him: what preparation could there be in *Abraham*, or provocation to his calling? 2. Neither was the beginning only of Gods favour toward *Abraham* of grace, the increaſe thereof by merit: for *Iacob* being of *Abrahams* faith confeſſeth, *that he was not worthy, or leſſe, than the leaſt of Gods mercy*, *Gen.* 32.10. he confeſſeth that none of Gods graces, neither firſt or laſt, were conferred upon him, for his worthineſſe: therefore *Calvin* well noteth, that this word, *that, conſequentiam magis notat, quam cauſam, doth note rather a conſequence, than a cauſe.* Where the Lord findeth his ſervants faithfull and obedient, he will increaſe them with further graces, not merited by their obedience, but added in mercy according to the gracious promiſe of God, that vouchſafeth of his fatherly goodneſſe ſo to crowne the faithfull ſervice of his children. For otherwiſe if our ſervice and obedience bee weighed in it ſelfe, it deſerveth nothing: as our Saviour ſaith,

Ioſu. 24.2.

Neither firſt, nor ſecond grace merited.

saith, *When we have done all things which are commanded, we must say we are unprofitable servants: we have done that which was our duty to doe.* Luke 17.10.

Morall observations.

1. *Moral. The commendation of hospitality.*

Vers. 2. *HE ran to meet them from the tent doore.* *Ambrose* here well noteth, *non otiosus sedit Abraham in ostio tabernaculi, &c.* *Abraham* did not sit idlely in the doore of his tabernacle, *sed longe aspicit, nec aspexisse contentus, cōcurrit obviam: festinavit occurrere, quia non satis est recte facere, nisi etiam maturè, quod facias.* But he spieth a great way off, neither was hee content to espy, but went to meet them; hee made haste to meet them; because it is not enough to doe well, unlesse thou speedily dispatch that thou doest. *Abraham* therefore is commended for his hospitality: and thus is he rewarded: whereas hee thought he entertained men, he received Angels as the Apostle noteth, *Heb.* 13.1. and *Ambrose* saith, *qui scis an Deum suscipias, cum hospitem putas: how knowest thou, whether thou receive God, whom thou takest to bee a stranger?* But now adayes, men are so farre off from hasting to meet strangers, to invite them home, that many of the poore members of Christ with begging and intreating, can hardly find entertainment. *Lib. 1. de Abrah. cap. 5.*

2. *Moral. Against curious building and careleſſe hoſpitality.*

Vers. 6. *ABraham made haſt into the tent to Sarah, &c.* *Abraham* is not curious in his dwelling, but courteous in entertaining of strangers: much unlike is the practice of these daies: great men delight to build great houses, but keepe no hospitalitie: *Abraham* contrariwise, contenteth himselfe to dwell in a tent, yet his dores are open to strangers. This example of *Abraham* shall condemne the curiosity of this age in trimming their houses, and their carelessenesse in entertaining strangers.

3. *Moral. Women muſt learne to keepe their owne houſes.*

BEside, in that *Sara* kept in her tent, the property of a modest matron is expressed, which keepeth her selfe at home, and loveth her owne house; by which example such gossips and busie bodies are reproved that use to goe from house to house, giving themselves to idlenesse and pratling: as the Apostle describeth them, 1 *Tim.* 5.13.

4. *Moral. Againſt curioſity in diet.*

Vers. 7. *TOoke a tender and good calfe:* here is a patterne of frugality: *Abraham* prepareth for his guests, no wine, curious fare or dainty dishes, but wholesome countrey fare, as cakes, butter, milke, veale, and such like: curiosity then and nicenesse, superfluity and excesse in feasts and banketsis not commendable. *Perer.* as the Apostle saith, *Be not drunke with wine, wherein is excesse,* Eph. 5.15.

5. *Moral. Againſt curioſity of the eare.*

Vers. 10. *SArah heard in the tent doore:* *Sara* being otherwise a most modest matron, yet sheweth her infirmity and curiosity, in listening behind the doore, what the Angels said to *Abraham:* which is a fault very much incident to that sexe, to be harkening and giving eare to heare things to which they are not called unto. The Preacher giveth a caveat against such curiosity of the eare. *Eccl.* 7. 23. *Give not thine heart to all the words that men speake, &c.* *Muscul.*

6. *Moral. Againſt mariage for luſt in old perſons.*

Vers. 12. *AFter I am old, ſhall I have luſt? Sarah* thought it a shame for her in her old age to give her selfe to the sport and pleasure of youth: hereby the dotage of aged persons is reproved, which doe provoke their decaied and dead bodies to lust againe, and doe revive their abated heat by unequall and unseemely marriages. *Perer.* Hereunto agreeth the counsell of the Apostle, that wisheth younger widowes to marry, but such to bee chosen as were not under sixty yeare old, 1 *Tim.* 5.10. supposing such to have not such need of marriage.

7. *Moral. The duty of wives to their husbands.*

Vers. 12. *ANd my Lord alſo.* Saint *Peter* from hence exhorteth wives to be obedient and dutifull to their husbands, as *Sarah* was to *Abraham*, calling him Lord or master, 1 *Pet.* 3.6.

8. *Moral. Sinne muſt not be excuſed but acknowledged.*

Vers. 15. *SArah denied, &c.* Though *Sarah* shewed her infirmity in her deniall, yet being convinced, she by silence yeeldeth, she in obstinacy replyeth not to justifie her sinne: so likewise *Peter* when he had denied Christ, did not double his sinne by defending it, but diminish it by lamenting for it. *Ambroſius.*

9. *Moral. Gods love appeareth in revealing his will to his ſervants.*

Vers. 17. *SHall I hide from Abraham that thing which I doe? &c.* Like as a true friend will impart and reveale his secrets to his friend: so the Lord herein sheweth his love to *Abraham*, in vouchsafing to reveale unto him his counsell. So our Saviour saith to his Disciples: *Henceforth call I you not ſervants,*

vants, for the ſervant knoweth not what his maſter doth, but I have called you friends, for all things that I have heard of my father, have I made knowne to you. Iohn 15. 15. Even ſo alſo are the faithfull bound to propagate the knowledge of the truth, as *Abraham* is commended, becauſe hee would teach his ſonnes, and his houſhold after him to walke in the feare of the Lord, *Calvin.*

10. *Moral. Examination muſt goe before judgement.*

Verſ. 21. *I Will goe downe and ſee, &c.* The Lord which knoweth all things, needed not to have ſearched or examined the truth, before hee proceedeth to puniſhment: But this is for our example, as *Gregory* noteth: *ne mala hominum ante preſumamus credere, quam probare:* that wee preſume not to give credit to the report of mens ſins, before we have proved.

Thus the Lord did in puniſhing the old world, and in confounding the languages, *Gen.* 11. firſt take triall and knowledge of the tranſgreſſion, before he inflicted puniſhment: which is a patterne for Judges to proceed maturely and gravely to ſentence, after due examination and ſearching out of the cauſe: as *Iob* ſaith, *when I knew not the cauſe I did ſearch it out. Iob* 29. 16.

11. *Moral. The efficacy of the prayers of the Saints.*

Verſ. 29. *AND he yet ſpake to him againe.* 1. Here appeareth the great liberty of ſpeech, and boldneſſe of the Saints in their prayers: *Abraham* renueth his requeſts 9. times. 2. We ſee alſo the goodneſſe of God, that cannot withſtand the requeſts of his ſervants, nor be offended with their importunity. *Muſcul.* So *Moſes*, when God had purpoſed to deſtroy Iſrael, did ſtrive in his prayers, and obtained favour by his importunity. 3. If God ſo patiently heard *Abraham* praying for wicked Sodome, much more graciouſly will he receive the ſupplications of the faithfull for his Church, *Calvin.*

CHAP. XIX.

1. *The Method.*

THis Chapter intreateth of ſuch things as happened to Sodome, and of ſuch matters as concerne *Lot.*

Three things are declared touching *Lot*, his hoſpitality in receiving the Angels, verſ. 1, 2, 3. his deliverance out of Sodome, which containeth: 1. the warning which *Lot* gave to his kindred, and their refuſall, verſ. 12, 13, 14. 2. The mercy of God in haſtening and pulling *Lot* out of the City, 15, 16, 17. 3. The requeſt of *Lot* concerning *Zoar*, verſ. 19. to verſ. 23. 4. The judgement upon *Lots* wife, verſ. 26. Thirdly, concerning *Lot* is expreſſed, the inceſtuous practice of his daughters, and the fruit and iſſue thereof, 31. to the end.

Concerning Sodome, firſt their ſinne and iniquity is ſet forth: where, 1. we have their ungodly attempt againſt the young men in *Lots* houſe, verſ. 4, 5. 2. *Lots* pacification with their outrage, verſ. 5. to 10. 3. The puniſhment of blindneſſe upon the Sodomites, verſ. 11.

Secondly, the overthrow and deſtruction of Sodome is deſcribed. 1. the cauſe God rained from heaven. 2. The manner, fire and brimſtone. 3. The lamentable effect, the Cities were overthrowne.

2. *The diuers readings.*

H.e. v. 1. *Lot ſate in the gates of the City. H. gates of Sodome. cæt.*
worſhipped with his face to the ground. H. S. C. bowed himſelfe with his face. T. P. G. B. heb. Shachah: to bow or humble the body.

S. c. v. 6. *that we may company with them. S. know them, cæt.*

S. H. de. v. 9. *he came in as a ſtranger. H. came in to dwell. H. one came to ſojourne, C. P. he came alone as a ſtranger.*

T. G. r. *G. he came as one to ſojourne. B. this man but one came to ſojourne. T. heb. eechad. one.*

S. B. mut. temp. v. 14. *which married his daughters. S. B. P. which were to marry his daughters. H. T. G. C.*

T. G. v. 15. *in the puniſhment of the City. T. G. ſinne of the City. ſic heb. gnaven.*

S. det. v. 16. *and ſet them without the City. Sept.* have not this clauſe, as the reſt have.

T. G. r. v. 17. *leſt I be overtaken. S. leſt I periſh. cæt.*

T. c. v. 19. *I cannot be ſaved in the mountaine. S. C. H. B. I cannot eſcape to the mountaine. P. T. G. heb. mata. to eſcape:* ſo it is taken, v. 17. *eſcape to the mountaine.*

S. ad. v. 20. *is it not a little one?* meaning, City, *cæter.* is not *res perixigua, a ſmall matter,* I. which I aske. It ſeemeth rather to be referred to the City. *ſegnai little,* whereof the City was called *tſegnar*, or *Zoar.*
my ſoule ſhall live becauſe of thee. S. my ſoule ſhall live. cæter.

T. inter. v. 21. *I have admired thy face in this word. S. I have received thy face in this thing; cæt. naſah. to receive. T. interp. I have reſpect of thee,* or unto thee.

T. G. r. v. 26. *his wife looked backward. S. looked behind her. H. C. Lots wife behind him: G. or following him looked backe: B. his wife looked backe behind him: P. T. ſic heb. for Lot went after his wife, to ſet her forwards.*

S. c. 28. *flame ariſed: S. ſparkes: H. ſmoke: cæ. chiter: ſmoke.*

S. H. ad. v. 33. *he knew not when he ſlept and when he roſe: S. when he lay downe and roſe up: cæt.*

38. Calv.

28. Called his name Ammon, the sonne of my sonne in law. S. Ammon. 1. the sonne of my people: H. called him the sonne of my people: C. called him Ben Ammi 2 cor. sic heb.

The explanation of doubts.

Quest. I. *Why Lot sate in the gate of the City.*

Vers. 1. LOt sate at the gate of the City, &c. 1. Neither as a Judge, because hee sate in the gate, which was the place of judgement. 2. Neither to meet his shepherds with their flockes. 3. But *Lot* there sate as *Abraham* in his tent doore, to take occasion to entertaine strangers, as also knowing the wicked use of the City, to preserve them from their rage and violence. *Calvin.*

Quest. II. *Of the 2. Angels that came in the evening.*

Vers. 1. IN the evening came two Angels. These two were not the sonne and the holy Ghost, as some thinke, and that God the father staid still with *Abraham*: but they were, as they are called Angels. 2. They are two, nor for that one had commission to destroy Sodome, the other to deliver *Lot*, or as though one Angell had not sufficed for this businesse; but they were both joyned in commission, as it pleased God. 3. These were Angels and not Prophets: which are also called men, because they were Angels in nature, and men in their habit. 4. They stayed not 5. houres in the way, as the Hebrewes thinke, but Sodome was of such distance from *Abrahams* tent, that the journey might well aske 5. or 6. houres. 5. They came about eventide to *Lot*, at noone and in the cleare day to *Abraham*: they were to him messengers of joy, but now Ministers of judgement. 6. *Lot* bowed himselfe upon his face *aphim*, his nose touched the ground: which is not added here and not before concerning *Abrahams* obeysance, as though *Abraham* being the more worthy person, would not bow so low, as *Rabbi Carus*: but it is added, *ex abundanti*: *Mercerus.*

Quest. III. *Of Lots inviting of the Angels into his house.*

Vers. 2. SEe my Lords. 1. It is but a curious observation: that *adonai* is here written with *patach*, as being but a civill salutation, and before, *c.* 18. 3. with *camets* as being then properly spoken of God: for neither did *Abraham* know them at the first to bee Angels, nor yet is the word in most copies there written with *camets*. 2. Neither doth *Lot* say turne aside into my house, as by the posterne or privy gate; for feare of the Sodomites, as *Rasi*, for their going in was well knowne unto them. 3. It is also a curious note, that *Lot* would have them first goe in, and then wash, that they might not bee seene washing in the streets. 4. Neither doe the Angels at the first refuse, that *Lot* might not come in danger for lodging of strangers, which was publikely forbidden, as some thinke, in Sodome: But they civilly refused, to make triall of Lots humanity, as for the same cause our Saviour did the like, to make his two Disciples more earnest, *Luke* 24. *Mercer.*

Quest. IV. *Whether the children and all the people of Sodome came together.*

Vers. 4. FRom the young to the old; all the people from all places: 1. Not such children only as were of discretion came together, *Cajetane*: but even the youth of the City corrupt by the evill example of the rest, flocked together with the rest: *Calvin*: as wee see that children, where an unruly company is assembled, doe run on heapes. 2. Neither as *Lyranus* and *Tostatus*, is it an hyperbolicall speech that all the people came together: but it is most like, that this was a generall concourse of the whole City, all besetting *Lots* house, some nearer, some further off. *Pererius.* 3. Some thinke that the Sodomites would admit no strangers to come in among them, and therefore they were so earnest against these young men: for whereas there are 4. properties among men, 1. mine is mine, thine is thine, 2. mine is thine, and thine is mine, 3. mine is mine, and thine is mine, 4. mine is thine, and thine is thine: the 1. of naturall men, the 2. of populare, the 3. of cruell men, the 4. of godly: the Sodomites were of the first and third ranke being unmercifull to others, all having to themselves. *Mercer.*

Quest. V. *Of the beastly and immoderate lust of the Sodomites.*

Vers. 5. BRing them to us, that we may know them, &c. 1. Their meaning is not that they would know what guests hee had received into his house. 2. Neither did they by a mannerly tearme conceale their vile lust. *Calvin.* 3. But they were come to that impudency that they were not ashamed publikely to proclaime their wickednesse: but the Scripture setteth downe an unhoneſt thing by an honest name. 4. And this seemeth to have beene extraordinary, and not usuall thus to beset *Lots* house, both because these two young men, were of excellent and Angelicall beauty and favour, which kindled their filthy lust: and God so disposing, that before their destruction they should come to the height of sinne.

Quest. VI. *Why Lot stayed in Sodome so wicked a place.*

NOw whereas it may be questioned, why *Lot* would stay in such a wicked City, the answer is. 1. That by this occasion a triall might bee had of the horrible wickednesse of the Sodomites. 2. And that Gods mercy might appeare in *Lots* deliverance. 3. *Chrysostome* addeth further: that *Lot* staid, *ut ficut optimis*

timus medicus morbos eorum emendaret, that as a good Physitian hee might cure their diseases: and that
Chrys. hom. in Gen. c. 43. he saw that he little prevailed, yet he was not to give over, as a good Physitian though he cure not, *arte sua, vel officio praetermittit, he doth omit nothing of his art or duty.*

Quest. VII. *Whether Lot offended in offering his daughters.*

Vers. 8. *Behold now I have two daughters*: This fact of *Lots*, in offering his daughters to the rage
the Sodomites is diversly excused. 1. *Ambrose* reason is, *minus erat secundum naturam cu*
quam adversus naturam delinquere: it was a lesse fault to company with his daughter, according to nat
than with the young men against nature: and so according to that saying, of two evils the lesse is to
Lib. 1. de Abraham. c. 6. chosen; which rule indeed holdeth in such evils, as are punishments, but not in such evils as are sinne
in corporall things, not in spirituall: no evill or sinne is to bee admitted at all: neither is it commanded
before God to escape a greater sinne by doing a lesse: there is no such necessity, that a man should co
mit sinne; hee ought rather to dye than to sinne. If hee bee blessed that condemneth not himselfe, in
Of two evils the lesse to be chosen, wherein it holdeth. thing hee alloweth, *Rom.* 14. 22. then hee is not blessed, that alloweth a sinfull thing in act, which h
condemneth in judgement. 2. *Chrysostomes* excuse is, that *Lot* did it, *ut servaret hospitib. honorem*: that h
might preserve his guests from shame and violence. But for this Saint *Paul* hath given us a rule, *not to do evil*
that good may come thereof, *Rom.* 3. 8. 3. *Augustine* maketh this supposition, though he allow it not; *non*
eas non peccare, si in ipsis fieret, quod in vita fieri in se sustinebant: hee knew that his daughters should not
if they were forced to endure that, which was against their wils: and therefore his daughters not sinning,
Cont. Mendac. §. 9. *sinned not.* But *Augustine* himselfe doth very well answer this objection, that if the maidens had consen
ted to the Sodomites, *faciem tuam Sodomitis te authore nequitiam: thou shouldest be the author of their sin*
if not *patientur a Sodomitis te authore violentiam: thou art the author of this violence.* 1. It was uncertain
whether they might have beene drawne to consent. 2. yet was it a sinne in *Lot* to prostitute his daughters
especially being betrothed to others, as it may appeare, v. 14.

4. *Cajetane* thinketh, that *Lot* did not offer his daughters with any purpose to put off one sin with ano
ther, but useth an hyperbolicall kind of submission, thinking thereby to appease their rage; some also
further, that *Lot* knew, they would not desire his daughters, being espoused already to some great men
the City; *ex Calvin.* But this had beene too great presumption in *Lot*, and tempting of God, to make such
an offer to so unruly a multitude, hoping that it would not be taken.

5. Some thinke, that though a man in himselfe is not to doe a lesse evill to avoid a greater, yet it is law
Whether a lesse evill may be perswaded to avoyd a greater. full, when we see another obstinately set to commit a great wickednesse, to mollifie his mind with a per
swasion or insinuation to a lesse evill, as *Chrysostome* would have those that are accustomed to sweare, ra
ther to sweare by their *owne head, than by God*: *Gregory* resembleth it thus: *qui murorum undique ambi*
clauditur ne fugiat, ibi se in fugam praecipitet, ubi previor murus invenitur: hee that is shut up within the wa
that he cannot flye, let him escape that way where the wall is lowest. Contra. 1. This is a good rule, where we
Hom. 27. ad popul. Antioch. are perswaders only from evill, and not actors our selves of evill; for *Augustines* rule is good, *peccare no*
nino non debemus, ne alij gravius peccent: we must not sinne at all, lest other sinne more; If *Lot* had perswaded
them rather to have gone to the maids of the towne, and let the young men alone, it had beene more tole
rable, than to prostitute his owne daughters. 2. Though in it selfe it be a greater sinne, to abuse men unto
lust, than women, yet was it a greater fault for *Lot* to be the author and counsellor of this attempt against
his daughters, than to suffer his guests to be abused.

6. Wherefore this fact of *Lot* cannot bee justified, no more than that of the Ephrathite, *Iud.* 19. 24.
though it may be somewhat qualified: 1. in respect of *Lots* good charitable affection to use all meanes to
preserve his guests from violence. 2. in regard of those times, when knowledge was not so ripe, nor it might
be this point so well cleared to *Lots* judgement, whether a lesse evill might not be admitted, that a grea
ter be avoided. 3. *Lot*, as *Augustine* well conjectureth, did it *animo perturbato*, with a troubled minde, and
of a sudden, and therefore not so well advised. 4. If any shall urge S. *Peters* words, 2. *epist.* 3. 7. *And deli*
vered just Lot vexed with the unleane conversation of the wicked; and hence conclude that *Lot* was here
in blamelesse: hee shall not so reason well: for though generally *Lot* bee called a just man, yet it fol
loweth not, that every particular act of his was just: for then his incest with his two daughters would
finde defence.

Quest. VIII. *With what kind of blindnesse the Sodomites were smitten.*

Vers. 11. *They smote the men with blindnesse, &c. that they were weary in seeking the doore, &c.* 1. *Chry*
sostome noteth, *non tantum excaecati sed viribus dissoluti, &c. they were not only blinded, but*
their strength failed: this also may well be conjectured, yet the word beareth not that sense, but only that
they were weary in seeking the doore, so *Laah* signifieth. 2. one *Ribera*, as *Pererius* noteth, would have it
understood, not of *Lots* doore, but that every man returning was weary in seeking his owne doore: be
cause it is said, *Wisd.* 19. 16. *Every one being compassed with darknesse, sought the entrance of his doore*: which
words are uttered of the darknesse of the Ægyptians, not of the blindnesse of the Sodomites: and it is
evident by the text, that the Sodomites sought to finde that doore, which the Angels pulled in *Lot* by.
3. This blindnesse, was neither an utter deprivation of their sight, for then as *Augustine* saith, they would
rather have sought them guides to have led them, than laboured to find the doore: neither was it an ob
scuring of their sight concerning the object of the doore only, as *Perer.* neither was it a blindnesse procu
red by any naturall meanes, as by the obscuring the object, darkning the aire, or weakning the sight, as
Pererius imagineth: but it was a miraculous and immediate worke: *they smote the men with blindnesse*;
they

they ſmote not the *medium* or the *obiect*: but their ſight was generally blind, that they had no diſcerning of one thing from another: as the Aramites were blinded, that they could neither diſcerne *Eliſha* the prophet, the way, nor the City. *Calvin.* ſo that both their diſcerning and ſeeing faculty, both inward and outward ſenſe were dazled, and therefore the word *ſanuere*, is put in the plurall number, *ſanuerim*: they were then as it were *ſan blind*, which word may very well bee derived from the Hebrew: ſo is the property of ſuch, not to diſcry or diſcerne things of any diſtance from them.

QVEST. IX. *Lot had only two daughters, no other children.*

Verſ. 14. LOt went and ſpake to his ſonnes in law, &c. 1. Theſe were the men unto whom *Lots* daughters were eſpouſed, not already married, as ſome of the Hebrewes thinke, and *Mercerus*, that *Lot* beſide the two Virgins, had two other daughters married: but it may appeare that *Lot* had no more ſonnes or daughters, but only two: becauſe when the Angell had bid him bring out his ſonnes in law, his ſons and daughters, hee onely ſpake to his ſonnes in law: therefore ſonnes he had none, nor other daughters to ſpeake unto, but thoſe two which were with him. 2. It is evident alſo, that only *Lot*, his wife, and two daughters were delivered out of the flames of Sodome: 1. that it might appeare, that there were no more righteous perſons in Sodome, ſo that the number of ten laſt mentioned by *Abraham*, could not bee made up. 2. If any other had eſcaped, if men, *Lots* daughters would rather have practiſed with them than their father, if women, they would have entiſed them to doe the like as they did. As for the wine, which they drunke, they might either carry it themſelves, or upon beaſts, there was no ſuch neceſſary uſe of ſervants in that behalfe: or which is moſt like, they brought it with them from Zoar. *Mercer.*

Onely foure perſons eſcaped from Sodome.

QVEST. X. *Why Lot is willed to ſpeake to thoſe that would not heare him.*

Verſ. 14. HE *ſeemed, as though he had mocked.* It will be here queſtioned, why the Lord willeth ſuch to be warned, whom hee knew would deſpiſe their calling. The anſwer is ready, God notwithſtanding would have them to be called, that they might be more inexcuſable, and his judgements appeare to be moſt juſt: like as he hath appointed the Goſpell to be preached to all the world, yet many are called and few choſen, as our Saviour ſaith, *Mat.* 20. 16. *ex Calvin.*

QVEST. XI. *Why Lot and the reſt are forbidden to looke backe.*

Verſ. 17. LOoke not behind thee. The Lord forbade *Lot*, and likewiſe the reſt with him, to looke behind them, not either becauſe of the Angell that deſtroyed Sodome, or for that it was dangerous to looke into the infected aire, as the Hebr. but for theſe reaſons: 1. to try their obedience, as hee did *Adams* in prohibiting the eating of an apple. 2. to ſhew hereby the indignity of that place, that was not worthy by any honeſt man to bee looked upon. 3. to ſtay *Lots* curioſity, that he ſhould not too narrowly looke into Gods judgements, or gaze upon his workes. *Perer.* 4. as alſo for more ſpeed ſake, as the Apoſtles were likewiſe forbidden to ſalute any by the way. *Iun.* 5. that *Lots* deſire and affection might bee ſequeſtred from the pleaſures and wealth of the City. *Calvin.*

QVEST. XII. *How Lots wife looked behind him.*

Verſ. 26. HIs wife looked backe behind him. 1. not behind her ſelfe, as the Latine readeth: 2. nether yet being behind *Lot*, dragging after him, did ſhee looke backe, as *Cajetane in c.* 19. *Geneſ.* & *Mercer.* 3. neither did ſhe looke behind upon *Lot*, that ſhe might come after him. *Calvin.* for then ſhe had not broken the Angels charge. 4. but ſhe looked toward Sodome behind and beyond her husband. *Iun.*

QVEST. XIII. *Why God ſo ſeverely puniſhed Lots wife.*

SHe was turned into a pillar of Salt. God ſhewed this example of severity upon *Lots* wife, 1. for her diſobedience. 2. her incredulity, in not giving credit to Gods word. 3. her curioſity in deſiring to ſee the City burning. 4. her fooliſhneſſe in pitying the ruine of her countrey, kindred, and people. 5. her affection ſeemed yet to bee addicted to the pleaſures of Sodome, and therefore our Saviour giveth a caveat hereof, *Remember Lots wife, Luke* 17. 32. that wee for ſaving and loving of this life, loſe not the next. *Perer. Calvin.*

QVEST. XIV. *What pillar of Salt Lots wife was turned into.*

PIllar of Salt. 1. Not becauſe *Lots* wife periſhed in the fire of brimſtone mingled with ſalt, as it is *Deut.* 29. 23. as *Aben Ezra*: for it might as well be ſaid a pillar of brimſtone. 2. neither is it ſo called only becauſe it was a durable pillar: as an everlaſting covenant is called a covenant of ſalt. *Numb.* 18. 19. for ſalt hath a property to preſerve things from corruption and decaying. 3. Neither was ſhe turned into a pillar of ſalt, becauſe ſhe refuſed to bring the gueſts ſalt the day before, as ſome of the Hebrewes dreame. 4. Neither yet is it an allegory, to ſignifie ſuch to be as ſenſleſſe pillars, which divert their affections from themſelves all to earthly and ſenſuall things: as *Philo* applieth it. 5. But hereby is ſignified, that ſhe both was turned into a pillar of materiall ſalt, and that alſo durable and of long continuance, which *Joſephus* ſaith, continued to be ſeene in his time, *Borchardus* long after maketh mention of it in his deſcription of the holy land: and the *Thargum Hieroſolymit.* ſaith, that it is *duraturam uſq; ad tempus reſurrectionis, to continue till the reſurrection:* but God would have that monument, *ut præbeat fidelibus condimentum, &c.* that it might be a warning to faithfull men to take heed of backſliding, as *Auguſtine* noteth. *Auguſt. lib. 16. de ciu. dei. c. 30.*

QVEST.

Quest. XV. *What became of Lots wife.*

FUrther, 1. Neither muſt it bee ſuppoſed that her ſoule, but her body onely was turned into a pillar of ſalt. *Calvin.* 2. And the Lord might have mercy upon her ſoule, though this chaſtiſement was ſhewed upon her body. 3. And it is moſt like that this miracle was done before *Lot* came to Zoar: neither is it to be thought, that *Lot* and his two daughters went before, and his wife ſtaid behind in the field to looke backe, as *Cajetane* thinketh: but it was done in *Lots* ſight and preſence, for the better example ſake, before they entred into Zoar: for when *Lot* departed out of Zoar, mention is made only of him and his two daughters. And they which have travelled that countrey doe teſtifie, that this pillar was to be ſeene betweene Segor and the dead Sea, where Sodome and Gomorrha ſtood. *Perer. ex Borchard.*

In what place *Lots* wife was turned into a pillar of Salt.

Quest. XVI. *Why Lot refuſeth to goe to the mountaines.*

Verſ. 20. *See now this City hereby, &c.* 1. Neither was this done in myſtery, that *Lot* refuſed the mountaine to dwell in Zoar, to ſignifie, as *Gregory* collecteth, that a low, humble, and meane life is to bee preferred before high places. 2. neither did *Lot* refuſe the high places, becauſe of the craggy rockes and ſteepe hils, which are to bee ſeene in the mountaines of Engaddi: 3. But *Lot* himſelfe gives two reaſons, why he preferreth Zoar before the mountaines: one in reſpect of himſelfe, becauſe the City was hard by, and he might ſooner eſcape thither, than to the mountaine: the other in behalfe of the City he intreateth for it, becauſe it was but a little one, and not likely to bee ſo wicked, as the more populous Cities

Quest. XVII. *How the Lord ſaith, I can doe nothing.*

Verſ. 22. *I can doe nothing, &c.* 1. Some apply this to the Angels, which could not exceed Gods commiſſion. *Muſcul.* 2. Some to Chriſt in reſpect of his humanity to be aſſumed. 3. But it is beſt underſtood of Chriſt as hee is God; neither doth this reſtraine the power of God, which is no otherwiſe executed, but according to his will: hee cannot, becauſe hee will not, neither can change his decree concerning the ſaving and delivering of *Lot*: as in the like phraſe of ſpeech, it is ſaid in the Goſpell, that Chriſt could doe no great workes in his owne countrey, becauſe of their unbeleefe. *Mark. 6. 5.* for like as the Lord promiſeth and purpoſeth a bleſſing to the faithfull, as here deliverance to *Lot*, ſo he hath decreed to with-hold it from unbeleevers. 4. The Hebrewes doe here but trifle, that the Angell is here deprived of his power, becauſe hee did arrogate it to himſelfe, v. 13. and that they were deprived of their miniſtry 138. yeares, till *Iacobs* ladder.

Quest. XVIII. *Of the name of the City Zoar.*

Qu. 6. in Gen.

Verſ. 22. *The name of the City was called Zoar.* 1. It is then corruptly called Segor, as the Latine and Septuagint read. 2. *Theodoret* alſo is deceived, that ſaith Segor ſignifieth the opening of the earth, becauſe the earth ſwallowed up the inhabitants of this City: for that is the ſignification of Bela which was before the name of the place, *Gen.* 14. 2. derived of the word *balang, to ſwallow or devour.* 3. The right etymology then of the word is here given by *Lot*, becauſe it was *tſegnar*, a little one. 4. This was an happy change, not only of the name, but of the condition and ſtate of the City: before it had the name of deſtruction, but now it is called little, that it might put them in mind of Gods mercy in ſparing of the City for that time at *Lots* requeſt. *Muſcul.*

Quest. XIX. *How the Lord rained from the Lord.*

Verſ. 24. *The Lord rained brimſtone and fire from the Lord out of heaven, &c.* 1. This is not all one, as if ſay the Lord rained fire from himſelfe, as *Vatablus, Oleaſter*, with others: that note this to be a phraſe of the Hebrewes, to put nownes for pronownes: as *Gen.* 4. *Lamech* ſaith, heare ô ye wives of *Lamech, for my wives:* 2. Neither doth it only ſignifie, that this was an extraordinary and miraculous raine, cauſed by the Lord himſelfe, beſide the courſe of naturall cauſes: as *Cajetane.* 3. But this place was well urged by the fathers, to prove the eternity of Chriſt: that the Lord Chriſt, to whom the father hath committed all judgement, did raine from Jehovah his father. Thus the fathers applied this text. *Iuſtine, Tertullian, Cyprian, Epiphanius, Cyril*, with others. Thus *Marcus Arethuſius*, in the Syrinian Councell did godlily interpret this place againſt the hereſie of *Photinus*, that held Chriſt not to have beene before his mother. 4. For thus the Lord hath tempered the Scriptures, that beſide the literall ſenſe, in divers places of the old teſtament, the myſtery of the Trinity is inſinuated: *Gen.* as *Let us make man: Pſal.* 1. *Thou art my ſonne, this day have I begotten thee:* which the Jewes underſtand literally; the firſt they ſay is but a phraſe of ſpeech, the ſecond uttered of *Dauid.* But to our underſtanding, the myſtery of the Trinity is here revealed.

Socrates lib. 2. c. 30. Syrinenſe c. 16.

Quest. XX. *Of the raine of fire and brimſtone, the beginning and manner thereof.*

Rained brimſtone and fire. 1. This was a miraculous and extraordinary raine, wherein fell together fire and brimſtone, as a fit matter to diſperſe the fire, and ſalt alſo: as it may bee gathered, *Deut.* 29. 23. The land ſhall burne with brimſtone and ſalt: and it may bee, that water powred downe alſo, whence was gathered the dead ſea remaining to this day. 2. This raine came from heaven, that is the upper region of the aire, the place for fiery meteors: and it is not unlike, but that the nature of the ſoile, being full of pitch and ſlime and other combuſtible matter. *Gen.* 14. 10. did much increaſe the combuſtion: though

Smoke

Strabo be deceived, who thinketh, that this fierce fire did break out firſt from the earth. *Iib.* 17. 3. This was a fit puniſhment for this wicked people, that as they burned with unnaturall luſt, ſo they ſhould be conſumed with unnaturall fire. *Gregor.* 4. The ſubverſion of theſe cities was very ſudden: it was done, as *Ieremy* ſaith, in a moment. *Lament.* 4. 6. And *Abraham* riſing up early in the morning, ſaw onely the ſmoake, and not the falling of the fire: and yet the ſunne was but in riſing, when it began to raine fire and brimſtone. *Gen.* 19. 24, 28. by the breake of day the Angell haſtened *Lot* forward, v. 15. betweene which and the Sun riſing one may goe foure miles, as the Hebrewes. 5. Of all examples of Gods judgements, this is the moſt fearefull in Scripture: 1. becauſe of the ſtrange puniſhment: 2. the ſuddennes of their deſtruction. 3. The perpetuall monument thereof to this day. 4. And it was a forerunner of everlaſting fire and perdition. *Iude* v. 7.

The moſt fearefull example of the deſtruction of Sodome and Gomorrhe.

Quest. XXI. *How many Cities were deſtroyed with Sodome.*

Vers. 24. *VPon Sodome and Gomorrhe,* 1. Neither were theſe two cities onely deſtroyed, as *Solinus.* 2. Nor yet tenne cities, as *Stephanus*, or thirteene, as *Strabo.* 3. nor five, as *Lyranus, Theodoretus*, who thinke, that Zoar alſo was deſtroyed after *Lots* departure. 4. But it is moſt like, that onely foure cities were overthrowne, Sodome, Gomorrhe, Admah, Zeboim; for theſe onely were rehearſed, *Deut.* 29. 23. for Zoar was preſerved by the interceſſion of *Lot. v.* 21. *I will not overthrow this citie, for the which thou haſt ſpoken*: and it was known by the name of Zoar in *Iſayas* time, cap. 15. 5. *Hierome* alſo maketh mention of it in his dayes, and ſaith, *ſola de quinq; Sodomorum urbib. precib. Lot preſervatate eſt*: it was onely of the five cities of the Sodomites preſerved by the prayer of *Lot.* 5. But whereas it is ſaid, *Sapien.* 10. 6. that the *fire came downe vpon the five cities*: the word is *pentapolis*, which is taken joyntly for the whole region, wherein the five cities ſtood, not for the five cities ſeverally: *ex Perer.*

Lyran in cap 19. Genes. Theod q. 89. in Gen.

Quest. XXII. *Of the largeneſſe of the plaine that was deſtroyed.*

Verſe. 25. *AND overthrew thoſe cities and all the plaine, &c.* where now ſtandeth the dead and ſalt lake or ſea. 1. *Plinie* ſaith, it is above an hundred miles long, and twenty five broad. 2. But *Ioſephus*, which better knew, being brought up in the countrey, giveth it but 580. furlongs in length, that is, 72. miles and ſomewhat more, and an 150. *ſtadia* or furlongs broad, that is, nineteene miles or there about. By this it may appeare what a great deſtruction this was, which overflowed ſuch a great circuit of ground. 3. *Ariſtotle* alſo teſtifieth by heare-ſay, that the thickneſſe and ſaltneſſe of the water is ſuch, that it beareth up man or beaſt, throwne into it, *ex Perer.*

Plin. l. 5. c. 16. Lib. 5. de bell. Iudaic. c. 5. Lib. 2. Meteor.

Quest. XXIII. *Whether any were ſaved beſide Lot and his company.*

AND the inhabitants of the cities. 1. then *Strabo* is deceived, which thinketh that ſome of the cities were forſaken of thoſe which could flie away, *lib.* 17. ſo that he ſuppoſeth, that divers eſcaped: but the Scripture teſtifieth, that all the inhabitants ſaving *Lot*, his wife, and two daughters were deſtroyed. 2. Not onely the men and women, but the infants alſo periſhed in the fire, ſo that there remained no ſeed or off-ſpring of the Sodomites: as the Prophet witneſſeth, *Iſai.* 1. 19. *Except the Lord had reſerved unto us a ſeed, wee ſhould have beene as Sodome, &c.* This the Lord did, 1. to increaſe their ſorrow and torment in ſeeing the deſtruction of their children. 2. to ſhew his perfect deteſtation of that wicked nation, whoſe very ſeed was accurſed. 3. Although thoſe infants were not guilty of their fathers actuall ſinnes, yet it may ſtand with Gods juſtice temporally to chaſtiſe the children for their fathers ſins, as *Davids* childe begotten in adulterie died. *Perer.* 4. God hath abſolute power and free choice to ſhew mercy to whom he will, and to withhold it at his pleaſure. 5. Gods judgements are ſecret, yet moſt juſt. *Calvin.* 4. This deſtruction of the Sodomites by fire was a foreſhewing of evelaſting fire, *the vengeance* whereof they now ſuffer, *Iude* 7. therefore *Hierome* is deceived, that ſaith, *Deum ad praſ·ns reddidiſſe ſupplicia, ne in æternum puniret*; that God did chaſtiſe them preſently, that hee ſhould not puniſh them eternally. Unleſſe *Hierome* bee expounded to ſpeake conditionally, if they repented, which it is not like they did. Wee may therefore ſafely ſubſcribe to the ſentence of Saint *Iude*, that the Sodomites are eternally puniſhed: for neither were there any juſt men left after *Lot* was gone out, upon whom God might ſhew mercie: neither is it like they did repent in that inſtant, ſeeing they ſcorned *Lots* warning before: neither can any temporall puniſhment whatſoever, redeeme or buy our everlaſting damnation.

Whether the infants were deſtroyed, and wherefore.

Whether the wicked Sodomites were damned in hel. *Hieron. in 1. cap. Nauin.*

Quest. XIV. *Of the barrenneſſe of the ground where Sodome ſtood, and the ſtrange fruit there growing.*

Verſe. 25. *AND all that grew upon the earth.* 1. Not onely that time were the plants and herbs ſmitten, but the earth was ſtricken with barrenneſſe for ever. As the Pſalme hath reference to this example, 107. 34. *A fruitfull land turneth he into barrenneſſe or ſaltneſſe for the wickednes of the inhabitants. Ariſtotle* alſo witneſſeth, that the bitterneſſe and ſaltneſſe of the water is ſuch, that no fiſh can live therein. *lib.* 2. *meteor.* 2. *Borchardus* alſo that ſpent 10. yeares in the viewing of that countrey ſaith, that no graſſe groweth there, and that it alwaies ſmoaketh: 1. *part. c.* 7. *num.* 38. which is agreeable to that place of the Prophet *Iſay*, 34. 9. *The rivers thereof ſhall be turned into pitch, the duſt thereof into brimſtone, the ſmoake thereof ſhall goe up for evermore.* 3. Others alſo doe write, that the fruit which there groweth, is outwardly like other fruit, but within the rine there is nothing but duſt and aſhes. *Ioſeph. 5. de bell. Iudaic. Solinus* ſaith, *Fuligiem favillaceam, ambitius extimæ cutis cohibet*, that the goodly outward rine or skinne onely, doth keepe in the filthy ſoily embers, *cap.* 37. *Pererius.*

Quest. XXV. *Why Lot feareth to ſtay in Zoar.*

Verſ. 30. *He feared to tarry in Zoar, &c.* 1. Not ſo much for that the City was ſubject to earth-quakes and had divers times before beene thereby overthrowne, whereupon it was called *Bela*, of *Balang*, which ſignifieth to ſwallow or devoure; and therefore *Lot* might thinke, that now much more the ſame calamity might befall it in this fearefull tempeſt of fire and brimſtone, *ſic Hieron. in traditionibus Hebraic.* 2. But rather *Lot* ſeeing the ſame ſinnes to reigne in this place, might feare leſt the ſame puniſhment ſhould overtake them: wherein notwithſtanding he ſheweth his weakneſſe in not ſtaying upon the Lords promiſe, *Calvin.* 3. As alſo that fearefull judgement which fell upon his wife at his entring into Zoar might move him the ſooner to depart from thence.

Quest. XXVI. *How Lot is ſaid to be delivered for Abrahams ſake.*

Verſ. 29. *God thought upon Abraham, and ſent Lot out, &c.* It may bee here queſtioned how Lot is ſaid for *Abrahams* ſake to be ſent out, when Saint *Peter* ſaith, *That juſt Lot was delivered*, 2 *Pet.* 3. 7. he was then delivered for his owne righteouſneſſe by the Apoſtles ſentence. The anſwer here is not that *Lot* was delivered for his ſervice to *Abraham* in Egypt, in concealing *Sarah* to be his wife, or following him out of his Countrey; but, 1. *Lot* was indeed principally delivered, neither for *Abrahams*, nor his owne righteouſneſſe, but for the Lords owne mercy and goodneſſe ſake: and it is moſt certaine that *Lot* ſhould have beene delivered, though he had not beene *Abrahams* nephew: yet the Lord to ſatisfie his love to *Abraham*, and to encourage us one to pray for another, doth ſhew how much the prayers of the faithfull prevaile with him. 2. God is ſaid to remember *Abraham*, not what hee prayed, but what God ſaid to him, that he would not deſtroy the righteous with the wicked, *Muſcul.* 3. As alſo it may be referred to the Lords firſt promiſe made to *Abraham*, *I will bleſſe them that bleſſe thee*, *Gen.* 12. ſo that *Lots* deliverance dependeth not upon any merit in *Abraham*, but Gods gracious promiſe toward him, *&c.*

Quest. XVII, *Whether Lots daughter were indeed ignorant that there was no man left alive but her father.*

Hom. 5 in Gen.

Verſ. 31. *There is not a man in the earth to come in unto us, &c.* 1. *Origen* thinketh that *Lots* daughters thought verily that all the world had beene deſtroyed by fire; as it is like that they had heard of their father that there ſhould be a conflagration of the world, but they perfectly underſtood it not: But this is not like, for they might eaſily have diſcerned from the hils, the reſt of the Countrey to be untouched, and they came but lately from Zoar, which was preſerved. 2. Some thinke further, that this ignorance of theirs was invincible and remedileſſe, and by this argument would excuſe their practice with their father, *ſic Ioſeph. lib. antiq. Irenam lib. 4. c. 51. Ambroſe lib. 1. de Abraham. c. 6.* 3. Others thinke that indeed *Lots* daughters did thus ignorantly perſwade themſelves, but ſo as that preſent arguments were offered to cauſe them to thinke otherwiſe, and therefore their ignorance was not invincible; as the view of the Countrey, the preſervation of Zoar, which upon their fathers feare they might imagine alſo to be deſtroyed; the remembrance that Sodome was puniſhed for their particular ſinnes: they knew alſo that their father had a godly uncle, and a great kindred; at the leaſt they might before this attempt have conſulted with their father, *Cajetan. Perer.* 4. But I rather ſubſcribe to *Calvin*, that they doe not ſo ſpeake, as though all men of the world were periſhed (which they did know upon the former reaſons) but onely the men of that place; as *Iunius* well tranſlateth, *Intera hac*; *In this Countrey*; and they being ſhut up in the Cave could have no acceſſe unto others, *Mercer.* Though that other conjecture of *Calvins*, that there might be beſide ſome of their ſervants, be not ſo probable, for they would not then have practiſed with their father.

Quest. XVIII. *Lots drunkenneſſe whether to be excuſed.*

Verſ. 32. *We will make our father drunke with wine, &c.* 1. Some doe altogether excuſe *Lot* in that he was drunken, becauſe he did it not of intemperancie, but onely to mitigate and allay his griefe and heavineſſe, *Chryſoſtom. hom. 44. in Gen.* And *Thomas* ſaith, that *Lot totaliter excuſatur a culpa*, that *Lot* is wholly to be excuſed; and his reaſon is, becauſe, *Actus precedens talis fuit, ut ex eo ſequeretur ebrietas ſine peccato*; *The preceding act was ſuch, that drunkenneſſe followed without ſinne*: which is not true, for wine cannot be taken with exceſſe without ſinne; as Saint *Paul* ſaith, *Epheſ.* 5. 18. *Be not drunke with wine wherein is exceſſe*: the very exceſſe is ſinfull howſoever taken. 2. *Theodoret* will not wholly excuſe *Lot*, *Ebrietas Lot nonnullam habet reprehenſionem, venia tamen temperatam*; *Lots drunkenneſſe hath ſome reprehenſion, but worthy of pardon*; becauſe, *Vino animi agritudinem ſolabatur*; *He did allay his ſorrow with wine.* 3. But *Auguſtine* doth wholly condemne it, thinking that it became not a juſt man, *Talem adhibere conſolationem, To uſe ſuch a kinde of conſolation*: And indeed in this caſe though *Lot* might have more freely uſed wine in this forlorn eſtate, yet to uſe it in exceſſe to drunkenneſſe and luſt, can have no excuſe, *Muſcul.*

Queſt. 89. in Gen.

Lib. 22. cont. Fauſt. cap. 43.

Quest. XXIX. *The inceſt of Lots daughters no wayes excuſable.*

Lib. 4. cap. 51.

Verſ. 32. *That we may preſerve ſeed of our father.* 1. Some doe excuſe this fact of *Lots* daughters; ſuch as *Irenaus* ſaith, *Ipſæ excuſabiles, arbitrantes ſe ſolas relictas ad conſervationem generis humani*; *They are excuſable, thinking they were onely left for the preſervation of mankinde.* *Anſw.* 1. A good intention maketh not a good action; it is not enough to propound a good end, but the meanes alſo muſt be good: their deſire to preſerve mankinde was commendable, but the means to compaſſe it, by inceſt with their father, was not juſtifiable. 2. It ſeemeth alſo that they ſinned againſt their conſcience, knowing that their father would

would never have assented to them, if he had not beene made drunken first to forget himselfe.

Secondly, *Chrysostome* before alleaged, saith, it is extreme madnesse to condemne those, *Quos Scriptura ab omni liberat crimine*; *Whom the Scripture freeth from all blame.* *Answ.* The Scripture setteth downe only a plaine narration of the fact, without either praise or dispraise, according to the holy manner thereof, leaving the consideration thereof to the godly wise Reader: It sheweth that they committed this fact of ignorance, and love of posterity, rather than of intemperancie, which is not enough for the approbation of their fact, though it be somewhat for the qualification thereof. *Hom. 44. in Gen.*

Thirdly, *Irenaus* useth another reason of excuse, because of the mysticall signification: he would have *Lot* signifie Christ, his daughters the two synagogues, &c. *Answ.* 1. This mysticall application hath no warrant in Scripture, but is onely devised by man. 2. Though it were, yet the argument followeth not: for the Scripture borroweth similitudes and allegories from things which are not allowed: as from the enchanter or charmer, *Psal.* 58. 5. Christs suddaine comming is compared to the theefe, 1 *Thess.* 5. 2.

2. Wherefore this attempt of *Lots* daughters is no way excusable. 1. Because incest with the father is a sinne against the law of nature, and no wayes tolerable. 2. They could not be ignorant, that, although those few Cities were desolate, the whole world was not emptied of people. 3. Their owne conscience gave them that they did not well, because they did intoxicate their father with drinke, thinking, that if he were in his perfect memory, he would not consent unto them. 4. Though procreation of children, and the propagation of man-kinde be a thing to be desired, yet was it not lawfull by unlawfull meanes to compasse it: in this case the Apostles rule must stand, not to doe evill, that good may come thereof, *Rom.* 3. 8. 5. The resolution then is this: first that the sinne of *Lots* daughters was greater than their fathers: for his chiefe fault was his drunkennesse: but they committed a double fault, in making him drunke, and committing incest with him: therefore *Augustine* saith well: *Culpandus est Lot, non quantum ille incestus, sed quantum ille ebrietas merebatur: Lot was to be blamed, not as much as this incest, but his drunkennesse deserved:* for the one was voluntary, the other involuntary: Secondly, his daughters sinned the lesse, because they desired their fathers company, not for lust, but for procreation: as both their words shew, and for that they did it but once, *Calvin*: yet was their offence very great, being against the law of nature: and therefore *Augustine* saith well: *Potius nunquam esse matres, quam sic uti patre debuerunt: ibid. It had been better for them never to have beene mothers, than to have used their father so.* *Lib. 22. cont. Faust. cap. 43.*

Quest. XXX. *The copulation of the father and daughter in no necessity lawfull or tolerable.*

FUrther, if this question be moved, whether in this case, if there had beene no more men in the world left but *Lot*, it had beene lawfull for his daughters to have conceived by him. 1. *Ambrose* affirmeth it by the example of *Adam* and *Eva*, which was taken out of *Adam*, and yet carnally knowne by him. But this example is not proper, for *Eve* cannot be said to be *Adams* daughter, seeing the beginning of such kindreds is by carnall copulation and commixtion; neither will God ever suffer in his providence such necessitie to fall out, that none but the father and daughter should be left for procreation; which necessity, if ever it were likely to be, had bin seene in *Noahs* flood; when notwithstanding God would rather preserve wicked *Cham* for the generation of the world, than bring in any such necessity of unnaturall copulation.

2. Therefore *Augustine* thinketh more truly, that in this supposed case it had not beene lawfull for *Lots* daughters to doe as they did; because *Vetitus est lege naturali talis commixtio, such carnall commixtion is forbidden by the law of nature,* and admitteth no dispensation. And againe, their owne minde gave them that they did not well; the care of conservation of man-kinde belonged to their father, and therefore they should have consulted with him; they then not consulting with their father, feared his consent, and so condemned in their conscience their owne act. *Lib. 22. cont. Faust. cap. 43.*

Quest. XXXI. *Whether Lot were altogether ignorant what was done to his daughters.*

Vers. 33. HE knew not when she lay downe, nor when she rose up. 1. It can neither be as the Septuag. read; he knew not when he lay downe, or rose up: for *Lot* was not so senselesse, not to know what he did, when he awoke and rose up. 2. Neither is it a thing *incredible, nescientem coire quempiam; for a man not knowing in his sleepe to doe the act of generation,* seeing the Scripture so testifieth here of *Lot*. 3. Neither is *Lyranus* opinion right, that *Lot* onely was ignorant when his daughters came to him and rose up but he knew what he did in the act, supposing through forgetfulnesse that it might be his wife: for *Lot* if he remembred himselfe, when hee awaked, what he had done, would not have committed the same thing againe. 4. Neither is *Tostatus* conceit out of *Thomas* probable, that *Lots* daughter conceived by him by nocturnall pollution and shedding of seed, not by the act of generation, as *Thomas* reporteth of one, that was by that meanes with child by her father, who for preserving of her virginity, kept her in his owne bed: for the text it selfe overthroweth this conceit; they consulted to lie with their father, or as the Septuagint reade, sleepe with him, and so they did. 5. Therefore *Cajetanus* opinion is to bee preferred: *Lot omnino nescivisse universam rem gestam: that Lot was ignorant of the whole matter what was done from the first to the last:* of which opinion *Chrysostome* was before: the reasons are these. 1. *Chrysostome: peccata nos condemnant, qua scienter facimus: those sinnes condemne us, which we doe wittingly:* but the Scripture excuseth this fact of *Lot* by his ignorance. 2. *Cajetane* saith, *hoc omne opus perfici posse impedito rationis usu: that his businesse may be done, though the use of reason be hindred,* as in those that are drunken. *Ferus* addeth, that the progressive faculty may be exercised in sleepe: as many walke, carry things from place to place, and doe such like things in their sleepe: and of the same sort might this act be. 4. The devill also to helpe forward this worke, might worke such a fantasie in *Lots* minde, being asleepe. *Hier.* in tradition Hebrew. *Tostat. in c. 19. Genes.*

5. *Calvins* conjecture is beſt; *Non tam vino fuiſſe obrutum, quam propter intemperiem divinitus percuſſum ſpiritu ſtuporis*; *That Lot was not ſo much oppreſſed with wine, as ſtricken with a ſpirit of ſlumber and ſenſleſſneſſe from God, becauſe of his intemperance:* to which agreeth that ſaying of *Chryſoſtome*; *Divina diſpenſatione factum, ut ſic ille vino gravaretur, ut omnino ignoraret: That God ſo diſpoſed, that he ſhould be ſo overcome of wine, that he was utterly ignorant.* It was not then the operation onely of the wine, but Gods worke withall, that cauſed this ſenſleſſe ignorance.

Quest. XXXII. *The cauſes why the Lord ſuffered Lot thus to fall.*

THe cauſes why *Lot* was permitted thus to fall, are rendred to be theſe. 1. His double incredulity, in not giving credit to the Angell promiſing him ſafety, firſt in the mountaine, and then in Zoar, cauſed him to be puniſhed with theſe two ſinnes of drunkenneſſe and incontinencie, *Hieromo.* 2. His drunkenneſſe made way unto his luſt, *Calvin.* 3. God hereby ſheweth his great goodneſſe and ſingular providence, who can turne evill unto good: for of *Moab*, one of thoſe inceſtuous births, came *Ruth*, which was married to *Booz*, of whoſe line came our Saviour after the fleſh, *Perer.* 4. God hath ſet forth this example, to make us circumſpect: *Ne abeamus in ſecuritatem: that we be not ſecure, Lauher.* If *Lot* ſo excellent a man fell into ſuch grievous ſinnes, of drunkenneſſe and inceſt, who ought not to be humbled, and take heed to his wayes, and depend upon God for his direction?

4. Places of Doctrine.

1. *Doct. None perfectly juſt in this life.*

Verſ. 8. *BEhold I have two daughters, &c. Calvin* from hence concludeth, that no mans works are ſo perfect, but in ſome things they faile. The Scripture calleth *Lot* a righteous man, but *ſecundum quendam modum, after a certaine manner*, as *Auguſtine* ſaith. The Scripture noteth ſix great faults in this righteous man: 1. His contention with *Abraham*, *Gen.* 13. 2. His offering of his daughters to the rage of the Sodomites. 3. His incredulity in doubting to be ſaved in the mountaine. 4. His weakneſſe of faith in fearing to ſtay in Zoar, which the Lord promiſed to ſave for his ſake. 5. His drunkenneſſe. 6. His inceſtuous act, though involuntary. Therefore as Saint *Iames* ſaith, *In many things we offend all*, *Iam.* 3. 1. ſo there is none ſo righteous, but in ſome things he offendeth.

Aug. q. 45. in Gen.

2. *Doct. The elect Angels miniſters of Gods judgements upon the wicked.*

Verſ. 13. *THe Lord hath ſent us to deſtroy it.* The good Angels then, as they are Miniſters of Gods mercies toward the elect, *Pſal.* 91. 11. *He ſhall give his Angels charge over thee*: ſo are they the executors of Gods judgements upon the wicked, as upon the hoſt of *Senacherib*, 2 *King.* 19. and here upon the City of Sodome. Sometime alſo the elect Angels doe execute Gods judgements upon his owne people, as 2 *Sam.* 24. when *David* had numbred his people: but this is more rare, and then when ſuch judgements tend rather to our good than hurt, our correction rather than confuſion.

3. *Doct. No man can deliver himſelfe from the bondage of ſinne.*

Verſ. 16. *THe men caught him and his wife by the hands, &c.* As *Lot* would not have haſtened to come out of Sodome, if the Angels had not pulled him by the hands; ſo cannot we free our ſelves from the bondage of ſinne, nor come forth out of the wickedneſſe of the world, except the Lord doe call us out: as our Saviour ſaith, *None can come unto me except my father draw him*, *Ioh.* 6. 44.

4. *Doct. We muſt abandon whatſoever belongeth to Babylon.*

Verſ. 17. *NEither tarry thou in all the plaine. Lot* is not onely taken forth of Sodome, but forbidden to ſtay in the plaine that belonged thereunto: ſo is it not enough to come forth from the groſſe ſuperſtition of the Romiſh Babylon, but we muſt ſhake off whatſoever hath any affinity or agreement with it, *ſic Muſcul.* as the Apoſtle ſaith, *Abſtaine from all appearance of evill*, 1 *Theſſ.* 5. 22.

5. *Doct. The deſtruction of the world by fire ſhall be ſudden.*

Verſ. 28. *HE ſaw the ſmoake of the land mounting, &c. Abraham* ſaw not the raine of fire and brimſtone, but the ſmoake onely thereof, and yet he roſe very early: ſo that it ſeemeth the burning of Sodome was done in a moment: for the raine fell not till *Lot* was entred into Zoar, which was about the Sunne riſing, verſ. 23. By this we may ſee, how ſuddenly the world at Chriſts comming ſhall be conſumed with fire, and we changed in a moment, in the twinkling of an eye, 1 *Cor.* 15. 52. *Muſcul.*

6. *Doct. Wherefore unlawfull copulations are often more fruitfull than lawfull.*

Verſ. 36. *THus were both the daughters of Lot with childe, &c.* We finde in Scripture, that many lawfully companying with their husbands, as *Sara*, *Rebecca*, *Rachel*, *Anna*, yet hardly conceived: and yet divers with one unlawfull copulation were with childe, as *Thamar* with *Iuda*, *Beroſhe* with *David*, *Lots* daughters with their father: which the Lord doth not, as more favouring ſuch unlawfull conjunctions, but to this end, that ſuch ſecret uncleane works ſhould come to light, for their converſion, as in *Iuda*, *David*; or confuſion, *Marlor.*

5. *Plat.*

5. Places of Confutation.

1. Confut. Universality no sure marke of the Church.

Vers. 4. *ALL the people from all quarters.* All the whole City of Sodome consented in evill, onely *Lot* and his family were free. Universality then is but a slender or uncertaine argument of the truth, or Church that professeth it. It is oftner seene, that the greater part is the worse, than otherwise. The Romanists therefore reason but simply, that their religion is the best, because the greater part of the world received it: for by the same reason, the uncleane conversation of Sodome might bee justified against *Lot*.

2. Confut. Against Atheists, that beleeve not the transmutation of Lots wife.

Vers. 26. *She became a pillar of salt.* Let not prophane persons scoffe at this, as though it were one of *Ovids* Metamorphosis fables. There is a great difference betweene Gods actions, and Poets fictions: he that beleeveth that God made all things of nothing, which dayly seeth birds to come forth of eggs, and living creatures to be ingendred by dead seed, and hopeth for the resurrection of the body, cannot doubt, but that God could turne a womans body into a salty pillar.

3. Confut. Monkish and solitary life maketh not more holy.

Vers. 38. *HE dwelt in a cave.* Even *Lot* in a solitary cave committed sinne: it is not then the place that amendeth mens manners. *Gregory* well saith, *sic deest spiritus non adjuvat locus: If an heart be wanting, the place helpeth not.* *Lot* sinned in the mountaine, *Adam fell* in Paradise, the Angels in heaven. It is then but a Popish fantasie, that a Monks coule, a cloister life, an Hermites weed, can make a man more holy. But it is to be feared, that as drunkennesse and incest were committed even in the cave, so the Cloisters and Cells of Popish votaries are not free from the like uncleannesse. *Hom. 1. in Ezek.*

6. Places of morall observation.

1. Observ. Unruly people to be gently handled.

Vers. 7. *I Pray you my brethren doe not so wickedly, &c.* *Lot* sheweth that a furious multitude is to be gently dealt withall, and not to be exasperated with sharpe words: as here *Lot* calleth the Sodomites his brethren, not in the same profession, but in respect of his cohabitation, and common condition of life. This is S. *Pauls* rule, *Instructing them with meeknesse that are contrary minded*, 2 *Tim.* 2. 25.

2. Observ. God delivereth in extremity.

Vers. 10. *THe men put forth their hands and pulled Lot, &c.* The Lord though he deferre his helpe, yet will not faile us in the greatest danger, when we are brought to a straight. As here *Lot* was delivered from the Sodomites, as from raging Lions, when he was as under their pawes, *Calvin.* In the verie pinch, the Lord delivered *David*, when *Saul* had compassed him in, 1 *Sam.* 23. 26.

3. Observ. Prophane persons make a mocke of Gods judgements.

Vers. 14. *HE seemed to his sons in law, as though he had mocked, &c.* Such are the prophane Atheists and worldlings, that make but a mocke and scorne of Gods judgements, and are no better perswaded of the end of the world by fire, than these wretches were of the destruction of Sodome: of such *Peter* speaketh; *That there shall be in the last dayes mockers, &c.* which shall say, *where is the promise of his coming, &c.* 2 *Pet.* 3. 3. *Calvin.*

4. Observ. We must not deferre our turning to God.

Vers. 16. *AS he prolonged the time.* By *Lots* example, who delaying the time, if God had not beene more mercifull to draw him forth, might have perished in the overthrow of Sodome: wee learne, how dangerous a thing it is to deferre our calling, and to trifle or dally with Gods judgements. Therefore the Prophet *Amos* saith, *Prepare to meet thy God O Israel, Amos* 4. 12. better to meet and prevent the Lord by repentance, than to stay till his judgements overtake us.

5. Observ. We must not forsake our calling.

Vers. 26. *HIs wife looked backe.* This teacheth us, that a man should not fall away from his profession and calling, whereinto he is once entred; as our Saviour saith, *He that setteth his hand to the plow and looketh back, is not fit for the kingdome of God, Luk.* 9. 26. *Muscul.*

6. Obser. He that wavereth in faith is never setled.

Vers. 18. *NOt so my Lord: Lot* not following the Lords direction, to goe first to the mountaine, entreateth for Zoar: yet being in Zoar, he is not contented to stay there. So they which doe not submit themselves to Gods ordinance, but are doubtfull, in faith, are unconstant and wavering, and never setled: as Saint *Iames* saith, *A wavering minded man is unstable in all his wayes.*

7. Observ. Custome and continuance in sinne dangerous.

Vers.35. *They made their father drunke that night also, &c.* We see then what a dangerous thing it is once to give way to the tentation of Satan: *Lot* having beene once drunken already, is more apt to fall into it againe: so fearefull is a custome and continuance in sinne. Our instruction is therefore, that we should resist the temptation at the first, and not by yeelding to give way for a second assault: as the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse, Rom.12.21.*

8. Observ. The sinne of drunkennesse how dangerous.

Further, we see how much drunkennesse is to be taken heed of, which did prostitute *Lot* so excellent a man, to such beastly uncleannesse. *Origen* well noteth, *Decepit Lot ebrietas, quem Sodoma non decepit, uritur ebrius flammis mulierum, quem sobrium sulphurea flamma non attigerat*: drunkennesse deceived *Lot*, whom Sodome could not deceive: he burneth with the lust of women, being drunken, whom while he was sober, the flames of brimstone touched not. Wherefore let us alwayes remember that saying of the Apostle. *Be not drunke with wine wherein is excesse, but be ye fulfilled with the Spirit, Eph.5.15.*

CHAP. XX.

1. The Method.

THis Chapter hath two parts: first, the taking away of *Sara Abrahams* wife, vers.1. 2. Secondly, the restoring of her againe: where first is set downe the admonition of *Abimelech* in a dreame, vers.3. to 8. then *Abimeleches* expostulating with *Abraham*. Thirdly, *Abrahams* defence, vers.9. to 14. Fourthly, the restitution of *Sarah* with large gifts, vers.14. to 17. Lastly, *Abrahams* thankfulnesse in praying unto God, and the effect of his prayer, vers.17, 18.

2. The divers readings.

Ch. cer. S.c. v.1. *Dwelt betweene Recam and Agara. C. betweene Cades and Sur. cet.*
v.2. *He feared to say she is my wife, lest the men of the City should slay him for her sake*: this is added by the Septuag. which the other have not.
S.H.ad. v.4. *Wilt thou slay the ignorant and just Nation? S.H. the righteous Nation. cater.*
S.det. Ch.ad. v.5. *God came unto Abimelech by night. S. the word came from the face of the Lord to Abimelech in a vision of the night. Ch. the Lord came to Abimelech by a dreame in the night. cater.*
S.C.ad. v.6. *The Lord said unto him by dreame. Ch.S. the Lord said unto him, cat. I spared thee. S. I kept thee. H.B. I did prohibite thee. T.C.P. ehasach.* to prohibite.
diff.verbor. v.9. *That worke that no man ever did, hast thou done to me. S. things which were not worthy to be done. Ch. which are not wont to be done. P. which thou oughtest not to have done. cater. heb. which shall not be done.*
v.13. *When God brought me out of my fathers house. S.H. when God caused me to wander out of my father's house: cat. when the people erred after the works of their hands, the Lord applyed me to his feare out of my fathers house. Ch.*
S.ad. v.14. *Abimelech tooke a thousand drachma, shillings. S.* the rest have not these words.
v.11. *A thousand didrachma. S. a thousand silverlings. H.B.G. a thousand sickles. C. a thousand sickles of silver. Tr. heb. a thousand of silver.*
T.C.r. v.16. *These things shall be for the price of thy face. S. this shall be a vaile to thine eyes. H.B. this shall be a vaile of honour. C. he shall be a vaile to thine eyes. T.G.*
S.H.c. C.ad. v.16. *Speake all things truly. S. whither soever thou goest, remember thou wast deprehended. H. because I have sent to take thee, and have seene thee in all things, which thou hast said, be thou rebuked. Ch. was thou reproved. B.G. and all this is, that thou maist be learned. T. heb. she reproved her selfe.*
v.17. *They were refreshed. C. they bare children. cat. heb. jalad*: to bring forth.

3. The Explanation of doubts.

QUEST. I. *Wherefore Abraham removed from the Plaine of Mamre, where he had so long dwelt.*

Vers.1. *AFterward Abraham departed thence toward the South Countrey, &c. Abraham* had now dwelled in the Plaine of Mamre above fourteene yeare before *Ismael* was borne, who was thirteene yeares old when he was circumcised, *Gen.17.25.* Now he removeth from thence, not because of any famine, as *Pererius* thinketh, for the Scripture maketh mention but of one famine to have fallen in *Abrahams* dayes, *Gen.26.1,2.* nor yet for hospitality sake, as some Hebrewes: for he was now a sojourner in a strange Countrey. 3. Nor yet forced through the injuries and wrongs offered by his neighbours. 4. But it is most like, that the fearefull spectacle of the ruine of Sodome, with the pestilent and unwholesome ayre thereof rising, moved *Abraham* to change his dwelling: God so disposing, that *Abraham* should not continue alwayes in one place, as a possessor, but shift from place to place, as a stranger and sojourner.

QUEST.

Quest. II. *Of the desart of Shur.*

Vers. 1. **He dwelt betweene Cadesh and Shur.** 1. Those were the names of two desarts: the wildernesse of Shur, was that, into the which the Israelites entred, when they had passed over the red Sea, *Exod.* 15.22. 2. It is the same which is called the desart of Ethan, as *Tostatus* proveth against *Lyranus*: as may appeare by comparing *Exod.* 15.22. with *Numb.* 33.8. 3. This place of *Abrahams* dwelling is called afterward Beersheba, *Gen.* 22.32. *Iunius.*

Quest. III. *Of Gerar where Abraham sojourned.*

Sojourned in Gerar. 1. This was the South bounds of Palestina, as is evident, *Gen.* 10.19. Sidon, Gerar, Sodome, Lasha, are set downe as the foure utmost parts of the Countrey of Canaan: Sidon, Gerar, from the North to the South on the West side; Sodome, Lasha, from the South to the North-eastward. 2. This Gerar was at the first a kingdome by it selfe, distinguished from the five principalities of the Philistims, *Iun.* It was the chiefe City of the region called Gerartis, *Hierom.* 3. Here *Abraham* did sojourne with *Isaack* twenty five yeares; from hence he went to sacrifice his sonne in the land of Moriah, *Gen.* 22.1. *Perer.*

Quest. IV. *How Sara retained her favour and beauty at ninetie yeares of age.*

Vers. 2. **Abimelech sent and tooke Sara.** *Sara* was now ninety yeares old, how could she at these yeares retaine such beauty, as that she should be desired of Kings? 1. Neither is the history transposed, as *Lyranus* thinketh upon this reason: for *Abraham* removed not from the Plaine of Mamre, till after the overthrow of Sodome. 2. Some thinke that this beauty in *Sara* was miraculous, as the Hebrewes. 3. But we need not seeke a miracle, other reasons may be alleaged; 1. Women then at ninety might be as fresh, as now, at forty: for as seventy or eighty is now the full age of women, so then they lived an hundred and thirty: *Sara* died at an hundred twenty seven yeares, *Perer.* 2. Moderate diet, and chaste life, might be a great helpe: but especially Gods blessing, as *Moses, Iosua, Caleb*, retained their strength and vigor in their old age, *Deut.* 34.7. *Ios.* 14.11. *Luther.* And as *Sarah* had a childe at ninety, so it is like her favour and colour was, as it useth to be in childe-bearing women, *Mercer.* 3. The not bearing, or nursing of children was a great meane to preserve her favour, *Perer.* 4. Her inward parts and other womenly gifts might commend her, as well as her favour: and this comelinesse of her person was a singular gift from God among the rest, *Calvin.* These reasons may be yeelded that *Sarah* at those yeares did keepe her beautie, which consisteth of three things, the softnesse of the flesh, the smoothnesse of the skinne, the sweetnesse or freshnesse of the colour, *Perer.*

Quest. V. *Why the Lord dealt more mercifully with Abimelech than with Pharao.*

Vers. 3. **God came to Abimelech.** The Lord dealeth more mercifully with *Abimelech* than with *Pharao*, for the like offence: *Pharao* was not admonished by dreame, but forced by plagues to confesse his sinne, *Gen.* 12. 1. We need not with *Rupertus*, to runne to allegories: who by these two afflictions of *Abraham* in the taking away of his wife, would have the two captivities of the Israelites signified: one in Egypt, where the Egyptians suffered many plagues, the other under the Chaldeans, from whence they were delivered by *Cyrus* with good conditions. 2. Neither is the reason hereof, because *Pharao* was a more wicked King, though *Abimelech* seeme to bee the honester man: for the beginning of Gods mercy is from him, not from us. 3. But the difference of this proceeding commeth from the mercifull disposition of God; who will have mercy on whom he will, *Rom.* 9.15.

Quest. VI. *Of divine dreames and the diversity thereof.*

Vers. 3. **In a dreame by night.** 1. The visions which are shewed in the day are more excellent than those which fall upon men in the night, if all other circumstances be alike: not onely for that, it must bee a greater propheticall power, which can sequester the soule from the thoughts and cares of the day wherein it is occupied, than in the silence of the night, which is *Aquinas* reason, but because all the powers of the soule, when the body is watching, are in their operation and working, and so better prepared for heavenly contemplation: an argument hereof may be this; that dreames in the night have beene shewed to naturall and carnall men, as to *Pharao, Nebuchadnezer*; but visions of the day are shewed to the faithfull, as to *Daniel* and *Peter*, *Act.* 10. 2. Yet the person of *Abimelech* considered, who was in the day occupied in the affaires of his kingdome, the night was a fitter season for him to be drawne to heavenly meditation, *Musculus.* 3. There are two sorts of divine dreames, one which is by representations and similitudes of other things, such were the dreames of *Pharao* and *Nebuchadnezer*; the other is a more excellent kinde, when one heareth God speake to him, as *Abimelech* here, or an Angell, as *Ioseph*, *Matth.* 1. or some man, as *Paul*, *Act.* 16.9. And these more noble dreames, are for the most part shewed to the servants of God, *Perer.* 4. But we must take heed, that we ascribe not too much to dreames, and to make those divine that are not, which may be thus discerned. 1. The dreames which God sendeth are good and godly, not savouring of any carnall thing. 2. They are sent upon grave and weighty occasions. 3. And for the most part to men fearing God. 4. And they leave a certaine perswasion and inward sense of Gods presence in the soule, *Musculus.*

Divine dreams how to be discerned.

Quest. VII. *Why the Lord ſaith of Abraham, he is a Prophet.*

Verſ. 7. *Deliver the man his wife againe, for he is a Prophet, and he ſhall pray, &c.* 1. Some make this clauſe, *for he is a Prophet*, a reaſon of the former ſentence, of delivering his wife: becauſe he being a Prophet did know that he had not come neare her, and therefore *Abimelech* need not doubt to deliver her, *Iunius, Perer.* 2. Or he is a Prophet and deare unto me, and the wrong offered to him, I will revenge as done unto my ſelfe, *Iun.* 3. Becauſe he is a Prophet, marvell not that this puniſhment is laid upon thee, for doing wrong to ſuch an excellent man, *Calvin.* 4. But it is better referred to the words following: he is a Prophet and an holy man, and therefore ſhall pray for thee, and his prayers ſhall prevaile, *Muſculus.*

Quest. VIII. *Of divers kindes of propheſying.*

THis word Prophet, or to propheſie, is diverſly taken in Scripture. 1. He is called a Prophet to whom things ſecret and hid, were revealed, and the knowledge of things to come by the ſpirit of God: ſuch in times paſt were called ſeers, 1 *Sam.* 9. 9. 2. They were called Prophets among the heathen, whoſoever could foretell things to come, as ſome did by the ſubtilty of Satan: ſo Saint *Paul* calleth *Epimenides*, the Cretenſian Prophet, *Tit.* 1. 3. Thirdly, they were called Prophets, that had a ſpeciall gift to indite hymnes and ſongs to the praiſe of God, 1 *Chron.* 25. 3. *Iedithun* is ſaid to have propheſied upon the harpe. 4. They were ſaid to propheſie, which did imitate onely the Prophets outward geſture, when they were beſide themſelves; as *Saul* propheſied, when the evill ſpirit came upon him, 1 *Sam.* 18. 10. that is his outward geſture and behaviour, was as of a man beſide himſelfe. 5. They were ſo called Prophets, that were Expounders and Interpreters of Scriptures; ſo is it taken, 1 *Cor.* 14. ſo *Aaron* was *Moſes* Prophet, *Exod.* 7. 1. that is, his ſpokeſman, *Exod.* 3. 16.

Quest. IX. *Two ſorts of Prophets.*

BUt a Prophet is taken properly the firſt way; whereof there were two ſorts. 1. They were called Prophets, which had ſecrets revealed unto them to publiſh by writing and preaching to the people: and in this ſenſe the word *Nabi* a Prophet, commeth of *Nub*, which is to ſpeake. 2. They alſo were called Prophets, who though they preached not, yet God revealed many things unto them, and uſed them familiarly: and in this ſenſe *Nabi* ſhall be derived of *ban*, which is to underſtand: of this ſort was *Abraham* a Prophet. *Toſtat. Oleaſter. ex Perer.*

Quest. X. *How Sarah is ſaid to be Abrahams ſiſter.*

Verſ. 12. *Yet in very deed ſhe is my ſiſter, &c.* 1. Neither is their opinion ſound, that thinke *Sarah* to have beene *Abrahams* owne ſiſter by his father, not by his mother: *ſic Lyppoman, Satus, Cajetanus*: for ſuch mariages were not in uſe among the faithfull in *Abrahams* time. 2. Neither was ſhe the daughter of *Terah* his brother, adopted by *Terah*: for *Abraham* ſaith, ſhe was the daughter of his father. 3. Therefore *Chryſoſtomes* ſentence is to have bin preferred, that holdeth *Sara* to have bin the daughter of *Haran Abrahams* brother, whom *Thare* had by one woman, *Abraham* by another: this *Haran* died a long time before his father, ſo that *Sarah* after the death of her father, might very well be called the daughter of *Terah*, becauſe he was her grandfather, and he was alſo in ſtead of her father being dead. 5. And whereas *Abraham* ſaith, *In very deed ſhee is my ſiſter*: he ſaith not that ſhe was properly his ſiſter, being his Neece, but he ſaith, *In very deed*, to free himſelfe from the ſuſpition of lying. See more of this matter, *Gen.* 11. 4. 18.

Chryſ. hom. 45. in Gen.

Quest. XI. *How much the ſickle was in values.*

Verſ. 16. *A Thouſand peeces or ſickles of ſilver.* The common ſickle neither was of ſo little value, as ecc *Ribera* affirmeth out of *Budeus*, as equivolent to the Atticke *drachma*, or groat, which is the eighth part of an ounce. 2. Nor yet doth it countervaile foure drachmaes or groats, as *Ioſephus*. 3. Nor an whole ounce, as *Hieronie.* 4. But the common ſickle doth weigh ten gerahs: the ſickle of the Sanctuary was double, of twenty gerahs in weight: *Exod.* 30. 13. and every gerah did weigh ſixteene barley cornes: ſo that the common ſickle did weigh 160. barley cornes, that is two drachmaes and ſomewhat more, *Iunius.* and therefore the 70. tranſlate the ſickle *didrachma*, a double groat: that is a quarter of an ounce, about fourteene pence ſtarling.

Quest. XII. *Who is ſaid to be the vaile of Sarahs eyes.*

Verſ. 16. *HE is a vaile of thine eyes to all that are with thee, &c.* 1. This is neither to be referred to the gift which *Abimelech* gave. 1. As though he had given it for a recompence for taking *Sarah* away, as the Septuagint read, and *Chryſoſtome* expoundeth. 2. Or to buy *Sarah* and her maid vailes to hide their beauty, that others be not intangled, *ex Perer.* 3. Or that it was a gift of honour, to ſhew that *Sarah* was both chaſte and innocent. Latine tranſlat. and the great Bible: ſo alſo *Raſi.*

2. It is not underſtood of this excuſe or diſſimulation which *Sarah* uſed, as though the ſenſe ſhould be this: that ſhe might uſe this vaile or colour of the truth among her ownr: for they could not bee deceived, but among ſtrangers ſhe ſhould plainly confeſſe her ſelfe to be *Abrahams* wife, *Lyranus, Toſtatus*: for what needed *Sarah* to uſe any ſuch excuſe, where ſhe was knowne?

3. Some doe referre it as well to *Abraham*, as to the gift, and to all that now hapned, that they were ſignes of *Sarahs* chaſtity, *Mercer.*

But

But the better interpretation is, to apply it to *Abraham*, that he should be the veile of her eyes. 1. That no man knowing her to be *Abrahams* wife, should looke upon her to desire her: *Aben Ezra, Cajetan.* 2. It also putteth *Sara* in minde of her subjection to *Abraham*, whereof the veile is a signe, 1 *Cor.* 11.10. 3. *Oleaster* also further stretcheth it; that *Abraham* was her veile, that is, her just excuse, that she did this, for his cause, being by him perswaded: but the former exposition is the better.

Quest. XIII. *How Sarah was reproved.*

She was thus reproved. 1. The 70. reade, *speake the truth*, that is, that I am innocent, and touched thee not: but this reading dissenteth from the originall. 2. So doth the Latine; remember thou art deprehended: *Lyppoman* saith, it should be read *reprehensam, reprehended*, not *deprehensam, deprehended.* 3. *Iunius* readeth, *all this is done that thou maist be learned.* 4. But the better reading is, all this was, that shee might be reproved, or in all this she reproved her selfe: so that they seeme to be the words rather of the writer concerning *Sarah*, than of *Abimelech* to *Sarah*.

Quest. XIV. *Whether Abimelech were smitten with any disease.*

Vers. 17. *God healed Abimelech, &c. for the Lord had shut up every wombe.* 1. *Aben Ezra* is not right, that thinketh, that *Abimelech* himselfe was stricken with no disease: but that he is said so to be, because his wife and maidens were punished: for the text it selfe saith, that *God healed Abimelech*: and it is most like, that God sent upon him some infirmity in his secrets, whereby he was kept from coming neare to *Sarah*.

Quest. XV. *What the shutting up of the wombe signifieth.*

2. THe shutting up of the wombe, is not to bee understood (as *Pererius* doth) of the difficulty of bringing forth: for then the children being ready for birth, and staying longer than their time, should have beene suffocated: and the text saith, the *Lord had shut up every wombe*: but all were not great with childe at one instant. Neither need we with *Calvin*, because in so short a time (*Sarah* being conceived with childe of *Isaack*, and not yet delivered) there could be no experience or triall of their sterility and barrenesse, to say the history is transposed, and was done before: for *Abraham* till now had no occasion to sojourne in Gerar: therefore the meaning is, that the women were hindred from conception, so signifieth the shutting up of the wombe: as the opening of the wombe betokeneth aptnes to conceive: as we reade, *Gen.* 29.31. The Hebrewes affirme, that not onely in the women, but the men also all their pores and passages were stopped, as well of the mouth to take meat, as of other places that expell them: and that the hens could not lay their egges: but the text beareth it not. Hebrewes fansies.

4. *Places of Doctrine.*

1. *Doct. Adultery a sinne punishable with death.*

Vers. 3. *Thou art but dead, &c.* God threatneth death to *Abimelech* conditionally, if he did not restore *Abrahams* wife, *Iun.* whereby we see, that in the justice of God, adulterie is a sinne to be punished by death: as *Iudas* adjudged *Thamar* to the fire for whoredome, *Gen.* 38.24. Where the law then is more gentle, than to inflict the punishment of death upon adulterers, they may thanke the lenity of the Magistrate, which useth not that rigour which may well stand with justice.

2. *Doct. Ignorance excuseth not sinne.*

Vers. 6. *I kept thee, that thou shouldest not sinne against mee, &c. Abimelech* then if hee had touched *Sarai*, though he did not know her to be anothers wife, had sinned: ignorance then excuseth not sinne, though it doe somewhat extenuate and qualifie it, *Muscul.* as it is in the Gospell, *He that knew not his masters will, and yet did commit many things worthy of stripes, shall be beaten with few stripes, Luk.* 12.48. he that sinneth willingly shall receive more stripes, and he that falleth of ignorance shall have some also.

3. *Doct. The whole family blessed because of the Master.*

Vers. 7. *Thou shalt die the death, and all thou hast*: as the sin of the Master of the house bringeth a judgement upon the whole familie; so the Lord also sheweth mercy to the whole house for the masters sake. *Luk.* 19.9. *This day is salvation come into this house*, because he is become the sonne of *Abraham*.

5. *Places of confutation.*

1. *Confut. No perfect righteousnesse in this life.*

Vers. 5. *With an upright minde, and innocent hands, &c.* This place is no ground for their opinion, that thinke a man in this life may attaine to perfect justice: for *Abimelech* doth not absolutely cleare himselfe from all sinne: but onely in this particular, in this degree of sinne, that he had not committed willingly any act of uncleannesse with *Sarah*, *Calvin*: as the Prophet *David* useth to plead himselfe, *Psal.* 7.3. *If I have done this thing, if there be any wickednesse in my hands, &c.* he onely purged himselfe from the suspition of a particular fact.

2. *Confut.*

2. *Confut. The Scripture ſendeth us not to pray to the dead, but to be holpen by the prayers of the living.*

Verſ.7. HE *is a Prophet, and ſhall pray for thee, &c.* Neither doth this place make for the invocation of Saints that are departed: for God ſendeth not *Abimelech* to *Noah*, or any other departed to pray for him, but to *Abraham* then living, *Calvin.* The living then may pray for the living, which duty may be mutually performed in charity, while one knoweth anothers neceſſities. But for the living to pray to, or for the dead, which know not their wants, and they are already certainly diſpoſed of in an unchangeable ſtate, as the living are not, it hath no warrant upon any precept or example of Scripture, or any ſound reaſon drawne from thence.

3. *Confut. Againſt the hereſie of the Tritheiſts.*

Verſ.13. WHen *God cauſed me to wander out of my fathers houſe, &c.* The word is *elohim*, Gods, in the plurall number, which maketh ſome to underſtand the Angels: *Vatablus, Calvin*: but God, and not the Angels firſt called *Abraham* from his Country & fathers houſe, *Act.*7.3. Some thinke that *Abraham* thus ſpake according to the phraſe and ſpeech of the heathen: but *Abraham* doth every where profeſſe himſelfe by erecting of altars, a worſhipper of the onely true God. Wherefore this place is truly tranſlated, *God cauſed me: ſic P.T.B.G.S.H.* onely the Chalde readeth in the plurall number very corruptly, *when the people erred after the works of their hands.* Notwithſtanding this text doth no way favour the hereſie of the Tritheiſts, that make divers Gods: for in that here a verbe of the plurall number *hitgu*, is joyned with *elohim*, it ſheweth the Trinity of perſons: in that ſometime a verbe of the ſingular number is put unto it: as *Gen.*1.1. *bara*: it betokeneth the unity of the God-head.

6. Places of Morall obſervation.

1. *Obſerv. The righteous may fall often into the ſame infirmity.*

Verſ. 2. ABraham *ſaid of Sarah, ſhe is my ſiſter. Abraham* had once thus offended before, and had forgotten by this pretence, what danger *Sarah* was like to have beene brought into, and yet he falleth into the ſame infirmity againe. Therefore it is ſometime ſeene, that even the children of God runne in the ſame thing ſhew their weakneſſe often, *Calvin.* As *Iehoſaphat* being reproved by *Iehu* for joyning in league with *Ahab*, did forget himſelfe, and was afterward confederate with his wicked ſonne *Ahaziah*, and was the ſecond time reproved by *Eliazer* another Prophet, 2 *Chron.*19.2. and 20. 37.

2. *Obſerv. Good Princes doe ſubmit themſelves to their lawes.*

Verſ. 9. ABimelech *ſaid to Abraham, what haſt thou done, &c. Abimelech* ſignifieth, *my father the King*: which ſheweth, that Kings at the beginning were fathers, and nouriſhers of their Countrey: but afterward, they which knew not God, became in ſtead of *Abimelachim, Oebimelachim*, that is, *our enemie the King, Muſcul.* Happy then is that people, that hath a King for a common father. Beſide here *Abimelech* though a King, taketh not himſelfe to be lawleſſe, to doe what him liſt: as *Caligula* ſaid to his grandmother *Antonia, Memento omnia mihi licere & in omnes: Remember that all things are lawfull for me toward all men*: and wicked *Iulia* to *Antonius Caracalla*, ſoliciting him to inceſtuous marriage, when he anſwered, *Vellem ſi liceret, I would, if it were lawfull*, replied impudently again, *Si libet, licet, an neſcis te imperatorem eſſe, leges dare non accipere: If you will you may; know you not, that you are Emperour, and gave lawes, but receive none?* That ſtate is likethen to flouriſh, where even Kings, as *Abimelech* doe ſubmit themſelves here to good lawes. As *Plato* hath an excellent ſaying, *In qua civitate lex ſubdita eſt, video ibi perniciem paratam in qua vero lex domina eſt principium, ibi video ſalutem: In which City the law is ſubject, I ſee deſtruction at hand, but where the law ſwayeth even the Prince, I ſee health to that place: ex Perer.*

Sueton. in Calig.

Plat.l.4. de legib.

3. *Obſerv. God divers wayes keepeth us from ſinne.*

Verſ.6. IKeepe *thee, that thou ſhouldeſt not ſinne againſt me.* It is God that keepeth his children from ſinne: either by the inſtinct of his ſpirit, or the inſtruction of his word, the guard and guiding of Angels, or by diſeaſes: as *Abimelech* was here reſtrained, verſ.17. or by the counſell and advice of others, as *David* was ſtayed from ſhedding of bloud by *Abigail.* 1 *Sam.*25. *Calvin.*

4. *Obſerv. Things voluntarily taken muſt be reſtored.*

Verſ.7. DEliver *the man his wife againe, &c.* Unleſſe then that things violently taken from others, be reſtored, there is no mercy to be expected, *Muſcul.* therefore *Zacheus* being truly called doth reſtore largely, what he had wrongfully ſcraped together, *Luk.*19.

5. *Obſerv. Adulterie bringeth generall calamities upon the whole citie or kingdome.*

Verſ.9. THou *haſt brought on me, and on my kingdome this great ſinne.* Adulterie is called a great ſinne, not onely becauſe of the uncleannes and filthines of it, but becauſe of the puniſhment that followeth, and the calamites that ſometime overtake the whole Citie and kingdome for that ſinne in their governors. As the whole citie of Sechem was put to the ſword for raviſhing of *Dinah Iacobs* daughter, Gen. the whole kingdome of *David* ſmarted for his ſinne committed againſt *Vriah* concerning *Bethſabe*

2 Sa

2 Sam. 12. The like examples are found in forren histories; how Troy was destroyed for the taking away of *Helen*; the name and office of Kings expelled out of Rome for the ravishing of *Lucretia* by *Sext. Tarquin. Perr.*

6. Observ. *Barrennesse a due reward of incontinent life.*

Vers. 18. *THe Lord had shut up every wombe, &c.* Sterility and barrennesse is a just punishment for incontinent life, that they which seeke for issue of strange flesh, should bee without fruit at home, *Mustul.* This may well be seene in *Salomon*, who of his 300. Concubines, and 700. Wives, left but one sonne, *Roboboam*, and him not very wise, to succeed him.

CHAP. XXI.

1. *The Method.*

THis Chapter hath three parts: 1. Of *Abrahams Oeconomicall*; 2. Of his *politicall*; 3. Of his *religious* state.

First, to his *Oeconomicall* affaires belong such things as hapned to *Isaack* and his mother, to *Ismael* and his mother.

Isaack is borne and named, *vers.* 2, 3. circumcised, *vers.* 4. nursed up by *Sarah*, and brought up with great joy, *vers.* 6, 7. weaned, *vers.* 8.

Ismael, 1. Mocketh *Isaack*, and *Sara* saw it: 2. Is cast out with his mother by *Sarahs* motion, *vers.* 10. and Gods bidding, *vers.* 12, 13. 3. He is provided for, first by *Abrahams* care, who sendeth her not forth empty, *vers.* 14. by Gods providence, *vers.* 16. to 20.

Secondly, his *politicall* state concerneth his affaires with *Abimelech*; 1. Both as touching a league which *Abraham* maketh with him and his seed, *vers.* 23, 25. 2. The restitution of the Well which *Abimelech* confirmeth to *Abraham* by the accepting of seven lambs, to *vers.* 33.

Thirdly, *Abrahams religious* act was in planting a Grove, and calling upon the name of God.

2. *The divers readings.*

v. 2. *And bare a sonne. H. bare Abraham a sonne. cat.*	
v. 3. *Which Sara bare him. A. which was borne unto him, which Sara bare him. cat.*	*H.de.*
v. 6. *God hath made me to rejoyce. C.B.G. to laugh. cat.* sic & Heb.	*H.dets.*
v. 7. *Who bearing would beleeve Abraham. H. he is faithfull, that hath said to Abraham and performed. C. who would have told Abraham. cat.*	*H.C.c.*
given a childe sucke. H. S. given children sucke. cat.	
v. 9. *The sonne of Agar the Egyptian. H. the sonne of Hagar, which she had borne to Abraham. cat.*	*H.dets*
playing. C.H.S. mocking. T.B.G.P. heb. laughing: playing with Isaack. added by H. and S.	*H.S.ads*
v. 14. *Tooke bread and a bottle of water and gave to Hagar, and put the childe upon her shoulder. S. gave it to Hagar, putting it upon her shoulder, and the childe also. C.B.G. taking bread, put it upon her shoulder, and gave her the childe also. H.T.*	*T.H.r.*
v. 16. *The boy crying out wept. S. she lift up her voice and wept. cater.*	*S.ad.*
v. 18. *Hold his hand. S.H. hold him with thy hand. cat.*	*S.H.aff.*
v. 20. *He was with him. H. the word of God was an helpe to the childe. C. God was with the childe. cater.*	*H.C.*
v. 21. *A young man an archer. H. a principall archer. B. a shooter in a bow. C.T.P. rebeh* signifieth an archer, and *rabb* is a master, because of his multiplicity of skill.	*H.*
v. 22. *Phicol the chiefe captaine. cat. Hachoz adpronubus*; the bridegromes friend, *numphagagos. S.* this is supposed by the Septuagint, out of the 26. *chap. vers.* 6.	*S.cor.*
v. 23. *Sweare unto me by the word of God. C. by God. cat.*	*T.P.s.*
will not hurt me. cat. lie unto me. T. heb. P. shachar.	
my seed or name. S. posterity, stocke. H. my sonne or nephew. cat.	
v. 31. *He called the name the Well of oath. S. Beersheba. cat.*	*S. app. f. pr.*

3. *The explanation of doubts.*

QUEST. I. *Why Sara is said to have given children sucke.*

Vers. 7. *THat Sara should have given children sucke.* 1. The conceit of some Hebrewes is here ridiculous, that *Sara* is said to have given children sucke, in the plurall number, because many children were brought in to sucke of her, that it might appeare whether the childe borne were hers; but it might have beene knowne by the sucking of *Isaack* onely. 2. Therefore *Chrysostomes* conjecture is better, that mention is made of *Sarahs* sucking, that it might be evident, that the childe was verily borne of her. 3. But it is spoken in the plurall number, according to the phrase of Scripture, that useth sometime the plurall for the singular: as also *Cajetanus* conceit may be received, that hereby was signified the great store of milke that *Sarah* had, which was sufficient to have suckled more children than one. *Hom. 45. in Gen.*

QUEST.

Quest. II. *At what time Isaack was weaned.*

Vers. 8. *The childe grew and was weaned.* 1. *Hieronie* reporteth two opinions of the Hebrewes, that some hold *Isaack* to have beene weaned at five yeares, some at twelve. 2. *Lyppoman* thinketh that three yearrs was the common stint, as the mother saith to her sonne, 2 *Macchab.* 7. 27. I gave thee sucke three yeares. 3. Some of the Hebrewes thinke hee was weaned at the end of twenty fourre moneths, *vide Calvin. sic Mercer.* 4. But it skilleth not at what time *Isaack* was weaned: it sufficeth to know that *Isaack* was not weaned before the usuall time for any want in his mother: for he grew first and then was weaned, and then was weaned, *Calvin.*

Quest. III. *Why Abraham made a feast when Isaack was weaned.*

And *Abraham made a great feast.* 1. Neither is it like, that *Abraham*, lest he should seeme to imitate the fashions of the heathen, did institute a feast not usuall: for it is not unlike, but that there was great rejoycing also at the birth of *Isaack*: as vers. 6. *Sarah* said, God hath made me to rejoyce. 2. Neither was this done either mystically, as *Augustine*, to signifie that then we should rejoyce, *cum facti sit homo spiritualis*, when a man is become spirituall, and weaned from carnall desires. 3. Neither yet was it performed typically, to foreshew that Christ should weane us, *ab infantis lib. ritib. &c.* from the childish rites of the Law: *Rupertus.* 4. But rather it seemeth to have beene, *laudabilis consuetudo*, a laudable custome in those dayes, *ut invitium comedendi, &c.* that the beginning of the eating of the first borne, should bee celebrated with a feast, *Cajetane.* For at the birth of the childe, the mother being in griefe, and at the circumcision the infant being in griefe, it might seeme not so fit a time of feasting, as at the weaning, *Mercer.* Besides, speciall mention seemeth to be made of this feast, because *Ismael* at this time, scorning this solemnitie, derided and mocked *Isaack*, *Calvin.*

Quest. IV. *How Ismael is said to have mocked Isaack.*

Vers. 9. *Sarah saw the sonne of Hagar, mocking, &c.* 1. The Septuagint read, *Playing*, *Paizonta*, but neither had it beene such a great fault for children to play together: neither was *Ismael* (being fourteene yeare elder than *Isaack*, and almost twenty yeares old, if *Isaack* was weaned at five yeares, as some thinke) a fit play-fellow for *Isaack*. 2. *Lyranus* also too much presseth this word: for beside that it signifieth to play, he noteth that in Scripture it signifieth, 1. the act of venery, as *Gen.* 26. 8. *Isaack* is said to have sported or played with *Rebecca*: 2. The act of Idolatry, *Exod.* 32. 6. they rose up to play. 3. To play is taken for to fight and kill, 2 *Sam.* 2. 14. *Abner said to Ioab, let us see the young men play before us*: the two first wayes he thinketh *Ismael* played with *Isaack*, both in making of Idols, and in some obscene behaviour: some thinke also that he did strive and fight with *Isaack*, *Mercer.* But we may not stretch this word so farre. It was misdemeanor great enough for *Ismael* to scorne and flout *Isaack*, in riding him, as though he should be their young master, and heire of all: and this was the persecution which Saint *Paul* speaketh of, *Gal.* 4. 29. And further, *Ismael* sheweth himselfe here a very prophane person: that whereas *Isaack* had his name given of laughter: both because his father laughed, and rejoyced in the spirit, when he was promised: and for that there was such great joy as at his birth, verse 6. but most of all because he was a type of Christ, in whom *Abraham* rejoyced, *Ioh.* 8. 56. and all the faithfull children of *Abraham*: *Ismael* made him indeed a right *Isaack*, that is, a laughing stocke, deriding the mysticall name, which was given him of God, *Calvin.*

Quest. V. *Why Sarah would have the bond-woman and her sonne cast out.*

Vers. 10. *Cast out the bond-woman with her sonne, &c.* These reasons may be given why *Sarah* desired *Ismael* to be cast out. 1. because shee saw how hee continually abused and mocked *Isaack*. 2. For that he ambitiously sought the inheritance, vers. 17. *The sonne of this bond-woman shall not be heire*, *Chrys.* 3. *Ismael* was of evill disposition, and lewd manners, she might feare lest *Isaack* should be corrupted by him, if the other staid in the house, *Perer.* 4. Lest if they had still both dwelled together their posterity might be confounded: *Propagatio nominis Abrahæ directius pertinuisset ad Ismaelem*: *The propagation of Abrahams name should have more directly belonged unto Ismael, being the elder*, *Cajetan*, *Calvin.* this reason is confirmed by the Lord himselfe, who stirred up *Sarah*, to rouse up *Abraham*, carried away with fatherly affection toward *Ismael*: for he saith, *Thy seed shall be called in Isaack*: which could not so happily have beene done, if *Ismael* had not beene separated from him. 5. His mother also was cast out with him, because it seemeth she ambitiously provoked her sonne to stand for the inheritance.

Quest. VI. *What Isaack was heire of.*

Vers. 10. *Shall not be heire.* 1. Though *Abraham* yet possessed not so much as the breadth of a foot, *Sarah* was not ignorant, that the whole land was promised to *Abraham* and his seed, and believed they should possesse it in time. 2. *Abraham* had great store of cattell, treasure, and household, and of other goods, which he gave unto *Isaack*, *Gen.* 25. 5. bestowing onely gifts upon his other sonnes. 3. She desired that *Isaack* might be heire of *Abrahams* name and bloud: as the Lord said afterward; that his seed should be called in *Isaack*.

Quest. VII. *Whether Hagar carried Ismael upon her shoulder.*

Vers. 14. *Putting it upon her shoulder, and the childe also.* 1. It is not like that *Ismael* being now a youth of twenty yeares old, was laid upon his mothers shoulders to beare, as the Septuagint read

or that *Abraham* was constrained to binde *Ismael* with cords, and lay him upon his mother, for v. 18. she is bid to take him by the hand, not to lay him upon her shoulder: and whereas shee is said to cast him from her: this was done, not out of her armes, but *animo*, in her mind and affection: *Augustine, Iunius.* Or taking him into her lap being sicke, she after despairing of his health, put him from her, *Mercer.* whereas also hee is called *jeled*, a childe, this word is used not onely of infants, but of young men, *Genes.* 4. 23. and *Hierom* well noteth, that all children are so called in respect of their parents. 2. Neither is it here a metaphoricall speech, as *Cajetane* saith, that to lay *Ismael* upon his mothers shoulders, was to commit him to her care. 3. But the sentence is thus distinguished, as the Latine readeth well, that whereas there are two words, *he gave*, and *imposed*, or *layed on*, this is to be referred to the bottle of water and bread, the other to the child. 4. As for that conceit of the Hebrewes, that *Ismael* was sicke, and through griefe fell into a dropsie, or some inflammation, which was the cause the bottle of water was so soone spent, it hath small ground. *Hieron. tradit. Hebraic. in Gen.* Hebrewes conceits.

QUEST. VIII. *What the reason is that Abraham gave Agar and Ismael no better provision.*

HE tooke bread and a bottle of water, &c. Now commeth it to passe that *Abraham* being so rich a man, and loving *Ismael* so well, should send him out with no better provision: seeing that they were not to send away their servants empty, but to give them a liberall reward of sheepe, corne, and wine, *Deut.* 15. 13. *Cajetane* thinketh, that by bread and water all other victuals are expressed, and that *Abraham* gave them both servants and cattell: being both his father and very rich, and so both willing and able: neither would he deale worse with *Ismael* his first borne, than with the rest of his sonnes, to whom he gave gifts, *Genes.* 25. 5. *sic Cajetan.* But the Scripture it selfe gain-sayeth *Cajetan* herein, which omitteth not to make mention of the very bottle, which *Abraham* gave to carry the water in: then by all likelihood the other gifts of greater value should have beene spoken of. 2. Neither need we with *Rupertus* to seeke out an allegory that by *Hagars* carrying of water and not wine, is shadowed forth the old Synagogue labouring under the literall sense of Scripture. 3. Wherefore *Tostatus* thinketh better, that *Abraham* gave *Hagar* no more than these necessary helpes in her journey: 1. Either because *Sarah* the dame of the house would have it so, whom God commanded *Abraham* to heare in this case. 2. Or for that the Lord had promised to provide and take care for *Ismael*. 3. Or *Abraham* might afterward remember *Ismael* with a portion among the rest of his brethren: *sic Tostatus.* 4. Or *Abraham* did thinke to send them a supply afterwards, they sojourning not farre off: 5. Or *Abraham* being in griefe and heavinesse for their departure, might forget to doe that, which otherwise he would have done: for it seemeth he did it in haste. *Calvin.* Among which reasons, I take the first and the last to be most probable.

QUEST. IX. *How Hagars eyes were opened.*

Vers. 19. *GOd opened her eyes, &c.* 1. Not that her eyes were shut before. 2. Neither as though this fountaine, which the Angel shewed, did suddenly breake out of the ground, as some think: *Pineda.* 3. But caused her to see the well, which either by reason of her griefe she before regarded not, *Calvin:* or she saw it not by reason of the farre distance, or for that it was in some hidden place, *Perer.* Thus the two Disciples are said not to have knowne and discerned Christ, till their eyes were opened, *Luke* 24. *Rupertus* gathereth from hence a further mystery: that as *Hagar* wandring in the wildernesse was brought to see a fountaine of water, so the Jewes in the end of the world shall be called and brought to the knowledge of the truth.

QUEST. X. *Abimelech rather of feare than love, maketh a league with Abraham.*

Vers. 22. *ABimelech spake unto Abraham, &c.* 1. Some thinke, that *Abimelech* not of any suspition or jealousie toward *Abraham*, but for love of his vertue, and seeing him to be a man prosperous and beloved of God: both by reason of the victory given him against foure Kings, when he recovered Lot, and the honourable congratulation of *Melchisedech*, that met him, and now the rare birth of his sonne Isaack: for these causes he desired his friendship, *Pererius.* 2. But it is more like that *Abimelech* feared *Abrahams* greatnesse, and therefore of feare rather than love, desired to make a league with him, *Muscul.* *idem*: for it is no other like but that *Abimelech* was affected to *Abraham*, as afterward to his sonne that journied in the same place: and how *Abimelechs* affection stood toward *Isaack*, the Scripture sheweth: *Wherefore came yee to me, seeing yee hate me? &c. Gen.* 26. 27. yet *Abimelech* desireth also to make a covenant of friendship with *Isaack*.

QUEST. XI. *Of the gifts given to Abimelech and the seven lambs.*

Vers. 27. *ABraham tooke sheepe and beeves, &c. Pererius* thinketh, that no other ceremony was used, in making this covenant, but only an oath betweene them: but this giving of sheep to *Abimelech*, sheweth that some other rite and solemnity was performed, *Muscul.* 2. And hereby *Abraham* doth acknowledge his homage to the King of the place: for, though all this land was promised to *Abraham*, the time of his actuall possessing it, was not yet come. 3. The seven lambs, were not money stamped with that marke, but so many in the kind which *Abraham* giveth as a price or redemption of his well, that he might enjoy it quietly afterward: *Calvin.* 4. And these seven lambs did not belong unto the covenant, or rite and ceremony thereof: for then *Abimelech* would not have asked, what they did meane: v. 29. but they were as an earnest given for the redeeming of the well, *Perer.* 5. *Augustine* thinketh, that *Abraham* bought with them that parcell of ground, where he planted a groave: and it is not unlike: for before time *Abraham* is not found to have planted any.

Quest. XII. *Of the name and City of Beersheba.*

August.qu.56. in Genes.

Vers.31. *Wherefore the place is called Beersheba.* 1. The word *Shabangh*, signifieth both *seven*, and with some little alteration of the points, to *sweare*: but here *Moses* deriveth the word from the oath, which was taken betweene them, although not without relation to the seven lambes given in exchange: *Vatab.* 2. *Moses* called the place Beersheba, that is, the well of the oath, before ver.24. that is by *anticipation.* 3. Of this well the City next adioyning was so called Beersheba, which was the utmost bound of the land of promise toward the South, as *Dan* was on the north side. 4. This Beersheba was one of those Cities that belonged to *Simeons* lot, *Iosua* 19.2. but because *Simeon* had their inheritance in the middest of the inheritance of *Iudah*, *Iosu.*19.1. Beersheba also is numbred among the Cities of *Iudah*, *Iosu.*15.28.

Beersheba how counted among the cities of Judah belonging to *Simeon.*

Quest. XIII. *Why Abraham made a groave.*

Vers.33. *And Abraham planted a groave, &c.* 1. To let passe *Rupertus* allegory, who by this groave planted by *Abraham* in a strange countrey, understandeth the Church planted among the Gentiles, professing *Abrahams* faith. 2. *Abraham* planted this groave, that it might bee a quiet and solitary place, to the which he might betake himselfe, for prayer and contemplation. *Cajetan.* 3. Some think that this groave was set with all manner of fruitfull trees, whither *Abraham* did use to carry his guests, and the sight thereof to stirre them up to praise God the giver of all good things. *Tostat. ex Targ. Hier.* 4. It should seeme, that the heathen from this godly use of *Abraham*, derived by a corrupt imitation the consecrating of woods and groaves to their Idols: and therefore the Israelites were forbidden afterward doe the like: and that this was the fashion of the heathen, *Pliny* testifieth: how that severall trees were proper to severall Idols, the *esculo or oake tree to Iupiter, the lawrel to Apollo, olive to Minerva, myrtle to Venus, poplar to Hercules:* which abuse was taken up by the idolatrous Israelites: *they offered incense under the oakes, the poplar trees, the olive, Hosh.*4.13.5. This superstitious use was afterward forbidden the Israelites, not for those reasons alleaged by *Philo:* 1. because the temple of God, *amœnitates non poscit, must not be a place of pleasure.* 2. or because dung and other filth is applyed to the trees to make them grow: 3. God will be worshipped in patent and open places, not in secret and obscure corners. For then *Abraham* would not have worshipped God in a groave, if upon these grounds it were unlawfull. 4. But the cause of the prohibition was the superstitious practice of the heathen, that had abused these things to Idolatry, to whom the Lord would not have his people conforme themselves. *Deut.* 12.3. *You shall breake downe their pillars, and burne downe their groaves with fire, &c. you shall not so doe unto the Lord your God.*

The idolatrous abuse of groaves among the heathen. *Lib.*1.c.1. Trees consecrated by the heathen to their gods. Why the Israelites were forbidden to consecrate any groaves.

Quest. XIV. *How long Abraham sojourned in the land of the Philistims.*

Vers.34. *Abraham was a stranger in the Philistims land a long season, &c.* 1. *Lyranus* thinketh with other Hebrewes, that *Abraham* sojourned in this countrey 25. yeares: for so old *Isaack* is supposed to be, when *Abraham* was bid to offer him up in sacrifice: for then *Abraham* dwelt still in Beersheba, and some what after. 2. It is also not unlike, that *Abrahams* time of abode was longer in Beersheba, than it was in Hebron, in the plaine of Mamre: for it was but 25. yeares from *Abrahams* first comming into Canaan, in the 75. yeare of his age, to the birth of *Isaack*, in his 100. yeare: *Lyran.* 3. From this time of *Isaacks* birth beginneth the account of the 400. yeares mentioned, *Gen.*15.13. *Calvin.*

Now whereas S. *Paul* doth draw this history of *Sarah* and *Hagar*, *Isaack* and *Ismael*, to an allegory, this place giveth occasion to intreat of and handle the Apostles words: and to gather the summe of *Pererius* and others commentaries upon that Scripture, as it is set forth, *Galat.*4. v.21. to v.27.

The allegory of *Sarah* and *Hagar*, handled by S. *Paul*, *Galat.*4. explaned.

Quest. XV. *How diversly the word Law is taken in the Scripture.*

Vers.21. *Tell me, &c. doe ye not heare the Law, &c.* 1. Sometime the law is taken for the Scriptures of the old Testament: as *Ioh.*15.25. a testimony alleaged out of the Psalmes, is said to be written in their law. 2. Sometime, the old Testament is divided into the law and the Prophets, *Matth.*7. 3. Sometime the law is taken for all the bookes beside the Prophets and the Psalmes, *Luk.*24.44. 4. The law is taken for the five bookes of *Moses*: as here for Genesis the first booke. *Perer.*

Quest. XVI. *What it is to be borne after the flesh.*

Vers.23. *He which was of the servant, was borne after the flesh.* 1. Sometime *flesh* is taken for the corruptible and mortall state of man in this life: so the Apostle saith, *flesh and bloud cannot inherit the kingdome of God:* and expounding himselfe, hee addeth, *neither doth corruption inherit incorruption.* 1 *Cor.*15.50. 2. It is taken for the sinfull state and condition of the flesh: as *Rom.*8.8. *They that are in the flesh cannot please God.* 3. It signifieth the nature and state of the flesh, *Matth* 16.17. *Flesh and bloud hath not revealed this unto thee:* that is, nothing in the nature of man: so in this place, *Ismael* is said to be borne after the flesh, that is, after the common order and course of humane birth: *Isaack* also was borne by promise, that is, beside the usuall strength and course of nature, he was borne by the power of Gods word and promise, of one, whose wombe was in a manner dead in respect of her yeares. *Beza.*

Quest. XVII. *Of divers kinds of allegories.*

Vers.24. *Which things are spoke by way of allegory.* There are three sorts of allegories & parables: some are altogether feined & applied to the matter in hand: such are those parables in the Gospel

ſpel, as *Luk.* 16. of the wiſe ſteward, *Matth.* 25. of the ten Virgins: ſome allegories conſiſt altogether in borrowed phraſes, and metaphoricall ſpeeches: ſuch as often doe occurre in the reading of the Prophets. A third ſort there is, which are not in words, but in the things: as the ſerpent in the wilderneſſe ſet up, ſignified Chriſt, *Ioh.* 3. 14. and here *Abrahams* family is a figure of the Church.

QVEST. XVIII. *How the teſtaments are ſaid to be two.*

THeſe are the two Teſtaments, &c. 1. That is, *Sarai* and *Hagar* ſignifie two Teſtaments, as the rocke is ſaid to be Chriſt, 1 *Cor.* 10. 4. 2. They are called two Teſtaments, in reſpect of the divers times, and the divers diſpenſation, which in effect and ſubſtance were not two: for the law was a ſchoolemaſter to bring unto Chriſt: ſaving that the falſe teachers, that did ſtrive for the ceremonies of the law againſt the liberty of the Goſpell, did make them not only divers, but contrary. *Beza.* 3. A Teſtament is properly taken for the will of the dead, but here in a more generall ſenſe, it ſignifieth a covenant: and ſo is the Greeke word διαθήκη uſed. *Perer.*

QVEST. XIX. *How the law held men in Servitude and bondage.*

ONe which is Agar from mount Sinai which gendreth unto bondage. 1. The one Teſtament, which was given in *Sinai*, is ſignified by *Hagar*: which *Sinai* is out of the limits of the promiſed land, and ſo are they ſtrangers from the true Jeruſalem, that are not the children of *Abrahams* faith. *Calvin.* 2. The law is ſaid to beget unto bondage, not ſo much for that under the law all things were wrapped up in myſtery, and not revealed in ſuch manifeſt ſort as under the Goſpel: for ſo they are called ſervants that know not their maſters will. *Ioh.* 15. 15. neither for that they were nouriſhed with temporall promiſes, as *Abraham* ſent away the ſonnes of *Keturah*, but reſerved the inheritance for *Iſaack*. But becauſe the law held them in bondage under the hard yoke of ceremonies, *Act.* 15. 10. and they were kept in feare, by reaſon of the curſe and ſevere ſentence of the law, which they tranſgreſſed through the weakneſſe of the fleſh, *Perer.* 3. Yet the law wrought not this effect upon all, that lived under the law, but only upon thoſe, that knew not the right uſe of the law, which was to bring them unto Chriſt: for many were in thoſe times, as *Auguſtine* ſaith, *Miniſtri veteris Teſtamenti, hæredes novi, though Miniſters of the old Teſtament, yet heires of the new.*

QVEST. XX. *How Agar is ſaid to be mount Sinai.*

Verſ. 25. *AGar is Sinai, a mountaine in Arabia:* which is the better reading, than to ſay, *Agar* or mount Sinai: for here *Hagar* is the type, and mount Sinai, (which is taken for the law, which was there given) is that which anſwereth to the type: 1. both becauſe of the name, which ſignifieth, as they ſay, the ſame thing in the Arabian tongue, which Sinai doth. 2. and the word *Arabia*, ſignifieth alſo affliction, humility. 3. Sinai in reſpect of the ſite is without the land of promiſe. 4. And Arabia with the inhabitants therefore, lived in a ſervile ſtate and condition: and in this reſpect chiefly doth Sinai repreſent the law, which bringeth a ſpirituall bondage. *Pererius.*

QVEST. XXI. *How the mount Sinai is ſaid to anſwer to Ieruſalem.*

WHich anſwereth to Ieruſalem, that now is: 1. not bordereth upon, or is joyned to Jeruſalem, as the vulgar Latin and the B, tranſlation readeth: for the contrarie is evident to him that behold-eth the ſituation of the countrey. 2. neither becauſe the way or journey is continued from Sinai to Jeruſalem. *Aquinas.* 3. but in reſpect of the correſpondency and ſimilitude: becauſe the terrene and earthly Jeruſalem, retaining ſtill the ceremoniall yoke of the legall ceremonies, was held in ſpirituall bondage and ſervitude. *Beza. Perer.*

QVEST. XXII. *Of Ieruſalem that is from above.*

Verſ. 26. *IEruſalem which is above, is free, the mother of us all, &c.* S. *Paul* ſetteth againſt the old teſtament, and terrene Jeruſalem, the new teſtament and heavenly Jeruſalem, which is deſcribed by three epithites. 1. it is ſaid to be from above, becauſe Chriſt the head thereof came from above. *Iohn* 16. 28. *I came out from the father*: and becauſe wee muſt have our converſation in heaven, *Philip.* 3. 20. 2. It is called Jeruſalem, which ſignifieth the viſion of peace. It is free, not with civill and outward freedome: for many may be called being ſervants, 1 *Cor.* 7. 21. but it is free, both *morally*, in not being a ſervant or ſubject to the affections and deſires of the fleſh, and *ſpiritually* in caſting off all ſervile feare: and *celeſtiall* liberty it hath in hope, which ſhall bee an everlaſting freedome both of body and ſoule. 4. It is now the mother of us all, and fruitfull of many children, as *Sarah* at the firſt was barren, but at the laſt brought forth *Iſaack*, whoſe ſeed was promiſed ſhould be as the ſand of the ſea: ſo ſhe that was fruitfull, the old Synagogue is now barren, ſhe that was barren, the Church of God, is now fruitful among the Gentiles, according to that ſaying of *Anna*, 1 *Sam.* 2. 5. *The barren hath borne many, and ſhe that had many children is feeble.*

Divers kinds of liberty and freedome.

QVEST. XXIII. *Wherein Iſmael reſembleth carnall profeſſors.*

Verſ. 28. *THerefore brethren wee are after the manner of Iſaack.* This then is the application which the Apoſtle maketh of this allegory. 1. they which make account to be juſtified by the ceremonies or workes of the law, are like unto *Iſmael* borne of the bond-woman after the fleſh: they which believed unto the faith of Chriſt, are the children of promiſe by grace. 2. As *Iſmael* born of the bondwoman

perſecuted *Iſaack*: ſo they which either live or teach after the fleſh, doe now perſecute the ſervants of God, as the Phariſies did the Apoſtles, the Pſeudocatholikes the profeſſors of the Goſpell. 3. As the ſervant with her ſonne were caſt out, for mocking of *Iſaack*; ſo the Jewes for deriding of Chriſt, are caſt out of the land of promiſe: and ſo many as beleeve not in Chriſt whom they crucified, are deprived alſo of the celeſtiall Canaan. *Peror.* 4. *Auguſtine* further fitly expreſſeth this compariſon, betweene the carnall and ſpirituall Iſraelites by the hiſtory of *Ionah*: reſembling the Jewes, envying the calling of the Gentiles to *Ionah*, angry for the ſaving of Ninivie: the ceremonies and carnall rites to the gourd, that ſhadowed but for a time: Chriſt to the worme, that ſmote the gourd: and removed the ceremonies, bringing in true righteouſneſſe and everlaſting comfort and refreſhing.

Auguſtin. in epiſt. 45.

4. *Places of doctrine.*

1. *Doct. Chriſtians may have their plentifull feaſts, ſo they take heed of exceſſe.*

Verſ. 8. *Abraham made a great feaſt:* This feaſt was more than ordinary, at the which ſome ſay *Sem* and *Heber*, and King *Abimelech* were preſent: but of the firſt two gueſts no likelihood, becauſe no mention is made of them afterward: of *Abimelechs* preſence there is more probability. *Muſcul.* Howſoever, in that *Abraham* maketh ſuch great preparation for this feaſt, we learne that it is lawfull for Chriſtians to have their ſolemne and joyfull feaſts and meetings, ſo that they take heed of exceſſe: and that the creatures of God may not only be uſed for neceſſity, but in plenty and alacrity, ſo there be no ſuperfluity. *Calvin.* For as bread was given for mans ſuſtenance, ſo wine is ordained to make the heart cheerfull. *Pſal.* 104. 14.

2. *Doct. God is otherwiſe with his elect, otherwiſe with men of the world.*

Verſ. 20. *God was with the child and he grew:* God was with *Iſmael* by his generall providence and care, in that he grew up, thrived in the world and proſpered: but there is a more ſpeciall grace and favour toward the elect: as our Saviour promiſeth to be with his till the end of the world, *Matth.* 28. 20. and in this ſenſe S. *Paul* ſaith, *God is the Saviour of all men, but eſpecially of them which beleeve.* 1 *Tim.* 4. 10.

3. *Doct. Children ought not to contract marriage without the conſent of their parents.*

Verſ. 21. *His mother tooke him a wife out of the land of Ægypt.* This ſheweth that it belongeth to parents to provide that their children bee honeſtly beſtowed in marriage: and that children ought not contract themſelves without the conſent of their parents: *Abraham* provideth a wife for *Iſaack*, *Gen.* 24. 4. *Iſaack* for *Iacob.* 28. 2. By *Moſes* law the daughters vow was not good, unleſſe the father did ratifie it: *Numb.* 30. 6. Wherefore the canon law is injurious, that alloweth contracts, and eſpouſals made without conſent of the parents. *Muſcul.*

4. *Doct. We muſt only ſweare by the name of God, and not of Saints.*

Verſ. 23. *Sweare unto me here by God. Abimelech*, though himſelfe, as it is likely, were a worſhipper of other Gods: yet exacteth no other oath of *Abraham*, but to ſweare by God only: ſuperſtitious then is the uſe of papiſts, that urge men to ſweare not only by God, but by the Virgin Mary and other Saints: whereas the Scripture ſaith, thou ſhalt feare the Lord thy God, and ſweare by his name, *Deut.* 6. 13. *Muſcul.*

5. *Doct. Lawfull to take an oath before a Magiſtrate.*

Verſ. 24. *Abraham ſaid I will ſweare.* This example condemneth the Anabaptiſts: and ſheweth that it is lawfull to take an oath before the civill Magiſtrate: either to teſtifie the truth, for the ending of ſtrife. *Heb.* 6. v. 12. or for the confirming of a league, and performing and keeping of faith, as there was an oath betweene *Iacob* and *Laban*, *Gen.* 31. 50. *Luther.*

5. *Places of confutation.*

1. *Confut. No Sacraments but commanded of God,*

Verſ. 4. *Abraham circumciſed Iſaack, &c. as God had commanded.* Wherefore in religious duties, and eſpecially in the adminiſtration of the Sacraments, we muſt follow Gods ordinance and commandement: nothing ought to be altered, added and changed in the ſubſtance and neceſſary parts thereof, otherwiſe than God hath left them. Saint *Paul* delivereth to the Corinthians the ſame, which he received of the Lord, 1 *Cor.* 11. 23. The Church of Rome is found then to bee a falſifier and corrupter of Gods ordinance, who have brought in ſeven Sacraments, whereas the Lord commanded but two, and theſe alſo of Gods inſtitution, they have defiled with many vaine inventions, and idle ſuperſtitious ceremonies of their owne. *Calvin.*

2. *Confut.*

2. *Conſut. Hagar was not Abrahams wife.*

Verſ. 11. *THis was very grievous in Abrahams ſight becauſe of his ſonne:* not becauſe of *Hagar*: it ſeemeth then that *Hagar* was not *Abrahams* wife, as *Pererius* thinketh, for theſe reaſons: 1. Becauſe *Abrahams* affection would have beene greater to his wife, than to his childe. 2. *Hagar* is called a bond-woman ſtill: but if ſhe had beene *Abrahams* wife, ſhe had beene free: neither would *Abraham*, if ſhe were his wife, have committed her to the power and government of *Sarah*, as he did: *Gen.* 16. 6. *Behold thy maid is in thine hand, doe with her as it pleaſeth thee.* The husband only in the family is the governour and head of the wife. 3. It is not likely, that *Abraham* ſhould have beene commanded to ſend *Hagar* away, never to returne, if ſhe had beene his wife: the Scripture alloweth no ſuch perpetuall ſeparation, but in caſe of fornication. *Matth.* 5. 35. *Whoſoever ſhall put away his wife, except for fornication, cauſeth her to commit adultery.*

Neither are the contrary reaſons of any value: 1. *Thom. Aquin.* ſaith, that as in the law *Moſes* allowed to give a bill of divorcement, *ad evitandum uxoricidium*, to avoyd wive-ſlaughter: ſo it was lawfull for *Abraham* to caſt out *Hagar*, for the manifeſting of that myſtery expreſſed by Saint *Paul*, *Galat.* 4. *Contra* 1. *Aquinas* then thinketh, that the very mariage was diſſolved, which *Pererius* denieth, as ſhall even now appeare. 2. That which *Moſes* permitted, was no approbation, but a toleration, as our Saviour ſaith, for the hardneſſe of their hearts, *Matth.* 19. 6. but this fact of *Abraham* was lawfull and commendable, the examples therefore is not alike. 3. God will not have his commandement broken: to make a myſterie: but if *Hagar* had beene *Abrahams* wife, he in putting her away; had violated that precept: *they two ſhall be one fleſh.* 4. the myſterie better holdeth to make *Iſmael* the ſonne of *Abrahams* bond-maid, rather than of his wife. *In 4. ſententiã diſtinct. 33.*

2. *Perer.* this was done not by the will of *Abraham*, but by the councell of God: therefore *Abraham* might put her away, though his wife: in v. 21. *Contra.* 1. proove her firſt to be *Abrahams* wife, and then I will yeeld, that at Gods commandement ſhe might be put away. But this being the thing in queſtion, whether ſhe were *Abrahams* wife: it is more probable that ſhe was not, becauſe of this ſeperatiõ. 2 God uſeth not to diſpenſe extraordinarily with his law, whereas his purpoſe and will may otherwiſe be effected: as in this caſe, the counſell of God for caſting out of *Hagar* might ſtand without any contradiction to Gods precept, if *Hagar* be held to be *Abrahams* concubine, rather than his wife. 3. We find in ſcripture, that God brought man and wife together, as *Eve* to *Adam*, the Angell bid *Ioſeph* not to feare to take *Mary*, whom hee purpoſed ſecretly to ſend away: but of Gods ſeparating of man and wife, but in the caſe excepted, we read not.

3. This ſeparation was only from bed and bord, not otherwiſe, the matriage knot remained inſoluble and untied ſtill. *Perer. ibid. Cont.* If the marriage bond remained, how came it to paſſe, that *Abraham* after *Sarahs* death tooke a new wife *Keturah*, and not his former wife *Hagar*.

4. But the Scripture ſaith, *Hagar* was *Abrahams* wife, *Gen.* 16. 3. *Sarah gave her to Abraham for his wife. Contra.* 1. The meaning only is, that *Sarah* gave *Hagar* to be in ſtead of his wife, in this office only for procreation of children, and to be in her place: for ſhee ſaith, *It may be I ſhall receive a childe by her:* neither is *Hagar* accounted afterward as a wife, but an handmaid ſtill: 2. or wee may ſay that *Hagar* is here called a wife, *improprié*, *improperly*, for *Sarah* had no power to give *Abraham* another wife. *Calvin.* How *Hagar* is called *Abrahams* wife.

3. *Conſut. Many challenge to be true Catholikes which are not.*

Verſ. 10. *THe ſonne of this bond-woman ſhall not be heire.* Like as *Iſmael* did challenge the birth-right, and deſpiſed *Iſaack*, and by his mothers inſtigation ſought the inheritance, and bare himſelfe bold of his elderſhip: ſo it is no marvell, if that they which are but a baſtard Church, and Pſeudo-catholikes, doe appropriate unto themſelves the name of the Church of Chriſt: like to thoſe, of whom the ſpirit of God ſpeaketh: *which were of the Synagogue of Satan, calling themſelves Iewes and were not, Revel.* 3. 9. But as *Iſmael*, for all his bragging, was no whit nearer the inheritance: ſo theſe bolſtred out and emboſſed titles, will no ſooner make them the Church of God.

4. *Conſut. Not lawfull to make allegories of Scripture.*

THough Saint *Paul*, having the inſtinct of Gods Spirit, doth allegorize the hiſtory of *Sarah* and *Hagar*: it is therefore no warrant to every expoſiter and interpreter to make allegories of Scripture: which corrupt uſe the Romane Synagogue alloweth, and others practiſe: 1. Saint *Pauls* rare uſing of allegories, ought to teach ſuch, that they alſo ſhould be verie ſparing. 2. Unleſſe they could ſay of themſelves, as *Paul* did, *I think I have the ſpirit of God*, 1 *Cor.* 7. 4. They cannot challenge the like liberty in expounding of ſcripture, as S. *Paul* did: therefore it may be ſaid unto them, as Chriſt ſaid to his diſciples you know not what ſpirit you are of. *Luk.* 9. 55. 3. *Perer.* to this purpoſe uſeth a good reaſon; *It only belongeth to God, which inſpired the Scriptures, perfectly to know all things, that were to come, and not only to know them, but to diſpoſe & frame them, as it pleaſeth him, wherefore he only can appoint that things formerly done, veram totamq; figuram eorum, &c. ſhould beare a true and certaine type and figure of things afterward to bee done.* Man therefore that cannot diſpoſe of things to come, is not to make types and figures, according to his owne device.

5. *Conſut. Types are ſaid to be, that is, to ſignifie the things whereof they are types.*

ANd Saint *Paul* ſaith, *theſe are 2. teſtaments*, that is, *Sarah* and *Hagar*, ſignifie two teſtaments, *Galath.* 4. 24. ſo the *rocke is ſaid to be Chriſt*, that is, prefigured Chriſt, 1 *Cor.* 10. 3. This *Pererius* acknowledgeth, and yet could not ſee, that Chriſt, &c. after the ſame manner ſaid, *This is my body*, that is, a figure

of my body, as both *Tertullian* and *Auguſtine* expound: although there is great difference (I grant) betweene the figure and repreſentation in types, and in ſacraments: for there is only a ſignification of ſpirituall things: but in the Sacraments, there is a lively and effectuall oblation of the things ſignified and ſhadowed forth, yet in the phraſe and manner of ſpeaking in both, there is no difference. *Beza.*

6. Places of morall obſervation.

1. *Moral. Mothers ſhould nurſe their owne children.*

Verſ. 7. *That Sarah ſhould have given ſucke, &c.* *Ambroſe* well noteth hereupon, that by *Sarahs* example mothers ſhould learne to nurſe their owne children: they which of neceſſity, for want of milke or weakneſſe, doe put forth their children to nurſe are excuſed: but of niceneſſe to refuſe this duty, is worthy of blame: The Prophet ſaying, *thou haſt given mee hope at my mothers breaſts, Pſal.* 22. 9. and the Apoſtle commending widowes, *that had nouriſhed their children,* 1 *Timoth.* 5. 10. ſheweth that God hath laid this duty upon mothers: which they that refuſe are but halfe mothers, which nourish the infant in their wombes, but forſake it when it commeth into the world. 2. the infants many times drawing the milke of bad women, doe imitate their evill manners, as we ſee in plants, and young cattell, that follow the nature of the ground that feedeth them, and the dammes that ſuckle them. 3. The purpoſe of nature is made fruſtrate, when for this end God hath provided milke for the food of infants: for God hath made nothing in vaine. *Calvin.* 4. By this meanes alſo the mothers affection is alienated from the childe, whom ſhee cannot ſo well fancy, as whom ſhee hath nurſed and kiſſed at her breaſts. *Peter.*

2. *Moral. Our affections muſt be ſubject to Gods will.*

Verſ. 11. *This was very grievous to Abraham:* yet *Abraham,* though his affection ſtood otherwiſe, after the Lord had ſpoken unto him, doth bridle his naturall affection, and ſubmitteth to Gods pleaſure. Wee likewiſe muſt learne to confirme our deſires to the Lords will; And if commendable and naturall love, ſuch as *Abrahams* was, muſt be overſwayed by our duty toward God, how much more unnaturall and unlawfull luſt ought to be extinguiſhed, which are flat oppoſite and contrary to the will of God, *Calvin.* a man is to forſake and deny himſelfe for Chriſt. *Mark.* 8. 35.

3. *Moral. The counſell of inferiours not to be deſpiſed.*

Verſ. 12. *In all that Sarah ſhall ſay unto thee heare her voice.* *Abraham* is bidden, to give eare to the counſel of *Sarah:* And we muſt learne not to deſpiſe the advice of inferiours, when they ſpeake the truth unto us, and perſwade us to that, which is right, as the Apoſtle ſaith: *ſet up them, which are leaſt eſteemed in the Church,* 1 *Corinth.* 6. 4. *Muſcul.*

4. *Moral. The trueſt love leaveth not a friend, no not in the inſtant of death.*

Verſ. 16. *I will not ſee the death of the child:* *Hagars* heart would not ſerve her to ſee her child dye: but this was but a compaſſionate and effeminate love: give me ſuch a friend and lover, as will not forſake one in the greateſt extremity, and will ſtand by him in the agony of death, when hee hath moſt need of comfort: I condemne not the firſt, if it proceed of tenderneſſe of affection, rather than of niceneſſe and want of duty, but I preferre the other. So the Lord ſaid to *Iacob,* moving him to goe downe into Ægypt, *Ioſeph ſhall put his hand upon thine eyes. Geneſ.* 46. 4. This duty is the deareſt, and neareſt of other performed to their friends, to cloſe their eyes, when they were dead.

5. *Moral. God heareth our prayers every where.*

Verſ. 17. *God heard the voyce of the child, &c.* God is every where ready to heare the complaints of the poore: *Iſmael* was heard in the wilderneſſe, *Daniel* in the Lions denne, the three children in the fiery furnace, *Ionas* in the whales belly: Therefore Saint *Paul* ſaith: *I will that men every where lift up pure hands, &c.* 1 *Timoth.* 2. 8. no place is then barred to our prayers. *Muſcul.*

6. *Moral. Old rancour muſt be left, where true reconciliation is made.*

Verſ. 25. *And Abraham rebuked Abimelech. &c.* *Abraham* did well, being now to make a firme and faithfull league with *Abimelech,* to powre forth all the griefe of his heart at once: not as the faſhion of ſome is, which make ſemblance ſometimes of reconciliation and attonement, and yet doe retaine rancour and ſeeds of malice in their heart: as *Ioab* did, that embraced *Abner* with one hand, and ſtrooke him to the heart with the other.

7. *Moral. Inferiour officers often abuſe the name and authority of their Lords and maſters.*

Verſ. 26. *I know not who hath done this thing, &c. alſo thou toldeſt mee not, &c.* *Abraham* is found to bee here in ſome fault, that finding himſelfe grieved and wronged by *Abimelechs* ſervants would complaine of it before the King, but powreth it out upon this occaſion. *Luther.* ſo many that hold themſelves quiet a long time, ſometime in their heat will utter their ſtomacks: But the greateſt fault of all was in *Abimelechs* ſervants, who abuſing their maſters name & authority, do without his knowledge take away

a well from *Abraham*: Such is the officious diſpoſition of many inferiour officers and Miniſters under Princes and other great men, that they will father their injurious dealings upon their authority, that neither knew, nor conſented: So *Gehezi* abuſed his Maſter *Eliſha*. 2 *King*. 5. 22.

CHAP. XXII.

1. *The Method.*

THis Chapter entreateth firſt of *Abrahams* purpoſe to ſacrifice *Iſaack* his ſonne, with other things adjoyning, verſ. 1. to 20. ſecondly, of *Abrahams* kindred, namely of the iſſue of his brother *Nachor* by his wife *Milcah*, and his concubine *Reumah*, verſ. 20. to the end.

In the firſt part wee have 1. Gods commandement to *Abraham* to ſacrifice his ſonne: verſ. 1, 2. 2. *Abrahams* obedience: verſ. 3, 4. 5. 3. The preparation to the ſacrifice, *the wood, the fire, the knife, the altar, Iſaacks binding*, are all expreſſed, verſ. 6. to verſ. 10. 4. Gods prevention of *Abraham*, and proviſion of another ſacrifice: verſ. 10. to 15. 5. The Lords commendation of *Abrahams* faith and obedience, with renuing of the promiſe.

2. *The divers readings.*

v. 2. *Only begotten ſonne. H. only ſonne. cat.* he. jachad. to unite.
Into the land of viſion. H. high land. S. the land of Gods worſhip. C. the land of *Moriah. cat.* which ſome derive of *jarah*, to feare: ſome of raah, to ſee. *H.S.c.*
v. 6. *a ſword. H.S.C. a knife. cat. maacelet.* ſignifieth both derived of *acal* to devoure. *H.S.c.*
v. 7. *Where is the ſacrifice: H. the ſheepe. S. beaſt. B. lambe. G.P. the little beaſt. T.H. ſheh* ſignifieth a ſmall beaſt of ſheepe or goats. *divers. ſignif.*
v. 13. *a ramme.* S. after that a ramme, &c. *C. a ramme behind. ca. behind* achad: *caught in the plant* Sabech. *S. in a tree, C. in a thicket or buſh: cat.* Sabach, the perplexity, or intangling in buſhes or trees. *S. ap. f. pr.*
v. 14. *And Abraham prayed and offered ſacrifice in this place, and ſaid before the Lord, here ſhall be generations ſerving him: therefore it is ſaid to this day in this mountaine, Abraham ſacrificed to God. C.* and the Lord called the *name of the place, Iehovah ireh. G. or the Lord ſeeth. cat.* *Ch. cor.* See more of this verſe. 17. afterward.
v. 16. *haſt not withdrawne thy ſonne. T. ſpared thy ſonne. cat. chaſhach* to forbid.
v. 18. *all the people of the earth ſhall be bleſſed becauſe of thy ſonnes. Ch. in thy ſeed ſhall all the nations be bleſſed. cat.* *differ. verb. Ch. cor. H.S.c.*
v. 24. *concubine Rema. S. Roma. H.C. reumah.*
v. 21. *the father of the Syrians. H.S. father of Aram: cater.*

3. *The explanation of doubtfull queſtions.*

QVEST. I. *At what yeare of his age Iſaack ſhould have beene ſacrificed.*

Verſ. 1. *AFter theſe things.* 1. Though it be uncertaine in what yeare of *Iſaacks* age, *Abraham* was bidden to ſacrifice him; yet it is neither like, that he was then but 12. yeare old, as *Aben Ezra ex Toſtato*, ſeeing *Abraham* laid a burthen of wood upon his ſhoulder; neither was he yet 37. yeares old, as ſome Hebrewes hold, which was the yeare of *Sarahs* death; for this was done, *Sarah* being yet living, and in good health; But *Ioſephus* opinion ſeemeth to bee more probable, that *Iſaack* was at this time 25. yeare old. 2. But that this was done the firſt day of the ſeventh moneth, upon which occaſion the Jewes obſerved the feaſt of blowing of Trumpets, in remembrance of *Iſaacks* deliverance, is but a Jewiſh tradition without ground. 3. Whereas *Nyſſenus* and *Auguſtine* thinke, that *Sarah* knew of this intended ſacrifice, *Chryſoſtomes* opinion is more like, that ſhe knew it not, leſt ſhe ſhould have beene too much grieved with the loſſe of her ſonne. *Ex Perer.* Whether *Sarah* knew of *Abrahams* purpoſe.

QVEST. II. *Why Iſaack was commanded to be ſacrificed.*

Verſ. 2. *TAke thy onely Sonne, &c.* There ſeeme to have beene two principall ends of this commandement of God: 1. that thereby *Abrahams* faith and obedience might be tried: as the Apoſtle ſaith, *Heb.* 11. 17. by faith *Abraham* offred up *Iſaack*. 2. The other end was, to bee a lively type and repreſentation of the ſacrifice of Chriſt: and to this ſenſe ſome expound that place, *Heb.* 11. 19. that *Abraham* received *Iſaack*, *in Parabolè, in a ſimilitude or parable*; which though it ſeeme not to be the proper meaning of thoſe words, yet this offering up of *Iſaack* in ſacrifice, in many things repreſenteth the death of Chriſt: 1. as *Abraham* offered *Iſaack*, ſo God gave his ſonne to dye for the world: 2. as *Iſaack* was not ſacrificed, ſo Chriſt was the lambe, that was as though hee had beene killed, *Revel.* 5. 6. his diuinity died not, and his humanity was revived. 3. the time alſo agreeth, *Abraham* was three dayes and three nights in going to the place of ſacrifice; as Chriſt was ſo long in the grave. 4. the wood is laid upon *Iſaack*, Chriſt carried his croſſe. 5. the ramme is entangled in a thicket, Chriſt was crowned with thornes. 6. *Iſaack* was offered in the ſame place, where afterward the temple ſtood, and our Saviour ſuffered in Hieruſalem. *Iſaack* how a type of Chriſt.

QVEST

Quest. III. *Of the ten ſeverall tentations of Abraham.*

THis was the laſt and greateſt tentation of *Abraham*, and in number the tenth. 1. *Abraham* was tempted and tried, when he was bidden to come forth of his countrey, not knowing whither. 2. When by reaſon of the famine he went downe to Ægypt. 3. When *Pharaoh* tooke away his wife, that both hee was in danger of his life, and ſhe of her chaſtity: 4. When there was a ſtriſe betweene *Lots* ſervants and his. 5. When he was conſtrained to arme himſelfe and his ſervants to reſcue *Lot*, taken captive. 6. When at *Sarahs* motion he expelled *Agar* out of his houſe. 7. When at ninety nine yeares of his age, he was circumciſed in his foreskinne. 8. When *Abimelech* tooke away his wife. 9. When he ſent away *Hagar* and *Iſmael* his ſonne. 10. When he was commanded of God to ſacrifice his ſonne *Iſaack*. *Perer. ex Habreis.*

Quest. IV. *Whether this mountaine Moriah, were the ſame, wherein the Temple was built.*

Verſ. 2. TO *the Land of Moriah*: 1. That this was the mountaine, where afterward the temple was built, there is no queſtion: for ſo it is directly affirmed, 2. *Cron.* 3. 1. 2. But whether Chriſt were crucified upon this mountaine, it cannot certainely be affirmed, as *Auguſtine* thinketh, receiving it from *Hierom. ſerm. dempor.* 71. ſeeing Chriſt ſuffered without the citie in mount Calvarie: unleſſe it can bee ſhewed, that theſe two mountaines are continued together and ſo in effect but one. 3. But that *Cain* and *Abel* did ſacrifice in this place, it is unlike, ſeeing they kept not off from paradiſe, which was in Meſopotamia: neither did *Noah* build his altar here after the floud, becauſe the ſcripture ſaith, that the arke reſted upon the hills of Armenia, *Gen.* 8. and immediately upon *Noahs* comming forth of the Arke, he reared that Altar unto God. 4. This hill whereon the temple ſtood, was ſometime higher than the reſt of the City, as *Ioſephus* deſcribeth it, but the Romans caſt it downe into the brooke Cedron, ſo that now it is in a manner a plaine, lower than the other parts of the City. *Perer. ex Borchet.*

Whether *Cain*, *Abel*, *Noah*; ſacrificed upon this mountain.

Quest. V. *Of the originall and derivation of the name of Moriah.*

FOr the ſignification of the word Moriah: 1. ſome interpret it, the bright or ſhining hill, deriving it of *oorh*, *light*: becauſe there was the oracle of God. *Aquila.* 2. Some would have it ſo called of *Mor*, *myrrhe*, becauſe that place abounded with myrrhe and cynamon, *Cantic.* 4. 6. 3. Some of *jara*, *to feare*: becauſe God was there feared and worſhipped. *Chald.* 4. Some of *jarah*, *to teach*: becauſe there the law and heavenly doctrine was taught. 5. *Oleaſter* fetcheth it from *mar*, *bitter*: becauſe of the bitter griefe of *Abraham* offering his ſonne. 6. But we neede not goe far for the derivation of this word: *Abraham* ſheweth the originall to be from *raah to ſee*: not becauſe it was a conſpitious hill, and eaſie to bee ſeene; or becauſe it was the countrey of the ſeers and prophets: *Lyppoman*: but becauſe the lord was there ſeene of *Abraham*, and did provide for him. *Iun.*

Quest. VI. *The greatneſſe of Abrahams tentation in the ſacrificing of Iſaack.*

2. TAke now thine onely ſonne: Many difficulties doe concurre in this tentation of *Abraham*. 1. He ſaith not, take thy ſervant, but thy ſonne. *Muſcul.* 2. *The only ſonne.* If hee had had many, the griefe had beene the leſſe, but now, *Iſaack* was his onely ſonne, *Iſmael* being abdicated and ſent away. *Calvin.* 2. It is added, *whom thou loveſt, &c. Iſaack* was a vertuous and obedient child, and *Abraham* loved him ſo much the more; if he had beene an ungracious ſonne, the griefe had beene much leſſe. *Calvin.* 4. yea he is bid to offer *Iſaack*, of whom the Lord ſaid, *in Iſaack ſhall thy ſeed bee called*: ſo that *Abrahams* hope of poſterity by this meanes, and the expectation even of all thoſe promiſes made in *Iſaack* was cut off. *Origen.* 5. *Ipſe primus author inuſitati exempli, &c. Abraham* muſt be firſt Author of an unwonted example, in ſacrificing humane fleſh. *Philo*, 6. He is bid with his owne hands to kill him, to be the executioner himſelfe. *Muſcul.* 7. Hee muſt offer him for a burnt offering, that no memory or monuments ſhould remaine of him, but he ſhould be conſumed to aſhes. *Perer.* 8. He muſt not doe it preſently, but he taketh a journey of three dayes, all which time his ſoule is tormented with griefe and care: *dum ambulat, dum iter agit, cogitationibus animus ejus diſcerpitur: while he walketh upon the way, his mind is as torn in ſunder with theſe thoughts. Origen. hom. 7. in Geneſ.* 9. It muſt bee done upon a mountaine, in the view and ſight of the world: if a ſecret place had beene permitted for this ſacrifice, it had been more tolerable. *Marlorat.* 10. But the greateſt conflict of all was, in that the Meſſiah was promiſed to come of *Iſaack*, *ſic in ejus perſona periret videbatur tota mundi ſalus: and ſo the ſafety and ſalvation of the world did ſeeme to periſh in his perſon. Calvin.*

Quest. VII. *How Abraham knew that it was God that had him ſacrifice his ſonne.*

Verſ. 3. THen *Abraham roſe up early, &c.* 1. It appeareth, that the Lord ſpake not unto *Abraham* by dreame in his ſleep, but being awake: both becauſe *Abraham* roſe up in the night, to addreſſe himſelfe to his buſineſſe: he ſtaied not till he was awaked out of his ſleepe: as alſo this being ſo hard and unaccuſtomed charge, it was requiſite, that *Abraham* ſhould have beene in the plaineſt manner ſpoken unto, that without all ambiguity he might acknowledge it to be Gods voyce, *Cajetan.* 2. Now *Abraham* knew it to be Gods voyce, partly by that experience which hee had of ſuch heavenly conferences: that he knew it as well, as he diſcerned *Sarahs* voyce when ſhe ſpake: partly the Patriarkes and Prophets, by the cleere light and illumination of their ſoules, did underſtand ſuch viſions to be of God: as the ſoule naturally diſcerneth of certaine generall notions and principles: but in theſe dayes, there being no ſuch cleare light of illumination, it is hard to judge of viſions, without ſome ſpeciall direction & better certainety out of Gods word. 3. Wherefore *Abraham* nothing doubting, but that God ſpake unto him, did eaſily

overcome

overcome all other troubleſome thoughts. As that it might ſeeme an unnaturall and cruell part, for the father to kill his owne ſonne; and that God did appeare to be contrary to himſelfe, in commanding him to be killed, in whom *Abraham* was promiſed to bee bleſſed and increaſed: the firſt doubt *Abraham* was ſatisfied in, becauſe nothing which God commandeth can be againſt nature, ſeeing he is the author of nature, although God may worke againſt the ordinary courſe of nature. And like as God hath inflicted death juſtly upon all both good and bad, ſo at Gods ſpeciall bidding to take away mans life, is not mans act, but Gods: and therefore juſt. Againſt the other doubt *Abrahams* faith prevailed: for hee doubted not, but that God was able to raiſe up *Iſaack* againe from the dead, *Heb.* 11.9.

Quest. VIII. *Of the diſtance of the mount Moreah from Beerſheba.*

Verſ. 3. *THe third day Abraham lift up his eyes.* 1. Neither doe I thinke with *Toſtatus*, that this mountaine Moriah was under 20. miles, and ſo not a dayes journey from Beerſheba, where *Abraham* dwelt, and that hee as full of care and griefe went but an eaſie pace: for it was moſt like, that hee which roſe up ſo early, aſſoone as the Commandement was given him, would make all haſte alſo to performe it. 2. Neither need wee thus to reckon the dayes with *Perer.* that the firſt day moſt be accounted, that, which went before, whereof the night was a part, wherein God ſpake to *Abraham*, and ſo hee travelled but one whole day; for this ſeemeth to bee againſt the text, that counteth the third day from *Abrahams* ſetting forth. 3. Therefore I approve rather *Hieromes* opinion, which thinketh that from Gerar to mount Moriah, it was three dayes journey: and ſo we need not force the letter of the Scripture.

Hieron. traditi. hebraic. in Gen. 22.

Quest. IX. *How the mountaine Moriah was ſhewed to Abraham.*

Verſ. 4. *SAw the place afarre off.* 1. *Abraham* knew not this mountaine by a pillar of fire upon it, as ſome Hebrewes thinke: nor by any externall viſible meanes: 2. neither by any viſion, or dreame: for in the laſt viſion the Lord ſaid, *which I will ſhew thee*, v. 2.3. but it is moſt like, that God ſhewed it him by ſome ſecret inſtinct, as he uſed to ſpeake to his Prophets, and as *David* was ſhewed to *Samuel*, 1 *Sam.* 16.12.

Quest. X. *In what ſenſe Abraham ſaith to his ſervants, we will come againe.*

Verſ. 5. *ANd come againe unto you.* 1. Neither doth *Abraham* here utter an untruth, ſaying they would come againe, whereas he in his minde purpoſed to ſacrifice *Iſaack*. 2. neither doth he ſo ſpeak, including a ſecret condition, *ſi Deus voluerit*, if God will, *Thom. Angl.* for *Abraham* knew the will of God was otherwiſe, that *Iſaack* ſhould be ſacrificed. 3. neither was this a figurative ſpeech, in uſing the ſingular for the plurall, as though *Abraham* ſhould meane only himſelfe, for he meaneth his ſonne directly, *I and my child*, &c. 4. neither yet doth *Abraham* ſpeake ſo cunningly or captiouſly: *captioſe loquebatur*, &c. leſt any of his ſervants, knowing his buſineſſe, ſhould have gone about to hinder it: as *Ambr. lib.* 1. *de Abraham. c.* 8. 5. nor yet did *Abraham* ſo ſpeake, becauſe he knew God would raiſe up *Iſaack* againe to life: as *Origen. hom.* 8. *Geneſ.* The Apoſtle only ſaith, *that he conſidered, that God was able to raiſe him up even from the dead*: but that God would doe it ſo preſently, he knew not: neither had it beene ſuch a triall of his faith to ſacrifice his ſonne, if hee had beene ſure, that his ſonne ſhould in that inſtant have beene reſtored againe to life. 6. I thinke rather that *Abraham*, being generally by faith aſſured of Gods power, yet was ignorant in this particular, what would fall out: and therefore ſpake as a man amazed and aſtoniſhed: and yet ignorantly propheſied. *Prophetavit quod ignoravit. Ambr. Iun.*

Quest. XI: *Of Abrahams conſtancy and Iſaacks obedience.*

Verſ. 7. *MY Father, &c.* 1. *Abrahams* ſetled conſtancy appeareth that notwithſtanding theſe amiable words of his ſonne, yet cannot be turned from his purpoſe: *nomina vitæ ſolent operari gratiam, non miniſterium necis*: words of life, as to call *father*, *ſonne*, doe inſinuate grace and favour, they miniſter occaſion of death. 2. *Iſaacks* obedience is commended, who willingly ſubmitteth himſelfe. 1. being now 25. yeares old, and ſo ſtrong enough to reſiſt his old and weake father, yet he yeeldeth himſelfe. *Calvin.* 2. He was bound, not that his reſiſtance ſhould be feared, but leaſt any involuntarie motion by the pangs of death, might have beene procured. *Perer.* 3. his willingneſſe further appeareth, in that *Iſaack* maketh no requeſt for his life: *nemo rogat, nemo ſe excuſat*: neither he entreateth, nor his father excuſeth this fact, Poets doe fable, how *Iphigenia Agamemnons* daughter, was ſacrificed to the gods, for the ſafety of the whole armie; but here we have a true ſtiſtory. 4. It is moſt like, that *Abraham* had before declared Gods commandement unto *Iſaack*, to the which hee was obedient. *Ioſephus* proceedeth further to ſhew what the communication was betweene them: but whence knoweth he that? it is out of doubt that *Iſaack* was made acquainted with Gods counſell, wherewith hee reſted contented, *Luther.*

Quest. XII. *Why the Lord would not have Iſaack offered up in ſacrifice though he ſo commanded, for the triall of Abrahams faith.*

Verſ. 11. *THe Angell of the Lord called to him.* 1. I will omit here to make any long mention of the fables of the Hebrewes: how that Sathan appeared in the ſhape of an old man to *Abraham*, and againe to *Sarah*; and in the likeneſſe of a young man to *Iſaack*, to draw them from obedience to this commandement, but he prevailed not. *Muſcul.* 2. The heathen alſo by their poeticall fictions have obſcured

obſcured the credit and truth of this hiſtory: for as the Angell of God appeared in this laſt and extreme point to *Abraham*, ſo they have alſo counterfeited the apparition of their gods in extreme perils. *Calvin.* 3. Thus it pleaſed God, that, although *Abrahams* faith was tried with this hard Commandement, that it ſhould not be performed: 1. for his owne glory ſake, leſt that *Abrahams* God might have beene traduced among the heathen, as a lover of humane bloud: 2. for *Abrahams* ſakes, that the Lord might more amply reward him for his faithfull obedience. 3. for our ſakes, that we might have the example of faithfull *Abraham* to follow: 4. and for the generall inſtruction of Chriſtians: that this might bee a lively figure unto them of the ſacrifice of Chriſt: both of Gods love in giving him to dye for the world, and his obedience in humbling himſelfe to the altar of the croſſe. And therefore *Ambroſe* fitly applyeth thoſe words of *Abraham*, v. 8. *God will provide him a lamb for a burnt offering*, to the ſacrifice of Chriſt: which was, that *alia hoſtia, quam Deus pararet*, that other offering which God would provide: *lib. 1. de Abrah. c. 8.*

QVEST. XIII. *How the Lord ſaith, I know now that thou feareſt, &c.*

Verſ. 12. NOw *I know, &c.* 1. Not that God is ignorant of any thing, or can have any experimentall knowledge of any thing which hee knew not before: for all things are naked in his ſight. 2. Neither, as *Auguſtine* expoundeth, is God ſaid to know, *quia fecit, ut ſibi Abraham innotoſceret: becauſe he made Abraham to be knowne to himſelfe, qu. Geneſ. 58.* for then he ſhould have rather ſaid, *Now thou thy ſelfe knoweſt, &c.* 3. Some doe take it for the knowledge of approbation: I have knowne thee, that is, approved this fact of thine, as it is ſaid, *Pſal. 1. The Lord knoweth the way of the righteous. Hillary.* 4. Some referre it to Gods eternall knowledge: I have knowne from the beginning, that thou ſhouldeſt doe this thing, but I appointed it to be done only now: but this had beene no commendation to *Abraham*: for thus God may be ſaid to know every thing, whether commendable or otherwiſe. *T. hom. Angel.* 5. Wherefore the Lord ſpeaketh here, *humaniter*, after the phraſe of man, and by a metaphor. *Iun.* and in effect it is nothing elſe, but that *Abraham* had now declared and teſtified his faith by his fruitfull obedience. *Calvin.* *Chryſoſtome* ſaith, *Nunc omnibus declaraſti, quomodo Deum ſyncere colas, thou haſt made manifeſt to all, how thou ſincerely worſhippeſt God. hom. 47. in Gen.*

QVEST. XIV. *Why this fact of Abraham is rather aſcribed to feare than love.*

Verſ. 12. THat *thou feareſt God.* It is ſo ſaid, rather, than that thou loveſt God: 1. becauſe the love of God muſt be joyned with a reverent feare of God: *ſerve the Lord with feare. Pſal. 4.* and the love of God bringeth forth a filiall and dutifull feare: as the child that loveth his father, will alſo feare him. 2. the feare of God is generally taken, not for the particular act of feare, but for the whole worſhip of God: as *Pſal. 25. 14. The ſecrets of the Lord is revealed, to thoſe that feare him*: and ſo feare in this ſenſe comprehendeth alſo love. 3. becauſe *Abraham* had now forgotten his naturall love and affection, towards his ſonne, becauſe he feared God, this act is more properly aſcribed to his religious feare. *Per.*

QVEST. XV. *This fact of Abraham wherein it excelleth the like among the heathen.*

NOw concerning the excellency of *Abrahams* fact, whereas the heathen objected the like example among them, to obſcure this reſolution of *Abraham*: as how *Codrus* of Athens offered himſelfe for his people: and one *Idomeneus* King of Creet, as he came from the battell of Troy, being in a great tempeſt upon the ſea, did vow unto Neptune, the firſt thing, which came forth to meet him, which was his ſonne, and ſo he did: *Marius* is mentioned by *Cyril* againſt *Iulian*, that ſacrificed his ſonne: ſo the Scripture recordeth that inhumane factiof the King of Moab, that did offer up his ſonne in ſacrifice. 2 *King. 4.* It ſhall now appeare what great difference there is, between theſe examples, and the fact of *Abraham*, both in the difficulty of the object, the readineſſe of his affection, the end alſo and purpoſe of the action.

1. *Abraham* offred up his only ſonne, whom hee dearely loved, being the ſonne of his old age: a vertuous and obedient ſonne, upon whom depended, not only the continuance of his name and poſterity, but the promiſe of the Meſſiah: theſe things could not concurre in any of the other examples.

2. *Abraham* did every thing with ſingular alacrity: in the beginning he anſwered God preſently, he tooke his journey in hand ſpeedily: in the middeſt, he ſhewed in his three dayes journey a ſetled *conſtancy*; in laying the wood upon his ſonne, and going up the hill, great *magnanimity*; and in the end in building an altar, binding his ſon, lifting up his hand to ſtrike, fortitude *invincible*: the like is not to be found in thoſe heatheniſh preſidents.

3. Concerning the end: they did it to purchaſe ſome benefit to themſelves or their countrey, as *Codrus*, *Idomeneus*: for feare, as the King of Moab; or to get them immortall fame. Some, becauſe it was the cuſtome of the countrey: as *Philo* giveth inſtance of the Gymnoſophiſts among the Indians, that when they were old, did caſt themſelves into the fire, and their wives after them. But none of theſe things moved *Abraham*: not feare of man, for no man knew this oracle but himſelfe: not the eſcaping of any calamity which was not neare him: nor any deſire of praiſe, for he was alone upon the mountaine: neither was there any ſuch cuſtome in Babylon, or Meſopotamia, from whence *Abraham* came. *Philo.* but the only feare and reverence, which *Abraham* did yeeld unto God, and the love of his Commandements, did induce him to performe this hard part of ſervice.

QVEST. XVI. *Of the ramme that was intangled in the buſh.*

Verſ. 13. BEhold *there was a ramme caught by the hornes in a buſh, &c.* 1. Neither is the conceit of *Euſeb. Emiſſen.* to bee received, that thinketh *ſabech*, tranſlated a buſh, to be a kinde of grape

with upright hornes: neither is it a kind of shrub, or bryer so called, as the septuagint thinke, or of a tree, as *Ganad.* and *Theodoret*, not yet is it fitly translated, *erectus, upright*, as some read: but the word *sabech* signifieth the perplexity, winding, or clasping of a bush, a brier. 2. The fable of the Hebrewes, that this ram was created the sixth day, and kept 3000. yeares for this use, is ridiculous, and worthy to bee laughed at. 3. *Ambrose* maketh this ram a type of Christ: by his hanging in a tree or bush prefiguring the manner of Christs passion, in hanging upon a tree: *lib. 1. de Abraham. cap. 8.* Hebrewes fables.

Quest. XVII. *How Abraham would take a ramme which was not his owne.*

NOw whereas it may be doubted, how *Abraham* would take a beast for sacrifice, that was none of his owne: It may be answered; 1. That *Abraham* having made an altar, and prepared himselfe to sacrifice, did take it to be an irreligious act to depart, having not performed that service, and therefore of purpose looked about, to see what sacrifice might be offered to God. 2. And seeing a ram, hee tooke it as sent of God, and remembred, what he had said before, that the Lord would provide a sacrifice: 3. Therefore, he knowing, that the Lord had provided this offering, he maketh no doubt or scruple to use it: neither is inquisitive to examine who was the owner: seeing that the earth is the Lords and all things therein: to whose dominion, every mans right and title ought to stoope and give place. *Musc.*

Quest. XVIII. *How the Lord will be seene in the mountaine.*

Vers. 14. IN *the mount will the Lord be seene.* 1. The septuagint, reading, the Lord was seene, referre it to the appearing of the Angell in the mount. 2. *Hierome* reading *the Lord will see*, seemeth to understand it, of Gods providing of a sacrifice, as *Abraham* had said before. v. 8. 3. Some Hebrewes doe take it to bee a prophecie of the Temple, which should afterward bee built at Jerusalem, where the Lord would manifest and shew himselfe: so also the Chalde paraphrast expoundeth. 4. But beside these interpretations, which may indifferently be received: this name given upon this occasion, and growing into a proverbe, hath this sense, that in like sort, in the mountaine of the Lord, that is, in due time and place, his children in their necessities, shall be provided for: and therefore *Iunius* better readeth: *in the mountaine of the Lord it shall be provided.*

Quest. XIX. *He was an Angell, and not Christ, that spake here unto Abraham.*

Vers. 15. AND *the Angell of the Lord, &c.* 1. This Angell was not Christ: for the Angell addeth, *by my selfe have I sworne* (saith the Lord:) he speaketh then in the person of the Lord, as being not that Lord himselfe; but Christ, being God, would have spoken in his owne person. 2. Therefore *Origen* is found to be in a great errour: whose words upon this place are these, *unde puto, quod sicut inter homines habitu repertus est homo, ita inter Angelos habitu repertus est, ut Angelus: As among men he was found in habit as a man, so among the Angels he was found in habit as an Angell.* Unlesse *Origen* be favourably interpreted to speake of the office of an Angell: for so Christ diversly appeared to the Prophets and fathers: but if hee meane, that Christ tooke upon him the very nature and person of an Angell, it is a great errour, and contrary to the Apostle, *Heb. 2. 16. hee in no sort tooke the Angels.* 3. Therefore it is an Angell, which as Gods messenger, for the greater authority, speaketh in the name of him that sent him. *Calvin.*

Quest. XX. *Of the forme and manner of Gods oath.*

Vers. 16. BY *my selfe have I sworne:* 1. Some would have the forme of Gods oath to bee in this particle, *chi*, translated by the Apostle ὅτι μὴ, *certe, surely*, *Heb. 6. 14.* the Latine translateth it *nisi, unlesse*, as though it were εἰ μὴ, as *Psal. 95. 11. I sware in my wrath, if they shall enter into my rest:* as though the oath should be explaned thus: *let me not live, or let me not be God, if, &c. Perer.* But wee need not so curiously to search out any other forme of Gods oath, than that here expressed: I sware by my selfe: the Chalde, *by my word.* 2. *Philo* maketh a nice and curious difference betweene swearing by God, and by the name or word of God: the first, God only sweareth by, man by the second: for to sweare by himselfe, by his name, by his word, are all one: God sweareth by himselfe, *Isay 45. 23.* by his soule, *Ierem. 51. 14. Amos 6. 8.* by his name, *Ierem. 44. 26.* by his holinesse, *Amos 4. 2.* by his right hand, *Isay 62. 8.* So then like as a debter doth use two wayes to satisfie his creditor, by leaving a pledge or pawne, or procuring some surety: in like manner he that taketh an oath, sometime sweareth by his soule, by his honesty, faith, &c. as laying these things to pawne, that he will lose the credit of them, if hee speake not the truth: sometime by God, as making him his surety, and witnesse, that he speaketh the truth. So the Lord swearing by his holinesse, goodnesse, &c. doth pledge them, that unlesse that be, which he saith, he will lose them: and swearing by himselfe, he bindeth his Godhead for the performance, as though he should say in effect, If this be not, let me be no more God. *Calvin.* *Phil lib. 3. de allegoriis legis.*

Quest. XXI. *Why the Lord tooke an oath.*

BUt further it will be asked, what need God had to take an oath, seeing the word of God is certaine of it selfe, and need no confirmation; and an oath is used in doubtfull cases, but to God nothing is doubtfull or uncertaine: an oath is used, when the party cannot be credited without an oath; but *Abraham* did credite God. The answer then is this. 1. The Lord sweareth not to any such end, as though any more credit and certainty by his oath might bee wonne unto his promise. 2. And yet wee take not this to bee a metaphoricall speech onely with *Cajetan*: that God is said to sweare by himselfe. 3. But the Lord taketh

an oath, *ad ampliorem confirmationem fidei noſtræ, for the better confirmation of our faith:* and hee doth it, as the Apoſtle ſaith *ex abundanti*, more abundantly to ſhew the ſtableneſſe of his counſell, *Heb.* 6. 17. Calvin. 4. Where we may note the differences betweene this oath and other oathes. 1. God taketh this oath willingly, not forced thereto of any neceſſity. 2. He ſweareth by himſelfe, as having not a greater to ſweare by, and *Philo* ſheweth the reaſon: *Solus de ſeipſo aſſeverare poteſt, quia ſolus ipſe ſuam novit naturam: He only can beare witneſſe of himſelfe, becauſe he only knoweth his owne nature.* 3. He alſo further ſaith; *Sententiæ noſtræ juramento fides accedit, ipſi juramento ex ipſo Deo fides aſtruitur*; Our ſentence is credited becauſe of our oath, but this oath is beleeved, becauſe of God that taketh it.

Difference betweene Gods oath, and other oathes.

Quest. XXII. *Whether the promiſes here made are new, or the old renewed.*

Verſ. 18. *In thy ſeed ſhall all the nations of the earth be bleſſed.* 1. It is of all hands confeſſed, that the other three promiſes were made unto *Abraham* before. 1. That *Abraham* ſhould be bleſſed, *Geneſ.* 12. 2. 2. That his ſeed ſhould be multiplied as the ſtarres, and as the ſand of the ſea, *Geneſ.* 13. 16. 3. That his ſeed ſhould poſſeſſe the gate of his enemies, which is in effect the ſame with that *Geneſ.* 13. 12. *all the land will I give thee, &c.* God promiſed *Abraham* the land of the Canaanites, which were his enemies. 2. But *Ambroſe* thinketh that this was a new bleſſing, containing a promiſe of the Meſſiah; *lib.* 1. *de Abraham c.* 8. *Paulus Burgenſis* confirmeth the ſame by theſe reaſons; becauſe Saint *Paul* rehearſeth this as ſpeciall bleſſing concerning Chriſt, urging theſe words, *in thy ſeed*, which are onely found here; and the Lord confirmeth this by an oath, as *Zachary* in his ſong maketh mention of this oath, *which hee ſware to our father Abraham, Luke* 1. 73. 3. But theſe reaſons are eaſily anſwered; 1. Saint *Paul* citeth, rather that promiſe made, *Geneſ.* 12. 3. *in thee ſhall all the Gentiles be bleſſed, Galath.* 3. 8. for hee ſpeaketh of that promiſe which was made 430. yeares before the law, which muſt needs be that former given to *Abraham* the 75. yeare of his age; but there will want 50. yeares of that ſumme, if the account ſhould begin at this time, when *Abraham* was 125. yeares old; And whereas Saint *Paul* alſo alludeth unto this place, v. 16. *and thy ſeed*; and ſo expoundeth one place by another, he ſheweth, that in effect, they are both but one promiſe. 2. The adding of the oath, maketh it not a new promiſe, but confirmeth onely the former; otherwiſe by this reaſon, all theſe promiſes ſhould be newly made, ſeeing the oath goeth before them all; and indeed not onely this promiſe of the Meſſiah, but the other alſo concerning the poſſeſſing of the land of Canaan was ratified by an oath, *Exod.* 13. 5. *Perer.* 4. Wherefore here is no other promiſe made to *Abraham*, but ſuch as he had heard before; but the ſame more amply and fully confirmed by an oath, and againe renued both to *Abraham* and *Iſaack*: in which two reſpects, this promiſe is more excellent than the former, *Calvin.*

Quest. XXIII. *How Saint Paul applieth this word Seed only to Chriſt. 3 to the Galath.*

HEre by the way, it ſhall not be amiſſe to explane that place of Saint *Paul, Galath.* 3. 16. where the Apoſtle preſſeth the word *ſeed*, ſhewing that becauſe he ſaith, *ſeed, not ſeeds*, it muſt bee referred to one, namely Chriſt. The Jewes doe make two principall objections againſt this place. 1. They urge, that this word metaphorically taken for the of-ſpring of *men*, is a nowne collective, never uſed in the plurall number, but put in the ſingular, only ſignifieth a multitude, as likewiſe doth the word *populus, vulgus, people, commonalty, &c.*

The objections of the Jewes againſt the Apoſtles collection anſwered.

Anſwer. 1. True it is, that the word *Zeraugh*, in the ſingular number doth often ſignifie a multitude, but ſometime in Scripture it is reſtrained to one, as *Gen.* 4. 25. the name of ſeed is given to *Seth, the Lord hath appointed me another ſeed for Habel, Geneſ.* 21. 13. *Iſmael* is called *Abrahams* ſeed. Wherefore it is not enough to ſay that this word in the ſingular is ſometime taken for a multitude, unleſſe they could ſhew it ſo to be uſed here, *Beza.* 2. The Apoſtle then, being not ignorant of the phraſe and uſage of the Hebrew tongue, doth not contend about the word, but the ſenſe: that the word *ſeed* in this place is not taken for ſeeds, that is, many, but for *ſeed*, that is, one ſpecially, *Perer.* 21. They object further: that whereas it is ſaid, *In thy ſeed ſhall all the nations of the earth be bleſſed*, this is but a forme of bleſſing, by way of compariſon, like to that, *Gen.* 48. 20. *God make thee as Ephraim, &c. Anſ.* 1. If this ſpeech did only ſhew a forme, not the cauſe of bleſſing: it need not have beene ſaid. *in thy ſeed*, but *in thee*: that is, *Abraham*: God make thee like *Abraham*. 2. Where ſuch formes of bleſſing are uſed, they are reſtrained to ſome as in the place alleaged, *Gen.* 48. *In thee Iſrael ſhall bleſſe*: but here all nations ſhall bee bleſſed: how ſhould it come to paſſe, that all nations ſhould not *bleſſe themſelves*, but bee bleſſed, but in being called to the knowledge of God, which is by Chriſt: wherefore theſe words ſhew the cauſe of bleſſing, not the forme, *Calvin.*

The meaning of the Apoſtle opened. *Galath.* 3. 16. expounded.

Now then, their objections being thus anſwered, I will ſhew the right meaning of the Apoſtle. I reject *Hieromes* collection, reproved by *Eraſmus*: *Paulum hoc argumento abuſum apud craſſos Galatas, that Paul abuſeth this argument, having to doe with the dull Galathians*: for it becommeth us not ſo to think of ſo grave an Apoſtle, writing by the Spirit of God. 2. Neither is it enough to ſay, that *Paul* by the ſame Spirit whereby *Moſes* did write, did underſtand him to ſpeake of Chriſt, *Cajetan. in* 3. *ad Galat.* but *Paul* having to deale with the gain-ſaying Jewes, would not ſo much ſtand upon his Apoſtolike illumination, neither would they reſt upon it. 3. Neither is the word *ſeed* taken here not ſingularly for the perſon of Chriſt, but collectively for the whole ſpirituall ſeed of *Abraham*, the people of God conſiſting of the Jewes and Gentiles, *Beza.* for this ſenſe ſeemeth to bee coact and not proper: and the Apoſtle himſelfe denieth it to bee underſtood of *many*, but of one. 4. Neither doth Saint *Paul* ground his argument upon the received opinion and confeſſion of the Jewes, which hee was experienced in, being brought up in

the sect of *Gamaliel*; who all generally did hold this promise of blessing in *Abrahams* seed, to be understood of the Messiah, *Perer.* for thus the Apostles reasoning should be inverted, and that made his conclusion, which is his argument: for the Apostle doth not reason thus; This place is referred to the Messiah, saying, he saith, not seeds, but seed: But thus rather standeth his argument; In saying *seed*, not *Seeds*, hee meaneth but one; *Ergo*, the Messiah, that is, Christ. 3. Wherefore if the Apostles words bee thorowly weighed and examined, he enforceth two conclusions in this one sentence: the first is, that this place out of *Moses* must needs be interpreted, not of all *Abrahams* seed *confusedly*, but of some one *specially*: the other is, that this being evicted, that the Lord in this promise speaketh but of one, it will follow of necessity that this one must be Christ.

For the first; that *Abrahams* seed is not understood *promiscue*, for all his seed; the Jewes themselves could not deny: for this seed was first restrained to *Isaack*, and *Ismael* excluded, therein *Isaack* it was assigned to *Iacob*, and *Esau* refused: in *Iacob* this seed was singled out in *Iuda*, when the other tribes were carried into captivity, and never returned: therefore *seed* here cannot bee taken for many, but wee must still proceed in descending, till we come to one in whom this blessing is performed, *Calvin.*

For the second; that this one must be Christ, it will necessarily follow, because none else can be named, by whom all the Gentiles received this blessing: for that place, *Psal.* 72. 17. *All nations shall blesse him, and be blessed in him*, cannot be understood of *Salomon*, who was so farre from procuring a blessing to all nations, that he brought a curse upon his owne nation and posterity, when for his idolatry a rent was made in the Kingdome, the smallest part falling to the share of his sonne *Rhoboam*. And beside, this Psalme is a prophetical song of Christ under the type of *Salomon*, as vers. 5. *They shall feare him as long as the Sunne and Moone endureth*: vers. 11. *All Kings shall worship him*: vers. 17. *His name shall endure for ever*. These things cannot be uttered of *Salomon*, of any other mortall man, but onely are true of the Lord *Messiah*. There being then none else found by whom the Gentiles were spiritually blessed, in being called from their filthy idolatry, to the knowledge and worship of the true God, in being lightned with Scriptures, brought to the acknowledgement, and so remission of their sinnes, but onely Christ: none else in whom they beleeve, whose name is blessed among them: Who can this else bee but Jesus Christ the Messiah? And thus it is evident, that the Apostle hath reasoned strongly from this place, that salvation commeth not by the Law, but by faith in Christ, which is the thing the Apostle in this place intendeth to prove.

Psal. 72. 17. expounded.

Quest. XXIII. *Whether Abrahams obedience, or Isaacks patience were more notable.*

It may seeme that *Isaacks* obedience in yeelding himselfe willingly to death, was more excellent, and worthy of note than *Abrahams*; because it is a greater patience to suffer death for Gods cause, than to inferre it: *Isaack* also should have felt the sorrowes and pangs of death in his body, which *Abraham* was onely to behold. Notwithstanding these reasons, *Abrahams* example of obedience excelled: 1. Because he was to sacrifice his onely, most beloved, and innocent sonne, which was no doubt more grievous unto him, than if he had died himselfe. 2. *Isaacks* death came unlooked for: it should have been finished at once: *Abrahams* griefe, as it pierced his heart three continuall dayes before, so the remembrance of this fact would have continued still. 3. The Scripture giveth sentence with *Abraham*, which maketh mention in this place, and others beside, of *Abrahams* offering up of *Isaack*, but ascribeth no part thereof to *Isaack*.

Now because that example of the King of Moab, which offered up the King of Edoms sonne in sacrifice, and not his owne, as the common opinion is, may be thought to resemble *Abrahams* fact here, it shall not be amisse briefly to examine that place, as it is set downe, 2 *King.* 3. 27.

2 *King.* 3. 27. expounded.

Quest. XXIV. *Whether the King of Moab sacrificed his sonne, and wherefore.*

FIrst then, 1. Neither is it like that the King of Moab having learned of his Priests that God prospered Israel because of *Abrahams* faith, which doubted not to offer his sonne, as *Lyranus*: therefore he attempted to doe the like: for at this time the Israelites did not so greatly prosper, the kingdome being divided because of the idolatry of *Salomon*, and diversly afflicted: and the King of Moab offered not his owne sonne, but the King of Edoms, as it is expounded by *Amos* 2. 1. *For three transgressions I will not turne to Moab, because he burnt the bones of the King of Edom into lime.* 2. Neither did the King of Moab this by the advice of the Priests, after the example of Israel, because they used to offer up their sons to Molech, thinking to please the God of Israel hereby, *Burgens.* For the Israelites rather learned this idolatrous use of the Gentiles: and the Israelites prospered not, but were punished of God for such impieties. 3. Nor yet did the King of Moab this to move the Israelites to commiseration, when they should see to what misery and necessity he was brought, to offer such a bloudy sacrifice, as *Tostat.* and *Katab.* for he did it rather to delight them, as shall even now appeare. 4. Nor yet did he offer this sacrifice only with an intent thereby to appease his gods, and to procure their help: which opinion indeed the heathen had of such wicked and devilish offerings, *Cajetan. Perer.* 5. But it is most likely that the King of Moab slaying to breake thorow to the King of Edom, and could not, tooke the Kings sonne of Edom that was to reigne after him, and therefore is called the King of Edom, *Amos* 2. 1. and sacrificed him in the sight of his father, to his great griefe, *Iunius.*

Quest. XXV. *What was the cause of the indignation against Israel.*

SEcondly, where it followeth thus; *For that Israel was sore grieved, and they departed from him, or there was great indignation against Israel:* 1. This is not referred to the indignation or wrath of God, as though

though the Lord should be offended with Israel, & sent a plague amongst them, because the King of Moab by their evill example did sacrifice the King of Edoms son, as *Burgens.* for no such thing is expressed in the text. 2. Neither was this indignation conceived by the idolatrous Israelites against the rest, thinking the King of Moab invincible, because of this sacrifice, *Cajetan.* for this indignation was kindled, not by the Israelites, but against them. 3. And for the same reason the common exposition seemeth not to be so proper, that this indignation and griefe of the Israelites was for the horror and cruelty of this unnatural fact, which they could not endure to behold, *Tostat.* for this indignation or wrath should not have beene against the Israelites, but against the King of Moab. 4. Therefore it seemeth more agreeable to the text, that this wrath was on the Edomites part against the Israelites, because it was their quarrell that brought the King of Edom to take part with them against the Moabites, upon which occasion this hard hap fell out upon his sonne: and upon this division they brake off, and left the siege, *Iunius.*

Quest. XXVI. *Of Huz, Buz, Kemuel, Chesed, the sonnes of Nahor.*

Vers. 21. *Huz, &c. and Buz.* Of this *Huz* was not named the Countrey where *Iob* dwelt, *Iob* 1.1. but of that *Huz* rather which was the sonne of *Aram, Genes.* 10.22. *Hierome.* 2. Of *Buz* came the family of the Buzites, of the which *Elihu* was, *Iob* 32.6. 3. *Kemuel* here mentioned, was not the father of the Syrians, as the Greeke and vulgar Latine read; nor yet of *Aram Naharaim,* as *Tostatus,* or *Aram Seba,* as *Cajetane*: for the City of Nahor was in Aram, *Genes.* 24.10. This name and Countrey therefore was more ancient than *Kemuel Nahors* sonne, and was rather so called of *Aram* the sonne of *Sem, Genes.* 10.22. 4. Neither is *Chesed* here named the father of the Chaldees, which was *Abrahams* Countrey, and could not therefore be founded by his nephew. 5. But these sonnes of *Nahor* were fathers of certaine families in Syria, whereof there was some remainder in *Constantine Caesars* time: as may appeare by the names of certaine townes, Reman, and Buzan, remembred by *Ammian. Lib.* 18. *ex Iun.*

4. *Places of Doctrine.*

1. Doct. *How God is said to tempt.*

Vers. 1. *God did tempt or prove Abraham, &c.* 1. God is not said here to tempt *Abraham, metaphorice,* metaphorically, as he is said to be *angry,* to *repent,* in a figurative speech, as *Cajetane*: but God truly and verily tempteth, that is, proveth and taketh triall of *Abrahams* faith. 2. And God doth it, *Non ut ipse hominem inveniat, sed ut homo se inveniat: Not that God need to finde out man, but that man may finde out himselfe,* as *Augustine* saith. 3. God tempteth otherwise than Satan is said to tempt: God properly is the author only of good temptations, but Satan is the tempter unto evill. Evill temptations proceed not from God, *effective, sed permissive,* by way of action, but by way of permission: when the Lord withdraweth his sufficient grace, and necessary helpe.

The difference betweene good and bad temptations.

Gods tempting, and Satans tempting doe diversly differ: 1. In respect of the end, *Deus tentat ut doceat, Diabolus ut decipiat; God tempteth to teach, the Devill to deceive,* as *Augustine* saith. 2. In respect of the persons: God tempteth onely the good, to make their faith and obedience knowne: sometimes the weake are tried, that after they have fallen they may repent and be restored: sometimes the strong, that they may be more and more confirmed. But the devill tempteth both good and bad, the good to bring them into evill; the bad that they forsake not evill. 3. The object of good and evill temptations are divers: good temptations are especially seene in outward things, as in poverty, sicknesse, persecution, and such like: evill temptations are exercised in spirituall and inward evils, as in evill suggestions, ungodly thoughts, stirring to evill desires, and provoking to sinne, *Peret.*

2. Doct. *The grave motions of the spirit of God, differ from the furious fansies of those led with an evill spirit.*

Vers. 4. *The then the third day, &c.* We see a manifest difference betweene the furious and sudden motions of those which are possessed with an evill spirit; such as *Saul* had, who in his rage all at once cast a javelin at his sonne *Ionathan* to have killed him, 1. *Sam.* 20.33. and the deliberate actions of those which are guided by the good spirit of God: as here *Abraham* not suddenly is moved to sacrifice his son, but after three dayes journey, having thorowly advised upon it, he obediently yeeldeth himselfe to Gods commandement.

3. Doct. *The obedience of the will is accepted of God for the deed.*

Vers. 12. *Seeing for my sake thou hast not spared thine onely sonne.* God accepteth the resolute purpose of will of *Abraham* for the done deed. An obedient will then is accepted before God when worke it selfe: as the Apostle saith, *If first there be a willing minde, God accepteth it according to that a hath, not according to that he hath not,* 2 Cor. 8.12. *Musculus.*

5. Places of confutation.

1. Confut. *By faith we are assured of our justification.*

Vers. 12. *I know that thou feareſt God.* It is confeſſed by our adverſaries, that *Abraham* at this time was certaine that he was in the ſtate of grace; but becauſe it is their opinion, that we cannot by faith ordinarily be aſſured of remiſſion of ſinnes, they have framed divers anſwers to this place.

1. *Thomas Aquinas* ſaith, that this aſſurance that *Abraham* had, was a particular experimentall knowledge, that in this worke he feared God, *Thom. 1. 2. qu. 112. ar. 3. Com. Abraham* not onely in this particular was aſſured of Gods favour, but was undoubtedly perſwaded of the promiſe in generall concerning the Meſſiah: as the Apoſtle ſaith, *Neither did he doubt of the promiſe, &c. but was ſtrengthened in the faith, Rom. 4. 20.* And this is that which our Saviour ſaith, *Thus Abraham deſired to ſee his day, he ſaw it and rejoyced, Ioh. 8. 56.* His aſſurance which he had of ſalvation in the Meſſiah, procured unto him this ioy.

2. The ſame *Thomas* ſaith, *Abraham illud cognovit per ſpecialem Dei revelationem; That Abraham knew this that he was in the ſtate of grace by Gods ſpeciall revelation. Contra.* This aſſurance that *Abraham* had, was not by any particular or extraordinary revelation, but by the proper and ordinary operation of faith: as the Apoſtle ſaith, *He was ſtrengthened in the faith, Rom. 4. 20.*

Abraham and the Patriarks no otherwiſe aſſured of their juſtification, than the faithfull now are.

3. *Pererius* anſwereth, that this revelation was made to the Patriarks in the old Teſtament, and the Apoſtles in the new, which were, as it were, the founders of the people of God, *10. diſput. in 22. cap. Gen.*

Contra. Saint *Paul* in the matter of faith maketh no ſuch difference betweene the Patriarks and other beleevers; as he ſaith, *Now it is not written for him onely, that it was imputed to him for righteouſneſſe, but alſo for us, &c. Rom. 4. 23.* And the Apoſtle ſaith, *That a crowne of righteouſneſſe was not onely laid up for him, but unto them alſo which love his appearing, 2 Tim. 4. 8.* where the ſame certainty of the reward is decreed, the like aſſurance is not denied.

4. *Bellarmine* anſwereth, that hence it is evident that all beleevers are not ſure of their juſtification, ſeeing *Abraham* that had ſerved God moſt faithfully before, yet never till now was aſſured of his juſtification, *lib. 3. de juſtif. cap. 11. reſp. ad ration. 1.*

Contra. It followeth not, *Abraham* was not alwayes aſſured, therefore every beleever cannot be aſſured: but it well followeth, that as there was a time when *Abraham* had not ſuch aſſurance, ſo the faithfull at all times have not ſuch perſwaſion, and that we grant. 2. It is untrue that *Abraham* had not this aſſurance till now, when he offered up *Iſaack*: for the Apoſtle ſheweth, that then hee had this aſſurance, when faith was imputed to him for righteouſneſſe, *Rom. 4. 22, 23.* which was before he was circumciſed, *Gen. 15. 6.*

5. *Bellarmine* againe anſwereth, that the Scripture commending the righteouſneſſe of *Abraham* and other Patriarks, doth rather make us certaine and ſure of their ſalvation, than themſelves, *ibid.*

Contra. No mans ſalvation can be better knowne to another than to himſelfe: for as the life of the body is more felt where that life is, than of others that ſee the bodies to live: ſo faith, which is the life of the ſoule, as the Scripture ſaith, *The juſt ſhall live by faith*, is better apprehended of thoſe which have the poſſeſſion of it, than of ſuch as onely behold it.

2. Confut. *The promiſes not merited by Abrahams obedience.*

Vers. 16. *Becauſe thou haſt done this thing, &c.* From hence *Pererius* inferreth, that *Abraham, Egregio illo facto meruiſſe, Deſerved by this worthy act, that ſuch promiſes were made unto him*, and *that the Meſſiah ſhould be borne of his ſtocke, rather than of any other.*

Contra. 1. The Apoſtle doth conclude the contrary, that becauſe faith was imputed to *Abraham* for righteouſneſſe, he was not juſtified by works, *Rom. 4. 2, 4.* 2. Theſe promiſes were made to *Abraham* before he had ſhewed any worthy worke: even then, when he was firſt called out of his Countrey, *Gen. 12. 2.* they then proceeded from Gods mercy, not of *Abrahams* deſert or worthineſſe. 3. The Lord therefore rewardeth *Abrahams* obedience with renewing his promiſes, to ſhew us, that they which are juſtified by faith, ought to proceed and goe forward in good works, whereby their faith is approved, *Muſcul.*

3. Confut. *The aſſumption of the humane nature to the God-head in Chriſt not merited.*

But to ſay that *Abraham* merited, that the Meſſiah ſhould take fleſh of his ſeed, is not farre from blaſphemy; for then he ſhould have merited more than Chriſt himſelfe did, as he was man: ſeeing the hypoſtaticall union of the humane nature with the God-head in one perſon, was of grace, not merit: as *Auguſtine* well reſolveth, *Quod Chriſtus eſt unigenitus æquale patri, non eſt gratia, ſed naturæ: quod autem in unitatem perſonæ unigeniti aſſumptus eſt homo, gratia eſt, non natura: That Chriſt was the only begotten Son equall to his Father, it was not grace but nature; but in that mans nature was taken to make one perſon, with the onely begotten, it was of grace, and not by nature.* But now, if the man Chriſt deſerved not the aſſumption or taking of the humane nature to the God-head, and yet *Abraham* merited, that his ſeed ſhould in the Meſſiah be united to the God-head, it will follow that he merited more than Chriſt; where- *Tract. in Ioan. 37.*

that is a ſound and Catholike concluſion of *Auguſtine, Neque enim illam ſuſceptionem hominis, illa præceſſerunt, ſed ab illa ſuſceptione merita ejus cuncta cæperunt*: before the taking of mans nature *Tract. 8. in Ioan.* there was no merits at all, but all Chriſts merits tooke beginning there.

4. Confut. *The Chalde Paraphraſt corrupt.*

Verſ. 18. IN *thy ſeed, &c.* So readeth the Septuagint according to the originall, in the ſingular number; and this reading is approved by the Apoſtle, *Galath.* 3.16. Wherefore the Chalde Paraphraſt is found here to be corrupt: which readeth thus in the plurall number; *In thy ſonnes ſhall all the people of the earth be bleſſed.*

5. Confut. *Many in Scripture taken for all.*

ALL *the nations of the earth ſhall be bleſſed:* And *Gen.* 17. 5. the Lord ſaith, *A father of many nations have I made thee:* we ſee then that in the phraſe of Scripture ſometimes *many* are taken for *all*: by this place therefore that cavill of the Pelagians may be anſwered, who becauſe the Apoſtle ſaith, *By one mans diſobedience many were made ſinners, Rom.* 5.19. would inferre that we became ſinners not by originall corruption or propagation of ſinne, but by imitation, for then the Apoſtle would have ſaid, not *many*, but *all*. But the Apoſtle by *many* underſtandeth *all*, as he affirmeth, verſ. 18. *That by the offence of one the ſinne came upon all to condemnation*: for they which are *all*, may truly be ſaid to bee *many*. The like cavill in another queſtion is urged by *Catharinus* a popiſh writer, who becauſe it is ſaid in *Daniel* 12.2. *That many of them which ſleepe in the duſt ſhall awake, ſome to everlaſting life, ſome to ſhame*: collecteth, that all ſhall not, but that ſome, as namely infants dying without baptiſme, ſhall neither be in heaven nor hell: But this objection may receive the ſame anſwer, that as in the promiſe made to *Abraham many* is taken for *all*, ſo alſo is it in this place of the Prophet, as before alſo is ſhewed the like uſe in the Apoſtle.

Of Infants dying unbaptiſed.

6. Places of Exhortation.

1. Obſerv. *To beare the death of children patiently.*

Verſ. 10. ABRAHAM *ſtretching forth his hand, tooke the knife, &c. Origen* from this example of *Abraham* that doubted not to offer up his ſonne, perſwadeth parents to beare patiently the death of their children, *Latus offer filium Deo, eſto ſacerdos animæ filii tui: Cheerfully offer thy ſonne unto God, and be Prieſt of his ſoule.* This is nothing (ſaith he) to *Abrahams* ſtrength, which bound his ſonne himſelfe, and bent his ſword, *Hom.* 8. *in Gen.*

2. Obſerv. *Confidence in Gods providence.*

Verſ. 14. IN *the mount will the Lord provide, &c.* We are taught with the like confidence, when all other meanes faile, to caſt our care upon God, as *Abraham* did; for whom the Lord provided another ſacrifice which he thought not upon, in ſtead of his ſonne *Iſaack*, *Calvin.* Therefore it is ſaid in the *Pſalme* 68.20. *To the Lord belong the iſſues of death*: he knoweth how to make a way for our deliverance, though we at the firſt ſee it not.

3. Obſerv. *Gods voice muſt be obeyed.*

Verſ. 18. IN *thy ſeed ſhall all the Nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce*: Whereupon *Ambroſe* giveth this good note, *Et nos ergo audiamus vocem Dei noſtri, ſi volumus apud eum gratiam invenire: Let us therefore heare and obey the voice of God, if we will finde grace with him.*

CHAP. XXIII.

1. The Argument and Contents.

THis Chapter treateth: 1. Of the death of *Sarah*, and *Abrahams* mourning for her, verſ. 1, 2. 2. Of *Abrahams* care for her buriall: both of the communication had with the Hittites, and of the purchaſe of the ground at the hands of *Ephron*, verſ. 12. to 18. Laſtly, of the funerall ſelfe, verſ. 19.

2. The divers readings.

v. 1. *In Ciriah Arbe. C. B. G. P. the City Arbee. H. S. T. Arbee, which is in the valley. S. the others have not this clauſe.*

v. 3. *Roſe from the office of the funerall: ab officio funeris. H. from the dead. S. from the ſight of the dead corps. cæter.*

v. 4. *To bury my dead. H. to bury my dead from me. S. out of my ſight or face. cæter.*

v. 5. *Not ſo my Lord. S.* the reſt have it not.

v. 9. *Cave of Machpelah. G. B. T. P. double cave, viz.* but it ſeemeth rather to be the proper name of a place - verſ. 17, 19.

v. 10. *Ephron dwelled. H. G. ſtood in the middeſt. C. ſate in the middeſt. cæter.* jaſhab ſignifieth both to dwell and ſit: he ſate at this time in the middeſt among them.

v. 13. *Becauſe you are with me, heare me. S. I pray you heare me. H. If you will ſhew me mercy. Cb. B. G. ſ.*

appell. f. pr. T. H. r. H. alt. H. det. S. ad. ap. f. pr. T. r. dewerſ. accept. B. G. r.

be that man. Tr. 1. If you be the ruler and Lord of the ground. *If you will giveit. B. G. heb. if then,* without any other words.

V.15. *I have heard. S. heare me. cat.*

V.16. *Which is received for merchandiſe in every Province. G. which is currant among merchants. B. G. S. H. which paſſeth among merchants. Tr.* *mutat. perſonar.*

I. *The Explanation of doubtfull queſtions.*

QUEST. I. *Of the yeares of Sarahs life, why noted.*

Verſ. 1. *AND Sarah lived an hundred twenty ſeven yeares, &c.* 1. The Hebrewes note, that the death of *Sarah* is immediately joyned to the birth of *Rebecca*, according to that ſaying in *Eccleſiaſtes*, The Sunne riſeth, and the Sunne ſetteth, *Mercer.* 2. She is the only woman, whoſe whole age is recorded in Scripture. 3. Becauſe the words are, ſhe lived an hundred years, twenty yeares, and ſeven yeares: ſome Hebrewes note by the dividing of the yeares, that ſhe was at an hundred yeares as faire as at twenty, and as chaſte as at ſeven. But this is too curious, ſeeing that the like phraſe is uſed in ſetting downe *Iſmaels* years, *Gen.* 25.17. in whom the like conſtancie, eſpecially in goodneſſe, appeared not. 4. *Iſaack* was at this time thirty ſeven yeare old, being borne in *Sarahs* ninety yeare: therefore the Hebrewes obſerve that the letters of the firſt word *vaiihu*, doe make thirty ſeven, inſinuating thereby, that theſe were the beſt dayes of *Sarahs* life, after the birth of *Iſaack*, in whom ſhe joyed. 5. But it is not like that *Iſaack* was now thirty ſeven yeares old, and *Sarah* died the ſame time when *Iſaack* was offered up, the Devill repreſenting the manner thereof to *Sarah*, as the Jewes fable, whereupon ſhee tooke a conceit and died: for whereas *Abraham* returned from Mount Moriah to Beerſheba againe, and there dwelled, *Gen.* 22.19. but now he was removed to Hebron, where *Sarah* died; there muſt needs ſome good ſpace of time come between *Iſaacks* offering up, and *Sarahs* death, *Perer.* 6. Whereas the word is put in the plurall, *the lives* of *Sarah*: we need neither refer it to three lives in man, the vegetative, ſenſitive, intellectuall life, nor to the changes & alterations, wich ſeemeth to make one life many: but the word is ſo uſed according to the phraſe of the Hebrew language, *Calv.* Hebrewes curious notes.

QUEST. II. *The City of Arba, whence ſo called.*

Verſ. 2. *SARAH died in Kiriatharba*: Which City Arbah, which ſignifieth foure, was ſo called; 1. Neither of the foure giants, *Ahiman, Sheſhan, Talmai, Anach, Num.* 13.23. for theſe were long after *Abrahams* time. 2. Nor yet of the foure Patriarks, *Adam, Abraham, Iſaack, Iacob*, there buried: for neither can it be proved that *Adam* was there buried, and it was ſo called before the other were there buried. 3. Neither was it ſo named of the forme and faſhion of the City, which ſhould conſiſt of foure parts. 4. But the Citie bare this name of *Arbah*, the father of *Anak*, *Ioſu.* 14.14. and 15.13. *Mercer.*

QUEST. III. *Of Hebron, ſuppoſed to be the City of Iohn Baptiſt.*

THE ſame is Hebron. 1. This City was not ſo named of Hebron, which came of one of the ſonnes of *Caleb*, mentioned, 1 *Chron.* 2.42. for it was ſo called long before his time. 2. It is probable, that this City Hebron was the place of *Iohn Baptiſts* Nativity: for this City did belong to *Iudah*, and was a City of the Prieſts, 1 *Chron.* 6.55. it was alſo ſituate in the hilly Countrey, *Ioſua* 14.12. ſo was the City of *Iohn Baptiſt*, both a City of *Iudah* belonging to the Prieſts, where *Zachary* his father dwelt, and had the ſituation in the hill Countrey, *Luk.* 1.39. 3. This Hebron is ſaid to bee in Canaan, as it is taken for the name of the whole Countrey: for the Canaanites were alſo one of the ſeven Nations that inhabited that Countrey: to whom Hebron belonged not, but to the Hittites, *Perer.* 4. Hebron ſignifieth a ſociety or conjunction: for there *Abraham* and *Sarah*, *Iaack*, *Rebecca*, *Iacob*, *Lea*, lay buried together as honourable couples: from hence then it ſeemeth the name was derived, *Muſcul.*

QUEST. IV. *Whence Abraham came to mourne for Sarah.*

Verſ. 2. *ABRAHAM came to mourne, &c.* 1. Neither is it like that *Abraham* at this time dwelled in Beerſheba, and *Sarah* in Hebron, and that he came thence hither to bewaile *Sarah*: for *Abraham* as he bewailed *Sarah* being dead, ſo he would not be wanting to her in her life. 2. Neither did *Abraham* come from burying of his father *Thare*, as ſome thinke: whom *Pererius* would have to die two yeare before: but the truth is, that he was dead 62. yeares before: for *Abraham* was now 137. yeares old, who was borne in the 70. yeare of *Tharehs* age, who lived 205. yeares in all: ſo *Abraham* was 75. yeares old when his father died, *Gen.* 12.5. to that adde 62. ſo ſhall we have *Abrahams* age of 137. 3. Neither doth this comming of *Abraham* ſignifie onely his addreſſing and preparing of himſelfe to mourne, *Mercer.* 4. But *Abraham* commeth from his owne tent into *Sarahs*, to mourne for her, for they had their tents and habitations apart, as it may appeare, *Gen.* 24.67. *Iun.*

QUEST. V. *Wherefore Abraham weepeth over the corps of Sarah.*

Verſ. 2. *TO mourne for Sarah, and to weepe for her.* 1. As *Abraham* by his weeping ſhewed his affection, ſo by his mourning voice he ſet forth the vertues of *Sarah*, and bewailed his loſſes, *Perer.* 2. He weepeth over the corps, not to provoke himſelfe to weepe by the ſight thereof, being of late ſo much grieved with joy for *Iſaacks* deliverance, as ſome Hebrewes thinke: but according to the uſe which then was, and after continued among the Jewes, which was to weepe a certaine time at the bodies or graves of the dead, as is evident, *Iob.* 11.37.

QUEST. VI. *Whether it were lawfull for Abraham to buy a place of buriall.*

Vers. 4. *Give me a poſſeſſion of buriall with you, &c.* Here a queſtion is moved, whether it were lawfull for *Ephron* to ſell a place of ſepulture, or for *Abraham* to buy it: for anſwer whereunto,

Hieron. trad. in Gen. 23.

1. I neither thinke with *Hierome*, that *Ephron* did not well in ſelling a place of buriall for money, and therefore his name is changed from *Ephron* with *vau*, to *Ephron* without *vau*: but if it were a fault in *Ephron* to take money, *Abraham* could not be without fault in urging him to take it: 2. Neither can *Abraham* be excuſed, in redeeming by this meanes his trouble and vexation, as *Aquinas* thinketh: for

Lyran. in 23. Gen.

we muſt not doe evill that good may come thereof. 3. Neither ſay we with *Lyranus*, that *Abraham* buyeth onely the ground, the right of ſepulture he buyeth not, but deſireth it to be given him: for *Abraham* deſireth it to be given him onely for his money, and not otherwiſe: as it followeth, *verſ.* 9. 4. Nor yet

Thom. in cap. 23. Gen.

with *Thomas Anglicus*, that the Sepulture of the Gentiles is no ſacred thing, and therfore it cannot be ſymoniacall to ſell it: for it had beene notwithſtanding ſymoniacall in *Abraham* to buy it, that was no Gentile but a beleever. 5. Nor yet is *Cajetans* anſwer ſufficient, that the place of buriall was then no ſacred thing, there being no poſitive lawes made as yet of that matter, and therefore it was no ſinne: for

In cap. 23. Gen.

ſinne is not a tranſgreſſion of humane poſitive lawes, but of Gods Law. 6. Nor yet ſay we with *Toſtatus*,

Toſtat. in cap 23. Gen.

that *Ephron* intended onely to make this field a burying place: but as yet none were there buried, and therefore the place was not ſacred. 7. But I rather preferre *Thomas Aquinas* other reſolution, that this double cave was not yet conſecrate or ordained for ſepulture, and therefore *Abraham* might lawfully buy it, and the other ſell it: as it is lawfull to buy a peece of ground to build a Church, or make a Churchyard in. 8. Adde hereunto, that *Abraham* would bury his dead apart from the Infidels, that had no hope of the reſurrection, *Calvin*: and that the dead ſhould take poſſeſſion of that land, which ſhould afterward be given to their living and remaining poſterity, *Mercer*.

QUEST. VII. *Abraham why he is called a Prince of God.*

Vers. 6. *Thou art a Prince of God among us.* 1. Not that he was a King, or had any authority over them: as the Septuagint read, *Thou art a King from God among us.* 2. But either he is ſo called, becauſe he was as Gods oracle (the Lord ſpeaking to him by viſions and dreames) unto whom they had recourſe for counſell in difficult matters, *Lyran. Toſtat.* 3. Or becauſe according to the Hebrew phraſe, excellent things are ſo named of God, as the mountaine of God, a man of God: the wreſtlings of God, that is, excellent wreſtlings, *Gen.* 38. *Calvin. Perer.* 4. Or he is ſo called a Prince of God, becauſe the Lord proſpered him, and made him famous for his vertue and godlineſſe: as *Abimelech* ſaid, *God is with thee in all thou doeſt*, *Gen.* 21. 22. *Iun.*

QUEST. VIII. *Why they did not forbid Abraham a place of buriall.*

Vers. 6. *None of us ſhall forbid thee his ſepulchre, &c.* 1. Some thinke, that the Hittites upon ſome hope which they conceived of the reſurrection, were willing that *Abraham* ſhould burie his dead among them, *Lyppoman.* but of that there is no certainty out of the text. 2. But hence it is gathered, that every family and kindred had a peculiar place of buriall for themſelves, *Mercer.* 3. The courteſie of this people is to be noted, that reverenced *Abraham* for his gifts, whereas even among Chriſtians many times men are envied and hated for their good parts, *Muſcul.*

QUEST. IX. *Why it was called a double Cave.*

Vers. 9. *The cave of Machpelah, or double cave.* It was ſo called. 1. Not for that in one cave they buried the men, in the other the women. 2. Or becauſe one cave was placed directly over another, *Lyran.* 3. Or that one was encloſed in the middeſt of the other, *Hamerus.* 4. Or becauſe *Adam* was buried in one, *Eva* in another, *Thom. Anglic.* 5. Neither was it ſo called double, beccauſe of the excellency, for that it opened upon Paradiſe, as the Hebrewes. 6. But it hath this name, becauſe it was a ſpacious cave, having many receptacles and corners, *Mercer.* 7. So that we need not runne here unto allegories, as *Gregory* by this double cave, underſtandeth the contemplative and active life, whereby men are buried and lequeſtred from the vanities of the world, *ex Perer.*

QUEST. X. *Why Ephron ſetteth a price of 400. ſickles.*

Vers. 15. *The land is worth foure hundred ſickles of ſilver, &c.* 1. *Ephron* ſpeaketh not this in *Abrahams* eare, nor ſignifying thereby, that the ground coſt him ſo much, and he could not well ſell it under, nor yet is it his meaning, that the ground was worth more to another, but to him, as his friend he would make no greater price: but *Ephron* dealeth ſimply, that ſo ſmall a price was not to be ſtood upon betweene them, *Mercer.* 2. *Abraham* received gifts of *Pharao* and *Abimelech*, and refuſed them not: but here he would not receive a peece of ground of gift, becauſe it was to remaine to him and his poſterity. 3. Although *Abraham* purchaſed this cave for his money, yet it is true, as Saint *Stephen* ſaith, that he had not ſo much as the breadth of a foot, that is, of Gods gift. 4. Whereas ſome collect, that the foure hundred ſickles ſignified the terme of foure hundred yeares: which time expired, then the whole Countrey ſhould fall to *Abrahams* poſterity, it is too curious, *Mercer.* how much a ſickle is valued at, hath beene declared before, *quæſt.* 11. *in cap.* 20.

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Quest. XI. *Ephron not faulty in taking Abrahams money.*

Verſ. 16. *Abraham weighed to Ephron the ſilver, &c.* 1. It was the uſe then to deliver money by weight: and in that it is added, it was currant money among merchants: *Ephron* did not as *R. Iſaach* imagineth, get ſome merchant to tell the money, and to refuſe that which was not good; but the meaning is, that *Abraham* payed currant money both for weight and goodneſſe, *Mercer.* 2. The Hebrewes, whom *Hieromo* follow, and the Cabuliſts, becauſe *Ephron* is written here without *vau*, doe note, that as ſomething was taken from his name, ſo his credit was empaired: but this note is not true, for afterward *Ephron* is expreſſed with *vau*, as alſo it is uſuall in the Hebrew tongue to have words ſet downe ſometime fully, ſometime with abbreviation. 3. The like curioſity is in the *Cabaliſts*: who obſerve, that the foure letters of *Ephrons* name, doe ſignifie 400. anſwerable to the ſumme of money received: for neither did *Ephron* commit any unlawfull thing in ſelling, nor *Abraham* in buying.

The Hebrewes curious note.

Quest. XII. *Of the circumſtances and manner of contract which Abraham maketh.*

Verſ. 17. *Over againſt Mamre.* 1. This Mamre and Hebron were all one, as is expreſſed, *verſ.* 19. from whence not farre off was the plaine or valley of Mamre, where *Abraham* dwelt ſo long time: whence he eſpied and marked this place as fitteſt for buriall. 2. Here all the circumſtances uſed in bargaining and ſelling are expreſſed: as the bounding and confronting of the place, as alſo the appurtenances, namely the trees. 3. Like as *Ieremie* in making a ſolemne purchaſe, with writing, ſealing, witneſſes, and delivery, *chap.* 32. did thereby ſhew the certainty of the returne of the Iſraelites into that country againe: So *Abraham* by making ſure worke in this contract, doth profeſſe his hope of obtaining the land of Canaan, as God had promiſed.

Quest. XIII. *How Moſes and Steven reporting this ſtory, may be reconciled.*

THere remaineth yet a great queſtion, that whereas *Abraham* in this chapter is ſaid to have bought a burying place of *Ephron* the ſonne of *Zoar*: *Stephen* reporting the ſame ſtorie ſaith, that *Abraham* bought it of the ſonnes of *Emor*, ſonne of *Sichem*, *Act.* 7. 15, 16. Now that theſe places may be the better reconciled, I will ſet downe the words themſelves, as they were uttered by Saint *Stephen*, *Act.* 7. 15, 16. *So Iacob went downe into Egypt, and he died, and our fathers: and were removed unto Sichem, and put in the Sepulcher which Abraham had bought for money of the ſonnes of Emor, ſonne of Sichem.*

Reconciliation of places.

Act. 7. 15, 16. expounded.

Out of theſe words foure principall doubts doe ariſe: firſt, how it is ſaid, that the fathers were removed into *Sichem*: whereas the Scripture maketh mention onely of the burying of *Ioſephs* bones there, *Ioſ.* 24. 32. But this doubt is eaſily removed, for although that ſpeciall mention be made of *Ioſeph* onely, both becauſe he was the moſt honourable of all the Patriarks, and for that he gave a ſpeciall charge to his brethren, and tooke an oath of them for the carrying of his bones out of Egypt, *Gen.* 50. 25. yet it is like, that the reſt of the Patriarks were alſo removed thither. And S. *Hierome* witneſſeth, that in his time the Sepulchers of the twelve Patriarks were ſhewed in Sichem, *Epiſt.* 101.

Whether all the Patriarks were removed to Sichem.

The ſecond doubt is, how the Patriarks are ſaid to be put in the Sepulcher that *Abraham* bought: hereof there are three ſolutions. 1. The Syrian Interpreter readeth in the ſingular number, *He was put*, and ſo applieth it onely to *Iacob*: but all the tranſlations are againſt this reading, which with one conſent read in the plurall, *and they were put*, and ſo is alſo the originall, *etetheſan*, they were placed. 2. Some take it according to the phraſe of Scripture, which ſpeaking in the plurall, yet meaneth ſome one: as *Matth.* 26. 8. the Diſciples are ſaid to have murmured, whereas *Iohn* imputeth it onely to *Iudas*, chap. 12. 4. ſo in this place *Iacob* is onely underſtood to be buried in that Sepulcher, *Perer.* But this anſwer is not ſufficient, for if this be underſtood of *Iacob*, then the former ſpeech alſo, that they were tranſlated into Sichem, which is no where extant in Scripture, that *Iacob* was carried thither: and that inſtance of *Iudas* is nothing like, for though *Iudas* was the beginning of the murmuring, yet ſome other of the Diſciples might conſent unto him. 3. Some doe underſtand it joyntly of *Iacob* and the fathers, that part of them were buried in Sichem, part in *Abrahams* cave in Hebron, *Iun. in paral.* and ſome affirme that the twelve Patriarks were buried in Hebron, though firſt removed to Sichem, *Ioſephus lib.* 2. *antiquitat.* 4. But it is more probable, that they were buried in Sichem, in that place of ground which not *Abraham*, but *Iacob* bought of the ſonnes of *Hemor*, as ſhall be ſeene afterward.

The Patriarks whether buryed in *Abrahams* Cave.

The third doubt is, that *Hemor* is ſaid to be the ſonne of *Sichem*, whereas he was *Sichems* father: 1. Some anſwer, that *Zohar Ephrons* father was alſo called *Hemor*, and his father *Sichem*, *Lyranus*, *Cajetan.* But this is not like, that where we finde an *Hemor* that was *Sichems* father in Scripture, wee ſhould without warrant deviſe another *Hemor* to be *Sichems* ſonne: and ſeeing one *Ephrons* father is mentioned in the ſtory, there was no reaſon for *Stephen* to name his grand-father here. 2. Wherefore this doubt is more eaſily ſalved thus; that whereas in the originall there is neither father nor ſonne expreſſed, but only thus, *Hemor of Sichem*, the Scripture will beare it as well to underſtand father as ſonne: as *Luk.* 24. 10. we read *Mary of Iames*, without any other addition, that is, the mother of *Iames*, as another Evangeliſt expoundeth, *Mark.* 15. 40.

Hemor Sichems father, not his ſonne.

The fourth doubt remaineth: becauſe *Abraham* is ſaid to have bought the Sepulcher of the ſonnes of *Hemor*, whereas it was *Iacob* and not *Abraham*: to this queſtion foure anſwers are made:

How *Abraham* is ſaid to have bought a Sepulcher of the ſonnes of *Hemor*, which *Iacob* did, and not *Abraham.*

1. Some thinke that *Stephen* in ſo long a ſtory might faile in memory, and miſtake one name for another, *Abraham* for *Iacob*: *ſic Beda*, *Eugubinus*, *Melchior Canus*, *&c.* But this is not like: 1. Becauſe Stephen was full of the holy Ghoſt, and directed thereby to ſpeake. 2. Though *Stephen* had ſlipped, Saint

Saint *Luke* would not have recorded that errour. 3. The Jewes would have derided *Stephen*, if hee had committed so apparent an overſight. 4. If the leaſt errour ſhould be admitted in Scriptures, wee ſhould never be at any certainty for our faith.

2. Some others doe affirme, that *Zohar Ephrons* father was alſo called *Emor*, and ſo *Abraham* bought it of *Ephron* the ſonne of *Zohar* or *Emor*, *Lyran. Cajetan.* But this expoſition I refuſed before, both for that no ſuch thing is mentioned in *Geneſis*, from whence this ſtory is alleaged: neither any other *Hemor* or *Sichem* is read of, but of whom *Iacob* bought the parcell of ground: as alſo *Abraham* bought it of *Ephron* the ſonne of *Zohar*, but this text ſaith, *of the ſonnes*.

3. Some doe joyne the words thus together, *And they were put in the tombe by the ſons of Hemor of Sichem, which Abraham bought*, and would have this to be the meaning, that the Sichemites tranſlated the Patriarks from Sichem to Hebron, not vouchſafing them any buriall among them. But beſide, that there is no evidence of this fact out of the Scripture, it is more like that the Sichemites, abhorring the memory of *Simeon* and *Levi* their cruelty, would rather have unburied them, than honoured them with their fathers grave and ſepulture.

4. Neither yet can I conſent, that *Abraham* through the errour of the Writers and pen-men was thruſt into the text for *Iacob*: which is the conjecture of *Eugubinus, Lyppoman, Calvin, Beza.* 1. Both for that there is no ſimilitude betweene the names of *Abraham* and *Iacob*, and ſo one not likely to be miſtaken for another. 2. As alſo there can be no Copy ſhewed, that readeth *Iacob* for *Abraham*; neither Greeke, Syriake, or Latine. 3. And it is evident that *Stephen* pointeth at that Sepulcher which *Abraham* bought, for *Iacob* bought not a Sepulcher, but a peece of ground to build an Altar in: and for an hundred lambs, not for ſilver, for the which *Abraham* is here ſaid to buy it.

5. Wherefore there remaineth onely this way to reconcile theſe places, which for my part I doubt not but to preferre before the reſt: Saint *Stephen* in this place abridgeth two hiſtories, one of *Abrahams* buying a Sepulcher, the other of *Iacobs* purchaſe of a peece of ground from *Hemor*: ſo that his meaning is, that *Iacob* and the fathers were buried, part in Sichem, part in the Sepulcher in Hebron: theſe words then *of Emor of Sichem* muſt be referred to the firſt words, *They were removed to Sichem, ſic hiſtor. Scholaſt. Iun. parall.* the words then comming betweene, *and were put in the Sepulcher which Abraham bought for money*, muſt be read with a parentheſis, and the ſenſe ſuſpended to make a perfect ſentence. The like example, where two hiſtories are abridged and joyned together, we have *Exod.* 12.40. *The dwelling of the children of Iſrael while they dwelled in Egypt, was* 430. *yeares*: in which ſumme is comprehended not onely their dwelling in Egypt, (for ſo long they were not ſojourners there) but in Canaan, in a land not theirs: and yet the one is named, the other underſtood: ſo then as the ſaying is true, *In ſenſu diviſo, non compoſito*, dividing the ſenſe and ſentence concerning their abode both in Egypt and Canaan: in like manner, in this place the ſentence muſt be divided, and part referred to *Abrahams* purchaſe, part to *Iacobs*.

4. *Places of Doctrine.*

1. Doct. *Lawfull to weepe for the dead, ſo it be done in meaſure.*

Verſ. 2. *Abraham came to mourne for Sarah, and to weepe for her.* It is lawfull then to mourne and lament for the dead, ſo it be done in meaſure and moderately. Man is not as a ſtocke or a ſtone, to be without all naturall paſſions or affections. We ſee that our Saviour himſelfe alſo wept going to *Lazarus* grave, which they interpreted to proceed from his love, *Ioh.* 11.35. Saint *Paul* forbiddeth not all ſorrow at all, but *not as men without hope*, 1 *Theſ.* 4.13. Wherefore that ſaying of *Solon*, *Mors mea non careat lachrymis, &c.* Let not my death want teares, ſo it be done temperately, is to be preferred before that of *Ennius*, *Nemo me lachrymis decoret, &c.* Let no man weepe for me, *Perer.*

2. Doct. *Our mourning for the dead muſt be in meaſure.*

Verſ. 3. *Abraham roſe up from the ſight of the corps, &c.* Leſt that he might be overcome of griefe, he removeth the object thereof: which teacheth us that we ſhould keepe a meaſure in our griefe: not to mourne as the heathen doe, that have no hope of the reſurrection: or as thoſe paſſionate women, which wept for their children and would not bee comforted, *Matth.* 1. 16. It is well obſerved, that the Egyptians mourned for *Iacob* ſeventy dayes, *Ioſeph* but ſeven dayes, *Gen.* 50.3.10. to ſhew a difference betweene the exceſſive griefe of men that have no hope, and the moderate ſorrow of the faithfull.

5. *Places of confutation.*

1. Confut. *Againſt prayer and ſacrifice for the dead.*

Abraham roſe up from the ſight of the corps. The Latine text readeth, *ab officio funeris*, from the funerall office or duty: by which *Pererius* would prove, that the Patriarks uſed to faſt and pray, and offer ſacrifice for the dead, *in cap.* 23. *Gen. Num.* 12. which is a corrupt doctrine, grounded upon a corrupt text: for the originall maketh no mention of any office, but onely that *Abraham* roſe up from the ſight of the corps: and the text ſaith not he came to faſt or pray, but to mourne for *Sarah*.

2. Confut.

2. Confut. *Against Purgatory.*

Against *Bellarmine* saith, *Continetur implicite mentionem purgatorii*; *That the mention of Purgatory is here implied:* and that for this cause onely *Iacob* and *Ioseph* desired that their bones might be removed into the land of promise, because they knew that their sacrifice should be offered for the dead, *de Purg. lib.1.cap.11.*

Contra. 1. And is not this now a goodly argument? *Abraham* rose up from the sight of the corps, *Ergo Sarah* was in purgatory. 2. If the fathers went to purgatory, then the bosome of *Abraham*, a place of rest and comfort, *Luk.16.25.* must be purgatory, for thither the fathers went. 3. What a bold assertion is this, to say that the fathers for that cause desired to be buried in the land of promise: when as the Scripture directly sheweth this to have beene the cause, the profession of their faith and hope, that the land of promise should be given them; as *Ioseph* saith: *God will surely visit you, and you shall carry my bones hence, Gen.50.25.*

6. Morall observations.

1. Observ. *Against ambitious desire of honour.*

Vers.6. *THou art a Prince of God among us, &c.* *Abraham* had said before of himselfe, *I am a stranger, and a forreiner among you:* the more *Abraham* humbleth himselfe, the more he is exalted of them: Thus honour fleeth away from them that hunt after it, and it is cast upon them that seeke it not, as the shadow followeth the body: so here it falleth out to *Abraham*, according to the saying in the *Proverbs*, *It is better that it be said unto thee, come up hither, than to be put lower in the presence of the Prince, Prov.25.7.* for *Abraham* in humbling himselfe, is more honoured before the Prince of the people here.

2. Observ. *Wisdome and circumspection to be used in contracts.*

Vers.17. *IN the sight of the Hittites:* The field is made sure to *Abraham* in the sight of many witnesses: *Abraham* provideth for his security and quietnesse afterward, that this purchase might be sure to him and his without question: whereby we learne, that it is lawfull for the faithfull wisely to provide and foresee for themselves, and to be wary and circumspect in all their doings, *Muscul.* according to that saying of our Saviour, *To be wise as Serpents, and innocent as Doves, Matth.10.16.*

CHAP. XXIV.

1. The Method.

THis Chapter hath three parts: First, the sending of *Abrahams* servant to provide a wife for *Isaack*, with *Abrahams* instructions, and his servants oath, from vers.1. to vers.10.

The second sheweth the servants behaviour in his journey. 1. His prayer unto God, vers.11.15. 2. The fruit of his prayer, in meeting with *Rebecca*, vers.15. to 29. 3. His entertainment, vers.30. to 34. 4. The delivering of his message, vers.35. to 48. 5. The good successe thereof, in obtaining their consent for *Rebecca*, to vers.61.

The third part setteth forth the returne of *Rebecca* with *Abrahams* servant, and her receiving and welcome by *Isaack*, vers.61. to the end.

2. The divers readings.

v.7. *To thee and thy seed.* S. to thy seed. cæter. *S.ad.*

v.8. *Thou shalt be innocent from this curse.* C. *from this oath.* cæt. *shebaguah*, an oath. *C.alt.*

v.10. *Carrying somewhat of all his masters goods with him.* S.H.B. *carrying in his hand the best of all his masters goods.* C. *for he had all his masters goods in his hand.* T.G. *and all his masters goods in his hand.* P.hic. *H.B.r.*

v.10. *Into Syria neare to Euphrates.* G. *into Mesopotamia.* H.S.B. *Aram Naharaim.* G.P. *Syria betweene the floods.* T. *G.pr f. appell.*

v.13. *Behold I stood, &c.* S. *I stand.* cæter.

v.14. *Till they leave drinking.* S. *that vessell have not this clause.* *S.mar. temp.*

v.15. *Before he had left speaking in his minde.* S. *within himselfe.* H. *before he had left speaking.* cæter.

v.22. *He put a jewell upon her nose.* T. *an ahillement.* G. *he tooke a golden earing.* cæt. *heb. nezem, a jewell, an earing, two earings, of the weight of a drachma, or halfe a sickle.* S. *weighing two sicles.* H. *a sicle.* C. *halfe a sicle.* B.G.P.T. *bethang*, halfe, &c. *S.ad. S.H.al. T.interp.*

v.32. *Water to wash the feet of the Camels and the men.* H. *to wash his feet and the mens that came with him.* cæt. *H.C.cæt.*

v.33. *And they set before him bread to eat.* S. *bread was set in his sight.* H. *they set mans meate before him.* C.B.G. *they set before him to eat.* T. *H.cor.*

v.41. *Free from this oath.* B.G. *from the curse.* cæt. *alah*, to sweare, to curse. *Diverse accept.*

v.40. *The Lord to whom I am pleasing.* S. *in whose sight I serve.* C. *walke.* cæter.

v.43. *The*

S.c. v.43. *The daughters of the men of the City came forth to draw water. S. a virgin commeth forth to draw water. cater.*
S.cor. *T.p.r.* v.47. *I put an earing about her. S. I hanged an earing upon her face. C. H.B. an abilliment upon her face. G. upon her nose. T.P. aph. the nose, the face.*
H.det. S.C.c. v.50. *We cannot beside his pleasure speake any thing with thee. H. speake either evill or good. cet.*
v.54. *They tarried there. H. they slept. S.C. they tarried all night. cat. lun.* to lodge all night.
55. *About ten moneths. C. ten dayes. cat. jamin.*
C.cor. 57. *Let us know her minde. H. heare what she saith. C. take of her mouth. cat.*
S.cor. 59. *Her substance. S. her nurse. cat. menechath.* a nurse, of *januach* to give sucke.
H.cor. v.61. *Making haste he returned to his master. He tooke Rebecca and departed. cat.*
ap.f.pr. *T.G.r.* v.62. *Isaack walked by the desart, neare to the Well of vision. S. came from the Well where the Angell of him had appeared. C. the Well of the living, and seeing me. H.B. from Beer lahai ro. G. the Well of Lahai roi.*
S.c. v.63. *To meditate. H. to be exercised. S. to pray. cat. suach,* to meditate, to pray.
S.c. v.67. *Isaack entred into the house of his mother. S. brought her into the tent of Sarah his mother. cater. And he saw and beheld her works were right, as the works of Sarah his mother. C. this clause is not in the Hebrew.*
Ch.ad. H.ad. 67. *He loved her so much, that he tempered the griefe which hapned by the death of his mother. H. Isaack comforted himselfe after the death of his mother.*

3. *The explanation of doubtfull questions.*

Quest. I. *Why Abraham is said to be old.*

Vers. 1. *NOw Abraham was old.* 1. Neither is the conjecture of some Hebrewes to be received, that thinke because *Abraham* was said to be old at an hundred yeares, *Gen.* 18.11. that even then *Abraham* gave this charge to his servant, to provide *Isaack* a wife, but he deferred the execution of it till now, when *Isaack* was of ripe yeares: for it is evident, vers. 10. that the execution of this charge followed immediately upon the giving thereof, *Mercer.* 2. Neither need we with *Rupertus*, to make an allegorie of *Abrahams* old age: that he is said to be old, *perfectione fidei*, in the perfection of faith: but he is called old, and the first so named in Scripture, not in respect of those long lived Patriarks, but in comparison of that age wherein he lived. 3. *Abraham* was now 140. yeares old, not 137. as *Lyppoman* conjecturech: for *Isaack* was now 40. yeares old when he married *Rebecca*, *Gen.* 25.20. who was borne when *Abraham* was in his hundred yeare, *Perer.*

Quest. II. *Wherein Abraham was so exceedingly blessed.*

THe Lord had blessed Abraham in all things, &c. The word is *bacol*: which some of the Hebrewes dreame to have beene *Abrahams* daughter: but this is great boldnesse to affirme that which the Scripture is silent in: and if *Abraham* had received a daughter by *Sarah*, as well as a sonne, he would have been no lesse carefull to have bestowed her in marriage, than he was for *Isaack*, *Mercer.* 2. *Abraham* was principally blessed in foure things, in his old age, vers. 1. in his great substance, vers. 35. in his issue, vers. 36. and in the victory of his enemies, *Perer.*

Quest. III. *Why Abraham sendeth his servant, and who his servant was.*

Vers. 2. *ABraham said to the eldest servant of his house, &c.* 1. This servant is thought to be *Eliezer* of Damascus, which had the government of his house, of whom mention was made before *chap.* 15. 2. Who is thought, being now very old, to have come with *Abraham* into the land of Canaan 65. yeares before, and to have knowne all *Abrahams* kindred, *Cajetan.* 3. *Abraham* sendeth not *Isaack*, who then of 40. yeares, might be judged as one of 25. now, lest the Canaanites might have abused his flexible youth, and therefore he committeth this businesse to his grave and prudent servant.

Quest. IV. *Of the putting the hand under the thigh.*

Vers. 2. *PVt now thy hand under my thigh.* 1. This was neither the generall custome of those times, as *Chrysostome* thinketh, for neither *Abimelech* with *Abraham*, *Gen.* 20. nor afterwards with *Isaack*, *Gen.* 26. and *Laban* with *Iacob* making a covenant, *Gen.* 32. and one swearing to another, doe use this ceremonie, which sheweth it to have beene no generall custome. 2. Neither was this custome derived from the Indians, as *Aben Ezra*, who in honour of *Bacchus*, who is fabled to have come forth of *Iupiters* thigh: and for reverence unto the instruments of generation, which they worshipped under the name of *Priapus*, did use in taking of an oath, to put their hand under the thigh: for neither *Abraham* would have imitated such an idolatrous usage, and *Dionysius* called *Bacchus*, is found to have beene long after *Abraham*, in the time of *Iosua.* 3. Neither is it sufficient to say, that this manner was used to signifie the firmnesse of an oath, because the thighs are as the pillars of the body, *Oleaster*: for the strength of man as well consisteth in his armes and legges. 4. Nor yet was this a token of subjection onely and superiority: for *Iosephs* Prince in Egypt, putteth his hand under his fathers thigh, *Gen.* 47.29. 5. But either we must say with *Rabbi Hezechias* in *Gen.* that this usage was retained for the honour of circumcision, which was performed in the parts adjoyning. 6. Or with *Ambrose* and *Augustine*, we understand a mystery in this ceremony, because Christ was to come in that flesh, *Quæ de illo semen propagunda erat*, *Which should be propagated out of that thigh.*

Traditt. Hebraic. in Gen.

Quest

QUEST. V. *Of the divers kindes of adjuring.*

Vers. 3. *I will make thee sweare, or adjure thee, &c.* This word to *adjure one*, is taken two wayes in Scripture: either *actively*, when we by the reverence of the divine Majestie, doe urge and induce another to speake the truth, or doe or not doe any thing: as *Ahab* adjured *Michaias*, and charged him in the name of God to speake the truth, 2 *Chron.* 18.15. or else it is used *passively*, when we force another to take an oath, as *Abraham* here maketh his servant to sweare. The first kinde of adjuration is used two wayes: 1. By way of deprecation and intreaty by the inferiour to the superiour, as the devils doe impudently adjure Christ not to torment them, *Matth.* 5.7. but it was by way of intreaty, vers. 10. 2. It is used by way of authority and command: 1. Thus the Prince adjureth his subjects, as *Saul* did the people, that they should eat nothing till night, 1 *Sam.* 14.24. 2. Thus the Apostles charged and commanded the spirits to come out of men, as *Paul* did, *Act.* 16.18. By this kinde of adjuration, which is with power and authority, spirits may be adjured: but by the other, which is by intreaty and supplication to conjure them, which is nothing else but to intreat them for their helpe, as Magicians and sorcerers doe, it is a great impiety, and plaine idolatry. 3. Yea by a power and authority given from God: thus the sensleste creatures may be adjured and commanded, as *Iosua* by the power of God commanded the Sunne to stand still, and it obeyed, *Perer.*

Spirits how they may be adjured.

The other kinde of adjuring, which is by ministring an oath, is to be used onely in grave and weighty causes: either divine, as *Nehemiah* tooke an oath of the people, that they should not give their daughters in marriage to the heathen, *Nehem.* 13.25. or in humane affaires: 1. For the deciding of controversies, and ending of strife, *Heb.* 6.16. 2. For the binding of one to the obedient or faithfull performance of his service. As *Abraham* here taketh an oath of his servant, so officers may lawfully be sworne for the upright execution of their office, and subjects to be loyall and true to their Prince. 3. For the establishing of a league or covenant, as an oath was betweene *Iacob* and *Laban*, *Gen.* 32.53. 4. For the clearing of a suspition: as the woman suspected of adultery, was charged with an oath by the Priest, *Numb.* 5.21. 5. For the satisfaction of our neighbour in a matter of trust, *Exod.* 22.11. so by the law the debtor may be lawfully urged with an oath by his creditor. 6. For the security of a mans life, one may sweare to another: as the Egyptian servant to the Amalekite, required an oath of *David* for the safety of his life and estate: *Sweare unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, &c.* 1 *Sam.* 30.15.

An oath in what cases it may lawfully be taken.

QUEST. VI. *Why Abraham refuseth to take a wife from the daughters of Canaan.*

Vers. 3. *Thou shalt not take to my sonne of the daughters of Canaan, &c.* The reasons why *Abraham* would not have his sonne *Isaack* be linked in mariage with the Canaanites, are these: 1. Because they came of cursed *Cham*: *Generis author maledictionis hereditatem transmisit in suos: The author of their stocke for not honouring his father, did bring a curse as an inheritance upon his posterity, Ambr. lib de Abrah. cap.* 9. 2. Because the Canaanites were Idolaters, and of corrupt manners: *Primum in conjugio religio quæritur; Religion must first be sought in mariage, Ambr.* Againe, *Salomon* was corrupted and perverted from his faith by his idolatrous wives: for although *Nachors* stocke were not pure in religion, having a smattering of imagery and idolatrous worship, as *Laban* sought for his gods that were stolen from him, *Gen.* 31.30. yet they had some knowledge and understanding of God, as appeareth in this chapter, vers. 50. *This thing is proceeded of the Lord, &c.* And beside, their manners were honest and commendable, not like to the Canaanites, as is evident by *Rebecca* her virginity, and their humanity in entertaining of strangers, *Perer.* 3. Another reason hereof was, for that the Lord promised the Countrey to *Abrahams* posterity, and to expell the Canaanites: therefore *Abraham*, as he refused to bury his dead among them, so much lesse would mingle his seed in mariage with them, *Mercer.*

QUEST. VII. *Why Abraham sendeth not Isaack to chuse his owne wife.*

Vers. 4. *Thou shalt goe.* 1. Though *Abraham* send his servant about this businesse of mariage, yet it was not without *Isaacks* consent, who knowing this servant to be the minister of his fathers will, yeeldeth himselfe to his fathers choice. 2. *Isaack* is not sent, not to make a way unto a mystery, as *Rabanus* thinketh, to shadow forth Christ, who not by himselfe went, but by his Apostles sent to the Gentiles. And though *Isaack* afterward sent *Iacob* for the same end, to chuse him a wife from his fathers kindred: yet that case was not like to this: for *Isaack* had two sonnes, *Abraham* but one: and besides *Iacob* fled from the wrath of his brother, to save his life, *Perer.* And further, *Isaack* was but forty yeares old, a youth in those dayes; *Iacob* was about seventy seven yeares of age, and so fitter to chuse for himselfe.

QUEST. VIII. *In what sense Mesopotamia is called Abrahams Country, seeing he was borne in Chaldea.*

Vers. 4. *Goe unto my Countrey and kindred.* This Countrey and place of *Abrahams* kindred is named to be Aram Naharaim, that is, Mesopotamia, vers. 10. where was the City of Nahor, which is Charran, *Gen.* 28.10. Now Charran in Mesopotamia is said to be *Abrahams* Countrey: 1. Not that he was borne there, as *Rambam*, and *Paulus Burgens.* thinke: for the place of *Abrahams* birth was in the Chaldees, *Gen.* 11.28. 2. Neither is it called his Country, because as *Tostatus* thinketh, he dwelt there a long time, even 60. yeares, till the death of his father, which is a great errour: for *Abraham* stayed not long in Charran: *Eucherius* thinketh but one yeare, *Pererius* not so much, *Mercerus* some two yeares, and not five yeares: howsoever the time was not long; for *Abraham* no doubt being called to goe into Canaan,

How long *Abraham* staied in Charran.

Canaan, would make no long aboad by the way, nor yet deferre to obey Gods commandement: So the neither *Pererius* thinketh right, that *Terah* lived 60. yeares in Charran after *Abrahams* departure: for *Abraham* came not into Canaan till after his fathers death, *Act.* 7.4. And *Tostatus* also is deceived, that *Abraham* with *Terah* lived together 60. yeares in Charran: for seeing *Abraham* was but 75. yeares old when he departed from Charran, if he staied there 60. then was hee but 15 yeare old when he came first to Charran, which cannot be, for he was then married, *Gen.* 11. 30. But both these errors are builded upon a false ground, that *Abraham* was the eldest sonne of *Terah*, and borne in his 70. yeare, whereas the truth is, hee was the youngest, and borne in the 130. yeare of his fathers age, as hath beene before shewed in the questions upon the 11. chapter.

Pererius deceived.

3. Wherefore the solution is this, that *Abraham* calleth all the region beyond Euphrates his country, in respect of Canaan, which was on this side the river: and so Aram, Naharaim, or Mesopotamia, taken largely, as it comprehendeth Chaldea also, which indeed was *Abrahams* native countrey: also *S. Stephen* understandeth it, *Act.* 7.2.

QUEST. IX. *How Isaack is said not to goe againe into Chaldea, where he was never before.*

Vers. 6. BEware that thou bring not my sonne thither againe. 1. Not that *Isaack* was wholly against disposing of the servant, but that he should not promise or undertake to bring *Isaack* thither againe. 2. Though *Isaack* was never there before in his owne person, yet hee is said to return thither in respect of his father *Abraham*, in whose loines he was, who was called from thence: as *Gen.* 15. 16. in the fourth generation it is said the Israelites shall returne thither againe, though their fathers onely, and not themselves had beene there before, *Mercer.* And in the same sense we may say to such as are borne under the Gospell; *Take heed that ye never returne to poperie againe*, *Muscul.* 3. Two reasons especially moved *Abraham*, not to suffer *Isaack* to returne into his countrey: because God had called him from his fathers house, never to returne thither: and so God promised to him and his seed the land of Canaan: which promise might have beene hindred by *Isaacks* departure, *Perer. Mercer.* 4. Lest he went thither to fetch a wife and to returne againe; but if *Isaacks* wife refusing to come, he had gone himselfe, there was feare of his abiding there still, *Mercer.*

QUEST. X. *Angels ministers and helpers of mariage.*

Vers. 7. HE shall send his Angel, &c. 1. This *Abraham* uttereth not by way of wishing, as [illegible] but he doth confidently assure himselfe of the assistance of Gods Angel, *Mercer.* 2. We see the gentle nature of the Angels, that are willing to yeeld their ministerie and service to [illegible] rable men, *Luther.* 3. The dignity of marriage is set forth, which is guided and directed by Angels, *Mercer.*

QUEST. XI. *How Abrahams servant is said to have all his masters goods in his hand.*

Vers. 10. HE tooke ten camels, and he had all his masters goods in his hand, &c. 1. Wee do not with *Rupertus* allegorize these words, by the ten Camels understanding the ten commandements, and by all manner of goods, the spirituall gifts which the Apostles carried to the Gentiles. 2. But this is a reason why he tooke ten camels, because all his masters goods were in his hand: as [illegible] and the *Genev.* read: as it is said before, that he had rule over all that *Abraham* had, v. 2. [illegible] like phrase, c. 16. 6. 3. Others doe read, that he carried of all his masters goods with him: either [illegible] of every sort, *Perer.* or all is understood for many, *Mercer.* but the other reading is better. 4. That conceit of *Rasi* is but a toy, that he is said to carry of all his goods, because he had a deed of gift as it were of all his masters goods to *Isaack*: for it is not like that *Abraham* had yet disposed of all his goods, leaving his children by *Ketura* were yet unborne, to whom hee gave their portions, *Mercer.*

QUEST. XII. *Of the abundance and necessary use of Camels.*

TEn camels. 1. In Hebrew, it is written with G, not C, a Camel, howsoever use hath otherwise obtained in other tongues, *Calvin.* 2. In those countreys there was great abundance of camels; as wee read, that the Hebrewes overcomming the Agarens in battell, tooke from them fifty thousand camels, 1 *Chron.* 5. 20. there was also great use of them for their swiftnesse, they would goe a hundred mile a day: for their strength, they would beare seven hundred, or a thousand weight: for their hardnesse, they would forbeare drinke sometime eight, yea fifteene daies, *ex Iul. Scalig. adver. Cardan. exercitat.* 209. *num.* 2. 3. It appeareth then, that this was a most solemne message, or embassage rather: 1. by the companie that went, (for other servants accompanied him, *vers.* 32. to guard those camels) by the rich gifts that were carried: by the length of the journey which they undertooke: by the worthinesse of the messenger, the chiefe in *Abrahams* house, *Perer.*

QUEST. XIII. *Of the city of Nahor.*

Hebrewes fables.

TO the citie of *Nahor*. 1. Not where *Nahor* was borne, but where *Nahor* (though now dead) had long time dwelled, as it is like not long after that *Abraham* with his father *Thare* came thither. 2. The Hebrewes here faigne a miracle without cause, that *Abrahams* servant came from home to Charras in a daies journey: whereas they themselves write, that from Hebron thither it was seventeene daies journey: *Ptolomie* counteth from Beersheba (from whence Hebron was not farre distant) to Charras eight degrees, which make 120. Germane miles, *Mercer.*

QUEST.

QUEST. XIV. *Whether Abrahams ſervant did well in asking a ſigne.*

Verſ. 14. *GRant that the maid to whom I ſay, &c.* This asking of a ſigne was no tempting of God, and it is farre differing from the ſuperſtitious conjectures and vaine obſervations of the Augures and wiſe men among the heathen. 1. One difference is, as *Auguſtine* noteth it, *Aliud eſt miracula poſcere, quod ipſo miraculo ſignum ſit, aliud hæc obſervare, quæ ita fiant, ut mira non ſint, &c. It is one thing to aske ſome ſtrange thing, which by the ſtrangeneſſe thereof may be a ſigne, another thing to obſerve thoſe things which are not miraculous or ſtrange, ſuper Geneſ. qu. 53.* ſuch was the flying of birds, the ſearching of beaſts inwards, which were ſuperſtitiouſly obſerved by the heathen, being things ordinarie and uſuall, and of no ſpeciall note. But that which this ſervant asketh to be a ſigne, was a rare and ſtrange thing, and not uſually to be expected. 2. Again *Lyranus* giveth another note: he did not aske a ſigne by way of divination, *ſed præmiſſa oratione petivit ſignum à domino: but making his praier before he craveth a ſigne.* 3. Further it is to be conſidered, that he fetcheth not his ſigne a farre off, *ſed ex re præſenti, from the preſent buſineſſe. Calvin.* and he ſeeketh no other conjecture, but from her hoſpitalitie and courteſie, that ſhee might be in manners anſwerable to his maſter, *Chryſoſt.* He therefore deſireth no vaine, light or impertinent ſigne to be given him, but a grave, profitable, and fit demonſtration from the manners and behaviour of the woman. 4. He asketh not a ſigne as doubting of Gods power, or of the veritie of his promiſes; but he asketh in faith, relying upon Gods providence, not preſcribing unto God, but praying, that what God had determined concerning *Iſaacks* wife, might be made knowne unto him: for thus he ſaith, *Let that be ſhee, whom thou haſt ordained for thy ſervant Iſaack:* and hereunto he was much encouraged by that ſaying of *Abraham, verſ. 7. he ſhall ſend his angell before thee; Muſcul. Perer.* 5. He was alſo hereunto directed (whether by dreame as *Aben Ezra* thinketh) is uncertaine, but certainly by the inſtinct of Gods ſpirit, *Calvin. Mercer.* Wherefore in this manner to aske a ſigne, not of diſtruſt in Gods power, or doubtfulneſſe of his promiſes, but with confidence in God, not preſcribing unto him, but onely deſiring to be aſſured what is his good pleaſure: and this to doe, not with any ſuperſtitious minde, but with devout prayer, and by the ſecret motion of Gods ſpirit, it is no tempting of God at all. But as *Auguſtine* ſaith of *Gedeon* asking a ſigne, *Conſultatio illa magis quàm tentatio fuit; It was a conſultation rather then a tentation.*

Lyran. in cap. 24.

Now ſeeing an entrance is made into this queſtion, concerning the lawfulneſſe of ſuch gheſſes and conjectures as are made by mens ſpeeches, or behaviour, of things to come, as *Abrahams* ſervant deſireth to be informed by the anſwer and behaviour of the maid, whether ſhe were appointed to be *Iſaacks* wife, it ſhall not bee amiſſe ſome what more fully to diſcuſſe this matter.

QUEST. XV. *Of the divers kindes of conjecturall and ominous predictions.*

There are then foure ſorts of ſuch conjectures and ominous predictions of things to come. The firſt are naturall, which doe for the moſt part certainly foreſhew that which followeth, as the cauſe producing the effect: as a cloud riſing in the weſt cauſeth and foreſheweth raine: the Southwind heat, *Luke* 12. 54. or the effect doth ſometime premonſtrate the cauſe following, as the lightning the thunder, which though it be firſt ſeene and perceived by reaſon of the quickneſſe of ſight, yet is it laſt done. Theſe tokens and conjectures, it is not ſuperſtitious or vaine to obſerve.

Naturall predictions.

Secondly, there are ſome humane conjectures, which are taken by the words, behaviour and actions of men: as when the king of Iſrael had let fall a word, calling *Benhadad* brother, the meſſengers tooke it for a good ſigne, the Latine tranſlation ſaith, *acceperunt pro omine, they tooke it for good lucke, 1 King.* 20. 22. and thereby gave conjecture of the kings favour. So when the king *Ahaſhuereſh* had ſaid of *Haman, will he force the queene alſo before me &c.* they tooke this as a ſigne of the kings diſpleaſure, and covered *Hamans* face, *Eſther* 6. 8. The like in forraine ſtories is recorded of *Tarquinius Superbus*, king of Rome, who being ſent unto by his ſonne *Sextus Tarquinius*, how hee ſhould uſe the Gabii, that had received him into their citie, he gave no other anſwer to the meſſengers, but topped the heads of the poppies in the garden with his ſtaffe: whereby his ſonne perceived his meaning, that he ſhould make the heads of the citie lower by their heads. By theſe humane conjectures, we may gheſſe of ſuch things which are in mens owne power and purpoſe to doe: but otherwiſe to catch at words and deeds, and to make them as divine oracles, it is a ſuperſtitious and ridiculous uſe: as *Cicero* giveth an example, how, when *M. Craſſus* did ſhip his Armie at Brunduſium, one in the haven that brought figs from Caunus a citie in Caria, chanced to crie out *Carica cauneas, Caunean figges:* if *Craſſus* had taken this hint, as a ſigne of evill lucke, and gone no further, he had not periſhed, *Tullie* himſelfe conceiveth ſuch obſervations as ridiculous, for then, ſaith he, by the ſame reaſon, *pedis offenſio, abruptio corrigiæ, & ſternutamenta ſunt obſervanda*, the ſtumbling of the foot, breaking of the ſhooe point, ſneeſing, and other ſuch things, muſt be obſerved as ominous, *Perer.*

Humane conjectures, how lawfull.

Livius decad. 1. lib. 1.

Superſtitious and curious obſervations. *Cicer. lib. de divinatione.*

The third ſort of predictions is divine, which are either uttered by men inſpired of God, being well and knowing what they ſay: as *Ionathan* encouraged himſelfe with this ſigne, thereunto directed by the ſpirit of God: that if the Philiſtims ſhould ſay, *come up unto us*, he would take it as a ſigne, that God had delivered them into his hand, and ſo it came to paſſe, 1 *Sam.* 14. 10. Sometime God directeth the tongues to ſpeake the truth unawares: as *Caiphas* prophecied, *that it was better for one man to die for the people, than the whole nation to periſh, Iohn* 11. 50. yet *Caiphas* underſtood not what he ſaid: of

Divine predictions how to be diſcerned.

August. l. 8. confess. c. 8.

this kinde was that direction given unto *Augustine*, much perplexed within himselfe, what profession of life he should betake himselfe unto, by a voice saying unto him, *Tolle, lege*; Take up thy booke and read: and then opening the booke hee light upon that place, *Rom.* 13. 13. *See that wee walke honestly, &c. not in gluttonie and drunkennesse, chambering, and wantonnesse, &c.* by reading which sentence, hee was resolved to reforme his life, and to leave his youthfull pleasures.

Diabolicall predictions. Lib. 2. in Gen. ad lit. cap. 17.

The fourth kind of ominous predictions is superstitious and diabolicall: whereof *Augustine* giveth his judgement thus: *Cum ad decipiendos homines fit, spirituum seductorum operatio est*; *When it is done to deceive men, it is the working of seducing spirits*: such was that conjecture of the priests and soothsayers among the Philistims, that if the arke which *they had put into a new cart, went up the way by Bethshemesh, then it is he* (that is, the God of Israel,) *that hath done this great evill*, 1 *Sam.* 6. 9. This indeed came to passe, and the event answered the prediction, whereby the devill cunningly wrought, that those idolatrous priests and soothsayers should still retaine their credit and estimation: *Pausanias* maketh mention of the like superstitious observation in the towne of Phare in Achaia, where after the people had consulted with the oracle, their manner was, going away to stop their eares, and the first voyce which they heard afterward, they tooke as a divine oracle, *Pausan. in Achaic.* *Cicero* reporteth of *Paulus Æmilius*, that preparing to goe against *Perses* king of Macedonia, and seeing his daughter sad, and she answering, being asked the reason, because her little dogge called *Persa*, was dead: saith he, *Accipio omen*, I take this a signe *of good lucke, my daughter.* Such superstitious, curious and vaine observations, are not beseeming a Christian profession: which Sathan useth as meanes to keepe men in a superstitious awe and feare, and to seduce them from trusting in the providence of God.

Cicer. lib. 1. divination.

Quest. XIV. *Why it is said that Rebecca was a virgin, with this addition, and unknown of man.*

Vers. 16. *A Virgin, and unknowne of man, &c.* Lest this might be thought a superfluous speech, because she could not have bene a virgin, unlesse she were unknowne of man, divers interpretations are given. 1. Some thinke that she is called a virgin in respect of her outward habit, and unknowne of man for her chastitie, *Cajetan.* 2. Others, that because there was a lewd use among the Gentiles, to abuse other parts of the body to their filthy lust, beside the place of virginitie: they thinke shee is called not onely a virgin, but altogether untouched or unknowne in any part of her body, *Rabbi Salomon.* 3. Some, that she was not a virgin onely in body, but unknowne of man, that is, untempted in her minde of the devill, *Origen. hom.* 10. *in Genes.* 4. Some thinke this clause is added, to shew a difference betweene these two words, *betula* and *gnalma*, which both signifie a virgin: because the first here used doth betoken a virgin corrupted: as *Ioel* 1. 8. *mourne like a virgin for the husband of her youth*: therefore it is further expounded, *unknowne of man*, *Leo Castro. in 7. Isai. ex Pro.* 5. But this may be a sufficient answer, that the scripture useth sometime a reperition of the same thing in other words, for a more sure demonstration of that which is affirmed: as *Augustine* saith, *firmatum esse sententiæ in repetitione*; *that the strength of the sentence is in the repetition*: and therefore for the more full manifestation of the virginitie of *Rebecca*, because many goe for virgins that are not, the same thing is twice expressed, *Mercer.*

Quest. XV. *Of the word* almah, *that it alwaies betokeneth a virgin.*

Cajetan. in 30. proverbior. Prov. 30. 19. expounded.

NOw further as touching the word *gnalmah*, whereas the Jewes to obscure that prophecie, *Isay* 7. 14. *a virgin shall conceive &c.* doe affirme, that it is sometime taken for a young woman corrupted, *Prov.* 30. 19. *the way of a man with a maid*, *gnelam*: for answer hereunto, 1. We neither will grant with *Cajetane*, that the word is here taken for a woman, not a virgin, because saith he, the way of a man with a virgin may be knowne by the markes of her virginitie, but with a woman not so easily: for the wise man speaketh not here of such markes, but of the secret and close meetings of such, which can hardly be known. 2. Neither need wee with *Lyranus*, to referre it to the incomprehensible mysterie of the incarnation of Christ in his mothers wombe: who expoundeth this place by that of *Jeremie*, *a woman shall compasse a man*, *Ierem.* 31. 22. for it is evident by the verse following: *such is the way of an adulterous man*, *Prov.* 30. 20. that the wise man speaketh of such lewd practices before. 3. Nor yet doth it fully satisfie to say, that the wise man calleth her a virgin, which though shee bee not so, yet would be so taken, *Iunius*: for still the objection remaineth strong against that prophecie, *Isay* 7. 16. that *virgin* should likewise be so taken there. 4. But the best answer is, that he speaketh of such a maid or virgin, whose chastitie or virginitie is in the first attempt violated, (being a virgin till then) and yet would conceale the fact, as though no such thing were done: so that notwithstanding any objection out of this place, *Hieroms* observation is justified, that *gnelam* in scripture, is alwaies taken for a virgin uncorrupted, *lib. 1. adverss. Iovin.*

Quest. XVI. *Of Rebeccaes receiving of the gifts.*

Vers. 22. *THe man tooke a golden abillement, &c.* It may bee questioned how it stood with the modestie of the maid, to take these gifts of a stranger. 1. Some defend it, for that there was no danger, seeing hee was an aged and reverent person of whom shee received them, and it was done in the presence of the whole company that came with him, *Paner.* 2. Some thinke, that she might take them as a reward of her paines which shee tooke, in watering ten Camels, whereof each, as the Hebrews say, will drinke ten *Hydriæ*, or great pitchers full. 3. But the true answer is, that be-

he gave her these gifts, he had asked of her whose daughter she was, as appeareth in the 47. verse, and it is like she also had inquired of him: so that he resolved upon her in his minde to be the woman appointed for *Isaak*, and thereupon gave her these gifts, *Mercer*.

Quest. XVII. *Of the jewell of halfe a shekel weight.*

Of halfe a shekel weight. 1. Leaving the Hebrewes conceits, that this halfe shekel represented that halfe shekel, which the Israelites were taxed at, *Exod.* 30. the two bracelets, the two tables, the ten shekels, the ten Commandements. 2. The Jewell was not for the eares, but an ornament of the forehead or nose, weighed neither two sickles, as the Latins, nor one sickle as the Chalde readeth, but halfe a sickle. 3. Neither need wee to make it answerable to the bracelets, of ten shekels weight, to say with some Hebrewes, that there was a precious stone in it, that weighed halfe a shekel; or with *Vatablus*, that because a shekel is not here expressed, but only *bechang, halfe*, that it weighed halfe the weight of ten shekels afterward expressed: for it may appeare, that where *bechang* is put alone, there the other word shekel must be supplied, as *Exod.* 38. 26. *halfe* (a shekel) *for a man.* 4. Wherefore the proportion was correspondent, that the jewell for the frontlet should be but of halfe a shekel weight, both in respect of the place, which required no cumbersome ornament, and for that it was of gold: an halfe shekel whereof, that is, the 4. part of an ounce might be valued at 14. or 15. shillings sterling. Hebrewes conceits.

Quest. XVIII. *Why it is said she went to her mother, not her fathers house.*

Vers. 28. *The maid ran and told them of her mothers house, &c.* 1. Not that her father *Bethuel* was dead, as some thinke; for he is named, v. 50. 2. Neither is her mothers house named, because shee might have a step-mother beside, to whom she would not first tell this newes, *Cajetane*. 3. Neither went she to her mothers house, because her father being old, had committed the government to his sonne *Laban*. 4. But for that the women dwelled in houses by themselves, it is like she went first to her mother, from whom the rest of the family presently heard it, *Mercer*.

Quest. XIX. *How the Scriptures which in shew are contrary, may be reconciled.*

Vers. 38. *Thou shalt goe to my fathers house, &c.* But *Abraham* said, *Thou shalt goe to my country and my kindred*, v. 4. and other things beside seeme to be diversly reported, as v. 40. *the Lord will send his Angell, and prosper thy journey*; but *Abraham* saith, v. 7. *he will send his Angell before thee*, and no more: againe, v. 47. he saith, he first asked *Rebecca* whose daughter she was, and then gave her the jewels: but v. 53. it is set downe that hee asked her afterwards. Wherefore to reconcile these and such like places of Scripture, which seeme to be repugnant, certaine rules are to be observed.

The first rule is, that where the difference is in words and not in sense, as in the first place objected, there is no contrariety at all.

The second, that it is no repugnancy, if in one place a matter bee set forth more fully and without circumstances: if one expresse that which another denieth not, but only concealeth, as in the second instance supposed: the difference is not great.

Thirdly, if the order upon some speciall reason bee changed, and that is set downe last, which another hath first, as in the third instance produced, it need give no offence. And these three varieties do often occurre in the Evangelists, which doe rather commend and set forth the truth of the history, than disgrace it: that hereby it may appeare that they did not conferre together, or write all after one manner, of purpose, but in some variety of order and words were directed by the Spirit to write one truth.

Other rules also may be propounded for the reconciling of places of Scripture, which seeme at the first sight to be repugnant, in respect of the divers computation of time. 1. When as one writer doth *inclusively* account the time, which another doth *exclusively*; as *Luke* c. 9. 29. saying, that Christ about an 8. dayes after was transfigured, includeth in this number, both *primum & ultimum*, the first and last day: *Matthew* saying after 6. dayes, doth exclude these two dayes, making mention of those six that came between: *sic Augustin. lib. de consens. Evang. c.* 56. Rules to be observed concerning the computation of time in Scripture.

2. Sometime the principall part of the time is rehearsed, and the small or odde numbers omitted; as 1 *King.* 2. *David* is said to have reigned 40. yeares over Israel, 7. yeares in Hebron, and 33. yeares in Jerusalem; whereas the precise account of his reigne in Hebron was 7. yeares 6. moneths, and in Jerusalem, 33. yeares; which make in all 40. yeares, 6. moneths, 2 *Sam.* 5. 5.

3. Sometime, the yeares of a Kings reigne are reckoned, which he reigned alone, sometime those wherein he reigned with another: so *Iotham* reigned 16. yeares alone, but twenty yeares, counting those, wherein he governed under his Father, 2 *Kings* 15. 5. 30. 33. *Perer.*

Quest. XX. *Why Abrahams servant refused to eat or drinke.*

Vers. 33. *They set before him to eat, but he said, I will not eat.* 1. Hee neither refused to eat, because unusuall meat was set before him, such as hee was not accustomed unto in *Abrahams* house, as the Hebrewes thinke. 2. Neither doth he deferre till he had spoken his words, that is, said grace, as some write: for though it is not to bee doubted, but that they used in *Abrahams* house to receive their meat with thanksgiving; yet hee meaneth the delivering of his message. 3. But that is a meere fable, that hee would not eat, because they set poyson before him, to have his goods, which poyson was returned to *Bethuel*, who thereupon died: and this fable the Hebrewes would build upon the word *sam*, which is answerable to the word *sume*, here used, which signifieth to place or set: for neither were they Hebrewes fables.

ſo poore, that they needed *Abrahams* goods; nor ſo unhoneſt, ſo to deale with their nea reſt kinſmans ſ- vant: nor yet is there any affinity betweene thoſe two words, the one beginning with *ſamech*, the oth- with *ſhin*, *Mercer*. 4. Neither doth he refraine from eating and drinking, fearing leſt afterward hee ſhou- not tell a ſober tale. 5. But his diligence is commended, who preferreth his maſters buſineſſe before h- meat and drinke.

QUEST. XXI. *Perſwaſions uſed by Abrahams ſervant to further the mariage.*

Ver. 35. *THe Lord hath bleſſed my maſter, &c.* 1. The ſervant beginneth to uſe perſwaſions to m- a way for the mariage intended: 1. That hee was rich, and not by evill meanes, but by God- bleſſing, *Muſcul.* 2. That *Iſaack* was borne of *Sarai* in her old age, and ſo not without a miracle, as ma- ordained of God for ſome great matter, *Calvin.* 3. And leſt they might object, why being ſo rich, he took not a wife neare hand, he addeth, that his maſter gave him ſpeciall charge not to take a wife of the daugh- ters of Canaan, *Mercer.*

QUEST. XXII. *Certaine fabulous conceits of the Hebrewes refuſed.*

IT ſhall not bee amiſſe to note certaine fabulous collections of the Hebrewes: 1. Verſ. 39. They think that *Eliezar* ſecretly inſinuated, that if hee could not otherwiſe provide a wife for *Iſaack*, hee would offer his owne daughter: but that *Abraham* abſolutely refuſed, becauſe he was of the Canaanites. But yet they ſay that this *Eliezar* for his faithfull ſervice was taken alive into Paradiſe, as *Iſaack* came alive from thence: 2. Verſ. 42. Where he ſaith, *I came this day to the well*: the Hebrewes thinke that he came from Hebron to Charras in a day, which is noted to be ſeventeene dayes journey: and *this day* noteth the time not of his departure from home, but of his comming thither, *Mercer.* 3. V. 47. They note, that he put the jewels ſo upon her face, that he touched not her fleſh, whereas the meaning is, that hee gave her them- ther to put them on her ſelfe.

QUEST. XXIII. *Whether Abrahams ſervant gave the gifts before he knew who ſhe was.*

Verſ. 47. WHereas before v. 22. he firſt brought forth the jewels, before hee asked her whoſe daugh- ter ſhe was, whereas here he firſt is ſaid to aske her: 1. Neither is it like that he asked her before he brought them forth: as *Iun. Perer.* 2. Neither doth he here report it otherwiſe than it was done leſt they might have accuſed him of levity, to give jewels to one whom he knew not: as *Raſi.* 3. But ſaid he brought them forth, and then asked her the queſtion, and after gave them, *Mercer.*

QUEST. XXIV. *Why Laban is ſet before Bethuel.*

Verſ. 50. *THen anſwered Laban, and Bethuel.* 1. Neither was this *Bethuel* the brother of *Laban*, but *Aram.* 2. Neither was *Bethuel Rebeccahs* father dead, as *Ioſephus.* 3. Neither is *Labans* impiety noted, who taketh upon him to ſpeake before his father: as *Raſi.* 4. Nor yet is *Laban* firſt named, as more excellent in wiſdome than his father: as *Aben Ezra.* 5. But for that his father being old, or ſickly, had committed his houſhold government to *Laban*, *Iun. Mercer.*

QUEST. XXV. *The ſpace of ten dayes for Rebeccahs abode how to be underſtood.*

Verſ. 55. *LEt the maid abide with us at the leaſt ten dayes.* 1. She meaneth not (that is, *Rebeccahs* mo- ther) to have her ſtay a yeare, or at the leaſt ten moneths, as the Hebrewes, and *Onkelos*: for this had bin an unreaſonable requeſt, ſeeing the man made ſuch haſte. 2. Neither (the words ſtanding thus *let her abide, dayes, at the leaſt ten,*) by dayes, are underſtood ſeven dayes of mourning for *Bethuel*, whom they ſuppoſed to have beene dead: for then they would not have requeſted for ſeven dayes firſt, and then for ten, but have begun with the greater requeſt firſt. 3. Neither is the vulgar reading the beſt, to joyne the words together, *at the leaſt ten dayes*: for in the originall, *dayes* goe before. 4. The beſt reading then is, Let her abide *dayes*, that is, *certaine*, or at the leaſt *ten*, *Iun.*

QUEST. XXVI. *Of the willingneſſe of Rebecca.*

Verſ. 58. *I Will goe, &c.* 1. Not that ſhe ſaid in effect, I will goe though you will not, as *Raſi*: for this thought or ſpeech had not become the modeſty of the maid: 2. but rather her obedience to her parents appeareth, to whom ſhe conſenteth, *Calvin.* 3. and her will was no doubt directed by the Spi- rit of God, *Muſcul.*

QUEST. XXVII. *How Iſaack dwelled in Beerſheba, Abraham remaining in Hebron.*

Verſ. 62. *I Saack came from the way of Beer-lahai-roi, &c.* 1. Not that *Iſaack* went thither to fetch *Hagar* to be *Abrahams* wife after *Sarahs* death, as ſome Hebrewes: for ſhe was not *Keturah*, as ſhall appeare afterward. 2. Neither becauſe *Abraham* had married another wife, as ſome ſuppoſe, did *Iſaack* dwell apart from him in Beerſheba, his father remaining in Hebron, as *Calvin*: for it is not like that *Abra- ham* would want the preſence and comfort of his dutifull ſonne. 3. Nor yet for a time did *Iſaack* dwell apart, employed as is moſt like in ſome ſpeciall affaires in that countrey, *Merc.* 3. But it is moſt like that *Abraham* at this time dwelt in Beerſheba, both becauſe *Abrahams* ſervant returned thither, as alſo that it was *Sarahs* tent, into the which *Iſaack* brought *Rebecca*, v. 67.

QVEST. XXVIII. *Why Isaack used in the evening to walke in the field.*

Vers. 62. TO *prayn the field.* 1. Some read to talke or conferre in the field. *Aquila.* 2. some to talke with his workmen. *Cajetan.* 3. some to exercise himselfe in the field. *Septuag.* 4. Some to give himselfe to meditation. *Ambr. Iun.* 5. some to meditate and contemplate the heavens, and starres, & other naturall things. *Lyran.* 6. some to talke with himselfe, as they doe which are given to meditation. 7. some to take the ayre. *Vatabl.* 8. But it is most like hee went into the field to pray unto God: and to pray with deepe meditation: for so the word *Suach* signifieth, both to meditate and pray: and it may be, that he intended his prayer specially, concerning this businesse of his mariage.

QVEST. XXIX. *How and wherefore Rebecca lighted downe from the camell.*

Vers. 64. *SHe lighted downe from the camel, &c.* 1. She neither bowed her selfe a little upon the camell, as *Ramban.* neither did she hurt her selfe in lighting downe, forcing by the fall the markes of her Virginity, whereby *Isaack* suspected that the servant in the way had deflowred her: as the Hebrewes fable. 3. But she did to reverence unto *Isaack*, light downe from the beast. *Mercer.* 4. so that we need not with *Gregory* to make a allegory hereof, who by *Isaack* walking in the evening, understandeth Christ comming in the end of the world, and by *Rebecca* lighting from the camel, the Church of the Gentiles forsaking her vitious life and manners. *Gregor. in 42. h.*

QVEST. XXX. *Why they used to cover the face.*

Vers. 65. *SHe tooke a vaile and covered her.* 1. The covering of the head sometime is a signe of mourning, as *David* covered his head, when he mourned for *Absalom.* 2 *Sam.* 19. 4. 2. sometime it is signe of great reverence, as *Elias* covered his face in the mount Horeb, when he talked with God, 1 *Kings.* 19. 3. It is also a signe of displeasure, as they covered *Hamans* face, when the king was incensed against him, *Esther* 7. 4. but it is here a signe of modesty and shamefastnesse: as *Tertullian* writeth of the Arabian women, *qua non caput, sed faciem ita totam tegunt, ut uno oculo liberato contenta sint videre frui luce, pelius quam totam faciem prostituere:* which doe not only cover their head, but their whole face, that having but one eye to see with, they had rather enjoy but halfe the light, than prostitute their whole face. *Caius Sulpitius Gallus*, is said to have divorced his wife, because she was seene abroad with her face uncovered. *Valer. Maxim. l. 6. c. 3. ex citation. Perer.* *Tertul. de vel tand. virginibus.*

Places of doctrine.

1. *Doct. It is lawfull to take an oath where there is just cause.*

Vers. 3. *I Will make thee sweare, &c. Abraham* both sweareth himselfe, *Gen.* 14. 12. he also sware to *Abimelech*, who demanded an oath of him, *Gen.* 21. 31. and here he requireth an oath of his servant, It is therefore lawfull to take an oath, where there is just cause. *Muscul.* Therefore that saying of *Origen* is somewhat hard, *perfecti viri jurare ipsis, &c.* for perfect men either to sweare themselves, or to adjure others, it is uncomely. *homi. ultim. in Matth.*

2. *Doct. Children ought not to marry without their parents consent.*

Vers. 4. *TAke a wife to my sonne Isaack. Abraham* provideth a wife for *Isaack*: It is not then lawfull for children to enterprise mariage without the consent of their parents: so *Rebeckas* parents doe dispose of her for marriage, v. 51. *Rebeckah is before thee, take her and goe*: and she afterwards giveth consent to their choice, v. 58. wherefore great wrong is offered to the right of parents by the popish Canons, that allow contracts made without the parents consent. *Calvin.*

3. *Doct. Angels Presidents and Ministers of marriage.*

Vers. 7. *HE shall send his Angell before thee, &c.* The holy Angel is appointed to be a guide in this businesse of mariage: which therefore is hence concluded to be an holy thing, seeing such holy spirits are presidents of this action: As the Apostle also saith, *Mariage is honourable among all men, Heb.* 13. 3. If Angels vouchsafe their presence and assistance in mariage: how can it be a polluting or prophanation of orders, as some popish writers affirme? *Greg. Martin. dis. c. 15. sect. 11.*

4. *Doct. Iewels and ornaments, how farre lawfull for women.*

Vers. 22. *HE tooke an abillement of gold:* concerning the use of these ornaments and jewels, as simply they are not unlawfull, the manner and person of wearing them considered: so these cautions must bee admitted. 1. that although these tokens were sent unto the spouse, and it was the use of the bride to decke and attire her selfe. *Ierem.* 2. 32. yet did they not usually thus apparrell themselves, as with gold and such like, as S. *Peter* sheweth, 1 *Pet.* 3. 3. 5. 2. The simplicity of that age is to bee considered, that did not set their delight upon such things, as we read here of *Rebecca*, that she bare a pitcher of water upon her shoulders, our gentlewomen in these dayes, that urge *Rebeccas* her example for bracelets and jewels, would be loth to doe in other things as *Rebecca* did. 3. Their speciall care was to decke and adorne the hid man of the heart, with a meeke and quiet spirit, 1. *Pet.* 3. 4. Let our nice and curious women first imitate them therein, then let them plead their example for the rest.

Places of confutation.

1. Confut. Peter not the chiefe among the Apostles.

Vers. 2. ABraham *said to the eldest servant of his house, which had the rule*: To this servant *Perrius* resembleth *Peter*. 1. because of his age: 2. and he was likewise by Christ set over his whole house, that is, the Church, as this servant was over *Abrahams* house: 3. as this servant was sent to chuse a wife for *Isaack*, so S. *Peter* was the first that converted the Gentiles to Christ, and invited them to this spirituall marriage: for *Peter* first of all the Apostles was instructed by vision, that the Gentiles were to be called: and the first conversion of the Gentiles, namely of *Cornelius* and his family was wrought by *Peter*. *Perr. in 24. Gen. num. 5.*

Contra. 1. That *Peter* was one of the eldest in yeares among the Apostles, we deny not: but that he was the eldest of all, as it seemeth this servant was, cannot be proved. 2. That he was set over the whole Church of Christ, is but a friers dreame: all the Apostles were in equall commission: and all were sent immediately of Christ to preach the Gospell, *as my father sent me, so send I you, Ioh. 20. 21.* that charge of our Saviour, *pasce oves, feed my sheepe*, will not prove such universall jurisdiction: for neither all Christs sheepe, are committed, only to *Peter*: and *feeding*, signifieth not *ruling* or commanding, but teaching and instructing: a duty (Saint *Peter* himselfe being Judge) common to all pastors and presbyters: *feed the flock, &c. 1 Peter 5. 2.* 3. Neither is it true that Saint *Peter* first preached to the Gentles. 1. for Saint *Paul* was converted, *Act. 9.* before *Peter* saw that vision. *Act. 10.* who immediately upon his conversion preached to the Gentiles in Arabia and Damascus. *Galath. 1. 15, 16, 17.* 2. Saint *Peter* indeed was both the first and last, that was resolved by vision, of the calling of the Gentiles: but Saint *Paul* was sure thereof before by revelation, and communicated not with *Peter* about his vision, before he preached to the Gentiles. *Galath. ibid.* 3. Neither is it true that *Cornelius* family was the first, that was called among the Gentiles: for *Andronicus* and *Iunia* were in Christ before *Paul*, *Rom. 16. 7.* who was converted before *Cornelius* was called. 4. Though the priority of preaching to the Gentiles were yeelded to *Peter*, yet the superiority goeth not together with it. 5. Lastly, all this being presupposed, yet it is but a simple argument, that is grounded upon types and figures, as this is for Saint *Peters* supremacy, out of this place.

Not the first converter of Gentiles.

2. Confut. Marriage cannot be contracted by Proctors betweene the parties being absent.

Vers. 4. TAke *a wife to my sonne*: *Thomas Anglicus* by this president would authorise the marriage of parties absent by messengers and proctors going betweene them, *in 24. c. Genes.* But no such thing can be hence gathered: for *Abrahams* servant did not conclude the marriage betweene *Rebecca* and *Isaack*, but only procured the espousals and promise of marriage: which was not fully contracted and concluded, till they both met, and then the text saith, *he tooke Rebeccah and she was his wife. v. 67. Peter.*

3. Confut. Against the invocation of Angels.

Vers. 42. O *Lord the God of my master Abraham*: though *Abraham* had said to his servant, *that the Angell of God should goe before him, v. 7.* yet the servant, prayeth not to this Angell, that was appointed to be the president of his journey: but he only directeth his prayer unto God: as the scripture biddeth; *Thou shalt worship the Lord thy God, and him only shalt thou serve. Matth. 4. 10.*

6. Places of Morall observation.

1. Observ. Not to sweare rashly.

Vers. 5. AND *the servant said, what if the woman will not come? &c.* The servant is very cautelous, and circumspect in taking his oath; lest he should binde himselfe to any inconvenience by his oath, he casteth all doubts afore, and desireth to have the matter explaned to the which hee sweareth. *Muscul.* so ought wee to bee well advised in taking of an oath: which the Prophet calleth swearing in judgement. *Ierem. 4. 2.*

2. Observ. Our countrey not to be hated, for some abuses therein.

Vers. 4. THou *shalt goe unto my countrey, &c. Abraham* hateth not his countrey, though hee knew the same to be addicted to Idolatry: As many doe in these daies, who being runnagates from their countrey for superstition rather than religion, have practised the subversion of Prince and countrey by forrein invasion. *Muscul.*

3. Observ. All our affaires must begin with prayer.

Vers. 12. HEe *said, O Lord God of my master, &c.* This servant commending the successe of his businesse and journey by prayer unto God, doth teach us to begin all our actions and enterprises with prayer: as the Apostle saith; *I will that men pray, every where lifting up pure hands, &c.*

4. Observ.

4. *Obſerv. A faithfull prayer hath preſent effect.*

Verſ. 15. *YEr he had left ſpeaking Rebecca came.* Thus the Lord gave preſent audience to the prayer of his ſervant, as appeareth by the immediate effect thereof: *According to the ſaying of the Prophet, before they call will I anſwer, and while they ſpeake I will heare, Iſay 65.24. Mercer.* So the Angell ſaid to *Daniel: In the beginning of thy ſupplication the commandement came forth, Dan. 9.23.* as ſoone as he beganne to pray, the Lord heard him.

5. *Obſerv. Children muſt not be brought up delicately.*

Verſ. 16. *SHe went downe and filled her pitcher, &c. Rebeccah* was trained up by her mother to doe domeſticall and houſhold works, ſhe was not brought up delicately: even ſhee that was appointed to be the mother of Patriarks, Prophets, Kings, had this ſimple and hard education: which may be a leſſon to fathers and maſters, not to bring up their children and ſervants delicately or wantonly: but to bring them to labour in their youth: and children and ſervants may here learne obedience, not to thinke ſcorne to doe ſuch homely ſervices, which their parents and maſters ſhall thinke good to require of them, *Muſculus.*

6. *Obſerv. It is lawfull ſometime to conceale part of the truth.*

Verſ. 39. *WHat if the woman will not follow me?* Here the ſervant leaveth out in his diſcretion *Abrahams* charge given him: *Beware that thou bring not my ſonne thither againe,* verſ. 6. as alſo other ſpeeches of his maſter: *As the Lord that tooke me from my fathers houſe, &c.* for theſe ſpeeches would have but further offended them, as though *Abraham* had held them to be a forlorne and wicked people, that he counted it a benefit that God called him out from them, and would by no meanes that his ſonne ſhould returne thither, *Mercer. Muſcul.* We learne then that every truth in all places, and upon all occaſions, is not to be uttered: as *Ieremy* thereunto moved by the King, concealed the chiefe matter wherein the King communed with him, and telleth the Princes what he thought good to impart unto them, *Ierem. 38.27.*

THE SECOND TOME OR PART OF GENESIS:

Containing

THE HISTORIE OF THE THREE PATRIARKS, *ISAACK*, *IACOB*, AND *IOSEPH*, divided into two Bookes.

The first of *Isaack* and *Iacob*, the second of *Ioseph*.

HEB. 11. 20, 21.

20. *By faith Isaack blessed Iacob and Esau, concerning things to come.*
21. *By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, &c.*

AMBROS. Officior. lib. 1.

Quid sapientius sancto Iacob, qui Deum vidit facie ad faciem? quid justius, qui ea, quæ acquiserat cum fratre divisit? quid fortius, qui cum Deo luctatus est? quid modestius, qui filiæ injuriam mallet prætexere conjugio, quam vindicare? What was wiser than holy *Iacob*, who saw God face to face? what more just, who what he had gotten parted with his brother? what stronger than him, who did wrestle with God? what more modest, who had rather right his daughters wrong with marriage, than revenge it?

LONDON,
Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1632.

THE SECOND LOANE
OF PART OF
GENESIS:
Containing
THE HISTORIE OF THE LIFE OF THE PATRIARKS, ISAACK, IACOB, AND IOSEPH, digested into Bookes.
The Life of Isaack, and Iacob, the second of Ioseph.

TO THE MOST HONOVRABLE LORD, THE L. DVKE OF LENOX, AND TO THE RIGHT Honourable, the Earle of Marre, Lords of his Majesties most Honourable Privie Counsell: Grace, mercie, and Peace, from the Lord JESUS.

RIght Honourable, *as the highest Majestie in his wise providence hath united and conjoyned your Honours, not onely in one consent and judgement of religion, but also in the joynt administration and regiment of this Nation and Kingdome under his excellent Majestie: so I thought good to make your Honours, with other of your Honourable place, united Patrons of these my labours: and as he saith,* non debet charta dividere, quos amor mutuus copulavit; *It was not fit that* Hieron. ad Chromat.

should sever you in this my duty, who are combined in your mutuall amity.

Men of noble birth, delight much in antiquities, and it is their glory to derive their loud *by many descents from their thrice renowned ancestors: here I present to your* Honourable *view, that noble and most ancient family of* Abraham, Isaack, *and* Iacob, ho *were in favour with God, and in honour and great reputation with men: whose* ildren *they are, which imitate their piety and obedience: that famous Matron* Paula, hom Hierome *so much commendeth, was by her father descended of* Æneas, *and the* ble *house of the* Gracchi, *by her mother of* Agamemnon, *of whom* Hierome *made* Gracchorum soboles, Agamemnonis inclita proles, Hoc jacet in tumulo, &c. Epitaph. Paul. Phil. 3. 8. Hieron. ad Celantiam.

is Epitaph, thought her Christian profession more honourable, than her noble birth and ndition: *and so I doubt not, but that it is also your honourable resolution, to say with* e *Apostle, who having rehearsed his great privileges after the flesh, his birth, paren-* e, *and profession, thus concludeth:* I count all these things but losse, for the ex- llent knowledge sake of Christ Iesus, for whom I have counted all things as sse, and doe judge them as dung, that I might winne Christ: *as* Hierome *also* ib *well,* Summa apud Deum nobilitas, clarum esse virtutibus; *It is the greatest no-* y *with God, to shine with vertue.*

Here your Honours have the worthy example of the Patriarks to follow: the Hea- presidents are but counterfeit and deceitfull: they had the shadowes of vertues ra-

ther,

Amir. de Elia, & jejun. c. 12.

ther than the substance : as Ambrose *saith well of* Polemo, *who of a drunken and ri- tous companion, by hearing of* Xenocrates, *became a Philosopher :* Si resipuit à vino, fuit semper tamen temulentus sacrilegio; *If hee were sober from wine, yet hee was drunke with superstition. But these holy examples are seasoned with grace, and sa- of true religion :* Abraham *was famous in* Pharaohs *Court, so was* Isaack *in* Abime- lecks, *and* Iacob *in another* Pharaohs *also, for their piety and vertue : So they which walke in their steps, shall be great both with God and man :* Abraham *told* Abimelech *plainly of the wrongs which his servants had done him,* Gen. 21. 25. *so is it the part of good Courtiers, to shew unto the King, the wrongs and oppressions that are done in the land, to succour the poore, to relieve the oppressed, to countenance the truth, to main- taine justice and equity.* Iacob *being in* Bethel *saw a ladder, which reached to heaven, and the Angels ascending and descending upon it : whereupon one thus noteth ;* In the house of Bethel there is alwayes both going up, and comming downe: this Isay not that the goers down should dismay you, but the climers up incourage you. So in the Princes Bethel *and Court, there be examples of both sorts, of some that are declining and sliding backe, onely seeking to make themselves great, and to bee enriched by the Kings favour: some there are, though the smallest number, which doe ascend upon this ladder, not aspiring to their owne honour, but using their favour to the glory of God, and benefit of his Church. Thus I trust your Lordships have learned to scale this ladder of honour, to the which you are called : to raise up those which are in the dust, to set for- ward the truth, to nourish and encourage the Preachers thereof, to speake for the innocent, to hold out your helpfull hand to the needy : so shall your Honours ascend from step to step, till you come to the top of the ladder, where Christ sitteth, who shall cast and tumble downe from thence all unfaithfull Stewards, and cut them off to have their portion with hypocrites,* Matth. 24. 51. *but shall say unto you, and all other, that shall serve him faith- fully here in earth ;* It is well done good servant and faithfull, thou hast beene faith- full in little, I will make thee ruler over much, enter into thy masters joy, *Amen.*

In domo Bethel quotidie ascenditur & descenditur, hoc dixi, non ut te terreant descendentes, sed provocent ascendentes, Hieron. ad Iul.

Your Honours ready to be commanded

in the Lord,

ANDREW WILLET.

THE FIRST BOOKE OF THIS SECOND PART OF *GENESIS*,

Containing the Historie concerning the Patriarks, ISAACK, IACOB.

Hitherto hath beene continued the holy story of those three great Patriarks, Adam *before the flood*; Noah *in the flood*; Abraham *after the flood: the rest of this Booke of Genesis followeth, which setteth forth the life, acts, and death, of the three other fathers,* Isaack, Iacob, Ioseph.

CHAP. XXV.

1. *The Contents of the Chapter.*

IN this Chapter: 1. Concerning *Abraham*, his second mariage is declared, with the issue thereof, his children, and their gifts, *vers.* 1. to 6. Then *Abrahams* yeares, death, and buriall, *vers.* 7. to 11.

2. Concerning *Ismael*, his generations or off-spring are expressed, his yeares of life, his place of dwelling, *vers.* 12. to 20.

3. Of *Isaack* there is set downe, his time of marriage, the barrennesse of his wife, the remedie by prayer, *vers.* 20. 21.

4. Concerning *Esau* and *Iacob* these things are rehearsed: 1. Their manner of conception, *vers.* 22, 23. 2. Of their birth, 24. to 27. 3. Their divers education, *vers.* 27, 28. 4. *Esau* his prophanenesse, in selling his birth-right for a messe of portage, *vers.* 29. to the end.

2. *The divers readings.*

1. *Abraham had taken him another wife. H.G. proceeding or adding tooke another wife. caet.* — *H.G.c.*

2. *Dumbran, Iobtan, Madal, Sebe. S. Zimran, Iocksan, Madan, Shuah. caet.* — *S.c.*

3. *The sonnes of Dedan were in holds, tents, and Iland. G. the sons of Dadan, Asshurim, Letushim, Leummim.* — *C. cet.*

4. *Epher, Apher, Raya. S. Epha, Epher, Eldaha, caet.* — *S.c.*

5. *Sonnes of the Concubine. C. of the Concubines. caet.* — *C.c.*

6. *And fainting or wearing away. H.S.C.B. he yeelded up the spirit or died. T.G.P. jagang,* signifieth to faint: *gavath, expirare,* to yeeld the spirit: which word is here used. — *similit. vers.*

7. *Isaack dwelt by the Well of the living and seeing. H.B. the Well of vision. S. Where the Angell of life appeared. C. Beer-lahairo. G.P. the fountaine Laheiro. T.* — *T.G.P.*

8. *Which Hagar the Egyptian Sarahs maid bare. H. bare to Abraham. caet.* — *H.app.f.pr.*

9. *These the names of his sonnes. H. of the sonnes of Ismael. caet.* — *C.inter.*

10. *Nadabeel. Mass. S. Adbeel, Mibsa. caet.* — *H.de.*

11. *Hadad.* — *H.det.*

v. 18. *From*

S.c. v. 18. *from Havilah to Agara.* C. *from Havila to Sur. cat.*
C. cor. v. 18. *he died in the presence of all his brethren.* H. B. P. *he dwelt.* S. C. *his lot fell.* T. G. *naphal*, signifieth to fall: it must be expounded by that prophecie, *Gen.* 16. 12.
T. G. r. v. 20. *of Mesopotamia.* H. S. C. B. *Padan Aram.* T. G. P.
v. 22. *why have I conceived?* H. C. *why am I thus. cat.*
T. G. r. *they leaped within her.* S. *strove together, or beat one upon another: cater. ratzatz*, to beat, hurt, or bruise.
S. c. v. 23. *the elder shall serve the younger.* B. G. *the greater shall serve the lesse. cater.*
v. 25. *as a rough skinne.* S. H. *as a haire or rough garment: cat. adereth*, a garment.
S. H. c. v. 26. *held his brother by the heele.* H. *Esau by the heels. cater.*
H. als. v. 27. *an husband man.* H. *a man going into the field.* C. *a field man, or tilde mans: cat.*
H. c. v. 27. *Iacob a plaine man, without deceit.* S. H. G. *a perfect man: cat. minister of the doctrine of the house.* C. *dwelt at home.* S. *dwelt in tents. cat.*
C. S. c. v. 31. *sell me thy birth-right.* H. *sell me thy birth-right even now, or to day: cat.*
H. det. v. 34. *pottage of Rice.* B. *of Lentils: cater. gudasch*: a Lentill, a red kinde of pulse.
B.

3. The explanation of doubtfull questions.

Quest. I. *Why Abraham tooke a wife in his old age.*

Vers. 1. *Abraham tooke another wife.* 1. Not giving way unto his luft or of any incontinency, as some of the Hebrewes: as *Baal haturim* saith, it is a griefe to see a man eat, if he eat not with him. 2. Neither was this done for any such mystery, as *Origen* supposeth, to signifie the spirituall marriage of the minde with wisdome, which is most ripe in old age, *hom.* 11. in *Genes.* 3. And yet this use may be made of *Abrahams* second marriage, to convince such heretikes as condemne second marriage. *Augustin. lib.* 16. *de civit. Dei. c.* 34. as also whereas the sonnes of *Abraham* by *Hagar* and *Keturah* were the great adversaries to the Israelites, as the *Ismaelites, the Madianites:* so they which beare the name of the Church as papists and other heretikes are the greatest enemies to the Church of God. 4. But the speciall cause why *Abraham* married in his old age, was to shew the efficacie of Gods blessing, in increasing him with a large posterity, as the Lord said unto him: *I have made thee a father of many nations, Genes.* 17. 5. *Mercer.* as also to have a comfort in his olde age, now living a part from *Isaack*, and having committed over to him the affaires of the household, *Cajetan.*

Quest. II. *How Abrahams body being said to be dead at one hundred yeares, yet was able for procreation at one hundred forty yeares.*

But whereas Saint *Paul* saith, that *Abrahams* body was even now dead, being almost 100. yeares old, *Rom.* 4. 19. how was it not now more dead, being 40. yeares elder, for *Isaack* was now 40. yeares old, when he married *Rebeccah, Gen.* 25. 20. who was borne in *Abrahams* 100. yeare.

To this some answer, that *Abrahams* body was said to be dead only in respect of barren *Sarah, Mercer.* But that seemeth not to be so: because the Apostle maketh mention together both of the deadnesse of *Abrahams* body and *Sarahs* wombe: wherefore I preferre rather *Augustines* opinion, that *Abrahams* body though dead in it selfe, was revived by the power of God, not onely for the generation of *Isaack*, but this strength of nature continued a long time after, for further procreation, *Calvin.*

Quest. III. *Whether Keturah were Hagar.*

Reasons affirming the same answered.

Called *Keturah*: some affirme that this was *Hagar*, upon these grounds: 1. Because the Madianites which came of *Keturah*, are called Agarenes, *Psal.* 83. 6. the Ismaelites, Moab, and Agarenes. 1. *Chron.* 5. 19. *They made warre with the Hagarenes, with Iethur, Naphish and Nadab*, which were all sonnes of *Ismael, Hieron. tradit. Hebraic. in Gen.* 25.

Answer. These places prove not, the Madianites or any other of *Keturah* to be called Agarenes: but that the name Agarenes was common to all that came of *Ismael*: whereof some were called Ismaelites, some Itureans, some Nabeans, &c. *Iunius* in 1 *Chron.* 5. 19.

2. *Keturah* signifieth *incense*, whereby is signified that *Hagar* all this while living continently, was consecrated to God, as incense: and therefore *Abraham, Sarah* being dead, sent for her, *Lyranus.*

Answer. Concerning the signification of this name, it skilleth not, but that *Hagars* name was not changed it may appeare, for that *vers.* 12. she is called by the name of *Hagar* still.

3. But it was most fit and beseeming, seeing *Hagar* had beene *Abrahams* lawfull wife, and yet living that he should rather take her than any other, *Thomas Anglic.*

Answer. Shee was not *Abrahams* lawfull wife, but his concubine: and seeing she was a bond woman there was no reason that she should succeed in a free womans place, and rather because of that mystery which the Apostle noteth: which maketh *Sarah* and *Agar* figures of two mothers, one of the carnall sort, the other of the faithfull and spiritual seed.

4. Therefore *Ismael* and *Isaack* are said to have buried *Abraham*: as being returned to fraternall society, *Thom. Anglic.*

Answer. No such thing can be gathered hereby, that *Hagar* and *Ismael* were restored to *Abrahams* house: but the reason why *Ismael* only is ioyned with *Isaack* in performing this last duty is this because

the other sonnes were sent farre away in *Abrahams* life time into the East country: But *Ismael* being neare dwelling (for *Isaack* at this time had his habitation about *Hagars* fountaine, which she named Beer-la-hai-roi, *vers.* 11.) would not be wanting in this office toward his father.

Wherefore the true opinion is, that this *Keturah* was some other woman and not *Hagar*. 1. The words of the text give it: that *Abraham proceeded*, or *added this*, and *tooke him a wife*, &c. but if she had beene his wife before, then *Abraham* had not added or proceeded to doe as it were a new worke, *Cajetan.* 2. *Agar* is called by her owne name in this chapter, *verse* 12. therefore she was not *Keturah*. 3. *Hagar* could not be lesse now then 80. yeares old (*Abraham* being 85. when hee tooke *Hagar*, and now 140. some 55. yeares before, and *Hagar* being supposed then to be 25.) at which yeares it is not like she could bring *Abraham* so many sonnes: seeing it was a great miracle for *Sarah* to beare at 90. *Tostatus*. 4. *Abraham* is said to have concubines, therefore more than one concubine, namely *Hagar*: and *Keturah* is directly said to be *Abrahams* concubine, 1. *Chron.* 1. 32. *Mercer*. Reasons shewing that *Keturah* and *Hagar* are not all one.

Quest. IV. *Keturah not married in Sarahs life time.*

Abraham had taken him another wife, &c. 1. *Abraham* did not take this wife while *Sarah* lived, as some thinke, *Calvin. Genevens. in hunc locum*: for *Moses* setteth downe the story in order: and seeing he tooke not *Hagar* but at *Sarahs* instance, and because he had no sonne, it is not like, that having two sonnes, he would grieve *Sarah* with assuming another wife: and where it is objected, that *Abraham* should have staied a widower 3. yeares, if he married not *Keturah* till now: this need not seeme strange that he deferreth his second marriage, both because he would first provide a wife for *Isaack*, and for that he mourned no lesse time for his wife than *Isaack* did for his mother, who was not comforted over her death, till he married *Rebeccah*, *Genes.* 24. 67.

Neither need it move any question, whether this *Keturah* were of the daughters of Canaan: for seeing *Isaack* of whom the promised seed should come, was provided for, *Abraham* for this second offspring which he knew should not increase the people of God, was not so carefull to decline marriage with Canaan. *Tostat. Mercer*. *Keturah*, whether of Canaan.

Quest. V. *Of the names and countries of Abrahams sonnes by Keturah.*

Vers. 2. *Which bare him Zimram*: *Iosephus* thinketh that some of these inhabited the region Troglodytis in Africa, which cannot be, because they were sent to inhabit the East countrie, *vers.* 6. as most of them had their seat in Arabia fœlix: as may appeare by the remainder of their names, as *Zimram* gave the name to *Zamram* in the region of the *Sinedocolpites* in Arabia fœlix: of *Iocksan* was named the towne Camasa, in *Syria palmyrina*, *Iun. ex Ptolom.* 5. *Geograph.* *Zimram. Iocksan.*

Madan, Midian: of *Madan* tooke the name the towne Madiania in Arabia fœlix, *Iun.* and the country Madianæa, on the south of Arabia, *Hieron.* of *Midian*, the country Madianitis had the name, in the borders of Arabia petræa. Therefore *Pererius* is in an error, which thinketh these two all one country, and confuteth *Hierome* for distinguishing them, in 25. *Gen. numer.* 19. *Madan. Midian. Pererius* in an error.

Of this *Midian* came the Midianites, of whom was *Balaam*, which gave that wicked counsell against Israel: from hence *Moses* had his wife, who is also called a Chusite, or Æthiopisse: for there were two countries called Chus, or Æthiopia, one eastward, which was Arabia, another the occidentall Æthiopia in Africa beyond Egypt, *Perer.* These Madianites were also called Ismaelites, *Genes.* 37. 25. 28. *Iud.* 7. 23. & 8. 24. because they were in their dwelling dispersed and mingled among the Ismaelites, being yet of a divers kindred and originall, the one of *Agar*, the other of *Keturah*.

Ishbak the founder of *Laodicea Scabiosa* in Suria: of *Shuah* came the *Saccai*, inhabiting the East part of Syria, by Batanæa, *Iun.* *Ishbak. Shuah.*

vers. 3. *Sheba*. There were three almost of this name; one the son of *Chus*, *Gen.* 10. 7. a people inhabiting neere to Persia: another *Sheba* of *Iocksan*, of the posterity of *Sem*, *Gen.* 10. 38. who are thought to inhabit India: the third is *Sheba* of *Keturah*, in *Arabia deserta*, *Perer. Iun.* *Sheba.*

Dedan. There was another *Dedan*, the son of *Raamah* son of *Chus*, *Gen.* 10. 7. 1. These were two divers people, as appeareth *Ezech.* 27. 15. 20. where two nations are rehearsed with their divers merchandise. Neither of these could inhabit so far as Æthiopia in Africa, as *Hierome* supposeth, for being so far remote, they could have no traffike with Tyrus, as the Prophet sheweth, *Ezech.* 27. 3. It is evident, that the Dedaneans were not farre from the Idumeans, *Ier.* 49. 7, 8. *Perer.* of this *Dedan* seemeth to take name *Adada* in *Syria Palmirena*, *Iun.* *Dedan.*

Vers. 4. *The sonnes of Midian, Ephah*. These two countries are joyned together by the Prophet, *The multitude of camels shall cover thee, the dromedaries of Midian and Epha, Isa.* 60. 6. and *Hierome* saith, that these two are countries beyond *Arabia*, which abound with Camels: the whole province is called *Epha*, *Hier. Is.* 17. *in Isaiam.* *Ephah.*

Hepher: Of him *Iosephus* would have Africa so called: which is not like, seeing all these are said to dwell in the East countries: and yet there is no great probability that it should be called Africa of Afer the son of the Lybian *Hercules*. *Perer.* *Hepher.*

The rest of the posterity of *Keturah*, either were no founders of severall nations, or their seats are unknowne: only this generall direction we have, that they setled themselves towards the East in Arabia, Syria, not farre off one from another.

QUEST. VI. *Of what goods Isaack was made heire, and why.*

Vers. 5. *Abraham gave all his goods to Isaack.* 1. *Abraham* had no lands or possessions to give to *Isaack*: for he possessed nothing but certaine wels of water, and the grove which he planted in Beersheba, *Gen.* 22. and the double cave which he bought of *Ephron.* 2. They were therefore *moveable goods*, as they are called, which *Abraham* gave to *Isaack*, as sheepe, beeves, silver, gold, maid servants, men servants, wherein *Abrahams* substance consisted, *Gen.* 24. 35. *Abraham* was greatly encreased in all these things, 90. yeares before his death, when *Lot* and he for their greatnesse were constrained to divide houshelds, *Gen.* 13. and such was *Abrahams* greatnesse, that even kings, as *Abimelech*, desired his friendship, *Gen.* 21. 3. Hee made *Isaack* heire of all this, both because he was the sonne of *Sarah* his first and chiefe wife, and because God had declared *Isaack* to *be Abrahams* heire, *Perer.*

QUEST. VII. *The difference of lawfull and unlawfull copulations in Abrahams time.*

Vers. 6. *To the sonnes of the concubines.* Wee see then, in *Abrahams* time there was a difference betweene wives and concubines, and that all copulations were not lawfull: as *Cicero* noteth, that in the beginning, there was a time, *when men lived as beasts, &c. nemo legitimas viderat nuptias, nemo certos quispiam insperexerat liberos, &c. no man knew what lawfull marriage was, nor did acknowledge his own children, Cicer. in prowm. de invention.* Well might this brutish fashion be received among the heathen, but in the church of God among the faithfull it was not so: but even then, when as yet no positive lawes were made to restraine unnaturall lusts, and unlawfull conjunctions in marriage, they were a lawe themselves, and made a great difference betweene honest marriage, and unhonest lust.

1. In *Abrahams* time, it is evident that there was a distinction betweene a wife and a concubine: *Sarah* was *Abrahams* wife, *Hagar* his concubine: hereof more shall be said in the next question. 2. They made a difference betweene marriage with a free woman and a bond-woman, as *Hagar* the bond-woman with her sonne was cast out. 3. That age discerned betweene matrimoniall acts and adulterous: *Abimelech* confesseth adulterie, that is, commixtion with another mans wife to be sin, *Gen.* 20. 4. Another difference was made betweene marriage and fornication, *Gen.* 34. 32. *Should he use our sister as a whore?* so the sonnes of *Iacob* answered their father. 5. Betweene lawfull marriage and unlawfull copulation with the fathers concubine, or sonnes wife: as *Ruben* was accursed because he lay with *Bilha* his father concubine, *Gen.* 35. 22. and *Judas* having committed the like fault with *Thamar* his daughter ignorantly, would doe it no more, *Gen.* 38. 26. 6. A great difference they made betweene voluntary commixtion and violent forcing: therefore *Simeon* and *Levi* were incensed against the Sichemites, because *Sechem* had forced their sister, *Gen.* 34. 2. *Perer.*

QUEST. VIII. *The difference betweene a wife and a concubine.*

NOw whereas *Keturah* seemeth to be reckoned among *Abrahams* concubines; yet was she indeed *Abrahams* wife, as she is called, *Gen.* 25. 1. Neither in that sense *Abrahams* concubine, as *Hagar* was.

1. There are foure principall differences betweene a wife and a concubine: the wife was taken solemnly with espousals, contract, consent of friends: as *Iacob* tooke *Lea* and *Rachel*, so did he not *Zilpah* and *Bilhah*: the wife was taken into the house to be the mother of the family, and governesse of the house: the concubine was a servant still of the family, as *Hagar* was to *Sarah*: the wife was taken as an inseparable companion to the husband during his life, the concubine might bee put away, as *Hagar* was from *Abraham*: the wife was chosen, whose issue should onely be heires of the house, but the sonnes of the concubine inherited not: as the sonnes of *Gilead* said to *Iephtah*, *Thou shalt not inherit in our fathers house, for thou art the sonne of a strange woman, Iud.* 12. 2.

2. Now where all these properties concurred, she was properly and truly a concubine: such an one was *Hagar*, who was neither contracted to *Abraham* by any solemne espousals, nor yet had the government of the house, but was at *Sarahs* checke, neither continued shee all her daies with *Abraham*, nor her sonne admitted to be heire.

Keturah in what sense called *Abrahams* concubine.

3. But where all these properties are not seene together, but some one of them, there sometimes she that is the wife, by a certaine abuse of the word, is called a concubine: as the Levites wife, before she was yet solemnly espoused unto him with consent of her parents, is called his concubine, *Iud.* 19. 1. so as yet she did commit fornication with him: but afterward having her fathers consent, he is called his father in law, *vers.* 4. so here in this place *Keturah* is called *Abrahams* concubine, for that her children were not admitted to be heires with *Isaack*: but otherwise she was *Abrahams* lawfull wife. And for the same reason, sometimes a concubine is called a wife, as *Zilpah* and *Bilhah* are said to be *Iacobs* wives, *Genesis* 37. 2. because their children were coheires with the rest, and fathers of the tribes.

Hagar otherwise *Abrahams* concubine, than *Keturah.*

4. There appeareth then great difference betweene *Hagar* and *Keturah*: *Hagar* was neither solemnly taken to be *Abrahams* wife, but given him onely for procreation, and while *Sarah Abrahams* lawfull wife was yet living, shee remained a bond-woman still, and was not made free: she was cast out of the house: But *Keturah* was solemnly taken to be *Abrahams* wife, she was a free woman, *Sarah* was now dead, she left not *Abraham* while she lived: wherefore *Keturah* was not properly *Abrahams* concubine but for that reason onely before alleaged. But *Hagar* was verily his concubine, as *Leo* well determines: *Aliud est uxor, aliud concubina, sicut aliud ancilla, aliud libera, propter quod Apostolus ad manifestandum hoc personarum*

perſmarum diſcretionem teſtimonium ponit, ex Geneſ. &c. A wife is one thing, a concubine another: a free woman is one thing, a bond another: and therefore the Apoſtle to ſhew the difference of theſe perſons, doth alledge a teſtimony out of Geneſis, where it is ſaid to Abraham, Caſt out the bond-woman and her ſonne, for the ſonne of the bond-woman ſhall not be heire with my ſonne Iſaack, Leo epiſt. 90. c. 4. & citatur par 2. c. 32. q. 2. c. 12. & concil. Tribarienſ. c. 38.

QUEST. IX. *Why Abraham ſent away the ſonnes of Keturah.*

Abraham gave them gifts, and ſent them away from Iſaack, &c. The reaſons of *Abrahams* ſo doing are theſe: 1. becauſe that countrey was not like to hold them, *Abraham* knowing that his ſeed ſhould exceedingly multiply, *Perer.* 2. *Abraham* did it to take away all occaſion of ſtrife that might fall out betweene brethren, as for that cauſe before, *Abraham* and *Lot* were ſeparated, *Calvin.* 3. leſt that *Iſaack* and his ſeed might have beene corrupted by their evill manners, and falſe worſhip, whom *Abraham* did forſee not to belong to the people of God, *Perer.* 4. The greateſt reaſon of all was, becauſe the inheritance of that land was promiſed to *Iſaacks* ſeed, which he would not have diſturbed by his other ſonnes, *Moſul. Mercer.*

QUEST. X. *What Eaſt countrey Abraham ſent Keturahs ſonnes into.*

Sent them Eaſtward to the Eaſt countrey, &c. 1. Not Eaſtward in reſpect of *Iſaacks* dwelling, for ſome part of the land of Canaan was ſo towards the Eaſt. 2. nor yet Eaſtward in reſpect of the ſituation of the world: for ſo India is counted in the Eaſt, whither indeed *Hierome* thinketh that they were ſent: but it is not like that *Abraham* would ſend his ſonnes ſo farre off. 3. They were then ſent into the Eaſt countrey in reſpect of Paleſtina, as into Syria, Arabia, where the Iſmaelites, Idumeans, and Midianites inhabited: which countries in the Scripture are uſually called by the name of the Eaſt: as *Iacob* going into Meſopotamia is ſaid to goe into the Eaſt country, *Gen.* 29. 1. *Balaam* came from Aram out of the mountaines of the Eaſt, *Num.* 23. 7. *Iob* alſo is ſaid to have beene the greateſt of all the men of the Eaſt, *Iob* 1. 3. Into theſe Eaſt countries they were ſent, not becauſe the people there were addicted to art magicke, whereunto *Abraham* ſaw his ſonnes inclined, as the Cabaliſts coniecture: but it is like that thoſe countries to the which he ſent them, were as yet vacant and unpeopled, *Mercer.*

QUEST. XI. *Of the computation of the yeares of Abrahams life.*

Vers. 7. *THis is the age of Abrahams life, 175. yeares: Pererius* upon this place gathering into a ſumme the ſtorie of *Abrahams* life, falleth into many apparent errours in Chronology, which briefly ſhall be noted. 1. He ſaith, that *Abraham* was borne in the ſeventy yeares of his father *Terahs* age: whereas it is cleare, ſeeing *Araham* in his fathers two hundred and five yeare, was ſeventy five yeares old, *Gen.* 11. 31. & 12. 4. that he was borne in the hundred and thirty yeare of his fathers age. 2. As one abſurdity being granted, many follow, and one errour breedeth many: ſo upon this falſe ground he buildeth other uncertaine concluſions, as that *Abraham* was borne after the flood, 292. yeares: whereas he was borne 352. yeares after, *an.* 352. after the flood: for ſo long after is the 130. yeare of *Terahs* age. 3. He ſaith, that *Noah* died in the 58. yeare of *Abrahams* age, whereas *Noah* died 2. yeares before *Abraham* was borne. 4. Further he affirmeth, *Terah Abrahams* father to have died in the 135. yeare of *Abrahams* life, whereas he muſt end his life ſixty yeares before, in the ſeventy five of *Abrahams* age: for ſo old was *Abraham* when he went out of Charran: whence he departed not till the death of *Terah*, *Act.* 7. 4. 5. He proceedeth further in this his new coyned Chronologie, that *Abraham* died in the 467. yeare after the flood, and 2123. yeares after the creation, whereas it was the 527. yeare after the flood, and 2183 yeares from the beginning of the world, wherein *Abraham* left his life. 6. Further he ſaith, that *Abraham* left *Sem* alive behinde him: whereas it is certainly gathered, that *Sem* died 25. yeares before, in the 150. yeare of *Abrahams* life, and 502. yeares after the flood, *Geneſ.* 11. 11.

Pererius noted of manifeſt error in Chronologie.

QUEST. XII. *How Abraham yeelded up his Spirit.*

Vers. 8. *HE yeelded up the ſpirit and died, &c.* 1. Though the word *gava* rather ſo ſignifieth, *expirare, to give up the ghoſt*, than *deficere, to faint*: *Hieromes* reaſon is not ſo good, *quia non convenit Abrahæ deficere*, it was not fitting that *Abraham* ſhould faint and decreaſe: for no morall decreaſing or fainting is here ſpoken of, but onely naturall. 2. Neither is this word, which ſignifieth to yeeld up the ghoſt, uſed onely of the juſt, as *Rabbi Salomon* and *Lyranus*: for the ſame is uttered of the old world, *Gen.* 7. 22. *all the fleſh yeelded the breath*: and of *Iſmael*, verſ. 17. of this chapter. 3. Neither is *Oleaſters* reaſon ſufficient, why we ſhould read rather *he fainted*, than *yeelded up the ſpirit*, becauſe it followeth, *he died*: and ſo the ſame thing would be twice expreſſed: for this expiring or yeelding up of the ſpirit, ſhewe the facility and eaſineſſe of his death: as the word following betokeneth the thing, that he dyed this declareth the manner: not that he dyed without any ſickneſſe, or griefe, as *Aben Ezra*: for the juſt are not exempted from the common condition of mankind, *Vatab.* but it ſheweth that he willingly rendred up his ſoule into the hands of God, *Calvin.* 4. *Cajetanes* collection is not here to be refuſed, whereby three things are ſet downe by *Moſes* concerning *Abrahams* departure: 1. that he dyed, that is, was diſſolved, which belongeth unto the whole man, as conſiſting of body and ſoule: 2. that hee was gathered, which concerneth his body: 3. that he was gathered unto his people, in reſpect of his ſoule which was joyned to the bleſſed company of the Saints: *Cajet. in hunc locum.*

Hier. traditi Hebraic. in Gen. 25.

QUEST. XIII. *How Abraham died in a good age, and full of yeares.*

IN a good age, *satisfied or full of daies.* 1. In that *Abraham* is said to have died in a good old age, whereas many before him were of longer life, and much elder, of whom this phrase is not used: *Philo* gathereth thereth, that it was not the old age of his body, but his perfection of vertue, that made a good old age: *Disce soli viro bono contingere senectutem bonam*: Know, that onely a good old age happened to a good man: *sic etiam Calvin.* 2. *Hee was full*, because *daies* is not added in the originall, the Hebrewes gather that he was full, not onely of daies, but of all other blessings, *ex Mercer.* and he was satisfied with daies, as not desirous to have his life prolonged, *Calvin.* Thus even some among the Heathen were satisfied with daies: as *Cicero* writeth of *Cato*, that he should say, *Si quis deus mihi largiatur, ut ex hac aetate repuerascam, & in cunis vagiam, valde recusem*: that if God should grant me to become a childe againe, and to cry in the cradle, I would refuse it, *Cicer. de senectute.* Therefore *Abraham* was in another sort full of daies, because his daies were full of vertue: hee had not spent his life in vaine, but as *Apelles* that cunning painter was wont to say, *nullus dies sine linea*, no day without a line: and *Titus* the Emperour, if any day had passed, wherein he had not done some good, would say to his friends: *Diem perdidi*, I have lost a day: so no doubt *Abraham* did passe over his time in fruitfull workes, *Perer.*

QUEST. XIV. *How the sinner is said to die before his time.*

Phil. in libr. quis rerum divinar. sit haeres. August quaest. 163. in Gen.

ABraham then received a great blessing of God, in living both long and well; and dying in his time: not as the Preacher saith of the wicked man, lest thou die *in tempore non tuo*, in a time not thine, *Eccles. last.* 7. 19. which is so spoken, 1. Not that a man can die before the time appointed of God: for a mans daies are determined with God, *Iob* 14. 5. 2. Nor yet so onely, because the wicked is never prepared or fit for death, both because he is destitute of vertue, as also hee expecteth not death, in which respects in some sense he may be said to die not in his time, being neither ripe for it in vertue, nor looking for it. 4. But the sinner is said to die before his time; when the naturall course of his life, which in the judgement of man (though not in the determination of God) might have lived, is by some violent and extraordinary kinde of death shortned and cut off: as *Nadab* and *Abihu*, for offering in strange fire, were thus before their time consumed with a fire sent from God, *Levit.* 10. *ex Perer.*

QUEST. XV. *What it is to be gathered to his people.*

Vers. 8. *AND was gathered to his people.* 1. This people are not the sunne, moone and starres, or their visible *Ideae*, or formes, according to the which, these sensible things were made: or the foure elements, of the which the bodies of men are compounded, as *Philo* imagineth: these are but Platonicall conceits: and who seeth not how unproperly the name of people agreeth to any of these? 2. Neither with *Augustine*, by people doe we understand the society and company of Angels: for *Ismael* also is said vers. 17. to be gathered to his people. 3. Neither can it bee applied to *Limbus patrum*, where all the men were from the beginning of the world, as *Lyranus*, *Rupertus*: unlesse they will say, that *Ismael* went into the place of just men, who was also gathered to his people: and whereas they make *Limbus patrum*, a member of hell, a place of darknesse, *Abraham* went not thither: seeing *Abrahams* bosome was a place of rest and joy, where the Angels were, for they carried *Lazarus* soule thither. But the blessed spirits are Angels of light, and not of darknesse. 4. We also refuse *Burgensis* conceit, who maketh a difference of phrase in the old and new testament, when the Scripture speaketh of the dead: they are said, that die in the new testament, *to die in the Lord*, which phrase is not used of any in the old testament, because they were not admitted *ad beatificam Dei visionem*, to the blessed presence and sight of God, *Cajet.* Indeed I grant, that after the manifestation of the Messiah to the world, the Scripture speaketh more clearely of the faithfull departed in the new testament, because the Messiah was then come: but not for any such cause pretended: for even the soules of the faithfull departed in the old testament, did enjoy the presence of God, as *David* saith, *I shall behold thy face in righteousnesse, and when I awake, be satisfied with thine image*, *Psal.* 17. 15. he doubted not but that his soule first apart should see God, and then his body and soule in the resurrection: and the Scripture speaketh evidently, that *Abraham*, *Isaack*, and *Jacob*, did live with God: for of them God is called, *who is not the God of the dead but of the living*, *Matth.* 22. 32. 5. Neither this phrase, *to be gathered to his people*, doth only signifie to be in the state of the dead, and equivalent to that phrase, *to sleepe with their fathers*, which is spoken of the wicked, as well as of the righteous: as idolatrous *Ahaz* is said to have slept with his fathers, 2 *King.* 16. 20. *Mercer.* For if it were no more but thus, *to be gathered to his fathers*, that is, to die, and be buried: the same was said before: and such repetition of the same thing might be thought needlesse. 6. Wherefore beside this, this phrase doth further shew the divers state of the soule after this life, that both *Abraham* had his people, the just and righteous, to whom he was gathered, as also *Ismael* his: that the soules which goe hence are not solitary and alone, but goe as it were from one people to another, from one city to another, *Calvin, Perer.*

QUEST. XVI. *Why Ismael is joyned with Isaack in the buriall of his father.*

Vers. 9. *HIs sonne Isaack and Ismael buried him, &c.* 1. *Isaack* is set before *Ismael*, not as though he had repented him of his presumption against *Isaack*, and gave him the priority, as the Hebrewes imagine: but *Isaack* is preferred before *Ismael* for the dignity of his prerogative. 2. Neither doth this shew that *Abraham* had called *Ismael* home againe, after he was cast out: for that had been against the counsell of God, that the bond-woman with her sonne should bee cast out. 3. But it

that *Abraham* being ſicke and wearing away ſent for *Iſmael*, dwelling not farre off, and reconciled him and *Iſaack*, *Mercer*.

QUEST. XVII. *How Iſaack was bleſſed after Abrahams death.*

Vers. 11. AFter the death of *Abraham* God bleſſed *Iſaack*, &c. 1. We refuſe here the fond conceit of the Hebrewes, that *Abraham* bleſſed not *Iſaack* becauſe of *Eſau* which ſhould come of him; and therefore God and not *Abraham* is ſaid to bleſſe *Iſaack*: for although no expreſſe mention be made of *Abrahams* bleſſing *Iſaack*, it is not to bee thought, that *Abraham* omitted it: and ſeeing God bleſſed *Iſaack*, *Abraham* had no reaſon to withhold his bleſſing. 3. This bleſſing of *Iſaack* was rather ſpirituall than temporall, for *Iſaack* was married twenty yeares before he ſaw his poſterity, or had any children borne: whereas *Iſmael* begat twelve Dukes: *Iſaack* therefore with patience expected Gods promiſe and bleſſing upon him, *Mer.* 3. We ſee here alſo performed that promiſe of God, *I will be thy God, and the God of thy ſeed*, for *Iſaack* is bleſſed after *Abrahams* death, *Martyr*.

QUEST. XVIII. *Of the dwelling of Iſmaels ſonnes.*

Vers. 13. THeſe are the names of the ſonnes of *Iſmael*, &c. *Nebaioth*, of whom came the Nabathæi in Arabia Petræa, and Napathæi, in Arabia fœlix, or the happie: of *Kedar*, the Cedreni, as *Lampridius*, or Cedræi, as *Plinie* calleth them, in Arabia petræa: of *Adbeel* the Adubeni or Agubeni, with *Ptolomy* in Arabia the happy: of *Mibſam*, the Muſcmanenſes in Arabia the happier: of *Miſhma*, the Raabeni, in Arabia the deſart, where *Ptolomie* placeth the towne Zagmais: of *Dumah* the Dumæi, between the Adubenes and Raabenes, where is the towne Dumetha: of *Maſſa*, the Maſani, neare to the Raabenes: of *Chadar* the Athritæi: of *Thema* the Themanei, in Arabia fœlix, where is the towne Thema: of *Iethur*, the Itureans in Cœlæ-Syria: of *Naphiſh*, the Nubæi Arabians, neare to the mount Bibanus: of *Kedma* the Cadmonæi, called Eſites becauſe they worſhipped fire, by the corrupt uſe of the Hebrew word *eſh*, fire: *ex Iunio*.

Nebaioth.
Kedar.
Adbeel.
Mibſam.
Miſhma.
Dumah.
Maſſa.
Chadar.
Thema.
Iethur.
Naphiſh.
Kedma.

QUEST. XIX. *The Maſſorites curious obſervation.*

Vers. 14. MIſma, *Dumah*, *Maſſa*: 1. Of *Dumah* and *Maſſa* mention is made, *Iſay* 21. 11. where ſome tranſlate *maſſa*, *burden*: in the ſame place alſo *Thema* is mentioned, verſe 14. another of the ſonnes of *Iſmael* here rehearſed. 2. The Maſſorites doe note that this is one of the 14. verſes through the whole Bible, that conſiſteth of three words, *Mercer*. 3. And further they obſerve, that their three names, the firſt derived of *ſhamang*, to heare, the ſecond of *dum*, which is to keepe ſilence, the third of *maſſa*, to beare, doe ſignifie the three principall things that make a quiet and good life: *to heare, to keepe ſilence, to beare*: but theſe notes are too curious, *Mercer*.

QUEST. XX. *Why mention is made of Iſmaels age.*

Vers. 17. THeſe are the yeares of the life of *Iſmael*, 137. *yeares*: The Hebrewes thinke that *Iſmaels* wicked mans age is recorded for this end, that we may have a perfect account of *Iacobs* yeares: for if *Iſmael* died the ſame yeare that *Iacob* went from his father, unleſſe he be ſuppoſed to have hidden himſelfe 14. yeares in *Hebers* houſe before he came to Laban, as the Hebrewes thinke, which is not like, he ſhall want 14. yeares of his age; as they further gather thus: *Iacob* was 63. yeares old when he went from his fathers houſe becauſe of *Eſau*, his father being then 123. years old, and *Iſmael* 137. 14. yeare older than *Iſaack*: then he ſerved 14. yeare before *Ioſephs* birth: *Ioſeph* was 30. yeare old when he ſtood before *Pharao*: then followed 7. yeares of plenty, and two yeares of dearth, when *Iacob* went downe to Egypt: all maketh but 116. yeare: But *Iacob* then confeſſeth when hee appeared before *Pharao* to bee 130. yeare old: the 14. yeares wanting they imagine *Iacob* to have ſpent in *Hebers* houſe. But this computation of the Hebrewes faileth many waies. 1. *Heber* was dead long before *Iacobs* 60. yeare: he died ſome 4. yeares after *Abraham*, in the 19. yeare of *Iacobs* age, as may be gathered thus: *Heber* was borne 67. yeares after the flood, *Gen.* 11. v. 10. to 15. and lived 464. yeares, which make together 531. yeares after the flood, and *Abraham* died 527. yeares after the flood, as is before ſhewed, *Gen.* 11. 2. It is alſo an uncertaine conjecture, that *Iſmael* died the ſame yeare that *Iacob* went to Meſopotamia, neither can it be proved. 3. Theſe 14. yeares may be otherwiſe ſupplied: if we ſay that *Iacob* might be 14. yeares in Labans houſe before he ſerved for his wives, *Mercer*. or, which is the more likely, that *Iacob* was 77. yeares old, before he went out of his fathers houſe, *Concen.* 4. Therefore this cauſe is mention made of *Iſmaels* age, who is the onely evill man, whoſe whole age is recorded in ſcripture, but to ſhew the fulfilling of Gods promiſe, who condeſcended to *Abrahams* requeſt, that *Iſmael* might live in Gods ſight, *Geneſ.* 17. 18. for ſo the Lord endued him with long life, and bleſſed him with much proſperity and an honourable iſſue.

The Hebrewes cõfuted, which ſay *Iacob* was 14. yeares at *Hebers* houſe.

QUEST. XXI. *How Iſmael is ſaid to dwell in the preſence of his brethren.*

Vers. 18. AND they dwelt from Havilah to Shur, &c. *And he lay, or his lot fell before all his brethren.* 1. The meaning is not, that *Iſmael* did iſſue out or fall upon all his brethren, as the word *naphal* ſignifieth, whereof commeth the word *Nephilim*, Giants, *Muſcul.* 2. Neither, that hee fell, that is, died, *Aben Ezra.* 3. Or that he died before his brethren, that is, his ſonnes in a full age, *Lyran.* Or that he died before his brethren, as though his life was ſhorter than of the reſt, 5. But either it may be expounded *his lot fell*, *Iun.* or if this ſeeme to be coact, as *Calvin* thinketh, the word alſo ſignifieth, to

lie,

lie, *Iud.* 7. 12. so that this is the sense, that he lay, that is, dwelt, as the Septuagint and Chalde translate before his brethren; that is, he bordered upon them, his brethren the sonnes of *Keturah*; not he onely in person, but his posterity, inhabiting this large countrey, whereof the desart of Sur was the bounds on the south, the land of Chavilah (not that in India, but another in Arabia, where the Geographers place the Chaulareans) on the East, Assiria on the North, so that this sheweth the accomplishment of that prophecie, *Gen.* 16. 12. *he shall dwell in the presence of all his brethren*, *Mercer. Iun.*

QUEST. XX. *Why Isaack is againe said to be the sonne of Abraham.*

Vers. 19. THese are the generations of *Isaack*, *Abrahams sonne*, &c. 1. Although the birth of *Iacob* and *Esau* was long before *Ismaels* death; for at that time *Ismael* was but 74. yeares old, 14 yeare elder than *Isaack*, who was 60. at the birth of his children; but *Ismael* lived in all 137. years: yet *Moses* finisheth and knitteth up briefly the story of *Ismael* because he maketh haste to set downe the story of *Isaack* and *Iacob*, the Patriarkes of the Church and people of God. 2. Yet hee dwelleth not long in the history of *Isaack*, handling the life and acts of *Iacob*, in the most part of this booke behinde: and as it may appeare for these reasons: 1. Because all the children of *Iacob*, the twelve Patriarkes, were founders of the visible Church; whereas *Esau* came of *Isaack*. 2. For that greater variety of temptations and changes happened to *Iacob*, than to *Isaack*, wherein he shewed experiment of his vertue. 3. More excellent visions were manifested to *Iacob*, than to *Isaack*, six in all, *Genes.* 28. 2. *Genes.* 31. 3. cap. 32. and 5. chap. 35. 6. *Gen.* 46. whereas two onely were revealed to *Isaack* expressed c. 26. *ex Perer.* 3. *Isaack* is here againe called the sonne of *Abraham*, not because some sorcerers of that time held him to be Abimelechs sonne, and therefore to put the matter out of doubt, hee is againe repeated to be *Abrahams* sonne; thus the Hebrews conjecture; but because Genealogers must beginne from the first famous author, or father, *Moses* beginneth with *Abraham*, to whom such large promises were made concerning his seed.

Why *Moses* is larger in the history of *Iacob*, than of *Isaack*.

QUEST. XXI. *Why Isaack staid three yeares after Sarahs death for Rebecca.*

Vers. 20. ISaack was 40. *yeare old when he tooke Rebecca to wife*, &c. 1. The Hebrewes doe but fable that *Rebecca* was borne about *Sarahs* death, and that *Isaack* stayed for her 3. yeares after: though the report of *Rebecca* her birth about that time came to *Abraham*, *Gen.* 22. yet then it was not done; and if *Rebecca* had beene then borne, *Isaack* must have stayed longer for her than 3. yeares: *Iosephus* thinketh *Rebecca* was then 10. yeare old, and that *Isaack* stayed for her three years more; but it is more like that she was then 30. yeares of age, ten yeares younger than *Isaack*, as *Sarah* was to *Abraham*. *Mercer.* 2. *Rupertus* allegorie also is but forced, that as *Sarah* died 3. yeares before the marriage of *Isaack* and *Rebecca*, so from the baptisme of Christ three yeeres before his passion, the law began to faile. 3. Mention is here made of *Bethuel* and *Laban*, to shew the grace of God toward *Rebecca*, that was rose between two thornes, having a superstitious both father and brother, *Musculus*. as also *Laban* is brought in, to make a way for the storie following, whose daughters *Iacob* married, *Iun.*

QUEST. XXII. *Whence Mesopotamia was called Padan.*

Vers. 20. OF *Padan Aram*. This was not the name of a city, but a country; for the name of *Laban* and *Bethuels* city was Charran. 1. It was not called Padan Aram, that is, the region or countrey of Aram. 2. Neither because Padan in the Syrian tongue signifieth a *paire*, is it so called, because there were two countreys of Syria, or Aram; Aram Soba, and Aram Naharaim, or Mesopotamia; and the name of Padan to be given to Mesopotamia, as the chiefe. 3. But a part of Mesopotamia was so called because of two floods which parted and divided the river Chaborah and Euphrates: a monument of the name Padan, appeareth in the name Aphadana, given unto two townes, one situate by Euphrates, the other by the river Chabora, *Iunius ex Ptolem.*

QUEST. XXIII. *Wherefore barren women were the mothers of the Church.*

Vers. 21. BEcause *she was barren*: We finde in Scripture, that many excellent women appointed to be the mothers of holy men, were barren: as *Sara*, *Rebecca*, *Rachel*, *Anna* the mother of *Samuel*, *Elizabeth* the mother of *Iohn Baptist*: the reasons are yeelded to be these: 1. That we might know *genus Israeliticum non naturali successione, sed gratia esse multiplicatum*; that the Israelites were multiplied not by naturall succession, but by grace, Theodoret. qu. 74. in Genes. 2 *Vt ex mirabili partu sterilium fecundarum præstruretur fides partus virginis*: that by the miraculous bearing of barren women, a way might be made to believe the birth of a virgin, Chrysost. hom. 49. in Genes. 3. This was also done, *ad consolandos sterilium conjugum*, to comfort the minds of barren couples, Chrysost. *ibid.* 4 It might be that God would qualifie the excesse of *Isaacks* love by this meanes, *Calvin.*

QUEST. XXIV. *Why and how long Isaack prayed for his wife.*

Vers. 21. ISaack *prayed to the Lord for his wife*. 1. He knew that the impediment was in his wife, and not in himselfe, because of Gods promise made to *Abraham*, *Gen.* 21. 17. *I will greatly multiplie thy seed*: and therefore he prayeth for *Rebecca*. 2. It is not like that hee continued in this prayer twenty yeares, so long as *Rebecca* was barren, as *Chrysostome* thinketh, *hom.* 49. *in Gen.* for some experience *Isaack* first had of her barrennesse, which could not be immediately after their marriage. 3. Now they as *Rash*, did hee expect ten yeares, (as *Abraham* so long tooke triall of *Sarah* before he

tooke *Hagar*, and hereupon the Hebrewes after ten yeares triall of barrenneſſe doe take liberty to repudiate their wives:) for the ten yeares, after the which *Sarah* gave *Hagar* to *Abraham*, are to be counted not from their marriage, but from their comming into Canaan. 4. The time therefore cannot be precisely ſet how many yeares *Iſaack* continued praying for his wife: but it is like he continued and waited in prayer, for ſo the word *gnathar* here uſed, ſignifieth to frequent and multiply prayer. 5. And where the word is *nocach*, he prayed, in reſpect or toward his wife: we need neither to underſtand his wife alway to be preſent when he prayed, or that they prayed together, one in one corner, the other in another, as the Hebrewes: but the meaning is, that he prayed in the behalfe of his wife: though it is not unlike but that ſometime they prayed together.

QUEST. XXVII. *Why Iſaack did not thinke of ſecond marriage, as Abraham tooke Agar.*

NOw *Iſaack* ſeeing his wife to be barren, did not take unto him another, to have children by, as *Abraham* did *Hagar*. 1. Not as the Hebrewes imagine, becauſe he was conſecrate unto God in mount Moriah, and therefore could not be twice married: for the Prieſts were conſecrate unto God, and yet ſecond marriage was not prohibited unto them. 2. But it is like that *Abraham* who expected the promiſed ſeed 25. yeares, taught *Iſaack* with like patience to wait upon God. 3. And *Abraham* himſelfe might ſhew ſome diſlike of his forwardneſſe in taking *Hagar*, *Mercer*. 4. And beſide the caſe herein was unlike, becauſe *Rebeckah* made no ſuch offer to *Iſaack*, of another to beare in her ſtead, as *Sarah* did to *Abraham*, *Perer*. 5. And notwithſtanding that *Iſaack* onely had *Rebeckah*, *Abraham* two other beſide *Sarah*, he is not to be ſimply preferred before *Abraham*: for as *Auguſtine* well determineth this queſtion, *Auguſt. lib. 16. de civit. Dei, c. 36.*
Non ex bonis ſingulis inter ſe homines comparari debere, ſed in unoquoque conſideranda ſunt univerſa, &c. that men muſt not be compared together in particular gifts, but all muſt be conſidered together: that although herein *Iſaack* exceeded *Abraham*, yet he in meaſure of faith and obedience did goe beyond him.

QUEST. XXVIII. *Whether Gods purpoſe is furthered by prayers.*

THe Lord was intreated of him, and Rebeckah conceived. Although the Lord promiſed to multiplie *Abrahams* ſeed by *Iſaack*, and that *Iacob* was predeſtinate of God, and therefore Gods purpoſe could not but ſtand; yet here it ſeemeth to be effected by *Iſaacks* prayers, that *Rebeckah* ſhould conceive: becauſe *Iſaack* had no certaine promiſe whether by *Rebeckah*, or at what time he ſhould be increaſed. For anſwer hereunto: 1. We ſay not with *Thom. Angl.* that Gods counſell and predeſtination is conditionall: *Deus non predeſtinat talia abſolute, ſed ſub congruis conditionibus*; God doth not predeſtinate ſuch things abſolutely, but under certaine conditions. For Gods purpoſe of election and predeſtination is without any condition: as the Apoſtle ſaith, *That the purpoſe of God might remaine according to election, not by workes, but by him that calleth*, Rom. 9. 11. Gods election ſtandeth not by any condition, in him that is called, but by the will of the caller. 2. Neither doe we thinke, *predeſtinationem ſanctorum precibus juvari poſſe, quoad effectum, licet impediri non poſſit*: that Gods predeſtination can be helped in reſpect of the effect by the prayers of the Saints, though it cannot be hindred: which is the opinion of *Thomas Aquinas*, 1. *par. qu.* 23. *ar.* 8. for the Apoſtle ſaith, *Who was his counſeller, or who gave unto him firſt, and he ſhall be recompenced*, Rom. 11. 35. As neither God was aſſiſted in his eternall counſell, neither can he be helped in the execution thereof. 3. Nor yet doe we allow that ſaying of *Gregorie*; that God ſo predeſtinates eternall life, *ut precibus meremur accipere*, that yet it may be merited by prayer: and as *Aquine* ſpeaketh, that God doth *creaturis dignitatem cauſalitatis communicare*, that God doth communicate to creatures the dignitie of being cauſes: for the Apoſtle calleth it *election of grace*: and if it be of grace, it is no more of workes, Rom. 11. 6. therefore workes as cauſes cannot be ſubordinate to election of grace. 4. Yet ſeeing as God hath predeſtinated the end, ſo he hath ordained the meanes and way leading thereunto: therefore by faith, prayer, hope, patience, the elect are brought to be partakers of the happy end: not as cauſes procuring the ſame, nor as meanes to aſſure them thereof: for theſe are fruits of our election: as the Apoſtle ſaith, *He hath choſen us in him, before the foundation of the world, that wee ſhould be holy*, Eph. 1. 4. So *Ambroſe* upon theſe words of the Apoſtle, *who hath ſaved us, &c. not according to our workes, but according to his owne purpoſe and grace*, 2. Tim. 1. 9. thus inferreth: *Quomodo redintegraretur, predeſtinavit, quo tempore, per quos, qua ratione ſalvari poſſunt, ut neque merito ſuo, qui ſalvantur, neque horum, per quos vocantur, ſed Dei munis iſtud donum præſtari videatur per fidem Chriſti*: God hath predeſtinate how a man ſhould be reſtored, at what time, by whom and what meanes he ſhould be ſaved, that neither by their merit that are ſaved, nor theirs by whom they are called, but by Gods grace this gift is beſtowed through faith in Chriſt. So in this place *Iſaacks* prayer is not the condition, cauſe, or helpe of *Rebeckahs* conceiving, but even *Iſaacks* prayer was as wel predeſtined of God, as *Rebecahs* bearing: God appointed that *Iſaack* ſhould pray, and that *Rebeccah* thereupon ſhould conceive: and as Gods purpoſe for the conception of *Rebeccah* could not be altered, ſo alſo his preſcience concerning the ſtirring up of *Iſaack* to pray to the ſame end, could not be deceived.

In cap. 25. Gen.

The effect of Gods predeſtination, whether merited, helped, or cauſed by prayer, and other labours of the Saints.

QUEST. XXIX. *How the children ſtrove together in the wombe.*

v. 22. THe children ſtrove together, &c. 1. They did not *exultare*, leape, as *Ambroſe* readeth, nor *geſtire*, skip, as *Auguſtine*, or *ludere*, play, as *Hierome*: but the word ſignifieth to beat upon another, as is ſhewed before. 2. Which motion was neither naturall, as *Ariſtotle* ſaith, that children doe ſtrive in the right ſide upon the 40. day, the female in the left, in the 90. day: *de hiſtor. anim. lib.* 7. *c.* 3. 4. Neither was this motion voluntary: *non colidebantur ſcientia certandi*, they ſtrove not knowing, as having any skill to wreſtle, *Rupert.* But this motion was extraordinary, both becauſe *Rebeccah*

Lib. de Iſaac, & c. 4. lib. 16 de civit. Dei, c. 35. tradit. in Gen.

was

was ſo affected with the ſtrangeneſſe of it, *Calvin.* as alſo for that it portended two kinde of people, that ſhould one ſtrive againſt another, *Perer.*

QUEST. XXX. *Why Rebeccah ſaith, why am I thus.*

WHy am I thus. 1. Not as though ſhe ſhould ſay, *cur vivo*, why live I? as *Mercer.* 2. Neither yet ſhe fearing ſome *abortion* or miſcarrying of the infant, wiſhed ſhe had not conceived, *Muſcul.* 3. But ſhe doubted whether ſhe had conceived or no, or whether it might be otherwiſe with her, *Iun.*

QUEST. XXXI. *How Rebeccah conſulted with God.*

Verſ. 22. *She went to aske the Lord.* 1. Shee neither tooke a journey for her health ſake: as *Ariſtotle* giveth advice, that women with childe, *deſidia non torpeant, ſed ſingulis diebus ſpatium aliquod deos venerandi cauſa conficiant: ſhould not give their bodies to reſt, but every day ſhould take ſome journey to viſit the gods, &c. lib. 7. politic. c. 16.* 2. Neither did ſhe goe to *Sem*, who was dead ten yeares before, nor to *Heber*, who dwelt too farre off, as the Hebrewes thinke. 3. Neither yet was there any Prieſt to whom ſhe ſhould reſort, as *Chryſoſt.* 4. Nor yet need ſhe goe to any Prophet, as *Oleaſter*, her husband being a Prophet. 5. Nor yet is it like ſhe went to *Melchiſedeck*, to Mount Moria, as *Euſeb. Gemel.* which was too far a journey of three daies at the leaſt, *Gen.* 22. 4. for a woman great with childe to take in hand: and if *Sem* were *Melchiſedeck*, he was not then alive. 6. Neither need ſhe goe to any of the altars, which the Patriarkes had made to aske counſell of God, ſeeing God was every where preſent to the prayers of the faithfull. 7. Neither are we to imagine, that ſhe uſed any ſuperſtitious way, as to lay *agnus caſtus*, lawrell, or any ſuch thing under her head, to have a dreame or a viſion, as ſhe had ſeene her friends to doe in her owne countrey: *ſic author hiſtor. ſcolaſtic. in Genes.* for ſhe was farre from ſuch ſuperſtitious toies, *ex Perer.* 8. Nor yet did ſhe conſult with God by *Abraham* then living: as *Aben Ezra*, *Iun.* for this oracle was given her by Gods owne mouth, rather than mans, *Calvin.* 9. But ſhe went to ſome ſecret place to pray, and received ſome revelation from God, *Muſculus. Calvin. Mercer. Perer.*

QUEST. XXXII. *How many waies they uſed to conſult with God in Iſrael.*

FOure waies they uſed to aske counſell of God in Iſrael: 1. Beſide the caſting of lots, which was but ſeldome uſed, as by *Ioſua*, in *Achans* cauſe, *Ioſua* 7. and by *Samuel* at the election of *Saul*, 1 *Sam.* and by *Saul* to finde out the tranſgreſſion of his vow by *Ionathan*, 1 *Sam.* 14. there were three waies beſide to aske counſell of God, which are mentioned together, 1. *Sam.* 28. 6. by dreames, urim, and prophets; 2. The ſecond way was by dreames and viſions, as the Lord ſpake to the elder Patriarkes: but this way God ſeldome revealed his will by, after he ſent them prophets: and for theſe viſions they uſed to prepare themſelves by faſting and prayer, *Dan.* 10. 3. 3. They uſed in hard and difficult matters to ſeeke unto the prophets, as *Saul* went to *Samuel*, 1. *King.* 9. *Ieroboam* ſent his wife to *Ahiah* the Prophet, 1 *King.* 14. Theſe Prophets had ſuch matters revealed unto them three waies: 1. The Lord inſtructed them aforehand, as he did *Samuel*, before *Saul* came at him. 2. Sometime at the ſame inſtant, when they were conſulted with: as the Angel of God ſpake to *Eliah*, 2. *King.* 1. 15. 3. Sometime the Prophet preſently gave no anſwer, but waited upon God by prayer, as *Dan.* 9. or ſtirred himſelfe up extraordinarily that the ſpirit might come upon them, as *Eliſha* did, 2. *King.* 3. 15. 4. They alſo conſulted with God by the prieſt, who asked counſell of God for them by his Vrim: as *Abiathar* applyed the Ephod for *David*, 1. *Sam.* 23. 9. & 30. 7. Now the Prieſt received anſwer by the Ephod: not as the Hebrewes fable, by ſome writing written in the foulds and pleats of the Vrim, the ſentence or anſwer of God: nor as *Ioſephus* ſuppoſeth, by the extraordinary ſhining of the ſtones in the Vrim: which miraculous kind of anſwering he confeſſeth to have ceaſed two hundred yeares before his time, 3. *antiquit. Iudaic.* for how could the ſhining of the ſtones be a ſigne in ſuch variety of matters which were demanded of the prieſts: and more than two hundred yeares before *Ioſephs* time, who lived vnder *Domitian*, were ſuch gifts of prophecy ceaſed: as under *Iudas Maccabeus*, 1 *Maccab.* 4. 46. yea long before that the Church complained, We ſee not our ſignes, there is not one prophet more, *Pſal.* 74. 9. And further, the Scripture would not have been ſilent, in ſetting downe ſuch a miraculous gift. Therefore God did otherwiſe reveale unto the prieſt, and inſpire him with the knowledge of his will, by the illumination of his minde: for ſo *Vrim* ſignifieth illumination, *Perer.*

How the will of God was revealed to the Prophets.

How the Lord anſwered the prieſt by his Vrim or Ephod.

QUEST. XXXIII. *How the elder is ſaid to ſerve the yonger.*

Verſ. 23. *Two manner of people ſhall be divided out of thy bowels, &c. the greater ſhall ſerve the leſſe.* 1. The Hebrewes apply this text againſt the Empire of the Romans: whoſe Emperors they ſay came of the Idumeans, as *Iulius Ceſar*, & the reſt that ſucceeded him: who though they held the Iewes in ſubjection, in the end ſhould be deſtroyed, *ſic David Kimhi, Rabbi Salomon, ex citat. Perer.* 2. But the right literall meaning is of the Idumeans, and Iſraelites, the poſterity of *Eſau* and *Iacob*: for ſo we read that the Idumeans were ſubdued unto Iſrael by King *David*, 2. *Sam.* 8. 14. and ſo continued to the reign of *Iotham*, *Mercer.* 3. Neither were the Iſraelites onely ſuperiour in temporall dominion, but alſo in ſpiritual bleſſings: for they were the viſible Church of God, *Edom* was cut off, *Calvin.* 4. Spiritually by two people doe ſignifie the carnall Iewes, ſubdued unto the Chriſtians; being yet themſelves the elect people, *Auguſt. lib.* 16 *de civitat. c.* 25. Againe, by the ſtriving of *Eſau* and *Iacob* in their mothers wombe is ſignified the continuall fight in the wombe of the Church, betweene the true and carnall profeſſors which are ſaid to be the greater, becauſe they are more in number: but as the greater here did ſerve the leſſe, ſo the wicked, while they perſecute the righteous, *quibus nocere volunt, proſunt plurimum, ſibi*

ipsi maxime nocent: they profit those whom they goe about to hurt, hurting themselves most, *Augustin. serm. de tempor.* 78. Beside, *Origen* draweth from hence this mysticall sense, understanding these two people to be within vs; and this strife and combat to be betweene the flesh and the spirit, vertue and vice, *hom. 12. in Genes.*

QUEST. XXXIV. *How Iacob was sanctified in his mothers wombe.*

Further, whereas *Iacob* strove with *Esau* in his mothers wombe, which was an extraordinary motion and worke of Gods spirit: here ariseth a question, whether *Iacob* were sanctified in his mothers wombe? which doubt, not resolved, but onely expounded by *Peterius*, may thus briefly receive satisfaction: 1. that first, if sanctification be taken for an actuall and inherent holinesse, so neither *Iacob* nor any other were sanctified, but onely Christ: in which sense the Angel saith to *Marie*, *That holy thing which shall be borne of thee, shall be called the sonne of God*, *Luke* 1. 35. 2. There is also a certaine holinesse ascribed to all the children of the faithfull, because they are within the covenant, 1. *Cor.* 7. *vers.* 4. whereby they are distinguished from the seed of unbeleevers: *Iacob* was sanctified otherwise than thus. 3. There is a particular sanctification, that is, a setting apart, or preparing of a thing to some speciall use: as *Paul* was separated from his mothers wombe in the purpose of God to preach the Gospell, *Galath.* 1. 15. Thus also was *Iacob* sanctified and separated to be the father of the people of God. 4. A thing also is said to be sanctified, when any extraordinary worke or motion is wrought upon it by the spirit of God: as *Iohn Baptist* was sanctified in his mothers wombe, when as at the voice of *Maries* Salutation, the Babe sprang in his mothers belly, *Luk.* 1. 44. and thus *Iacob* also was sanctified and stirred by the spirit to wrestle with his brother: not that he had any sense or understanding in fighting against the carnall generation, but he was used as an instrument by the spirit to prefigure that state and condition of the people of God which should be resisted and wrestled against by the world.

QUEST. XXXV. *Esau why so called.*

Vers. 25. HE *that came out first was red, &c.* 1. In that *Esau* came out red, it betokened his bloody disposition; in comming forth all hayrie, as a beast, it shewed his savage and cruell nature, *Mayer.* 2. This birth of *Esau* was extraordinary: for children are borne usually with haire only on the head, eyelids, and eye browes: in the other parts it groweth afterward: and such hairy conceptions are not without much griefe and trouble, causing loathsomenes in the stomacke, heart-burning, and such like, *Mayer.* 3. Hee was called *Esau*, that is, already made and perfect, of the word *guasah*, to make, which is actively to be taken, that he came forth with haire, as a perfect man, not actively, as though he should be diligent and prompt in his businesse, *Mercer.* 4. He had three names, *Esau*, because he was compleat, *Edom* of the red pottage, and *Seir*, that is haire, *Perer.*

QUEST. XXXVI. *Of Iacobs holding Esau by the heele, what it signifieth.*

Vers. 26. AFterward came his brother out, and his hand held *Esau*, *&c.* 1. It is not to be supposed, that *Iacob* at the time of the birth, as he came forth, held *Esau* by the heele, and that one birth immediately followed another, for this had beene against the common course, the head of the infant first coming forth, and might have put the mother in danger: but it is like rather, that *Iacob* before his birth put forth his hand, holding his brothers heele, which by the midwife was put into his place againe, and not long after a while he was borne also, and came out orderly with his head first, *Mercer.* 2. for so is the ordinary and naturall manner, for the head of the infant to appeare first: to come out footling, that is, with the feet first, is against nature, as *Nero* was borne: and hereupon, they which were borne with such difficulty, had the surname of *Agrippa*. *Varro* writeth, that the infant in the wombe is pitched upon his head with his feet upward, as a tree hath the branches uppermost, *Perer.* 3. Hee was called *Iacob*, of *Akeb*, which signifieth to supplant, taking it in the proper sense, because he held *Esau* by the heele, but in the metaphoricall, to deceive, as *Esau* wresteth the word, to bring his brother into hatred, *Genes.* 27. yet this name was a prediction of that which fell out afterward, that *Iacob* should supplant and ouerrow his brother, *Perer.* 4. The conceit of *Kaf* is but weake, that *Iacob* was first conceived in his mothers wombe, though *Esau* were borne first, and that therefore the birthright did belong unto him: the right of birthright consisted not in the priority of time, but the election of grace. 5. Yet this is strange in *Iacobs* birth, as *Aben Ezra* noteth: that *Iacob* putting forth his hand, did breake that rimme or skin wherein the infant is inclosed, which did prognosticate, that he would breake in upon his brothers birthright.

QUEST. XXXVII. *Of the divers studie and profession of life in Esau and Iacob.*

Vers. 27. ESau was a cunning hunter, *&c.* 1. Hunters and hunting in Scripture, are for the most part taken in the worst sense, as *Nimrod* is called *a mighty hunter*, not because this exercise is unlawfull, but for that it is more suitable to men of fierce nature, *Mayer.* 2. Otherwise the delight in it is lawfull and commendable, both profitable to keepe the body in health by moderate exercise, as to prepare and accustome it to labour, and make it fit and serviceable for warre, *Perer.* 3. *Iacob* was a plaine man without fraud, and lived a quiet life, *dwelling at home*, which the Hebrew more expound, of frequenting the tents of *Sem* and *Heber* for knowledge: but it is a description of those which keepe cattell and follow tents, as in this sense *Gen.* 4. 20. *Iabal* is said to be the father of them that dwell in Tents, which have cattell. *Ion.* 4. *Esau* is said to be a man of the field, not as the Latine translateth, an husbandman, but one continually conversant in the field, because of his game, a field man, as the Septuagint.

5. By

5. By the lives and diſpoſitions of theſe two, *Gregorie* noteth the divers ſtudies of worldly men, that [illegible] after the pleaſures of this life, as *Eſau* did, and of holy men, that give themſelves to the contemplation and ſtudie of vertue with *Iacob*, *lib. 5. moral.*

Quest. XXXVIII. *Why Iſaack loved Eſau.*

Verſ. 28. *Iſaack loved Eſau, &c.* 1. By this we ſee that parents are carried with blind affection, to [illegible] ſie thoſe children which are evill conditioned, *Muſcul.* 2. But *Iſaack* is not ſaid ſimply to love *Eſau*, but for his veniſon ſake, he loved not his evill conditions, *Cajetan.* 3. He loved him, becauſe he ſaw him active and well exerciſed, his forward qualities he thought might in time be allayed. 4. Some thinke that *Eſau* by his flattery inſinuated himſelfe, and ſo doe make a metaphor of theſe words, *hunting was in his mouth*; but the other ſenſe is more agreeable, *Mercer.* 5. *Rebecca* loved *Iacob*, not ſo much thereunto inclined by the oracle received, as mooved by the gentle and obedient behaviour of *Iacob*. *Mercer.*

Quest. XXXIX. *Of Iacobs red pottage, and Eſaus greedie demanding of it.*

Hebrewes uncertaine and bold collections.

Verſ. 30. *Eſau ſaid to Iacob let me eat, &c.* 1. It is but a toy deviſed here of the Hebrewes, that *Abraham* died this very day, when *Eſau* ſold his birth-right, when he was 15. yeares old, leſt he ſhould live to ſee the wicked manners of *Eſau*: for upon this day they ſay *Eſau* killed a man, and raviſhed a woman betrothed: and *Iacob* ſod lentils they ſay, which uſed to bee ſet before thoſe which mourne for the dead, thereby conjecturing, that he mourned for *Abraham*: But theſe are unneceſſary conceits, having no ground in Scripture: *ex Mercer.* 2. This was rather the uſuall food which *Iacob* prepared for himſelfe; for if it had beene common for the whole houſe, *Eſau* might have had other acceſſe unto it, *Perer.* 3. *Eſau* was very hungry as hunters commonly are, and ſeemed to be very impatient and unſatiable: for 1. he ſaith feed me, or *let me ſwallow at once* (ſo the word *lagnas* ſignifieth, and only found in this place) as Camels are fed, by caſting gobbets into their mouth. 2. Beſide for haſte he doubleth the word, *this red red, Mercer.* 3. He ſaith he muſt die if he have it not: as men of appetite cannot governe themſelves, but they muſt die, if their humour be not ſatisfied, *Perer.* 4. The Hebrewes note, that as *Eſau* was red, ſo he delighted in red things: in red pottage, (which beſide the redneſſe of the lentiles, might be coloured with ſaffron, or ſuch like) he dwelt alſo in a red ſoyle, called thereupon Idumea, &c. *Mercer.* 5. Although this may ſeeme to be but a light matter, which paſſed betweene *Eſau* and *Iacob*, yet conſidering that they were of diſcretion to know what they did, and *Eſau* was of yeares and ſtrength to follow hunting till hee was wearie, *Iun.* and beſide his parents upon this occaſion gave him a name *Edom*, *Calvin*, this action was governed by Gods providence, and the prophecie began now to take place, *The elder ſhall ſerve the younger.*

Quest. XL. *Whether Iacob offended in cauſing Eſau to ſell his birthright.*

Verſ. 31. *Sell me now thy birthright.* 1. *Iacob* may be thought to have dealt cruelly with *Eſau* and uncharitably, that would give him no releeſe being ready to die, but upon ſuch hard conditions: but the anſwer is, that *Eſau* coveted *Iacobs* pottage, not of neceſſity, for there was other meat in the houſe, whereby he might have ſatisfied his hunger, but of an unſatiable greedineſſe. 2. But *Iacob* was too covetous to cauſe *Eſau* to ſell for ſo ſmall a triſle ſo rich a thing as his birthright, which included many privileges, as the priority and government of his brethren, a double portion to the reſt, the prieſthood and right to ſacrifice, *Exod.* 19. 22. and 24. 5. and beſide was a type and figure of everlaſting life. *Parabl.* here the anſwer is not as the Hebrewes thinke, that *Iacob* gave a greater ſumme, and this onely as an earneſt, for no ſuch thing appeareth in the Scripture: but the true anſwer is this, that *Iacob* knew by the inſtruction of his mother, that the birthright by Gods appointment belonged unto him, therefore as a wiſe man he taketh this occaſion to recover his right from him that was an uſurper of it.

Whether *Iacob* did well to buy *Eſaus* birthright.

3. But ſeeing this birthright was a ſacred thing, for otherwiſe *Eſau* ſhould not be counted a profane perſon for ſelling it, how could *Iacob* buy it without ſinne? *Anſwer. Iacob intelligitur ſuam vexationem redimere: Iacob did but redeeme his owne vexation*; he buyeth not a thing which was not belonging to him, but onely recovereth that which was his owne: and this is not ſimoniacal in ſacred things, for a man may redeeme his quietneſſe, and peaceable poſſeſſion: 4. But ſeeing *Eſau* ſinned in ſelling his birthright, how could *Iacob* be without ſinne? yet, *Iacob* offended not, being hereunto no doubt ſtirred and incited by the ſpirit of God, and ſparing from his owne belly to obtaine ſuch a bleſſing, preferring things ſpirituall before temporall: but *Eſau* ſinned, in ſetting ſo light by the bleſſing of God, as ſhall appeare in the next queſtion, *Mer.* yet this extraordinary fact of *Iacob* is not to be drawne into imitation.

Quest. XLI. *Whether before the law the firſt borne did alwaies exerciſe prieſthood.*

BUt whether the prieſthood did goe with the birthright, and that the firſt borne did execute the prieſts office, it is queſtioned among the learned: for the ſolution whereof, 1. I neither thinke with the Hebrewes, that the firſt borne of the family alwayes had the preheminence of the prieſthood: for *Abel* the younger brother offered ſacrifice as well as *Cain*. 2. Nekber with *Oleaſter*, that this was not practiſed, whoſe opinion is that the prieſthood was not due to the firſt borne before the law of *Aaron* in force: for the contrary is evident, *Exod.* 24. 5. 3. Neither do I wholly aſſent to *Hierome*, who thinkes that omnes primogeniti ex ſtirpe Noe, that all the firſt borne of Noahs ſtocke were prieſts, *epiſt.* 126. *ad Evag.* for then *Japheth* rather then *Sem* ſhould have had that prerogative: for hee was elder than *Sem*, but

borne in the 500. yeare of *Noahs* age, *Gen.* 5. 32. *Sem* two yeare after, *Gen.* 11. 10. yet *Sem* was the Prieſt of the moſt high God, ſuppoſed to be *Melchiſedeck*: and *Noah* ſaith, *Bleſſed be the Lord God of Sem, Gen.* 9. 26. 4. Neither doth the Apoſtle call *Eſau* prophane only as *Pererius* thinketh, becauſe he ſold the Prieſthood annexed to the birth-right: for it was a holy thing in reſpect of the ſpirituall bleſſing annexed unto it: *In thy ſeed ſhall all the nations of the earth be bleſſed, Gen.* 22. 18. 5. This then is our opinion rather, that before *Moſes*, the father of the houſe was the Prieſt for the family: as wee read that *Iob* every day offered ſacrifice for his ſonnes: but after the father was deceaſed, then the firſt borne ſucceeded both in the inheritance and prieſthood: and ſo after *Iſaacks* deceaſe, the birth-right ſhould alſo have conveyed with it the Prieſthood, *Mercer.* But that ordinance, that the firſt borne ſhould exerciſe the Prieſthood and offer ſacrifice, though he were not the father of the family, is no older than *Moſes, Exod.* 19. 22. 24. 5. Who then were ſanctified and ſet apart unto God, *Exod.* 13. 2.

QUEST. XXXVII. *How many wayes Eſau offended in ſelling his birth-right.*

Verſ. 32. *LOe I am almoſt dead, &c. Eſau* diverſly offended in ſelling his birth-right. 1. Becauſe he eſteemeth his birth-right only by the preſent commodity and pleaſure of this life: for whether he meane in reſpect of his daily danger in hunting, he was ſubject to death, as *Iun.* Or generally ſpeake of his mortality, as *Mercer.* Or, which is moſt like, of his preſent faintneſſe, *Calvin.* Hee onely limiteth his birth-right to this life, as though it could not profit him afterward: whereupon the Hebrewes gather, that hee denied the reſurrection. 2. *Eſau* offended in his intemperancy and ravenous deſire, that preferred his belly before ſo great and rich a birth-right. 3. In that for ſo meane a value hee would forgoe ſuch an inheritance: for whereas *Aben Ezra* would excuſe the matter, becauſe *Iſaack* was now become very poore, and therefore *Eſau* ſet the leſſe by his patrimony; it hath no ground at all: for whereas *Abraham* was very rich, and left all to *Iſaack*, and God bleſſed *Iſaack* beſide, how is it like that *Iſaack* in ſo ſhort a time could bee waſted? 4. Another ſinne was *Eſau* his profanenеſſe noted by the Apoſtle, *Heb.* 12. 16. that parted with a ſpirituall bleſſing for a temporall and momentany pleaſure. 5. His unthankfulneſſe to God appeareth, in that he no more regarded the dignity of the firſt borne given unto him. 6. His obſtinacy, in that he repented not his folly, but after he had done, went away careleſſe: and therefore it is ſaid *Eſau* contemned his birth-right, *verſ.* 34. 7. His falſhood and perfidious nature appeareth, who though hee had paſſed over his birth-right to *Iacob* with an oath; yet ſeemed to make but a ſcoffe of it, and purpoſed not in his heart to performe it, *Perer.* Hebrewes fancies.

4. *Places of Doctrine.*

1. Doct. *Of the immortality of the ſoule.*

Verſ. 8. *WAs gathered to his people. Theodoret* from hence well concludeth the immortality of the ſoule, and the hope of the reſurrection: for if men wholly periſh, and did not paſſe to another life, *Moſes* would not have ſaid, *He was gathered to his people: qu.* 109. *in Geneſ.* our Saviour alſo uſeth the like argument, to prove that *Abraham* was alive to God: becauſe the Lord calleth himſelfe the God of *Iſaack*, *Abraham*, and *Iacob*; *God is not the God of the dead, but the living, Matth.* 22. 23.

2 Doct. *Order of time not alwayes obſerved in the ſacred hiſtories.*

Verſ. 20. *ISaack was* 40. *yeare old, &c.* Whereas *Moſes* ſetteth downe the death of *Abraham*, and of *Iſmael*, before he deſcribeth the birth of *Eſau* and *Iacob*, which was 15. yeare before *Abrahams* death, and 63. yeares before *Iſmael* died; for *Abraham* lived 175. *Iſmael* 137. yeares, and where *Iſaack* was younger than *Abraham* by 100. and than *Iſmael* by 14. they are found to have lived after the birth of theſe twins: from hence then it is evident, that the order of time is not alwayes obſerved in the ſacred hiſtories, but that ſometime is ſet downe firſt, which was done laſt.

3. Doct. *Againſt the caſting of mens nativities.*

Verſ. 23. *THe elder ſhall ſerve the younger.* This example is urged by *Auguſtine* againſt the *Genethliakes*, that is, caſters of mens nativities: for hereby the vanity of their obſervations appeareth, in that the two twins conceived at once, and borne together, were of ſuch divers natures and qualities, *Auguſt. de Ciuit. Dei lib.* 4. *c.* 5. And whereas they anſwer, that in the birth of twins there may bee great diverſity, by reaſon of the ſwift motion of the planets, which change their aſpects and conjunctions every moment: one *Nigidius Figulus* would demonſtrate by the example of a wheele, which while it was ſwiftly carried about, he marked twice with inke; which markes, when the wheele had left running, were found not a little farre aſunder: whereby he would inſinuate, that in a ſmall diſtance of time, a great part of the celeſtiall globe may be turned about. But to this fanſie *Auguſtine* anſwereth, that if the celeſtiall motions be ſo ſwift, and continue not in one ſtay, then hardly can any man diſcerne, under what conſtellation any is borne: and *Gregory* thus wittily derideth their follies; that if *Eſau* and *Iacob* were not therefore borne under one conſtellation, becauſe one came forth after another: by the ſame reaſon, neither can any be borne under one conſtellation, becauſe hee is not borne all at once, but one part after another. *Hom.* 10. *ſup. Ezech.*

5. *Places of Confutation.*

1. Confut. *Against Limbus patrum.*

Verſ. 8. WAS *gathered to his people, &c.* This the Popiſh writers do underſtand of the fathers in *Limbus patrum*, whither *Abraham* alſo went: *ſic Lyran. in Gen. 49. Rupert. lib. 6. in Gen. cap.* [illegible]

Aug. in epiſt. 99. *Contra.* 1. The place to the which *Abraham* went, is called *Abrahams* boſome, *Luke* 16, which *Auguſtine* by no meanes thinketh to have beene a member or part of hell, as they make *Limbus*. 2. The Apoſtle ſheweth to what people the faithfull are gathered: *Ye are come, &c. to the company of innumerable Angels, &c. to the ſpirits of juſt and perfect men, Heb.* 12. 22, 23. Where then the ſpirits of juſt men were, there alſo were the Angels: for ſo we read that *Lazarus* ſoule was carried by the Angels into *Abrahams* boſome: But the Angels are not in *Limbus patrum*; upon this reaſon *Lyranus* refuſeth the interpretation of *Auguſtine* and *Toſtatus*, who by this *people* to the which *Abraham* was gathered, underſtand the ſociety of Angels, which is in no place but heaven: *Lyranus* alſo holding that all the juſt men from the beginning of the world went to *Limbus*, is confuted by *Paulus Burgenſ.* who ſaith, that *Abraham* was the firſt that went to *Limbus*, becauſe of him firſt this phraſe is uſed in Scripture, *That he was gathered to his people.* Thus we ſee that theſe Patrons of *Limbus* cannot agree among themſelves: for what certainty of opinion can there be, which is not grounded upon Scripture?

Aug. quæſt. in Gen. 168. *Toſtat. in 25. Gen.* *Lyran. in 49. Gen.*

2. Confut. *Election is not of good works foreſeene.*

Verſ. 23. THE *elder ſhall ſerve the younger.* S. *Paul* inferreth upon this text, that wee are not elected by workes, but according to the purpoſe of him that calleth, *Rom.* 9. 11. here then the errour of the Pelagians is confuted, who taught that men were elected for their good workes fore-ſeene of God before: But this errour is repugnant to Scripture, *Eph.* 1. 4. *He hath choſen us in him, that we ſhould be holy*: he ſaith not, becauſe we were holy: ſo that good workes are not a precedent cauſe of our election, but a conſequent effect thereof.

3. Confut. *The ſoules merited not before they came into the body.*

HEre alſo that errour aſcribed to *Origen* is overthrowne, who thought that the ſoules have a being before the bodies, and that they are diſpoſed of in this life, according to the merit of the former life which they lived in before they entred into the body: for the Apoſtle expounding this place, ſaith, *before they had done either good or evill*: and immediately before, *yet the children were yet borne, Rom.* 9. 11. therefore before they were borne they had neither done good nor evill.

4. Confut. S. *Paul alleageth the examples of Eſau and Iacob, not for temporall election, or figuratively onely of eternall, but originally and properly.*

IT is therefore evident, 1. That neither *Moſes* writing this prophecie, *The elder ſhall ſerve the younger*, did not only ſpeake of the externall inheritance and preeminence of *Iacob* before *Eſau*, neither did *Paul* ſo underſtand *Moſes*: for then the example had not beene pertinent to S. *Pauls* purpoſe, who goeth about to prove theſe two things; that all are not the children of promiſe which are the children of *Abraham* after the fleſh, which he ſhewed by the inſtance of *Iſmael* and *Iſaack*, *verſ.* 7. The other point is, that Gods election is of grace, not by workes, as appeareth in the example of *Eſau* and *Iacob*: wherefore the one was hated of God, the other loved, before they had done good or evill. If the Apoſtle then had brought in the example of *temporall election*, it had been impertinent, ſeeing thorowout the Chapter he treateth of *eternall*. 2. Neither yet was this outward preheminence of *Iacob*, and refuſall of *Eſau*, a ſigne onely and figure of their eternall election and reprobation, as *Lyranus in* 1. *Malach.* And therefore not directly implied in the words, but ſo applied by the Apoſtle: for, as the Preacher ſaith, *No man knoweth either love or hatred of all that is before them, Eccleſ.* 9. 4. that is, Gods love or hatred is not diſcerned by the condition of outward things. 3. Neither is it the literall and hiſtoricall ſenſe only, to ſhew that *Eſau* was temporally rejected: but S. *Paul* by his divine ſpirit doth draw it to a myſticall ſenſe, as *Pererius* thinketh, *in* 25. *Genes. quæſt.* 45. for S. *Paul* underſtandeth *Moſes* no otherwiſe than *Malachy* did: *Eſau have I hated, Iacob have I loved, chap.* 1. 1. who out of *Moſes* words inferreth a concluſion of Gods everlaſting love toward *Iacob*. 4. Wherefore the truth is, that the very literall and proper ſenſe of theſe words, *The elder ſhall ſerve the younger*, written firſt by *Moſes* and cited by S. *Paul*, doth principally deſcribe the everlaſting ſtate or condition before God; and are eſpecially to be referred to the celeſtiall inheritance: but ſecondarily, the promiſe of the externall inheritance of Canaan is here alſo comprehended. This may be made evident by theſe two reaſons: 1. That is the proper ſenſe of the place, which is principally and chiefly intended by the Spirit: but ſo is this ſpirituall ſenſe: as the Prophet expoundeth this place of Gods eternall love and hatred of *Iacob* and *Eſau*: 2. That is the proper ſenſe of the place, from the which an argument is framed and a concluſion inferred: but out of this ſpirituall ſenſe concerning everlaſting election, the Apoſtle reaſoneth and concludeth election to be only of grace, not by workes: *Ergo*, it is the proper ſenſe.

6. Pl[illegible]

6. Places of Morall observation.

1. Observ. *The reconciliation of brethren.*

Vers. 9. *His sonne Isaack and Ismael buried him.* They which were separated during their fathers life, are now united and reconciled in his death: which teacheth us, that brethren, which have beene long at variance, should yet, when the time of mourning for their father commeth, returne in affection, *Muscul.* Not as *Esau*, that intended when his father was dead, to execute his malice toward his brother, *Gen.* 27.41.

2. Observ. *To continue and persevere in prayer.*

Vers. 21. *Isaack prayed to the Lord for his wife.* It seemeth, seeing *Rebeccah* continued barren twenty yeares (for *Isaack* was maried at 40. and was 60. yeares old when *Esau* and *Iacob* were borne) that *Isaack* continued many yeares in prayer, and waited from moneth to moneth, from yeare to yeare, till the Lord had condescended to his prayer: whereby wee are taught, that wee should not give over in our prayers, neither limit God to heare us within a time, but still patiently expect his gracious pleasure: as the Apostle exhorteth that wee should pray continually, 1 *Thes.* 5.17. *Mercer.*

3. Observ. *Gods will many times revealed to the weaker sort.*

Vers. 28. *Isaack loved Esau, &c. Rebeccah* was better affected toward the chosen seed, than *Isaack* was: so was *Sarahs* heart toward *Isaack*, but *Abraham* loved *Ismael*: whereby wee see, that many times God revealeth his will to the more infirme sex: and as S. *Paul* saith, chuseth the weake things of the world, to confound the strong, 1 *Cor.* 1.17. *Muscul.*

4. Observ. *Of frugality in meats and drinkes.*

Vers. 29. *NOw Iacob sod pottage, &c.* By this we may see, how frugall and sparing the diet of those godly Patriarkes was; *Iacob* here contented himselfe with lentill pottage. These lentils came from Egypt, and was the usuall food in Alexandria, for young and old, which was commonly vendible in their Tabernes, *Gell. lib.* 17.*c.* 18. from thence the use of lentils became very common in other countries, the Philosopher *Taurus* used to sup with them, and *Zeno* the Stoike prescribed to his schollers, how they should seeth and dresse their lentils, with the twelfth part of Coriander seed, *Athen. lib.* 4. The like frugality and parsimony was used in famous countries among the Gentiles. *The Arcadians lived of akornes, the Argives of apples, the Athenians of figs, the Tyrinthians of peares, the Indians of canes, the Carmanes of palmes, the Sauromatians of millet; the Persians, nasturtio, of cresses.* These examples ought to make Christians ashamed, who use to pamper their bellies, and feed their fansies with curious delights, and exquisite dainties, *Peter.* S. *Paul* giveth a rule for this: *meats for the belly, the belly for meats, God shall destroy both it and them*, 1 *Cor.* 6.13. that therefore men should not bee so carefull to feed and fill their bellies with dainty meat and costly meats, seeing they both must fall to corruption. Ælian. de var. histor. lib. 3.

5. Observ. *Against prophane persons that sell heaven for earthly pleasures.*

Vers. 33. *HE sold his birth-right. Esau*, that for a messe of red pottage did part with his birth-right, is a president and patterne of all those which for the momentany pleasures and profits of this life, doe sell and lose their hope of eternall life, *Mercer.* As that rich glutton, *Luke* 16. which purchased his ease and pleasure in this life, with the everlasting paine and torment of his soule afterward: for this cause is *Esau* called a prophane person, *Heb.* 12.16. *which for one portion of meat sold his birth-right.*

CHAP. XXVI.

1. The Argument or Contents.

FIrst, in this Chapter is shewed the occasion of *Isaacks going to Gerar*: which was by reason of the famine, vers. 1. And Gods Commandement, vers. 2, 3. with the renewing of the promise made to *Abraham*, 4, 5.

Secondly, this Chapter treateth of *Isaacks* abode and dwelling in Gerar, with such things as there happened. 1. The question that arose about his wife, vers. 7. to 12. 2. The envy of the Philistims against *Isaack*, because hee prospered and waxed rich, 13. to 18. 3. The contention betweene *Isaacks* servants and the Philistims concerning certaine wells, vers. 18. to vers. 23.

Thirdly, there is declared the departure of *Isaack* from Gerar, to dwell in Beersheba, and the covenant made betweene him and *Abimelech*, vers. 23. to the end.

2. The divers readings.

C. alt. S. x. v. 3. & 18. *my word ſhall be an helpe unto thee.* C. *I will be with thee, and bleſſe thee.* cæter.
v. 10. *one of my ſtocke might have ſlept.* S. C. *one of my people might have lien.* cæt. heb. *ſhacabh: thou might have brought upon us ignorance.* S. *this ſinne.* cæt.
H. det. S. add. diverſ. accep. H. C. ſ. app. f. pr. G. T. r. S. add. C. app. f. pr. H. S. c. app. f. pr. T. G. v. 11. *he that toucheth this mans wife.* H. *this man or his wife.* cæt.
v. 12. *he found barly increaſed an hundredfold.* S. *he found an hundreth fold.* cæt.
v. 14. *much tillage,* georgia. S. *a great family or houſhold.* cæt. *guabudah,* ſignifieth *both.*
v. 17. *in the brooke of Gerar.* H. C. *in the valley of Gerar.* cæt. *nachal* ſignifieth both: a valley is more proper, becauſe they digged there.
v. 20, 21, 22. *Heſeck, Situah, Reheboth.* G. T. P. *contention, enmity, roomth,* H. S. C. B.
v. 25. *there Iſaacks ſervants digged a well in the valley of Gerar.* S.
v. 26. *accompanied with his friend.* C. *with Ahuzzah his friend.* cæt.
v. 28. *let the oath be confirmed that was betweene our fathers.* C. *let there be now an oath betweene us,* cæt.
v. 33. *he called it abundance.* H. *an oath.* S. *he called Shibah.* cæt.
v. 35. *they were rebellious againſt Iſaack and Rebeckah.* C. B. *they offended, or were a griefe of minde.* cæt. *bitterneſſe of Spirit.*

3. The Explanation of doubtfull queſtions.

Quest. I. *Whether this Abimelech were the ſame with whom Abraham had to deale.*

Verſ. 1. *And there was a famine in the land, &c.* 1. This other famine in *Abrahams* time, was that famine mentioned *chap.* 12. where *Abraham* went downe into Ægypt, *Mercer.* for then when *Abraham* ſojourned in Gerar, there is no famine ſpoken of, which *Pererius* ſuppoſeth to have been the cauſe of *Abrahams* going thither. 2. This *Abimelech* might be either the ſame, with whom *Abraham* had to deale, who might bee now not above an hundred yeare old, or another King of that name: for the Kings of Gerar were called by the name of *Abimelech,* as the Kings of Ægypt, *Pharaohs: Phicol* alſo might be the name of office, or the ſame man might ſerve the father and ſonne. *Mercer.* 3. Therefore we need not with *Auguſtine, quæſt. 75. in Geneſ.* to thinke this ſtory to have beene done before, and to be ſet downe by way of recapitulation: for it ſeemeth that *Abraham* was now dead: otherwiſe he ſhould have beene conſtrained alſo to have ſojourned for the famine: and *Iſaack* was now not an hundred yeare old: ſeeing he was 60. at *Eſaus* birth, who in the end of this chapter, at forty takes a wife, *Perer.* 4. *Iſaack* went to Gerar, thinking not there to ſtay, but to goe downe to Ægypt, if the Lord had not otherwiſe charged him: for Egypt, by reaſon of the over-flowing of Nilus, which made the ground both fat and moiſt, was very fruitfull and fertile, *Pererius.*

Quest. II. *How and when God appeared to Iſaack.*

Verſ. 2. *For the Lord appeared unto him, &c.* 1. Some think that God appeared unto him not by dreame, becauſe it is not expreſſed, but by open viſion, as *Cajetan:* but it skilleth not how God appeared, certaine it is, that he had a viſion. 2. The Lord appeared not ſo often to *Iſaack,* as to *Abraham,* becauſe the promiſes were to be but renewed and confirmed to him, *Mercer.* 3. It ſeemeth that this viſion was ſhewed to *Iſaack* before he tooke his journey, and purpoſed to goe into Ægypt: and that the Lord at firſt named not the place, where he would have him ſtay, but onely in generall, *abide in the land which I ſhall ſhew thee:* as the Lord ſaid to *Abraham, Geneſ.* 12. 1. and that herein he had ſome particular direction afterward: ſo that the firſt verſe is ſet downe by way of anticipation, *Mercer.*

Quest. III. *Why the Lord would not have Abraham goe downe into Ægypt.*

Verſ. 2. *Goe not downe to Ægypt.* 1. *Iſaack* is forbidden to goe downe to Ægypt, not becauſe he was to conſecrate unto God, and therefore was not to goe out of Paleſtina, as the Hebrews: for Chanaan being now peſtered with ſuch wicked inhabitants, was no holier than other Countries. 2. But either the Lord did keepe him from Ægypt, leſt he might have beene intangled with the pleaſures of that country, *Calvin.* 3. Or corrupted with the vices of the inhabitants, *Mercer.* 4. Or rather becauſe the Lord had purpoſed that *Iacob* and his ſeed ſhould goe downe to Ægypt, and there be kept in ſervitude: the Lord would not have *Iſaack* prevent that determined captivity: for when *Abraham* ſojourned in Ægypt, God had not yet revealed ſo much to *Abraham* concerning the hard entertainment of his ſeed, which followed afterward, *chap.* 15.

Quest. IV. *Of Abrahams obedience, and whether it were greater than Iſaacks.*

Verſ. 5. *Becauſe that Abraham obeyed my voyce, &c.* 1. *Auguſtine* concludeth from hence that *Abrahams* faith and obedience was greater than *Iſaacks,* becauſe all is granted for *Abrahams* ſake. *lib. 16. de civitat. Dei, c. 36. Abraham* indeed had the priority of faith and obedience, and therefore is called the father of the faithfull: but to make an unequall compariſon of theſe three Patriarkes, whom the Scripture doth conſort together, *Exod.* 32. 13. *remember Abraham, Iſaack, and Iacob thy ſervants,* we have no warrant, they might be all excellent in their kinde. 2. Neither doe wee approve here the Hebrew collection

collection, that *Abraham* kept all the rites and ceremonies of *Moſes* law before it was given: many we grant he obſerved, as the Sabbath, offering of ſacrifices, the difference of cleane and uncleane beaſts, but not all: *Mercer.* 3. The Cabaliſts curious obſervations are not here worth the rehearſing: who by the ten words of this verſe underſtand the decalogue: and by the firſt word of the verſe, *quechebh*, which noteth 172. they inſinuate the yeares of *Abrahams* life, who all this time from three yeares of his infancy knew and worſhipped God: and beſide they ſay, there are juſt 172. words in the decalogue. 4. *Abrahams* obedience is expreſſed in theſe particulars: 1. In keeping Gods ordinances, that is, his ſpeciall Commandements, as in leaving his countrey, in caſting out the bond-woman, in ſacrificing his ſonne. 2. By *Commandements*, are underſtood the precepts of the morall law. 3. By *ſtatutes* or *ceremonies*, circumciſion, ſacrifices, and ſuch other rites: 4. By *lawes*, the documents of faith, and religion, wherein he exerciſed and trained up his houſhold, *Mercerus*.

Cabaliſts curious obſervations.

QUEST. V. *Why Iſaack ſtayeth in Gerar.*

Verſ. 6. SO *Iſaack dwelt in Gerar.* 1. Though Gerar were a more barren countrey than Egypt, and it is not unlike, but that the famine raigned and raged there alſo: yet God ſtayeth him there, that *Iſaack* might have experience of Gods providence, who was able even in a land of want to provide for him. 2. It is fit alſo he ſhould ſtay in Gerar which belonged unto the land of Canaan promiſed, *Mercer.* 3. This verſe is one of the 14. that conſiſteth only of three words.

Cabaliſts.

QUEST. VI. *Iſaacks infirmity in cauſing his wife to diſſemble.*

Verſ. 7. SHe *is my ſiſter, &c. Iſaack* falleth into the ſame infirmity which *Abraham* twice before committed, in giving counſell to his wife to diſſemble.

1. Neither *Abraham* nor *Iſaack* can bee excuſed, becauſe they were Prophets, and did fore-ſee what ſhould enſue: for all the actions of the Prophets were not propheticall: and this had beene to preſume of Gods power, to faile in the meanes, and to truſt for deliverance from God.

2. Neither doth this excuſe *Abraham* and *Iſaack* here, that he would ſpecially provide for his life, becauſe of the promiſed ſeed, for as he beleeved Gods promiſe, ſo hee needed not to have doubted, but that God by lawfull meanes would have preſerved his life.

3. Neither, as *Lyranus*, becauſe the Kings did not take their wives, till they had beene a yeare before eſpoused, as we read of the Kings of Perſia, did *Abraham* thinke that within a yeares ſpace God would provide: for this pompous cuſtome of Kings came in afterward.

4. Neither can *Iſaack* be excuſed, as *Auguſtine* thinketh, becauſe *Rebecca* was indeed his ſiſter, that is, his neere German: for in ſaying ſhe was his ſiſter he denieth her to be his wife.

Lib. 22. de civit. Dei. c. 46.

5. Wherefore it muſt needs be confeſſed, that this was *Iſaacks* weakneſſe, as *Abrahams* before; not only in his diſſimulation, which was the more *tolerable*, it tending not to the hurt of any other, though not *juſtifiable*, *Mercer.* But chiefly, becauſe he doth as much as in him lieth, proſtitute his wives chaſtity, and bring her into danger: and ſo *Ramban* confeſſeth that *Abraham* before herein grievouſly offended. But *Iſaacks* offence is greater, for that he could not take heed or be warned by domeſticall examples, *Muſcul.*

QUEST. VII. *How Iſaack ſported with Rebeccah.*

Verſ. 1. HE *ſaw Iſaack ſporting or playing.* 1. The Hebrewes thinke that *Abimelech* ſaw *Iſaack* carnally knowing his wife: and ſo they expound that of *Iſmael*, *Gen.* 21. 8. where the ſame word *metzahek* is uſed, that *Iſmael* ſported, that is, lay with other women: thus thinketh *Lyranus*. 2. But it is more like that *Iſaack* uſed ſome familiar geſture and ſigne of love, which was comely with his wife, but not with his ſiſter: and thus *Auguſtine* ſaith that holy men may ſometime deſcend *ad fœminei ſexus infirmitatem, to the infirmity of that ſex*, and hee compareth it to the fathers playing with children, as *Ælianus* maketh mention of *Socrates* and *Ageſilaus*, and *Architas Tarentinus*, how they uſed to ſport and recreate themſelves with children: *lib. 12. de var. hiſtor.* 3. *Auguſtine* further doth allegorize this ſporting of *Iſaack*: *Quid ſordum, ſi Propheta Dei carnale aliquid luſit, ut eum caperet affectus uxoris, cùm ipſum Dei verbum caro factum ſit, ut habitaret in nobis? What marvell if the Prophet of God did ſport carnally, to pleaſe his wife, ſeeing the word of God became fleſh to dwell with us?* But we need not ſo farre to fetch allegories, the hiſtoricall ſenſe is plaine and full enough.

Auguſt. in loco citato.

QUEST. VIII. *Of the great increaſe that Iſaack had of his ſeed.*

Verſ. 12. AFterward *Iſaack ſowed in the land, &c.* 1. *Iſaack* ſowed not in any ground of his owne, which he had purchaſed, or bought with his money: for verſ. 17. hee removeth and departeth thence: but he hired ground for his preſent uſe, *Calvin. Mercer.* 2. Hee found an hundred meaſures, that is in reſpect of others, or ſo much more than he expected, or than that ground was wont to yeeld, but an hundred meaſures for one which hee had ſowed, *Perer.* 3. The Septuagint read an hundred of barley, taking the word, for *ſhegnarim* ſignifieth meaſures, or eſtimation, *ſegnarim*, barley, *Mercer.* It was before wheat which he did ſow for the uſe and ſuſtentation of his family, or he had this increaſe generally in all the graine which hee did ſow. 4. Forrein writers doe make mention of greater increaſe. *Herodotus* ſaith, the countrey of the Euheſperites yeeldeth 100. fold, of the Cynipians 300. fold, *lib. 4. Plinius* writeth, that in Byzacium in Africa, for one buſhell of ſeed they receive 150. of increaſe: out of the ſame place, the governour ſent to *Auguſtus Cæſar* 400. ſtalkes which came of one graine, *lib. 18. c. 10.* But theſe were moſt fruitfull ſoyles, that gave this increaſe in ſeaſonable yeares: whereas this

countrey was barren, where *Isaack* did sow, and in the time of famine: and therefore this increase was admirable, *Perer.*

Quest. IX. *Of the valley of Gerar where Isaack pitched his tents.*

Vers. 17. *Isaack departed and pitched his tents in the valley of Gerar, &c.* 1. Though the word (*nachal*) signifieth a valley, or brooke; yet it is not fitly here translated a brooke, as the Latine Translater readeth, and *Pererius* justifieth the same: for there was no need to digge wels where the water ran: neither is it like these pits were made to containe the water that came downe, as *Perer.* But in digging they searched for water, and at the length found a spring, vers. 19. 2. Neither yet was it a fruitfull valley, where *Isaack* now pitched his tents: for then he needed not to have digged so many wels. 3. But it is like to have beene a dale, thorow the which the hasty raine that fell, did run: and so by reason of the sand and gravell, which was carried downe, it seemeth it was a barren plat, neglected of the inhabitants, wherein *Isaack* might dwell without envy, *Muscul.*

Quest. X. *Of the wels of water first digged by Abraham, and after by Isaack.*

Vers. 18. *And Isaack returned and digged, &c.* The meaning is not that *Isaack* returned to Gerar to dig the wels againe, which his father had digged before, as both the English translations read: for to returne to dig, is nothing else but to dig againe, as *Iunius* translateth. 2. Neither were these other wels, beside those mentioned *vers.* 15. as *Ramban, Mercer.* For wee doe not read, that *Abraham* ever dwelt in this barren dale of Gerar. 3. But as *Rasi* thinketh, these were the same wels before mentioned, which *Abraham* had first digged, and the Philistims stopped, and *Isaack* renewed them, calling them by the same names, *vers.* 33. this was done before he came from Gerar: and departing thence he diggeth new wels in the dale, and calleth them by new names, though some thinke he giveth new names upon new occasions, to the old wels, *Calvin. Mercer.* 4. He digged the wels of *Abraham* againe: both for more certainty to find water, and the labour was easier, and he had better right unto them, seeing his father possessed them before. 5. *Origen* allegorizeth this story, comparing the Evangelists and Apostles to *Isaack*, which revived the wels of doctrine, which the Patriarkes and Prophets had first digged: and by the fountaine of living water, he understandeth the true sense of the Scripture, which we should digge for: *hom.* 12. and 13. *in Genes.* 6. The Hebrewes also have devised here divers allegories: some, by these three wels understanding the three Temples, the one built by *Salomon*, destroyed by the Chaldeans, the other rectified after the captivity, and demolished by the Romans, the third they referre to the time of their Messias, when they promise to their nation (*rehoboth*) that is, roomth and liberty: some by the wels renewed by *Isaack*, understand the Proselytes converted to the knowledge of God by *Abraham*, and corrupted by the Philistims, whom *Isaack* againe restoreth: *ex Mercer.* But these fabulous allegories are not much to be regarded.

Hebre wes fables.

Quest. XI. *How the Lord protecteth his, and is their peculiar God.*

Vers. 24. *The Lord appeared unto him the same night, &c.* 1. Whether God appeared unto *Isaack*, being awake, as *Lippoman*, or asleepe, as *Tostatus*, it is not certaine out of the text: *Isaack* had some infallible signe, whereby he was assured of Gods presence, *Mercer.* 2. The Lord calleth himselfe the God of *Abraham*, as being his peculiar God, in respect of Gods speciall care and protection of *Abraham*, and *Abrahams* singular faith and obedience toward God: like as the heathen had their nationall gods, which indeed were no gods: the Assyrians worshipped *Belus*, the Egyptians *Isis*, the Tyrians *Baal*, the Athenians *Minerva*, the Samians *Iuno*, the Lemnians *Vulcan*, the Romans *Quirinus, &c.* But the Lord Creator of heaven and earth is the peculiar God of *Abraham*, and of the faithfull, *Pererius.* 3. The Lord promiseth to be with *Isaack*, that is, to protect him: God protecteth his foure wayes. 1. By giving wisdome to foresee and prevent dangers. 2. By preventing the occasions, and delivering from the imminent perils. 3. By repressing the rage of Satan and his ministers. 4. By giving strength and patience to endure trouble, *Perer.*

The divers gods of the heathen.

Quest. XII. *Why Abimelech with the rest came to Isaack.*

Vers. 26. *Then came Abimelech, &c.* 1. Some thinke it was not the same *Abimelech* which made a covenant with *Abraham* so long before, well nigh 80. yeares, but his son bearing the same name *Abimelech*, which signifieth, *my father the King*, might be a common name to all the Kings of Gerar: and so might *Phicol* (which signifieth, *the mouth of all*, bee a title proper to the Captaines of the Army) *Muscul.* But it is rather like that it was the same *Abimelech* (because of the same chiefe Captaine *Phicol*) who might bee now somewhat above 100. yeares old. 2. *Ahuzzah* was a proper name of one of his chiefe friends, not a nowne collective, betokening the college or company of his friends, as *Onkelos, Iunius, Tostat.* 3. *Abimeleeh* commeth a farre journey, not of love or good will, but partly pricked in conscience, for the wrongs which he had offered to *Isaack*, *Chrysost. hom.* 52. *in Gen.* partly providing for their posterity, that *Isaack* would doe them no hurt, *Mercer.* 4. *Origen*, by these three that came to *Isaack*, understandeth the tripartite wisdome of the Gentiles, the *morall, naturall, rationall*, which dissenting at the first from the Christian faith, were afterward reconciled to it: *hom.* 14. *in Genes.*

Ques

QUEST. XIII. *Why Iſaack made a feaſt to Abimelech and his company.*

Verſ. 30. HE *made them a feaſt.* 1. *Iſaack* did this of a ſimple and ſincere affection, that they might know there remained no grudge or purpoſe of revenge in his minde: for to invite unto feaſts is a ſigne of remitting and forgetting of former wrongs: as *Auguſtus Cæſar* did bid *Catullus* the railing Poet to ſupper, in token he had forgiven him, though *Alexander* diſſemblingly brought *Philotas* to his table, to have the better opportunity to murther him: as *Abſolom* ſerved his brother *Ammon*. 2. Some thinke that the next morning the oath before betweene them made, was againe ratified: *Mer.* But it is more like, that the oath was deferred till the next morning, as being the fitteſt time for ſerious conſultations: it was the Perſians barbarous manner, in the middeſt of their cups to adviſe of their weightieſt affaires, *Perer.*

QUEST. XIV. *Wherefore the well is called Shibah.*

Verſ. 33. SO *he called it Shiba.* 1. Some interpret this word *abundance* or *ſaturity*, becauſe of the plenty of water that was found, as *Hierome*, who findeth fault with the Septuagint, becauſe they tranſlate it, *oath*. But *ſabang* ſignifieth to abound, not *ſhabang*, which is here uſed. 2. It is more like, that this was both the ſame well which *Abraham* digged, and the ſame name derived from the oath which was made betweene *Iſaack* and *Abimelech*, as before betweene *Abraham* and *Abimelech*: for ſo this ſtory ſaith, that *Iſaack* gave them the ſame names which his father gave them, *verſ.* 18. *Mercer. Calvin.*

QUEST. XV. *Of the marriage of Eſau.*

Verſ. 34. WHen *Eſau was forty yeare old, &c.* 1. The Hebrewes thinke, that *Eſau* till hee was forty yeare old, gave himſelfe to a vitious and a licentious life, which may well be: and that to imitate his father, who was married at forty, he doth the like. 2. This his marrying into the ſtocke of Canaan, was *abdicationis præludium, a fore-runner of his caſting off*, and miſſing of the bleſſing, as it followeth in the next Chapter, *Calvin.* 3. *Toſtatus* thinketh that in the forty yeare of *Eſau*, which was the hundred of *Iſaack*, *Sem* died: but *Pererius* thinking to correct his overſight, falleth into a greater errour, referring the death of *Sem*, to the 50. of *Eſau*, and 100. of *Iſaack*: whereas they are both in a great errour, for *Sem* died in the 50. yeare of *Iſaacks* life, 60. yeare before this time: which was 502. yeares after the floud.

A great errour in Chronology.

QUEST. XVI. *The evill qualities of Eſau his wives.*

Verſ. 35. THey *were a griefe of minde.* 1. Some read rebellious, of *marah*, to rebell, *ſic Chald.* But it rather commeth of *marra*, to be bitter. 2. And ſo were the wives of *Eſau* bitter unto *Iſaack* and *Rebekah*: and a great offence of mind unto them, both in reſpect of their corrupt manners, and their diverſe profeſſion, being given to idolatry, as the Canaanites were, *Tharg. Hieroſol.*

4. *Places of doctrine.*

1. Doct. *God maketh rich.*

Verſ. 12. THe *Lord bleſſed him.* Gods bleſſing is given as a reaſon of *Iſaacks* increaſing and growing rich: whereupon *Auguſtine* noteth, *Etiam ipſa bona temporalia nec dari poſſe, nec ſperari debere, &c. niſi ab uno Deo: That theſe temporall goods cannot be given or hoped for, but from the only God, quæſt. 76. in Geneſ.* as the wiſe man ſaith, *Prov.* 10. 22. *The bleſſing of the Lord maketh rich.*

2. Doct. *The ſoules of the righteous live with God.*

Verſ. 24. I *am the God of Abraham. Abraham* was now dead, and yet the Lord profeſſeth himſelfe to be his God: whereby we are taught, that the ſoules of the righteous after this life, doe live with God: for as our Saviour ſaith, *He is not the God of the dead, but of the living, Matth.* 22. 32. *Muſcul.*

5. *Places of confutation.*

1. Confut. *Againſt the breaking of covenants.*

Verſ. 15. THe *Philiſtims filled all the wels, &c.* Though that *Abimelech* had made a covenant with *Abraham* concerning the well, *Gen.* 21. 30. yet after *Abrahams* death, they goe from the covenant; ſuch are the enemies of the Church, of whom the Prophet ſpeaketh, *Iſa.* 33. 8. *He hath broken the covenant: he regardeth no man*: ſuch are the Romaniſts, which hold, that faith is not to be kept with heretikes: they brake the ſafe conduct granted to *Iohn Hus*, and *Hierome* of Prage, *Mercer.*

2. Confut. *Of reſtoring the ancient doctrine with the ancient names.*

Verſ. 18. HE *gave them the ſame names which his father gave them.* The Philiſtims both ſtopped the ancient wels, and aboliſhed the names, *Iſaack* reſtoreth both: ſo the Church of Rome hath aboliſhed both the true ancient doctrine of the Sacraments, as alſo taken away the name thereof: calling it by an idolatrous name of their owne invention, of the Maſſe, *Muſcul.* We therefore with *Iſaack* have reſtored the pure doctrine of the ancient primitive Church, together with the names, as the Communion, the Lords ſupper, the Lords day, &c. As the Prophet ſaith, *Aske for the old way, which is the good way, and walke therein, Ierem.* 6. 16.

6. *Places*

6. Places of morall obſervation.

1. Obſerv. *Not to imitate our fathers infirmities.*

Verſ. 7. HE ſaid, *ſhe is my ſiſter. Abraham* before had offended in the ſame kinde, and yet *Iſaack* cannot take heed: ſo apt children are to imitate the infirmities of their parents, *Mercer.* But we ſhould rather learne to decline from our parents errings, as the Prophet ſaith, *If he beget a ſonne, that ſeeth all his fathers ſinnes, &c. and feareth, neither doth the like, &c. Ezek.* 18.14.

2. Obſerv. *The puniſhment of adultery.*

Verſ. 11. HE *that toucheth this man, or his wife, ſhall dye the death.* Thus by the light of nature they were taught, that adultery was a grievous ſinne: and *Abimelech* pronounceth the ſentence of death againſt ſuch as ſhould violate another mans wife: as the Lord had ſaid before to *Abimelech*, *Thou art but dead, becauſe of the woman which thou haſt taken, Geneſ.* 20. *verſ.* 3.

3. Obſerv. *Adverſity and proſperity tempered together.*

Verſ. 12. *Iſaack ſowed, &c.* Thus the Lord tempereth adverſity and proſperity, ſorrow and joy together; like as the night and day, ſummer and winter, doe one ſucceed another: *Iſaack* after theſe grievous tentations, concerning his wife, is increaſed and bleſſed of God: likewiſe, verſ. 20. when his ſervants had ſtrived for two wels, they peaceably enjoy the third, calling it *Rehoboth, roomth:* as the Pſalme ſaith, *Weeping may abide in the evening, but joy commeth in the morning, Pſal.* 30.5. *Muſcul.*

4. Obſerv. *Not good to make haſte to be rich.*

Verſ. 13. THE *man waxed mighty, and ſtill increaſed. Iſaack* was not made rich at once, but hee increaſed by degrees: for the wiſe man ſaith, *He that maketh haſte to be rich, ſhall not be innocent, Prov.* 28.20. Men ſhould not therefore ſtrive ſuddenly to be rich, but wait patiently for his bleſſing, *Prov.*

5. Obſerv. *Envy for good things.*

Verſ. 14. THE *Philiſtims had envy at him, &c.* They had no reaſon to envy at him, and to ſend him away, whom they ſaw to bee bleſſed of God. But as *Chryſoſtome* ſaith, *Ita ſe habet invidia, nihil cum ratione operatur: Such is the nature of envy, it doth nothing with reaſon: Bonis proximi magis quam propriis malis intabeſcit invidia: Envy rather pineth at other mens goods, than her owne evill, Hom.* 31. *in Gen.* Such was the envy of *Cain* toward *Abel*, that ſlew him *becauſe his owne workes were evill, and his brothers good, 1 Ioh.* 3.12.

6. Obſerv. *The Kingdome of God muſt firſt be ſought.*

Verſ. 25. HE *built an altar, &c.* Firſt *Moſes* maketh mention of the building of an altar for the ſervice of God, and afterward of the digging of the well: which ſheweth, that firſt of all, things muſt be ſought that belong to the worſhip of God: as our Saviour ſaith, *Seek ye firſt the Kingdome of God, and the righteouſneſſe thereof, &c. Calvin.*

CHAP. XXVII.

1. The Argument or Contents.

THis Chapter ſheweth the purpoſe of *Iſaack* intending to bleſſe *Eſau*, verſ. 1. to 5. and the diſpoſing of the bleſſing to *Iacob* by Gods providence: and the preventing or diſappointing of *Eſau*, in the reſt of the Chapter: where concerning *Iacobs* obtaining of the bleſſing, we are to conſider, 1. The meanes, which was the counſell and device of *Rebeckah*, verſ. 5. to 18. 2. The execution or putting of the ſame in practice by *Iacob*, verſ. 18. to 27. 3. The ſucceſſe which God gave unto it, *Iſaack* giveth *Iacob* the bleſſing, verſ. 27. to verſ. 30.

In the rejecting of *Eſau*, 1. his griefe and ſorrow is expreſſed for the loſſe, verſ. 31. to 37. 2. his importunity to receive a bleſſing of his father, which hee had, to verſ. 41. 3. His hatred toward *Iacob*, becauſe of the bleſſing, and his malicious purpoſe to take away his life, verſ. 41. 4. *Iacobs* deliverance from his brothers cruelty, by departing into Meſopotamia, through the counſell of his mother.

2. The divers readings.

S.C.c. v.9. *goe to the ſheep, and bring two kids. S.C. goe to the flock: cat. ſun* ſignifieth a flock of ſheep or goats.
T.r. *two of the beſt kids. H. faire and tender. S. two kids of the goats: eater.* that is, ſucking kids. T.
C.add. v.13. *It is told me by prophecie, that the curſe ſhall not come upon thee. C. the curſe be upon me: cat.*
H.alt. v.23. *his hairy hands did expreſſe the likeneſſe of the elder brother. H. his hands were rough or hairy, as his brothers hands: cat.*

v.29. *th*

v. 29. *the ſonnes of thy father. S. of thy mother. cat.* S. cor.
v. 33. *he wondred. C. was afraid, and wondred beyond meaſure. H. he was in an ecſtaſis or trance. S. he was greatly afraid. T.B.G.P. heb. charad.* to tremble. H. add.
v. 38. *Iſaack being pricked in heart, Eſau cried out, &c. S. Eſau lift up his voyce and wept. cat.* S. add.
v. 39. *the fatneſſe of the earth ſhall be thy bleſſing. H. thy dwelling. cat.*
v. 40. *it ſhall come to paſſe, that thou ſhalt put off his yoke. S.H. when his ſonnes ſhall tranſgreſſe the words of the law, thou ſhalt take away the yoke. C. when thou haſt mourned, thou ſhalt breake the yoake. T. when thou haſt got the maſtery, thou ſhalt breake his yoke. B.G.P. he. rodh.* to beare rule, to mourne. I preferre the latter, let 13. following. H.r. C.c. T.r.
v. 41. *Eſau was angry. S. Eſau hated Iacob. cat. heb. ſatam,* to hate. S.c.
v. 42. *doth threaten to kill thee. H.S. lie in wait to kill thee. C. doth comfort himſelfe againſt thee, by killing thee. cat. nacham,* to comfort. T.B.G.P.
v. 43. *flie to my brother Laban in Haran. cater. to Meſopotamia to my brother Laban in Aran. S.* S. add.

3. *The Explanation of doubtfull queſtions.*

Quest. I. *Of the cauſe of Iſaacks blindneſſe, and of his age.*

Verſ. 1. *Iſaack was old, and his eyes dimme:* verſ. 2. *I know not the day of my death, &c.* 1. *Iſaacks* blindneſſe neither was cauſed by the ſmoke of the ſacrifices, which *Eſaus* wives offered to their idols, as the Hebrewes: nor yet was he by any extraordinary worke of God ſmitten blind, although God diſpoſed of his blindneſſe ſo, that thereby his purpoſe tooke place concerning *Iacob:* but *Iſaack* was now very old, being of 137. yeares: and blindneſſe is incident to old age, as other infirmities of the ſenſes, as of the hearing, the taſte, as *Barzillai* confeſſeth to *David*, 2 *Sam.* 19. *Moſes* example, whoſe eyes were not dim, at 120. yeares, *Deut.* 34. 7. is extraordinary. 2. *Iſaack* thinketh his end at hand: not as the Hebrewes thinke, becauſe he was within five yeares of his mothers age, that is, 123. Whereas *Sarah* died at 127. for *Iſaack* was now 137. yeares of age, *Iacob* being now 77. yeare old, at what time hee went into Meſopotamia, as is ſhewed before, *qu.* 19. *in chap.* 25. But *Iſaack*, who lived after this 43. yeares, doth daily meditate of his end, *Mercer. Perer.* 3. Though *Iſaack* was blind and weake in his eyes, yet it ſeemeth his body was of a ſtrong conſtitution, ſeeing he was able to eat of wild fleſh, which is of harder digeſtion, *Pererius.*

Quest. II. *Wherefore Iſaack biddeth Eſau prepare him meat which he did love.*

Verſ. 4. *Make me ſome ſavoury meat, that my ſoule may bleſſe thee, &c.* 1. Some thinke, that it was the manner of thoſe dayes, that the eldeſt, before he received his fathers bleſſing, did performe ſome ſervice: *Lyran.* But this no where appeareth in Scripture. 2. Some thinke, that this was done, that *Eſau* might ſeeme to deſerve his fathers bleſſing: *Thom. Anglic.* But ſpirituall bleſſings, ſuch as *Iſaack* beſtowed upon *Iacob*, cannot be merited by temporall ſervice. 3. *Gregory* compareth the Jewes to *Eſau*, which ſought by their owne workes to pleaſe God: the Gentiles to *Iacob*, that found a more compendious way by faith, *Hom. 6. in Ezechiel.* 4. Some by *Eſaus* portion of meat, to the which a ſpirituall bleſſing is promiſed, doe ſignifie the duty of the people, in paying temporall things, for receiving ſpirituall. 5. *Rupertus* by *Iſaack* promiſing a bleſſing for a temporall meat, ſhadoweth forth ſuch Biſhops in the Church, as doe for temporall rewards ſell ſpirituall bleſſings. 6. But *Iſaack* blind in eyes, and blind in affection, doth herein ſhew his partiall love to *Eſau:* the Lord in his ſecret providence over-ruling this action, and diſpoſing this occaſion to the effecting of his owne purpoſe.

Quest. III. *Why Iſaack preferred Eſau for the bleſſing before Iacob.*

Verſ. 4. *That my ſoule may bleſſe thee, &c.* 1. Neither is it like, as *Ramban* and other Hebrewes thinke, that *Rebecca* only knew the divine oracle concerning *Iacob*, and had not yet communicated it to *Iſaack*. 2. Nor yet that *Iſaack* underſtood the oracle otherwiſe than *Rebecca* did, that *Eſau* was preferred for the birthright, becauſe *Iacob* held him by the heele, and would have hindred his firſt comming out, if he could not. 3. But *Iſaack* rather of a carnall affection, forgetting what ſentence God had given before of his two ſonnes, doth favour *Eſau* for ſome temporall regard, and ſo we read, that the Prophets of God were deceived till they received further direction from God, as *Samuel* in the choyce of *David*, 1 *Sam.* 16. *Mercer.* 4. Yet this equality is obſerved, that both the parents doe not affect the one, and altogether neglect the other: but as *Ambroſe* ſaith, *Mater deferat affectum, pater judicium: mater circa minorem teneatur pietate propendeat, pater circa ſeniorem naturæ honorificentiam ſervet:* The mother ſheweth affection, the father judgement: ſhe tenderly affected toward the younger: the father giveth the honour of nature to the elder, *lib. 2. de Iacob c. 2. Perer.*

Quest. IV. *Why Iacob is bidden to bring two kids.*

Verſ. 9. *Bring me thence two kids.* 1. Not as though *Rebecca* had her flocke by her ſelfe, as receiving two kids every day of *Iſaack* for her dowry, as the Hebrewes imagine: 2. Neither, was one for meat, the other for the paſſeover, which was not yet inſtituted. 3. But hee brought two, that the daintieſt morſels might be culled out of both, and that if the one were not dreſſed to *Iſaacks* liking, the other might. *Mercer. Rupertus* by the two kids underſtandeth the profeſſion of the two Teſtaments, the Old and the New: but this is forced.

Quest.

QUEST. V. *Of Rebeccahs confidence.*

Verſ. 13. *Vpon me be the curſe, &c.* 1. *Iacob*, though in generall perſwaded of Gods promiſe, that it ſhould take effect, yet faileth in particular, doubtfull of the ſucceſſe of this meanes. 2. And *Rebeccah*, not of a womanly raſhneſſe, as *Aben Ezra* thinketh, thus ſaith, but looking to the truth of Gods promiſe, ſhe doubteth not of the conveying of the bleſſing, *Mercer.*

QUEST. VI. *What cloathes of Eſau Rebeccah tooke.*

Verſ. 14. *Rebecca tooke faire cloathes of her elder ſonne Eſau, &c.* 1. I will let paſſe the allegories hereupon framed: as how *Ambroſe* underſtandeth by theſe cloathes put upon *Iacob*, the Scriptures taken from the Jewes, and given to the Gentiles: and *Auguſtine* applieth it to Chriſt, who was clothed with our ſinnes, as *Iacob* with *Eſau* his rough garments, *ex Perer.* 2. Theſe faire cloathes were neither prieſtly garments, for the firſt-borne did not execute the prieſthood while his father lived: neither were they *Iſaacks* garments, which he had worne in his fathers houſe: much leſſe thoſe garments of skin, which were made for *Adam*, at the ſight whereof the beaſts did flye away: which afterward *Nimrod* did weare, whom *Eſau* ſlew, and tooke his garments: theſe are but Jewiſh fables: but it was the rayment properly made for *Eſau*, which were rather in *Rebeccahs* cuſtody, than in his wives, whom hee ſaw to be diſpleaſing to his parents, *Mercer.*

Hebrewes fables.

QUEST. VII. *Whether Iacob offended in his diſſimulation.*

HEre further a queſtion is moved, whether *Iacob* ſinned in diſſembling himſelfe to be *Eſau*: 1. Some excuſe *Iacob* herein, becauſe *Iacob non ſtudio nocendi eoniexit fraudem*, did uſe fraud, but without a fraudulent mind, or deſire to hurt, having reſpect to the promiſe of God, *Chryſoſt. hom. 53. in Geneſ.* 2. Some becauſe *primogeniti benedictionem non per fraudem ſurripuit, ſed ſibi debitam accepit*, hee did not by fraud ſteale the bleſſing, but received it as due, *Gregor. hom. 6. in Ezech.* 3. *Auguſtine* excuſeth *Iacobs* fraud, becauſe it was done in myſtery. 4. *Toſtatus*, becauſe *Rebecca, ſpiritu Dei mota*, being moved by the Spirit, perſwaded *Iacob*. 5. Some make a difference betweene diſſimulation or lying in words, which no way is lawfull, and diſſembling in behaviour, which may bee excuſed: becauſe words doe properly expreſſe the minde, the behaviour and geſture but accidentally, *Perer.* 6. All theſe wayes doe make *Iacobs* diſſimulation ſome way excuſable, but not ſimply juſtifiable: for although the will and purpoſe of God were thus brought to paſſe, yet there was ſome failing in the meanes; though the action in generall intendment was good, yet the execution wanted not particular error, *Mercer. Muſcul.*

QUEST. VIII. *Of divers kinds of diſſimulation: and whether it be lawfull upon any occaſion to diſſemble.*

BUt for the further explanation of this point: there are divers kinds of diſſimulation: one is unlawfull, when as one diſſembleth to anothers hurt, either in the breach of charity, as Merchants in buying and ſelling, or the hindrance of faith, and with offence, as *Peter* by his diſſimulation cauſed the Gentiles to doe like the Jewes, *Galath.* 2. There are three kinds of diſſimulation tolerable, and commendable. 1. When it is done for deliverance out of danger, without the hurt of another, as *David* by faining himſelfe mad, eſcaped, 1 *Sam.* 21. after this manner, the Phyſitian by a prudent diſſimulation deceiveth his patient for his health. 2. When one diſſembleth to profit his brother, as *Ioſeph* cauſed his plate to bee put into his brothers ſackes mouth: whereby they were brought to know themſelves: our Saviour made ſhew, as though he would have gone further, to try the humanity of the two Diſciples. 3. When ſome common ſervice is to be performed to the Church or Common wealth: of which ſort are the ſtratagems and policies uſed in warre: by ſuch meanes *Ioſue* circumvented the men of Hai, and ſurpriſed their City, *Ioſu.* 8. 4. There is another kind of diſſimulation, which commeth by the extraordinary motion of Gods Spirit, as the Hebrewes pretending to borrow of the Ægyptians, robbed them. 5. *Iacobs* diſſimulation may thus be excuſed, becauſe Gods extraordinary worke was in it, though not his ſpeciall motion: it faileth in the other point, for it ſeemeth to tend to the hurt both of *Iſaack*, deceiving him, and of *Eſau*, depriving him of his bleſſing. 6. The reaſon why diſſimulation in outward geſture, if it faile not in the end, is tolerable, is this: becauſe the meaning of the ſpeech is in the ſpeaker, and therefore if he tell a lye, he cannot bee guiltleſſe: but the meaning of the geſture is in him that doth interpret it to his owne underſtanding, ſo that the party is freed: and if *Iacob* only had diſſembled his habit, and not in his ſpeech, in ſaying he was *Eſau*, his fault had beene the leſſe or none at all.

QUEST. IX. *Whether Iacob lied unto Iſaack, and in lying ſinned.*

Verſ. 19. *I am Eſau thy firſt-borne:* divers have laboured to excuſe *Iacob*, and to cleare him of the ſinne of lying: 1. Some thinke that *Iacob* indeed lied to his father, but that therein he ſinned not: becauſe ſome kind of lye is by them approved: of this opinion is *Origen*, who ſaith that a man, *cui neceſſitas incumbit mentiendi, ſic uti debet mendacio, ut condimento*: which is urged to lye, may ſometime uſe a lye as ſauce: likewiſe *Caſſianus: Ita mendacio utendum, quaſi ei natura inſit elebori*: A man muſt uſe a lye as the Phyſitians uſe elleborus, that is, in caſe of extremity onely: which opinion they ſeeme to have borrowed from *Plato*, who alloweth Magiſtrates (though not private men) *hoſtium, vel civium cauſa mentiri*, to lye to deceive the enemy, or to profit a citizen: *lib. 3. de publie.* But the Scripture condemneth all kinde of lying: the Apoſtle ſaith, *No lye is of the truth*, 1 *Iohn* 21. 22. that is, of God: but the Devill is the father of lyes

and when hee ſpeaketh a lye, hee ſpeaketh of his owne, *Iohn* 8. 44. therefore the true Virgins and ſervants of Chriſt are thus deſcribed: *In whoſe mouth there is found no guile, Apocal.* 14. 5. Beſide, that which is evill of it ſelfe in the kinde thereof, cannot any wayes be good: a lye is contrary to the order of nature, which hath given unto man the voyce and words to expreſſe his minde and the meaning of the heart: Now for authority, againſt *Plato* we may ſet *Ariſtotle*, who ſaith, that a lye *is in it ſelfe evill and wicked*, *lib.* 4. *Ethicor. c.* 7. and *Pythagoras* was wont to ſay, that in theſe two things wee are made like unto God, in telling the truth, and beſtowing of benefits: *Ælian. lib.* 12. Againſt *Origen* and *Caſſianus* we may oppoſe *Auguſtine*, who condemneth all kind of lying, even that which is called *jocoſum*, a lye in ſport: *libr. cont. mendacium*, and *Gregory*, who upon thoſe words of *Iob* 27. 3. *As long as my breath is in me, &c. my lips ſhall ſpeake no wickednesſe, nor my tongue utter deceit*: inferreth, that *omne mendacium eſt iniquitas, every lye is iniquity, ex Peter.* All lying ſinfull.

2. Some thinke that *Iacob* lied to his father, but that he ſinned not, becauſe hee did it by the revelation and counſell of God: ſo *Chryſoſtome* ſaith, *Ne conſidera, quod mendacia erant, &c. Conſider not that they were lyes, which Iacob told, but that God willing to have the prediction fulfilled, diſpenſed and diſpoſed all things: hom.* 53. *in Geneſ.* Of the ſame opinion are *Gabriel Biel in* 3. *diſtinct.* 38. and *Petrus Aliacenſ. Familiari conſilio Spiritus excuſantur: They are excuſed by the familiar counſell of God*, 1. *Senten. qu.* 12. Whether *Iacob* lyed to his father.

Cauſa. 1. If God did perſwade *Iacob* to lye, then hee ſhould be the author of lying, and ſo of ſinne: 2. This will ſhake the credit of the Scriptures and holy writers, if it bee granted that God inſpireth lies. 3. Neither doth it appeare, that this counſell was of God, but of *Rebeccahs* owne device.

Verſ. 8. *Heare my voyce my ſonne, in that which I command thee.* 4. If *Iacob* had received any revelation from God, he would not have beene ſo doubtfull as hee was to enterpriſe this matter. 5. God indeed ordered and diſpoſed of this meanes, and made it worke to effect his owne purpoſe: but God diſpoſeth of many things to a good end, which he ordained not, neither commanded.

3. Some thinke that *Iacob* lied not at all to *Iſaack*, and therefore ſinned not: 1. *Auguſtine* excuſeth *Iacobs* ſpeech by the myſticall ſenſe: where he ſaith, *I am Eſau*, he ſaith, if it be referred to *Iacobs* perſon, it is a lye: if to *Iacobs* body, that is, the Church, it is true: for as the Scripture ſaith, *Many ſhall come from the Eaſt and Weſt, &c. and ſit downe with Abraham, Iſaack and Iacob in the kingdome of heaven, and the children of the kingdome ſhall be caſt out, Matth.* 8. 11, 12. and ſo the younger taketh away the birth-right of the elder. 2. *Theodoret* ſaith *Iacob* was *Eſau*, becauſe he had bought his birth-right. 3. So *Thom. Anglic.* that as Chriſt ſaid *Iohn Baptiſt* was *Elias*, not in perſon, but in office and vertue, ſo *Iacob* ſaith he was *Eſau*, in regard of his prerogative and birth-right. 4. Some excuſe *Iacob*, that he ſhould call himſelfe *Eſau*, which ſignifieth made or perfect, ſignifying that he was the making, that is, the ſonne of *Iſaack*, and the firſt borne by the decree of God, *Perer.* *Theodoret qu.* 30. *in Gen.*

Cauſa. 1. A myſticall or figurative ſenſe in Scripture is not to be admitted, where the hiſtoricall may without any inconvenience be received, as here it may; for to grant that *Iacob* might fall into this infirmity, is no abſurdity, ſeeing holy men in Scripture are detected of greater faults; and Saint *Peter* is reproved of Saint *Paul* for his diſſimulation, *Galath.* 2.

2. *Iacob* ſaith not only, I am thy firſt borne, but *Eſau* thy firſt borne, *verſ.* 19. and as *Cajetan* noteth, hee ſaith, he is *Eſau*, *v.* 24. without the addition of the firſt borne; therefore the ſecond anſwer is not ſufficient.

3. The example of *Iohn Baptiſt* is not alike, for there they which heard our Saviour, did know that hee was not *Elias* perſon, but ſome other ſimilitude in reſpect of his office and gifts; but here *Iſaack* underſtandeth *Iacob* to ſpeake of the perſon of *Eſau*, and therefore biddeth him come neare, that he might feele him; they which excuſe this fact of *Iacobs* by that of *Raphael* to *Toby*, who ſaid he was *Azarias* the ſonne of *Ananias* the great, would juſtifie one lye by another.

4. *Eſau* was ſo called, for that he was perfectly borne: and therefore *Iacob* could not in that ſenſe name himſelfe *Eſau*; and though he had, yet he had deceived *Iſaack* who inquireth ſtill after the perſon of *Eſau*.

5. Neither, becauſe *Iſaack*, after he perceived the fraud, was not angry with *Iacob*, neither did revoke the bleſſing pronounced; or becauſe the Scripture ſaith, that *Iacob* was a plaine or ſimple man; or for that God appeared afterward to *Iacob*; doth all this prove, that *Iacob* committed not a lye; as *Thomas Anglic.* objecteth. For 1. God caſteth not off his becauſe of ſome infirmity, neither doth an action awry degenerate from a mans uprightneſſe and ſimplicity, and it is confeſſed, that God over-ruled this action, and diſpoſed of it according to his owne purpoſe, as God can turne and apply evill actions to a good end: yet this cannot exempt *Iacob* from diſſimulation.

6. Though this ſpeech of *Iacob*, *I am Eſau thy firſt borne*, could find ſome excuſe, yet the other can hardly be made good; *I have done as thou badeſt mee*, and *eat of my veniſon*; for neither had *Iſaack* given the charge to *Iacob*, but to *Eſau*; neither was that fleſh, which *Iacob* brought, got in hunting; ſome would have it underſtood of ſome other thing that *Iſaack* had given to *Iacob* in charge: ſome ſay that *Iacob* regarded his fathers generall intention, which was to employ his firſt borne in that ſervice, and to give him the bleſſing, and that firſt borne was himſelfe, *Cajetan.* But who ſeeth not, how farre fetcht theſe interpretations are; for it is cleare that *Iacob* ſpeaketh of his fathers bidding in action, not in intention; and he intended as he ſpake, to bleſſe *Eſau* and not *Iacob*; *Perer.* himſelfe confeſſeth, that theſe two laſt ſpeeches of *Iacob* can very hardly be excuſed from untruth, howſoever he thinketh the firſt may: *in Gen. tract.* 57. *Iacob* proved to have lied to *Iſaack*.

Therefore the beſt ſolution of this queſtion is, that *Iacob* told an officious lye to his father: 1. As is evident by his three ſpeeches; *I am Eſau thy firſt borne*, and *I have done as thou badeſt mee*, and *eat of my veniſon*; for none of all theſe are true. 2. Yet was not this diſſimulation of *Iacob* either injurious to *Iſaack*, for he

he in this his errour perceived the purpose of God, and was content the blessing should stand; nor yet pro-judiciall to *Esau*, who in effect lost nothing due unto him, but only the right by this meanes was restored to *Iacob*. 3. God useth *Iacobs* infirmity, and maketh it to serve his owne purpose: this lye then of *Iacobs*, though in respect of these circumstances it be extenuated, yet is not justified, nor yet to bee drawne into example: of this opinion are our best writers, *Calvin*, *Muscul*, *Mercer*, *Luther*; and of the other side, *Lyranus*, *Tostatus*, *Cajetan*, *Lippoman*.

QUEST. IX. *Of the midwives excuse made to Pharaoh.*

HEre because the example of the midwives, which made that excuse to *Pharao*, in preserving the children lives, is somewhat like to this of *Iacob*, I will briefly shew what is to be thought thereof.

1. *Gregory* thinketh, they lied, saying to *Pharaoh*, *The Hebrew women are lively, and are delivered before the midwife come at them*, *Exod.* 2.19. and therefore they only received a temporall reward: it is said the Lord made them houses, *& ulterius, quod expectarent mercedis suæ præmium non haberent: and therefore should looke for no further reward*, *lib.* 18. *moral. Contra.* But it is further added: *The midwives feared God*, and the Scripture pronounceth *them blessed, that feare the Lord*, *Psal.* 112. 1. And none are blessed without the assurance of everlasting life.

2. *Thomas Aquinas* saith, that in respect of their feare and reverence of God, they were everlastingly rewarded: but for that externall act of lying, they received onely a temporall reward, *In* 2.2. *qu.* 100. *art.* 1. *ad tim. Contra.* But the act of lying is simply evill, and therefore is worthy of no reward: God prospered the midwives, not for their dissembling, but because they feared God, and refused to destroy the infants.

3. Some commend the midwives for their disobeying of *Pharaohs* cruell edict, but blame them for their dissembling, *Genevens. annotat.*

4. But seeing the Scripture commendeth this fact of the midwives, I thinke rather that they spake the truth, and that the Lord gave extraordinary strength to the Hebrew women in this extremity, to be delivered with speed, because of the danger. As for that reward, in building of them houses: it is to be referred rather to the increasing and propagation of the Israelites, than to the midwives: as the 20. verse sheweth, *God prospered the midwives, and the people were multiplied, Iun.*

QUEST. X. *How divers examples in Scripture may be defended from lying.*

NOw, that we may know how to discerne of such examples in Scripture, which are produced by those which defend lying; whether they are to be thought to have lyed, these rules must be observed: 1. *It is* one thing to conceale the truth, another to lie: as *Abraham* did hide the truth, when he said *Sarah* was his sister. 2. It is one thing to lie, another to speake figuratively: as it is said, the seed of *Abraham* should be multiplied as the sand of the sea, *Gen.* 21. 3. A sentence may be uttered in a mysticall or allegoricall sense without any lye or untruth: as our Saviour saith, *I will dissolve this temple, and build it in three dayes*, *Iohn* 2. hee spake of the temple of his body. 4. Though divers holy men and women be commended in Scripture, we must not thinke that straightway all they did or said is commendable: but as their doings were imperfect, so in their sayings also they might erre, *Perer.*

QUEST. XI. *How Isaack was deceived in all his senses.*

Vers. 20. HOw hast thou found it so quickly? *&c.* 1. Two things gave occasion of suspition to *Isaack*, to enquire whether it were *Esau* his sonne: the voyce of *Iacob*, and his so soone returne. 2. *Isaack* was thus inquisitive, because he intended to blesse *Esau*, whom he affected, because he was serviceable and obsequious, and provided his fathers diet, and therefore intended to bestow his best blessing upon him, *Perer.* 3. He mistrusteth his sight, because it was dimme, and his eares being heavy, and thinketh to try out the matter by his feeling, as *Thomas* would not beleeve, till he had first felt Christs side. The Rabbines brewes say *Isaack* used beside the sense of tasting in his meat, and of smelling the odour of the garments, and so used all his senses, *Mercer.* 4. Yet God did astonish and dull all his senses, to shew that mans purpose cannot stand against the counsell of God, and partly that *Isaack* thereby might bee rebuked for his preposterous love to *Esau*, *Calvin.*

QUEST. XII. *Why the Lord suffered Isaack to be deceived.*

Vers. 23. FOr hee knew him not. 1. *Isaack* though hee suspected somewhat, was put out of doubt by his feeling, and smelling, by that opinion he had of *Iacobs* simplicity, and for that hee thought he had spoken in secret to *Esau*, without any others privitie. 2. It pleased God that *Isaack* should be thus deceived, (beside the reasons before alleaged) that we might know, *Nullum hominem plenam habuisse notitiam, &c. That no man ever had a fulnesse of knowledge but Christ*, *Hierom. epist.* 125. And *Gregory* hereby thinketh the calling of the Gentiles to be prefigured: as it is in the Psalme, *A people which I have not knowne, shall serve me*, *Psal.* 18. *hom.* 6. *in Ezech.* 3. It seemed good also unto God, that the blessing should be conveyed to *Iacob* by this meanes: 1. That the manifold wisdome of God may appeare, in bringing his purpose to passe by divers meanes and wayes. 2. That his provident care toward *Iacob* might hereby be made manifest. 3. And the Lord would worke it this sodaine way, rather than by revelation to *Isaack*, *Esau* a furious man, if his father had willingly given away the blessing, should have been incensed against his parents, *Pererius.*

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Quest. XIII. *Why Iſaack compareth his ſonne to the ſmell of a field.*

Verſ. 27. *The ſmell of my ſonne is as the ſmell of a field, &c.* 1. *Iſaack* by the preſent ſmell of *Eſaus* garments, which ſavoured of the field, taketh occaſion, as by an externall ſigne to utter a ſpirituall bleſſing, *Mercer.* And as every man borroweth ſimilitudes from his trade, as the mariner, the ſouldier, and ſuch like; ſo here *Iſaack* bleſſeth by the ſimilitude of the field wherein *Eſau* was exerciſed: as *Hierome* noteth of *Amos*, who beginneth his prophecie thus, *The Lord ſhall roare from Sion, Amos* 1. 2. becauſe he being a field-man, kept the woods where the Lions roared. 2. The field is commended for three things, pleaſure in the variety of flowers to the eye, ſweetneſſe of the fragrant odours to the ſmell, abundance and fruitfulneſſe of corne, wine, oyle, to the taſte; who knoweth not the pleaſant ſavour of the fields in the ſpring, of the corne in harveſt, and of a vineyard in the time of vintage, *Perer.* 3. *Gregorie* by the ſmell of a field garniſhed with divers flowers, underſtandeth the variety of gifts, and the graces of Gods ſpirit in the Church: *Ambroſe* maketh *Iacob* this field repleniſhed with divers vertues. 4. Some thinke that theſe garments kept this ſavour which they had in paradiſe, being ſuppoſed to be the ſame that *Adam* did weare; but theſe are but Jewiſh fables: they were either perfumed garments, or *Rebekah* might of purpoſe make them ſweet: or it is moſt like they ſavoured of the freſh ſprings and flowers, it being now Spring time, (as *Aben Ezra* thinketh) thorow the which *Eſau* was accuſtomed to walke.

Quest. XIV. *The meaning of Iſaacks bleſſing upon Iacob.*

Verſ. 28. *God give thee of the dew of heaven.* 1. *Iſaack* doth not only pray, as *Ioſephus* ſetteth it downe, or wiſh well to his ſonne, as *R. Levi*, but this ſpeech is a certaine prophecie and declaration of the bleſſing which ſhould fall upon *Iacob* and his poſterity, *Luther. Mercer.* 2. Here are foure bleſſings contained, 1. Of abundance: 2. Of victory: 3. Of domeſticall preeminence: 4. Of outward proſperity, *Curſed be he that curſeth, &c. Perer.* 3. He maketh mention of the dew of heaven, eſpecially in regard of the drie and thirſty Countrey of Canaan, where they have no raine but twice in the yeare, in ſeed time in the moneth of October, and in May which is called the latter raine; and therefore the earth was chiefly moyſtened with dewes, *Perer.* By his brethren and ſonnes of his mother the poſterity of *Eſau* is underſtood, which *Iſaack* unwittingly pronounceth of *Eſau*; for *Iacob*, whom he bleſſeth, was yet unmaried. 4. But this bleſſing was not fulfilled in *Iacobs* time, who rather was ſubject to his brother *Eſau*, yet in his poſterity, to the which *Iacobs* faith looked, it came to paſſe: for the Idumeans were ſervants to the Iſraelites. 5. This benediction is diverſly allegorized. *Gregory* by the dew of heaven underſtandeth the contemplative life; by the fatneſſe of the earth, the active. *Theodoret*, the divinity and humanity of Chriſt; *Rupertus* by the dew, interpreteth the grace of Gods ſpirit: by the fatneſſe of the earth, the opening of the heart.

Quest. XV. *Of the cauſe of Iſaacks feare.*

Verſ. 33. *Iſaack was ſtricken with a marvellous great feare.* 1. Not as the Hebrewes fable, becauſe hee ſaw *Eſau* accurſed for ever, ſeeing hell wide open to receive him. 2. Neither as *Cajetane*, did it proceed of a ſtrife in *Iſaacks* minde, betweene his love toward *Eſau*, and Gods will revealed concerning *Iacob*: for *Iſaack* is reſolved the bleſſing ſhall ſtand. 3. And it is more than to marvell, as the Latine text addeth, *Vltra quam credi poteſt admirans*; *Marvelling beyond meaſure.* 4. But *Iſaack* feared and was troubled, (being as in a trance and *ecſtaſie*, as the Septuagint and *Auguſtine* read, wherein the will of God was revealed to him) becauſe he had beene ſo groſſely deceived, in not remembring how the Lord had choſen *Iacob* before *Eſau*, *Calvin.* And this feare was as a ſtay and bridle to *Iſaack* not to reverſe the bleſſing pronounced, *Iun.*

Quest. XVI. *How Iſaack ſaith Iacob came with ſubtilty.*

Verſ. 35. *Thy brother came with ſubtilty, &c.* 1. We need neither with *Toſtatus* to excuſe *Iacobs* fraud and craft, that herein he offended not at all: 2. Nor with *Lippomanus*, to juſtifie *Iacobs* deceit, who maketh three kinds of fraud: one *eruditionis, of inſtruction*, as was the thruſting of *Ioſephs* cup into *Benjamins* ſacke: another *noxia deceptionis, of hurtfull deceit*, as the Prophet of Bethel deceived the man of God, 1 *King.* 13. The third, *inſpirationis divinæ, by divine inſpiration*, as this of *Iacobs* was: ſo he maketh three kinds of ſimulation or diſſembling; *una providentiæ, one of providence*, which *Ioſua* uſed againſt *Hai*: *altera doctrinæ, the other of doctrine*, as Chriſt made as though he would have gone further: *tertia calliditatis, the third of deceit*, as the devill can transforme himſelfe into an Angell of light: *quarta ſignificationis, the fourth of ſignification*, as this was of *Iacob*: for as is ſhewed before, *Iacobs* infirmity in this diſſimulation (though it pleaſed God to uſe the ſame to effect his purpoſe) cannot be wholly defended. 3. Nor yet will ſtay about the word, as *Lyranus* ſaith (*mirmah*) ſometime ſignifieth prudence, wiſdome, as the Chaldee tranſlateth: and in the civill law, there is a title, *de dolo malo, of evill craft*; whereby it may bee gathered, that all deceit is not evill. 4. Neither yet will wee aggravate *Iacobs* overſight with ſome, who thinke, that for this lie made to *Iſaack*, his ſonnes lyed unto him concerning *Ioſeph*, which they had a puniſhment. 5. But we take the word as it properly ſignifieth, for deceit and fraud: though *Iacob* to pleaſe his ſonne committeth ſome overſight in transferring the fault upon *Iacob*, *Iunius.* And yet though there were a fraud, and *error perſonæ, errour of the perſon*, which is ſufficient to

disanull other civill contracts: yet for as much as God ratified the blessing thus pronounced ignorantly by *Isaack*, the sentence was to stand, *Perer.*

Quest. XVI. *Esau falsly chargeth Iacob.*

Vers. 36. *Was he not justly called Iacob?* 1. *Esau* doth cavill at *Iacobs* name, which was not given him in respect of any such supplanting, but because he held *Esau* by the heele. 2. He lyeth in saying, he tooke away my birth-right, for *Esau* sold it unto him, and confirmed it with an oath, *Mercer.* 3. Neither did hee take away his blessing for having the birth-right, the blessing did justly belong unto him: for the birth-right and blessing could not be divided and separated, *Mercer. Iun.*

Quest. XVII. *Why Isaack had but one blessing.*

Vers. 38. *Hast thou but one blessing?* 1. True it is, that principall blessing which carried with it the spirituall promises in Christ, was but one, because Christ is one: *Esau* by joyning himselfe to *Iacob* might have beene partaker of this blessing, but apart by himselfe hee could not, because without the Church there is no salvation, *Mercer.* 2. For this cause *Ismael* was excluded *Abrahams* house, that the blessing might remaine in *Isaack*: so *Esau* is excluded, and *Iacob* made the heire of blessing. But *Iacob* gave a blessing to all his children, because they all belonged to the visible Church; yet the most principall blessing was promised unto *Iudah*, of whom the Messiah should come. 3. Though there be no speciall mention of any such blessing given by *Abraham* to *Isaack*: yet it is not like that *Abraham* was wanting therein: and the manifest promises so often renewed concerning *Isaack*, the ejection of *Ismael*, and sending away of all the rest of *Abrahams* children, might stand in stead thereof. 4. Though the blessing of all parents, specially such as feare God, be effectuall toward their children: yet the ancient Patriarks and Prophets, that were the founders of the people of God, had speciall prerogative in blessing, as *Isaack*, *Iacob*, *Moses*, &c. *Perer.* 5. *Esau* doth not desire a peece onely of the blessing, *Isaack* having made mention of two blessings, vers. 37. his preeminence over his brethren, and abundance of wheat and wine: the Hebrewes thinke that *Esau* yeelded the preeminence, but desired the other to be given him: neither doth he desire to be partaker with his brother in his blessing, or to have some other blessing given him, as *Perer.* But he coveteth the whole blessing, both envying that his brother should be preferred before him, *Philo.* and of a lightnesse of minde, thinking that the blessing might be reversed, *Mercer.*

Difference betweene the blessing of the Patriarks and other parents.

Quest. XVIII. *Of Esaus teares, that they found no repentance.*

Vers. 38. *Esau lift up his voice and wept, &c.* 1. Whereas the Apostle, *Heb.* 12. saith hereupon, that *Esau* found no place of repentance, though he sought it with teares: it is not understood of *Esaus* repentance, as *Thom. Aquin.* expoundeth: which because it was rather for a temporall losse, than for his sinnes, tooke no place. But the Apostle meaneth, that *Isaack* repented not of that which he had done to *Iacob*, notwithstanding *Esaus* teares: in like sense the gifts of God are said to be without repentance, *Rom.* 11. 29. that is, God doth not repent to change his decree, *sic Beza, ex nostris, Cajetan, Perer.* 2. When the Apostle saith he was rejected, he meaneth from the greater blessing which belonged to the birth-right and inheritance; for *Esau* obtained of his father the smaller blessing. 3. *Esaus* teares proceeded of envie toward his brother, not of any true sorrow: for he doth not acknowledge any fault in himselfe, but layeth all the fault upon his brother, *vers.* 36. and beside, he upon this hated his brother, and purposed to kill him, *vers.* 41. which is not the fruit of true repentance; and therefore it is no marvell that it was not accepted with God, *Calvin.*

Quest. XIX. *Of the blessing which Isaack gave to Esau.*

Vers. 39. *Behold the fatnesse of the earth, &c. Isaack* indueth *Esau* also with a temporall blessing, but with some restraint. 1. First here is omitted, *plenty of wheat and wine*, which was given before to *Iacob*; whereby is signified, that *Esaus* Countrey should not abound with such plenty as *Iacobs*, *Perer.* 2. In *Iacobs* blessing it was added, *God give thee of the dew of heaven*: but here no mention is made of God: so the meaning is, that *Iacobs* posterity should depend upon God for these externall blessings, so should not *Esaus* race, *Mercer.* 3. There is a spirituall blessing pronounced to *Iacob*, they shall be blessed *that blesse thee*, which is omitted here. 4. Where the Prophet saith, *I hated Esau, and made his mountaines waste, Malach.* 1. 3. Idumea was a desart and barren Countrey in respect of Canaan; yet in it selfe it was not void of some fatnesse and fruitfulnesse, as here *Isaack* promiseth, *Calvin.*

Quest. XX. *Of Esaus subjection to Iacob, and the casting off of his yoke.*

Vers. 40. *By thy sword shalt thou live, &c.* 1. That is, both *Esau* should get his living by the sword, *Mercer.* and his posterity, the Idumeans, should bee a savage and cruell people, *Calvin.* 2. He should serve his brother, which came to passe in their posterity seven hundred yeares after this prophecie, in *Davids* time, who subdued Edom, and put garrisons there, 2 *Sam.* 8. 14. *Ambrose* noteth this for a benefit, that *Esau* was made *Iacobs* servant; *Intemperanti profecit sobrium, & prudenti improbum servire obedire: He set the sober over the intemperate, and appointed the foolish to serve the wise, lib. 2. de Iacob.* 3. *Thou shalt get the mastery*: some translate, when thou hast mourned, and referre it to that heavy time when the idolatrous King of Moab sacrificed the King of Edoms sonne, and not long after the Edomites shaked off the yoke of the Israelites, *sic Iun. in hanc locum*: which reading is better: for the word here used, *in hiphel*, signifieth to mourne, or to be humbled, as *Psal.* 55. 2. *I mourne in my prayer*: the Edomites also

they had served Israel some foure hundred and fifteene yeares, in the dayes of *Ioram Iehosophats* son, they departed from *Iuda*, and made them a King of their owne, 2 *King.* 8. 20. and in this liberty they continued eight hundred yeares, till the time of *Hircanus*, who subdued them, and made them to be circumcised. But after this *Herod* the sonne of *Antipater*, an Idumean, obteined to be King of the Jewes: so that in him also after a sort the Edomites got the mastery over *Iudah*, *Perer.*

QUEST. XXIII. *Of Esaus purpose to kill Iacob.*

Vers. 41. *THe dayes of mourning for my father, &c.* 1. That which joyned and reconciled *Ismael* and *Isaack*, the death and buriall of *Abraham*, doth encourage *Esau* to kill his brother, *Muscul.* 2. Yet it was but a fained mourning which he would afford his father, seeing he purposed to slay his brother *Calvin.* 3. He would not doe it so long as his father lived, lest he should accurse him, and deprive him of all blessings: so he refrained for feare, not of conscience, *Mercer.* 4. He onely maketh mention of mourning for his father: it should seeme that he little regarded his mother, whom he ought equally to have reverenced, *Perer.*

QUEST. XXIV. *How Rebeccah knew of Esaus bloudy purpose.*

Vers. 42. *IT was told Rebeckah.* 1. Though it be said that *Esau* thought in his minde to kill *Iacob*, yet it is like that hee could not conceale or dissemble his murderous heart, but uttered it in the hearing of his wives, or some other, by which meanes it is more like it came to *Rebeckahs* knowledge, than by revelation, as *Augustine* thinketh: because the words are, it was told or reported to *Rebeckah*, *Mercer.* 2. She called *Iacob*, or sent for him, who (as the Hebrewes thinke) had hid himselfe for feare of his brother. 3. *Esau* his hatred was such, that he could not be satisfied nor comforted but by the death of *Iacob*, thinking then to recover his birth-right againe.

QUEST. XXV. *Of Rebeccahs counsell given to Iacob to escape away.*

Vers. 44. *TArrie there a few dayes, &c.* 1. Yet *Iacob* stayed twenty yeares, a longer time than *Rebeckah* supposed: of which long stay the frowardnesse of *Laban* was a cause: some thinke because of these words it is said of *Iacob*, when he had served seven yeares for *Rachel*, *they seemed unto him but a few dayes, &c. Gen.* 29. 20. yet not his mothers words, but the love of *Rachel* made that time seeme so short, *Mercer.* 2. She thinketh that *Iacobs* absence, and the continuance of time, would allay *Esaus* implacable wrath: some mens anger is soone kindled, and as soone abated: such *Aristotle* calleth *Acrecholos*, extreme chollericke men: others doe keepe wrath long, whom he nameth *Picrocholos*, of their bitter choller; and such was *Esaus* his anger. 3. *Rebeccah* promiseth to send for *Iacob*, which the Hebrewes thinke she performed, in sending her nurse *Deborah* to him, which died in *Iacobs* house after his returne, *Gen.* 35. 9. 4. She feareth to be deprived of them both in one day, not because, as the Hebrewes thinke, as they were borne together, they died together: but lest that if *Esau* killed *Iacob*, she knew Gods justice would overtake the other, *Mercer.*

Whether *Rebeccah* sent for *Iacob.*

3. *Places of Doctrine.*

1. Doct. *We must be cloathed with Christ righteousnesse.*

Vers. 15. *SHe cloathed Iacob, &c.* Like as *Iacob* being apparelled with faire perfumed garments was accepted of his father: so we cannot be pleasing unto God unlesse we be cloathed with the righteousnesse of Christ: as the Apostle saith, *Not having mine owne righteousnesse, but that which is through the faith of Christ, Calvin. in vers.* 27.

2. Doct. *The Patriarks by temporall blessings were stirred up to seeke for spirituall.*

Vers. 28. *GOd give thee of the dew of heaven, &c.* The Fathers rested not in these temporall blessings, but thereby as by certaine degrees were to ascend higher, and be brought to the meditation of heavenly things, *Mercer.* As the Apostle sheweth, *If they had been mindfull of that Country from whence they came out, they had leasure to have returned, but now they desire a better, that is an heavenly,* Heb. 11. 16.

3. Doct. *Election not of works, but of grace.*

Vers. 30. *THen came Esau from hunting.* If *Esau* and *Iacobs* works be compared here together; we shall see that *Esau* doth nothing but praise-worthy: he obeyeth his fathers minde, taketh great paines to hunt for flesh, he carefully maketh it ready: but contrariwise *Iacob* dissembleth, hee offereth kidds flesh for venison, maketh himselfe *Esau*, deceiveth his father: and this difference is set forth to this end, to shew that election standeth not by works, but is of grace, *Calvin.* As Saint *Paul* saith, *That the purpose of God might remaine according to election, not by works, by him that calleth, Rom.* 9. 11.

4 Doct. *The efficacie of the blessing dependeth not upon the minister, but the word of God.*

Vers. 33. *I have blessed him, therefore he shall be blessed.* Though *Isaac* ignorantly had pronounced the blessing upon *Iacob*, yet it remained effectuall and of force: so they which blesse and pronounce remission of sinnes in the name of God, though they be weake men, and compassed with infirmities, yet their sentence shall stand, being agreeable to the will of God: the force thereof depends not upon their ministery, but upon the word of God; *whatsoever ye binde in earth shall be bound in heaven, &c. Mat.* 18. 18. *Calvin.*

5. Doct. *The Iewes supplications, why not heard.*

Vers. 38. HE lift up his voice and wept. *Esau*, because he sought a blessing apart to himselfe, and scorned to associate himselfe to *Iacob*, to whom the promise was made, could not prevaile with his teares: so the Jewes, notwithstanding their prayers, fastings, howlings, lamentations powred forth unto God, are not heard, because they refuse the true Messiah, and seeke a way by themselves to goe unto heaven, *Luther.*

6. Doct. *The meanes which serve under Gods providence must not be neglected.*

Vers. 43. ARise and flie to Haran, &c. *Rebecca*, though she was fully assured that *Iacob* should have the blessing and inheritance, yet she is carefull to use the means, and not immediately to depend upon Gods providence: whereby we are taught, that as we are not to relie upon the meanes which the Lord setteth before us for our deliverance, and for the perfitting of his good pleasure toward us, yet we must not neglect them: our Saviour promised to be with his Disciples to the end of the world, yet he wisheth them, if they be persecuted in one City, to flie to another, *Matth.* 10. 23.

5. Places of Confutation.

1. Confut. *Saint Peter reproved for his dissimulation.*

Vers. 19. I Am Esau thy first borne, &c. *Pererius* well collecteth, that it is not necessary to exempt *Iacob* here from a veniall sinne, seeing that Saint *Peter*, who was not inferiour in grace and knowledge, is noted for his dissimulation, and thereof reproved by Saint *Paul*, in 27. *Gen. Numer.* 46. consenting to the opinion of *Hierome*, who would excuse *Peter* from all fault, and thinketh that all that discourse was but a set match betweene them: to this opinion the Rhemists seeme to incline, *Galath.* 2. *Sect.* 9. but it is confuted by *Augustine*, *Epist.* 19. who discusseth this point at large with *Hierome*; saith he, *Quæ fronte alterum reprehendit, quod ipse committit? With what face could Saint Paul have reprehended that in another which he did himselfe?* if so this had beene a set match betweene them, *Epist.* 11.

2. Confut. *Against the authority of the booke of Tobie.*

Pererius would excuse this dissimulation of *Iacob*, saying, *I am Esau, &c.* by that of the Angell, who to *Tobie* inquiring of his tribe and kindred, answered, I am *Azarias* of *Ananias* the great, *Tobie* 5. 12. for as this speech was figurative, that the Angell was not the sonne of *Ananias* so called, but of the *grace of God*, which is signified by that word: and so *Iacob* meaneth that he was not *Esau* in person, but in respect of his prerogative: *Contra.* Thus he hath shaped a defence of one lie by another: for the Angell saith, he was of *Ananias, and of thy brethren*: he meaneth then that *Ananias*, which was of kindred with *Tobie*; And this is one reason which impaireth the credit of this Booke, because the Angell is brought in lying, which is not the use of the holy Angels in the Canonicall Scripture.

3. Confut. *Sacraments depend not upon the intention of the minister.*

Vers. 23. WHerefore he blessed him, &c. The blessing which *Isaack* pronounceth loseth not his force by his ignorance or wrong intention, who purposed to blesse *Esau* and not *Iacob*, but upon the promise and word of God; whereby is confuted that point of popish doctrine, that the sacraments depend upon the intention of the minister; as though it were in mans power to frustrate the institution of God, *Calvin.* The Apostle saith, *Shall their unbeleefe make the faith of God without effect, Rom.* 3. neither shall the unbeleeving or not rightly intending minister frustrate the force of the Sacrament.

4. Confut. *Against the errour of the Chiliastes.*

Vers. 28. GOd give thee of the dew of heaven, and the fatnesse of the earth. Upon this place, with the like, *Tertullian* foundeth his errour, which is called of the Chiliastes, that Christ shall reigne with the Saints a thousand yeares here upon the earth: *Verùmque indulgentiæ exemplum: sæculum illum justum est Deo illic exultare famulos, ubi sunt ipsius nomine afflicti, &c.* here saith *Tertullian*, in the blessing upon *Iacob*, both are promised, the joyes of heaven and of earth: and it is just with God that his servants should there rejoyce, where they were for his name afflicted, *Lib.* 3. *cont. Marcion. Contra.* *Isaack* here prophesieth not of the state of the Church after this life, but in this world: unlesse they will say, that in the next life we shall have wheat and wine, which are here mentioned: neither doth it follow, that because they suffered in earth, they should there also bee rewarded: but as the Israelites were afflicted in Egypt and recompensed in Canaan; so the faithfull for their travell and labour in the earth, shall finde rest in heaven.

5. Confut. *Obedience for feare of punishment not commendable.*

Vers. 41. THe dayes of mourning for my father will come shortly, &c. *Esau* forbeareth a while from slaying his brother, not of any conscience, but for feare of his fathers curse & displeasure: we see then that obedience which is caused for feare of punishment, is but a forced obedience, nor of any acceptation with God, which notwithstanding is so much commended of the Papists, *Calvin.* Saint *Paul* saith, *Love is the fulfilling of the Law, Rom.* 13. 10. they then which doe not yeeld their service of love, doe not keep and fulfill the Law.

6. Pla

6. Places of Morall observation.

1. Observ. *The meditation of death profitable.*

Vers. 2. *I know not the day of my death:* The ignorance of the time of our end ought to stirre us up to watchfulnesse, and to make all things strait with God and the world: as here *Isaack* resolveth to hasten the blessing of his sonne, because of the uncertainty of his end, *Muscul.* for our Saviour exhorteth us to watch, because we know not when the Master of the house will come, *Mark.* 13.35.

2. Observ. *Parents curse how much to be feared.*

Vers. 12. *So shall I bring a curse upon mee, and not a blessing, &c. Iacob* is afraid to purchase his fathers curse, whereunto the Scripture attributeth much: we read how heavie *Noahs* curse was upon *Chem*: *Augustine* reporteth a strange story of a woman of Cæsarea in Cappadocia, who after the death of her husband, receiving wrong at the hand of her children, which were ten in number, seven sonnes and three daughters, accursed them all: whereupon presently they were all stricken with a shaking and trembling of all their parts, and for shame they dispersed themselves into divers Countries; of which number, two, *Pallus* and *Paladia*, a brother and sister came to Hippo, *Lib.* 27. *de Civit. Dei, cap.* 8.

A fearfull example out of *Augustine*, of ten children accursed by their mother.

3. Observ. *God must be sought and sued unto in time.*

Vers. 34. *Bless me also my father, &c. Esau* came too late for the blessing which was bestowed before: and he comming out of time, (another having prevented him) could not obtaine it, no not with teares: we must seeke the Lord therefore in time, and enter in while the doore is open, lest if we stay till the doore be shut upon us, we remaine without; so the Prophet saith, Seeke the Lord while he may be found, call upon him while he is neare, *Isay* 55.6. *Calvin.*

4. Observ. *Outward blessings common to the just and unjust.*

Vers. 39. *The fatnesse of the earth shall be thy dwelling, &c. Esau* is blessed with temporall gifts, as the fatnesse of the earth, as *Iacob* was before; so that wee see that these externall blessings of the world are granted as well to the ungodly as the righteous; as our Saviour saith, *That God sendeth raine upon the just and unjust*, *Matth.* 5.45. *Perer.* Which teacheth us that we should not much care for these outward things, but desire the best and more principall gifts.

5. Observ. *Persecution for righteousnesse sake.*

Vers. 43. *Flee to Haran, &c. Iacob* is constrained to flee and shift for himselfe because of the blessing: so while the faithfull doe seeke for the Kingdome of heaven, and spirituall things, they must make account to finde hard entertainment in the world, *Calvin.* But Christ hath given us a comfort; *Blessed are they which suffer persecution for righteousnesse sake*, *Matth.* 5.10.

6. Observ. *Gods promises to be expected with patience.*

Vers. 44. Whether, whereas *Iacob* which hath the blessing, is driven from his fathers house, and is constrained to serve twenty years under an hard master: and *Esau* in the meane time had the rule of his fathers house, prospered and became a mighty man: and yet for all this, neither *Rebeckah* nor *Iacob* despaired of Gods promise, or doubted of the blessing: it teacheth us, that although the wicked doe for a while flourish in the world, we should not doubt but that God in his good time will performe his promise toward his, *Mercer.*

7. Observ. *Injuries must first be forgotten, and then forgiven.*

Vers. 45. *Till thy brothers wrath be turned away, &c. and he forget, &c.* The forgetfulnesse of wrongs bringeth forth forgivenesse: but where injuries are remembred, they are hardly remitted, *Muscul.* We must therefore forget, and then forgive: as *Ioseph* did forget all the wrongs that his brethren had done unto him, and considered how the Lord turned it to his good, *Gen.* 50.20.

8. Observ. *Wives must not exasperate or provoke their husbands.*

Vers. 46. *I am weary of my life for the daughters of Heth. Rebeckah* as a wise and discreet woman, not willing to grieve her husband, concealeth from him the malicious hatred of *Esau* toward *Iacob*, and pretendeth another cause of sending away *Iacob*, namely, to provide him a wife from her owne kindred, and not to match into so wicked a race as *Esau* had done, *Mercer.* By which example women should learne, that as their husbands ought not to be bitter to them, so they againe should not exasperate their husbands with quicke words, or froward deeds: as *Sarah obeyed Abraham, and called him Lord*, 1 *Pet.* 3.6. she did with milde and dutifull words seeke to please him.

CHAP. XXVIII.

1. *The Argument and Contents.*

FIrſt, *Iſaacks* charge to *Iacob* concerning his marriage, and his bleſſing, are ſet forth, *verſ.* 1. 2. *Eſau* his hypocriſie, who to pleaſe his father taketh a wife from *Iſmaels* houſe, *verſ.* 6. 3. Gods providence is declared in a viſion to *Iacob*, how the Lord promiſed to bee with him, and to conduct him, *verſ.* 10. to 16. 4. *Iacobs* feare, devotion, and vow, are expreſſed, *verſ.* 16. to the end.

2. *The divers readings.*

S.B.det. v.2. *Into Meſopotamia of Syria. H.C. Meſopotamia. S.B. Padan of Syria. T. Padan Aram. G.P.*

H.alter. v.4. *Which God promiſed to thy grand-father. H. which God gave to Abraham. cater.*

H.det. v.5. *Rebeckah his mother. H. the mother of Iacob and Eſau. cater.*

H.mut. v.8. *Proving that his father did not willingly looke upon the daughters of Canaan. H. Eſau ſaw that the daughters of Canaan diſpleaſed, or ſeemed evill in the ſight of Iſaack his father. cater.*

H.c. v.9. *Melech the daughter of Iſmael. H. Mahalath. cat.*

H.C.a. v.13. *The Lord leaned upon the ladder. H. the glory of God ſtood upon it. C. the Lord ſtood above it. cater.*

S.ad. v.13. *Feare not. S.* the reſt have not theſe words.

C.cor. v.14. *For thee and for thy children ſhall all the kindreds of the earth be bleſſed. C. in thee and thy ſeed. cater.*

Ch.cor. v.16. *In truth the glory of God dwelleth in this place. C. truly the Lord is in this place. cat.*

Ch.cor. v.17. *This is no common place, but a place wherein God is pleaſed, and over againſt this place is the gate of heaven. C. this is no other but the houſe of God, and gate of heaven. cat.*

S.e. v.19. *It was called Lemmaus. S. it was called Luz. cat.*

C. inter. v.20. *Becauſe the Lord is with me. T. if God will be with me. cat. if the word of God will be my helpe. C. Cim. if, becauſe.*

3. *The explanation of doubtfull queſtions.*

QUEST. I. *Why Iſaack biddeth Iacob goe into Meſopotamia.*

Verſ. 2. *ARiſe, get thee to Padan-Aram.* 1. *Iſaack* herein followeth the counſell of *Rebeckah*, to ſend *Iacob* into Meſopotamia; being perſwaded it came from God, as *Abraham* was bidden before to heare the voice of *Sarah*, *Iun.* 2. Though *Abraham* would not ſuffer *Iſaack* to goe into that Country, yet *Iacob* is commanded by his father: both becauſe by this meanes he ſhould eſcape the danger threatned by his brother, and for that there was no ſuch feare, leſt *Iacob* ſhould not returne, ſeeing there was of his kindred already planted in Canaan, and therefore his wives that he ſhould marry would be the more willing to come with him: but *Iſaacks* caſe differed in both theſe points. 3. *Iſaack* reneweth the ſame bleſſing in effect which he had given before to *Iacob* for his further ſtrengthening, leſt *Iacob* might have thought that the bleſſing which he had obtained by craft, was of the leſſe force.

QUEST. II. *Why Rebeckah is ſaid to be the mother of Iacob and Eſau.*

Verſ. 5. *Iacob and Eſaus mother.* 1. Neither as *Raſi*, is it hard to gheſſe wherefore *Eſau* is added. 2. (as *Rambam*) becauſe ſhe is called *Iacobs* mother before, is ſhe now ſaid to be the mother of both to avoid ſuſpition of parriality. 3. Nor yet becauſe as the Hebrewes imagine, *Iacob* and *Eſau* were twins and lay wrapped in the ſame skinne, contrary to the ordinary courſe. 4. Or to aſſure *Iacob* of deliverance from danger, ſeeing he went to his uncles houſe, to whom they were both alike deare. 5. But *Eſau* is added to make way for the ſtory following, where mention is made of *Eſau*, according to the manner of the Hebrew ſpeech, *Iun.* 6. As alſo by the preferring of *Iacob* before *Eſau*, it appeareth, that *Iſaacks* judgment was altered, and that now he gave the preeminence to *Iacob*.

QUEST. III. *Why Mahalath is ſaid to be the ſiſter of Nebaioth.*

Verſ. 9. *Siſter of Nebaioth.* 1. *Nebaioth* is added, not for that he was her brother alſo by the mother, and the reſt were not. 2. Nor yet onely becauſe he was the eldeſt ſonne, and moſt renowned amongſt his brethren. 3. But he is named as the chiefe of *Iſmaels* houſe, who was now dead, and the government committed to his eldeſt ſonne *Nebaioth*: for *Iacob* was now 77. yeares old when he went into Meſopotamia, in the 63. yeare of whoſe age *Iſmael* died, who was fourteene yeares elder than *Iſaack*, and lived 137. yeares: and *Iſaack* was 60. yeares elder than *Iacob*: ſo that *Iſmaels* 137. yeare, doth fall in *Iacobs* 63. yeare: ſee more of this, *Queſt.* 20. *in chap.* 25.

QUEST. IV. *Why Eſau marrieth Iſmaels daughter.*

Verſ. 9. *HE tooke unto his wives Mahalah, &c.* 1. Which was not as *Rupertus* thinketh, *Quo magis offenderet*, to offend his parents the more: for then he would have married againe from the Canaanites

Canaanites. 2. Neither yet chiefly did he it for multiplication of his seed, that he might therein be equall to his brother, *Marlorat.* 3. But *Esaus* chiefest intent was to please his father in this marriage, because *Ismael* was his fathers brother. But *Esau* tooke not a right course herein, seeing he both multiplied wives, and ioyned himselfe into the stocke of him that was of the bond-woman, and belonged not to the covenant, *Masorius.*

QUEST. V. *Whether Bethel where Iacob slept and pitched a stone, were the same City with Ierusalem.*

Vers. 11. HE came unto a certaine place. The Hebrewes thinke that this place where *Iacob* rested was the Mount Moriah, where *Abraham* offered *Isaack*, where afterward also the Temple was built: of the same opinion are *Lyranus*, *Cajetanus*, and before them *Augustine*, *quæst.* 83. *in Gen.* But this conceit hath no ground at all, and many reasons make against it. 1. This place was neare to Bethel, but Bethel was farre from Jerusalem; as may appeare by *Ieroboams* act, who set up two golden Calves, one in Dan, another in Bethel, to the intent that the people should not goe up to Jerusalem to sacrifice, 2 *King.* 12. 29. 2. Jerusalem was the possession of the children of *Benjamin*, Bethel belonged to *Ioseph*, *Iud.* 1. 21, 22. therefore they were not the same City. If any object that there were two Cities called by the name of Bethel, as the Rabbines thinke, and that one of them is numbred among the Cities that fell to *Benjamin*, *Iosu.* 18. 22. yet in the same place, *vers.* 28. Ierusalem is reckoned for another City of *Benjamin* apart: Jerusalem then and Bethel are still two Cities. 3. *Borchardus* which himselfe spent many years in viewing the land of Canaan, sheweth that Bethel could not be Jerusalem, because this stone which *Iacob* erected, and *Deborahs* monument were then to be seene, not at Jerusalem, but beside the towne called Bethel, *Perer.*

QUEST. VI. *Why Iacob slept all night in the field.*

Vers. 11. HE came to a certaine place. 1. The Hebrewes fable that *Iacob* went from Beersabee to Charan in one day, as they affirme the like of *Abrahams* servant: and because in this verse the word *Maccom* is thrice named, some of them understand the three Temples that should be built, some the three principall feasts: but these things have no ground. 2. Some say that the Sunne did set miraculously under his time: *Iosephus* thinketh that *Iacob* durst not goe to the City because of the envie of the Inhabitants: but the reason why he lay in the field all night, is because it was late before he came thither: *Ibi dormivit, ubi nox eum comprehendit*; There he slept, as *Chrysostome* saith, where the night overtooke him, *Hom.* 54. *in Gen.* Hebrewes fables.

QUEST. VII. *Why Iacob went so meanly furnished for his journey.*

HE tooke of the stones and laid under his head. *Abraham* sent his servant with camels and other company to attend him, with jewels of gold, but *Isaack* sendeth forth *Iacob* alone, with a staffe; wherein of the reasons may be these: 1. I will omit the allegories of *Augustine*, who by *Iacob* going with a staffe without a wife, understandeth Christ by his Crosse redeeming the Church, *Serm.* 79. *de tempor.* of *Ruperte*, who by *Iacobs* poverty setteth forth the small preparation of the Apostles, sent forth to preach the Gospell with a scrip and a staffe: or of *Gregory*, who saith, that in *itinere dormire*, to sleepe in the way with *Iacob*, is to sequester the minde from the cogitation of earthly things: and *caput in lapide ponere*, *est Christo mente inhærere*; to lay the head upon a stone, is with the minde to cleave to Christ, *Lib.* 4. *Moral.* But these indeed are the causes. *Theodoret* saith, *Vt manifestius divina providentia declararetur*, that Gods providence might more fully appeare toward *Iacob*: who himselfe thanketh God, that whereas he went out with his staffe, he returned with bands, *Gen.* 32. 10. 2. Another reason is this, *Iacob* went secretly and not accompanied, *Vt molimen fratris conatus declinaret*, that he might the better avoid the practices of his brother, *Thom. Anglic.* 3. Beside it may be an example of labour, patience, and frugality to the servants of God, *ex Perer.*

QUEST. VIII. *The divers expositions of Iacobs ladder.*

Vers. 12. THen he dreamed, and behold there stood a ladder upon the earth, &c. 1. Some by this ladder understand the genealogie of Christ: Saint *Luke* setting forth the same by descending from Adam downward, Saint *Matthew* by ascending from *Ioseph* upward. 2. *Augustine* by God standing upon the ladder, understandeth Christ hanging upon the Crosse: by the Angels ascending, the Preachers handling mysticall doctrines; by the Angels descending, Preachers applying themselves to morall doctrine, *Serm.* 79. *de tempore.* 3. Some by this ladder interpret the Church, which is the gate of heaven, without the which there is no salvation. 4. Some by this ladder insinuate a Christian profession, in the which are divers degrees and vertues to rise by: by the Angels ascending, such are understood as are given to contemplation: by the Angels descending, such as follow an active and practicall life. 5. *Philo* Iudæus by this ladder describeth the soule of man: the head he maketh the understanding, the feet the affections: the ascending & descending is the discourse of the reason: sometime he expoundeth it to be the continuall state of the world, wherein as in a ladder, some ascend and are advanced, some descend and are dishonoured, *ex Perer.* 6. But the proper and literall meaning of the ladder is, to set forth Gods providence, both in generall, whereby he governeth all things in heaven and in earth, *Psal.* 113. 6. The degrees of the ladder are the divers meanes which God useth: the Angels ascending and descending, are the ministring spirits, which God sendeth forth for the execution of his will: even the Heathen Poet *Homer* by like similitude of a golden chaine, which *Jupiter* sent downe from heaven to earth, describeth the divine

divine providence. And in particular, the speciall care which the Lord had of *Iacob* to protect him in his journey, is by this ladder exemplified. The ladder is the way that *Iacob* was to goe, the Angels ascending and descending, doe conduct him backward and forward: God standeth upon the top of the ladder, ruling all by his providence, *Iun.* For whereas foure things troubled *Iacob*, his departure from his parents, his leaving of his Countrey, his solitary journey, his poverty: the Lord doth give him spirituall comfort against them all: I will be thy keeper; I will give thee this land; he saw Angels ascending and descending to be his companions: and thou shalt spread abroad to the East and West, &c. *Perer.* 7. This ladder also in a mysticall signification betokeneth Christ, as he himselfe expoundeth, *Ioh.* 1. 51. and specially in these points: 1. The two natures of Christ are expressed, who above is God of his father, beneath is man out of *Iacobs* loynes. 2. Christs office is described, who is the onely way and the ladder whereby we ascend to heaven, *Calvin.* 3. The Angels ascending and descending, are the blessed spirits, which first ministred to the person of Christ, *Ioh.* 1. 51. And secondly, doe minister for the good of his body, namely the elect, *Heb.* 1. 14.

QUEST. IX. *How in Iacob all the world should be blessed.*

Vers. 14. *Thou shalt spread abroad to the West, to the East.* 1. This is first understood of the possession of the large Countrey of Canaan, which was extended toward the foure parts of heaven: and secondarily it is referred to the spirituall posterity of *Iacob*, that should bee dispersed thoroweout the world, *Mercer.* 2. Whereas it is said, *In thee, and in thy seed*; he sheweth how in *Iacob* all Nations should be blessed, because of him should come the promised seed, *Calvin.*

QUEST. X. *What things were promised to Iacob.*

Vers. 15. *I will never forsake thee, &c.* 1. Because these promises made to *Iacob* in Christ, were not only temporall, but spirituall; not onely concerning this life, but the next, 1 *Tim.* 4. 8. *Iun.* 2. *Whatsoever thou goest*, which is not to bee taken largely, but with this restraint, so long as hee walked in the wayes of God, the Lord promiseth to be his guide, *Muscul.* 3. *Till I have fulfilled all I have promised thee*: not onely these things which the Lord now spake, as *Mercer.* but which *Isaack* promised and pronounced unto *Iacob*, *vers.* 3, 4. *Iun.* yea and all those promises made to *Abraham* and his seed, were made likewise to *Iacob*, *Rasi.*

QUEST. XI. *How the Lord is said to be in one place more then another.*

Vers. 16. *The Lord is in this place, and I was not aware, &c.* 1. God in respect of his power and local presence is every where alike: but in respect of some speciall declaration of his presence he is more in one place than another, as in some apparition and vision: as the Lord bid *Moses* put off his shooes because the ground was holy where the Lord then appeared, *Exod.* 3. so in the Tabernacle where the Lord gave answers in the Poole of Bethesda, where the Angell stirred the waters, the Lord was present after a speciall manner: as he is also in the assemblies and congregations of his servants: and as here in this heavenly apparition to *Iacob*, *Perer.* 2. The Hebrewes imagine that *Iacob* for the space of fourteen yeares, while he was in *Ebers* house, never almost lay downe, but watched, giving himselfe to meditation, and therefore reproveth himselfe now for sleeping: but that this is a fable, I have shewed before *Gen.* 25. *quest.* 20. 3. *And I was not aware.* So the Lord to the faithfull performeth more than they could conceive and expect, *Calv.* And the servants of God perceive not at the first that which in processe of time is revealed unto them, as it is said of *Samuel*, that at the first he knew not the Lord, neither was the word of God revealed to him, 1 *Sam.* 3. 4. that is, in such familiar manner as afterward the Lord shewed himself in, *Gregor. lib.* 2. *in* 1 *Sam.* 4. *Bernard* excellently sheweth the difference of Gods presence: *Est in omni loco, &c. sed aliter atque aliter: apud homines malos est puniens & dissimulans, apud electos operans & servans, apud superos pascens & cubans, apud inferos damnans & arguens, &c.* God is every where, but after a diverse manner: he is among the wicked punishing, yet forbearing, among the elect working and saving, in heaven refreshing and dwelling, in hell condemning and reproving, *Serm.* 6. *de Dedication. Eccles. &c.*

Hebrewes fables.

God revealeth not himselfe all at once to his servants.

QUEST. XIII. *Why Iacob called the place fearefull.*

Vers. 17. *How fearefull is this place?* 1. Three things were here wrought upon *Iacob*; while he slept he had a vision, when he awaked he had the revelation and understanding of the vision, and beside a reverent feare came upon him, *Cajetan.* 2. Which feare was not in respect of any danger, from which the Lord promised to deliver him, *Mercer.* nor yet such a feare as the wicked are stricken with, but a reverent feare, such as the godly have when they enter into Gods presence, *Muscul.* 3. This place was the Mount Moriah, as some think, where afterward the Temple was built, for Bethel and Jerusalem were distant, as is shewed before, *quest.* 5. neither is here Bethel a name appellative, but proper, given to that City which was called Luz before, *vers.* 19. but that fable of the Hebrewes, that the Mount Moriah removed from his place, and went before *Iacob*, is ridiculous, *ex Mercer.* 4. He calleth it a fearefull place, and the house of God, both because God there appeared, and the heavens opened, and for that hee thought it a meet place to be consecrated to the worship of God, *Iun.* and it may well signifie the Church of God where the Lord doth reveale himselfe to his servants, *Rupertus.*

Hebrewes fables.

QUEST.

Quest. XIII. *Of the stone which Iacob powred oyle upon.*

Vers. 18. HE tooke the stone that was under his head. 1. These were neither twelve stones, according to the number of the twelve tribes, which did all grow into one, as the Hebrewes imagine: neither were they many stones, as *Iosephus*: for though he gathered divers stones about his head, as *Iunius* collecteth out of the 11. vers. yet one was fittest for *Iacob* to rest his head on, and to reare for a pillar, *Mercer.* 2. The oyle did not fall from heaven, as the Hebrewes, nor yet is it like he had it from Luz: but it was such as he carried with him for his refreshing in his journey, and whereof there was great plentie in that Countrey, *Mercer.* Hebrewes fancies.

Quest. XIV. *Whether Iacob did well in setting up a pillar, and anointing it with oyle.*

Set up a pillar, and powred oyle. 1. The word is *matseba*, a pillar, of *iatsab*, which signifieth to stand: three sorts there were of such pillars: some for religious uses, forbidden *Levit.* 26. 1. some for morall, to put the people in minde of some benefit, as the twelve stones pitched in Jordan: some for evill uses, as *Absolons* pillar, which he set up to keepe a memoriall of him. 2. The Gentiles used superstitiously to power oyle upon stones: but *Iacob* taketh not this usage from them: it is more like that Satan brought the Gentiles superstitiously to counterfeit those holy rites, which holy men consecrated unto God: and againe, the Gentiles did adore and worship such stones, as *Arnobius* confesseth of himselfe, when he was yet an idolater, when he saw a smooth stone anointed with oyle, *Tanquam inesset vis presens adulabar, affabar; I did speake unto it, and flatter it, as though some present vertue were in it.* But *Iacob* ascribeth no divine vertue unto this stone, *Perer.* 3. Whereas they are forbidden to reare up any pillar, *Levit.* 26. 1. this fact of *Iacob* was long before the promulgation of that law: and besides they are forbidden to erect any such pillar to bow downe unto it: they might set up stones and pillars for commemoration of some worthy fact, as *Iosua* pitched the stones in Jordan, but not for adoration: and so *Iacob* here doth set up this stone for a remembrance of this vision, as also he doth consecrate it with oyle, as peculiar for the service of God, for in the same place he afterward built an Altar to God, *Gen.* 35. 7. but he was farre off from any superstitious opinion of this stone. 4. *Augustine* findeth out here a greater mystery, making this stone anointed with oyle, a figure of Christ, who is so called of his anointing, *Lib.* 16. *de Civit. Dei, cap.* 38.

Quest. XV. *Whether the City of Luz were built at this time.*

Vers. 19. NOtwithstanding the name of the City was called Luz. 1. There is another word (*ulam*) which signifieth *certainly, truly*, which the Septuagint unskilfully joyne with Luz, and make of both one corrupt name, *Vlamamam.* 2. Some thinke that there was here no City at this time, but that Luz was built long after, *Calvin.* But the text it selfe sheweth, that at this time there was a City, and that *Iacob* being overtaken of the night, lodged abroad in the field, *Mercer.* 3. Neither yet as some thinke, did *Iacob* lodge in the City, for the towne would have afforded him a softer pillow: and whereas *Iacob* saith, that God appeared unto him at Luz, *Gen.* 48. 3. he meaneth not the towne it selfe precisely, but comprehendeth under that name, the field where he lodged, that belonged unto the City Luz.

Quest. XVI. *Luz and Bethel, whether one City or divers.*

HE called the name of the place Bethel, &c. A question is here moved, whether Luz and Bethel were all one City, seeing that the border of *Iosephs* inheritance, *Iosu.* 16. 2. is said to goe from Bethel to Luz: for the solution whereof: 1. It is not like that Luz and Bethel were two Cities at the first, which being neere together were joyned into one, and two principall parts of the same City retained the names of Luz and Bethel, *sic Tostat. Lyran.* 2. Neither were there two Bethels, one in the tribe of *Ephraim*, another of *Benjamins* lot, as *Chimhi* thinketh, and *Genevens. in anwot. Iosua* 18. 13. for Bethel was bordering onely upon *Ephraim*, but within the lot of *Benjamin*, *Iosu.* 16. 2. *Iosu.* 18. 21. 3. Neither was this Bethel as some thinke, belonging first to *Ephraim*, and then fell to *Benjamins* lot, for no such thing appeareth, but that originally it was allotted to *Benjamin*, *Iosu.* 18. 22. 4. Nor yet need we to say with *Peterius*, that Bethel taken two wayes, strictly, for the very place where God appeared to *Iacob*, excluding the City; and largely, as comprehending the City & all together. 5. But the truth is, that there were two Cities called by the name of Luz, one that ancient towne whose name was changed into Bethel, another after-ward built by one that went into the land of the Hittites, which kept the name of Luz still, *Iud.* 1. 26. and this is that spoken of in the place objected, *Iosu.* 16. 2. *Beth-el in Luz.* 6. This Bethel by the Prophet *Hosea* is called Bethaven, 4. 15. that is, *the house of iniquity*, because *Ieroboam* there set up his golden calfe, 1 *King.* 12. and not farre from Bethel was there a place called Bethaven, *Iosua* 7. 2. which name, the other relation concurring, was translated to Bethel, *Perer.*

Quest. XVII. *How Iacob vowes that the Lord shall be his God.*

Vers. 21. IF God will be with me, &c. 1. *Iacob* was farre off from conditioning with God, that he should no otherwise be his God, than if he performed these things. 2. Neither doth *Iacob* here utter infirmity, as doubtfull of the performance of these things. 3. Nor yet doth he thus say, as though he thought the promise of God conditionall, that he would not otherwise be his God unlesse he performed these things, *Perer.* for God expresseth no condition in his promise. 4. Nor yet need we answer, that *Iacob* doth not vow the generall worship of God, whereunto he was bound by his profession, having received

ceived circumcision, but a speciall service, in consecrating that place to Gods service, and offering of tythes: or that it is lawfull for a man to tie himselfe by a new bond to performe that to God which he is otherwise bound to doe; as the Prophet *David* saith, *Psal.* 119.126. *I have sworne and will performe it, that I will keepe thy righteous judgements*: both these answers are true, though not pertinent to this place, ex *Perer.* 5. Wherefore *Iacob* doth not bring this forth as a condition, *If God will be with me?* this particle (*si*) is not here a conditionall, but a word of time, as it is taken, *vers.* 15. *until, if*, that is, when I have performed, &c. so is it taken here, when God hath *beene with me, and kept me in this journey*, *Iun. Mercer.* and the words following are not to be read, *then the Lord shall be my God*: but, *when the Lord hath beene my God*: so they are not parcell of the vow, which is compleate in the 22. *vers.* but they are part of the reason of this vow, *Rasi, Iun.*

Quest. XVIII. *To whom Iacob voweth to pay the tenth.*

Vers. 22. *I will give the tenth.* 1. Some thinke that he payed the tenth to *Sem* or *Eber*: but *Sem* died before *Iacob* was borne: and *Eber* also was dead many yeares before this, in the 19. yeare of *Iacob*, who is now supposed to have beene 77. yeare old. 2. Therefore this giving of tithe was nothing else but the consecrating of the tenth part of his goods to be bestowed in building of Altars, and in sacrifices for the service of God: and such things as are devoted to religious uses, are truly said to be given unto God, *sic Cajetan. Mercer.* 3. Some Hebrewes referre this to the consecrating of *Levi* to the Priesthood: but (as *Aben Ezra*) not men, but cattell and beasts used to be tithed.

4. *Places of Doctrine.*

1. Doct. *The ministery of Angels.*

Vers. 12. *The Angell of God went up and downe.* By this is expressed the ministery of the Angels, that are continually imployed for the good of the elect: they ascend to report our necessities, they descend to be ministers of Gods mercies; as the Apostle saith, *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of salvation? Heb.* 1.14.

2. Doct. *How Gods providence is seene in permitting evill to be done in the world.*

HEreby also is set forth Gods providence that watcheth over all things; for the Lord standeth upon the top of this ladder, whereby is signified the administration and government of the world. Against which providence, whereas it is objected that many evill things are committed in the world, in the which the Lord is no way consenting: *Thomas Aquinas* answereth, that although some defects are against the *particular* nature of things, yet they are for the good of the *universall*; and therefore as *Augustine* saith, *Deus non sineret malum esse in operibus suis, nisi esset tam omnipotens, ut faceret etiam de malo*: *God would not suffer evill to be in his works, if he did not know how to turne evill unto good.* But it will be said, God ought to draw men against their will unto good. *Dionysius* answereth, *Non est providentia divina violare naturam, sed est conjusque naturæ conservatrix*: *Gods providence doth not change or violate nature, but is the preserver of nature*: leaving to things indued with reason to follow their owne will and inclination, *Lib. de Divin. nominib. cap.* 4. *par.* 4.

3. Doct. *How God forsaketh not the elect finally.*

Vers. 15. *I will not forsake thee, &c.* Gods promises to his servants are so stable and firme in Christ, that they are sure finally not to be forsaken; as the Lord said to *Iosua*, *I will never faile thee nor forsake thee, Heb.* 13.4. *Calvin.*

4. Doct. *Lawfull to vow.*

How vowes should be made.

Vers. 20. *If God will be with me, &c.* By *Iacobs* vowing, both their error is condemned that take away the use of all vowes from Christians, and their superstition that vow not as they ought; for *Iacob* 1. directeth his vowes to God, the papists vow unto Saints. 2. He voweth to testifie his thankfulnesse, they vow to merit. 3. He voweth such things as were in his power, as to pay tithe; they such things as are beyond their reach, as single life, where the gift is not. 4. *Iacob* voweth such things as God commanded, they vow things of their owne inventing, as to goe in pilgrimage, to fast with bread and water, to go with idols, and such like; concerning the which we may say with the Prophet, *who required this at your hands? Isay* 1.12. *Calvin.*

5. Doct. *Signes called by the names of the things.*

Vers. 22. *This stone shall be the house of God.* This stone was not Gods house, but a monument or signe of the place of Gods worship, for there *Iacob* to fulfill this vow, afterward at his returne built an Altar to God, *Gen.* 35.7. Thus by a *metonymie*, that which is proper to the thing, is given to the signe in which sense the bread in the Eucharist, is called the body of Christ, *Marlor.*

5. Places of Confutation.

1. Confut. *How the Angels are reporters of our prayers unto God, and yet no mediators.*

Vers. 12. LOe the *Angels of God ascended and descended upon it.* Hence *Pererius* would gather, that the Angels descended from heaven to reveale unto us the counsels of God, and to execute his will, so their office is by ascending to report unto God our prayers, vowes, and necessities, *in Gen. 25. number. 29.*

We grant, that the Angels doe report unto God the affaires of the world, and the acts and gests of men, and so their supplications in generall: but this they doe as messengers, not as mediators. The Prophet *Zachary* sheweth a distinct office of the Angelicall spirits, and Jesus Christ, there called the Angell of the Lord: they returne this answer to Christ, *We have gone thorow the world, and behold, all the world sitteth still, and is at rest.* But the Angell of the Lord, Christ the Mediator of his Church, steppeth forth and prayeth, *O Lord of hosts, how long wilt thou be unmercifull to Ierusalem! Zach.* 1. 12. So then, though the Angels be witnesses of our devotion, and beholders of our teares and plaints, they have no office of mediation, neither have we any warrant to pray unto them.

2. Confut. *Against the Platonists, that make three kinds of providence.*

Vers. 12. *There stood a ladder upon the earth, and the top reached to heaven.* Gods providence then descendeth from heaven to earth: contrary to the opinion of the Platonists, noted by *Gregor. Nyssen. lib. 8. de provident. cap. 3.* who make three kinds of providence, the first of God, in taking care onely for things celestiall and spirituall, and the generall causes of other things in the world: the second they attributed to the second ranke of gods, who provided for all things betweene the Moone and the earth: the third they yeelded to the spirits who governed the actions of men. But the Scripture teacheth us, that all things in heaven and earth are ruled by Gods providence, in so much that a sparrow cannot fall upon the ground without the will of God, *Matth.* 10. 29. as the Prophet *David* also saith, *Who is like unto the Lord our God, that hath his dwelling on high, who abaseth himselfe to behold things in the heaven, and the earth? Psal.* 113. 5, 6.

3. Confut. *Iacobs Ladder doth not signifie the monasticall profession.*

Pererius interpreteth this ladder out of a counterfeit peece of *Bernard*, to be the discipline of Monasticall life, and namely, the way and rule of *Benets* order, whereby the founder of that order S. *Benedict* went to heaven, *number.* 34. *Contra.* 1. First then it is requisite, if this ladder signifieth Monasticall discipline, that he which first saw it, should have beene a professed Monke: but I thinke they will not say that *Iacob* was a Monke: the most speciall part of which profession consisteth in the vow of single life. 2. Christ himselfe standeth upon the top of this ladder, to whom the way and ladder is directed: he then that climbeth this ladder must ascend by faith in Christ; but the Monks thinke to climbe up to heaven by their merits. 3. *Iacob* was a figure of Christ, upon whom the Angels of God should ascend and descend, *Ioh.* 1. 51. it is great presumption then to put *Benet* in Christs place, that *Iacob* should bee a figure of him. 4. This ladder sheweth the way that every true Israelite of *Iacob* should ascend by: but every true Israelite and Christian is not a Monke.

4. Confut. *Philo confuted concerning the ascending and descending of soules.*

Philo understandeth the ayre to be this ladder: *Basis terra, cœlum caput; The earth is the foot of this ladder, the heaven is the head or top:* the Angels are the soules, *Quas aer habet stellis pares, which the ayre filled with, equall to the starres in number:* some of these descend into the bodies, some ascend: *Alia ad corpora recurrunt, Some returne to the bodies againe:* thus *Philo* Platonizeth, *Lib. de somniis.* In this device of *Philo* three notable errours are discovered: 1. The ayre is not the seat or region of soules, but the spirits of the just are in heaven where Jesus Christ is, and the holy Angels, *Heb.* 12. 22, 23, 24. 2. The soules had no being before their bodies, that they should descend into them as from another place: *God formeth the spirit of man within him, Zachar.* 12. 1. 3. Neither doe the soules once separated from the bodies, returne any more to cohabit in earthly and mortall bodies: *The spirit returneth to God that gave it, Eccles.* 12. 7.

5. Confut. *Against the Helvidians.*

Vers. 15. *I will not forsake thee till I have performed, &c.* The Helvidians, because it is said that *Ioseph* knew not *Mary till she had brought forth her first-borne sonne, Matth.* 1. 25. would gather thereupon, that he knew her after ward: they may as well conclude here, that after God had performed to *Iacob* that which he promised, that he did forsake him then, *Musc.*

6. Confut. *Temples have no inherent holinesse, but in regard of the use.*

Vers. 17. *This is no other but Gods house, &c.* This proveth not that Temples and Churches are more holy places in themselves, which is the opinion of the Romanists. 1. Their Temples being filled with idolatry, are prophane and unholy. 2. Though before Christs comming the Lord chose a speciall place where he would have sacrifices offered, and not in any place beside, and so some places were

were privileged with a legall kinde of ſanctity, more than others: yet now ſince that Chriſt hath every where opened heaven to the prayers of the faithfull, that diſtinction remaineth not. 3. Even Bethel retained not an inherent holineſſe, but in reſpect of the religious uſe: for after that it was by *Ieroboam* defiled with Idolatry, it was no more *Bethel*, the houſe of God, but *Bethaven*, the houſe of iniquity.

7. Confut. *Againſt the anointing of Altars.*

Verſ. 18. HE *powred oyle upon the top of it, &c.* Hence *Rabanus* groundeth that ſuperſtitious uſe of anointing the Altar with oyle: *Altare poſt aſperſionem aquæ Chryſmate ungitur ad imitationem Patriarchæ Iacob; The Altar after the ſprinkling of water is anointed with Chryſme, after the imitation of the Patriarke Iacob, Lib. de inſtitut. Clericor. cap. 45. Contra.* 1. The ceremonies of the law, which were figures and ſhadowes of things to come, are not meet ornaments for the Goſpell, ſuch were their *waſhings, anointings, ſacrifices*, and other rites: they *were ſhadowes of things to come, but the body is Chriſt*, Coloſ. 2. 17. The body then being come, what need the ſhadow? 2. The ſame ointment that Chriſt was anointed with, his members alſo receive: but that was a ſpirituall unction, *Luk.* 4. 18. *The ſpirit of the Lord is upon me, becauſe he hath anointed me.* Of this anointing the Apoſtle ſpeaketh: *Yee have an ointment from him that is holy, and ye have knowne all things*, 1 *Ioh.* 2. 20. 3. But if *Iacobs* anointing muſt be a patterne, why doe they alſo ſprinkle water, which he did not? *Iacob* alſo uſed profane and common oyle, ſuch as he carried for his journey; but their oyle muſt be hallowed firſt and conſecrated: *Iacob* here maketh no Altar, but ſetteth up a pillar for a monument: why doe not they by the ſame example powre oyle upon their Croſſes and Pillars in the high-way?

8. Confut. *Bethel become Bethaven, and Rome Babel.*

Verſ. 19. HE *called the name of that place Bethel.* Yet afterward when it was prophaned by idolatry it was called by the Prophets *Bethaven*, the houſe of iniquity: we need not therefore marvell if that Rome, ſometime the Church of God, bee now become *Babel*, the fountaine of corrupt doctrine, the place and ſeat of Antichriſt: they cannot ſhew ſuch warrant for the conſecration of Rome as the Scripture ſpeaketh for Bethel, which of the houſe of God was made an habitation of filthy Idols, and ſo is Rome, *Muſcul.*

6. *Places of morall obſervation.*

1. Obſerv. *We muſt not amend one errour by another.*

Verſ. 9. THen *went Eſau to Iſhmael, &c. Eſau* in ſtead of correcting his former errour, in taking his wives from the daughters of Canaan, committeth another, in matching into the ſtocke of *Iſhmael*, that was alſo a ſtranger from the covenant: he thought he ſhould pleaſe his father, though he did not thorowly reforme himſelfe, if he came a little nearer: ſuch is the reformation of hypocrites, who thinke they have done well if they can dawbe over their ſinnes, and ſet ſome colour upon them by a pretended reformation: as *Herod* did, *Who ſeemed to reverence Iohn, and when he heard him, he did many things, and heard him gladly, Mark.* 6. 30. *Mercer. Calvin.*

2. Obſerv. *Patience and labour to be endured for vertue.*

Verſ. 11. HE *tooke of the ſtones of the place, and laid under his head. Iacob* is ſet forth unto us as a ſingular example of labour and patience: who both lay hard, and fared courſly by the way. *Philo* noteth hereupon, *Non decet virtutis ſectatorem vita delicata, &c. A delicate life becommeth not a follower of vertue.* This example ſerveth to reprove thoſe who place their whole felicity in this life, in dainty fare, lying in ſoft beds, and other ſuch delicacies: which was the happineſſe of that rich glutton *Luk.* 16. Beſide, this example doth teach us, that if we have the like hard entertainment in the world, we ſhould comfort our ſelves by the example of *Iacob, Calvin.* So Saint *Paul* ſaith, *I have learned, in whatſoever ſtate I am, therewith to be content: I can be abaſed, and I can abound, Phil.* 3. 12.

3. Obſerv. *We muſt alwayes be going forward in our Chriſtian courſe.*

Verſ. 12. THe *Angels went up and downe.* None of them were ſeene to ſtand ſtill upon the ladder, but were in continuall motion, either aſcending or deſcending: which teacheth us, that in our Chriſtian profeſſion we ſhould be alway going forward: *Qui non proficiunt, neceſſario deficiunt; They that goe not forward, goe backward:* the Angels either aſcend or deſcend, *Perer.* The Wiſe man ſaith, *He that is ſlothfull in his worke, is even the brother of a great waſter, Prov.* 18. 9. He that buildeth not up in Chriſtian profeſſion, pulleth downe.

4. Obſerv. *Reverent behaviour to be uſed in the Church of God.*

Verſ. 17. HE *was afraid and ſaid, how fearfull is this place? &c. Iacob* perceiving that God was preſent, and that the place where he was was Gods houſe, becauſe the Lord had there ſhewed himſelfe, he doth ſtirre up himſelfe to a reverent feare, as being in the ſight and preſence of God: which example doth teach us how we ought to behave our ſelves reverently and humbly in the Lords houſe. *Bernard* well ſaith, *Terribilis plane locus, dignus omni reverentia, quem fideles inhabitant, quem Angeli frequentant, quem ſola præſentia Dominus dignatur: A fearefull place indeed, and worthy of all reverence where the faithfull inhabit, the Angels frequent, God himſelfe vouchſafeth to be preſent: as the firſt Adam* (ſaith he) *was placed in Paradiſe to keep it: Ita ſecundus Adam verſatur in Eccleſia ſanctorum, as ſpouſe, caſtodit*

assistant; so the second Adam is conversant in the congregation of the Saints, to be working there, and watching over them: Bernar. serm. 6. de dedication. The Prophet *David* saith, *I will come into thine house in the multitude of thy mercies, and in thy feare will I worship toward thy holy temple:* Psal. 5. 7.

5. Observ. *To be content with our estate.*

Vers. 19. *If he will give me bread to eat, cloathes to put on, &c.* *Iacob* requireth not any superfluous or unnecessary thing, but onely needfull and sufficient provision: like as the Prophet prayeth, *Give me not poverty, nor riches, but feed me with food convenient*, Pro. 30. 8. We learne hereby to be contented with a little, and not to covet abundance: there is a saying, *Cui parum non est satis, nihil est satis: to him a little sufficeth not, nothing will suffice*: the Apostle saith, *Godlinesse is great riches, if a man be content with that he hath*, 1 Tim. 6. 6.

CHAP. XXIX.

1. *The Argument and Contents.*

IN this chapter, first is declared the entertainment of *Iacob* into *Labans* house: where wee have, 1. his communication with the shepheards, *verse* 1. to 9. 2. his salutation of *Rachel, verse* 9, to 13. 3. his manner of receiving into *Labans* house.

Secondly, *Iacob* covenanteth with *Laban* for *Rachel*, and serveth first seven yeares, then *Leah* is given for *Rachel* by *Labans* craft, after he serveth seven yeare more to enjoy *Rachel, verse.* 16. to 30.

Thirdly, the issue and fruit of *Iacobs* marriage is expressed, the barrennesse of *Rachel*, and the fruitfulnesse of *Leah* in bringing forth unto *Iacob* foure sonnes: and the cause hereof is shewed, because *Leah* was despised.

2. *The divers readings.*

1. *of Laban of Bathuel the Syrian, the brother of Rebeckah mother of Iacob and Esau.* S. the rest have not these words. *S. ad.*

8. *cannot, B. G. we cannot. cat. iacol. to can.* *S. c.*

all the shepherds be come together. S. all the flockes. cat. *H. munt. tem.*

use doe remove the stone. H. they doe remone. cat. verse. 9. while they spake. H. while hee spake. *H. Munt. person.*

12. *Having heard the causes of his journey. H. He told Laban all these words or things. cater.* *H. alt.*

21. *the daies of my service are fulfilled. C. my daies are fulfilled. cat.* *Ch. add.*

22. *great troupes of friends being called together. H. he called together all the men of the place. cater.* *H. cor.*

27. *fulfill seven yeares for her. G. fulfill or passe over a weeke for her. cater. so likewise, v. 28. fulfill a weeke of daies of this marriage. H.* *G. cor. H. inter.*

30. *obtaining the desired marriage, he preferred the love of the second before the first. H. he went into Rachel, and loved Rachel more than Leah. cat.* *H. cor.*

5. *be called. T. She called. cater.* *T. munt. pers.*

3. *The Explanation of doubtfull questions.*

QUEST. I. *Of the three flockes, and the stone laid upon the wels mouth.*

2. *THree flocks of sheepe lay there, &c. there was a great stone upon the wels mouth, &c.* 1. I will omit the allegories that are here devised: the Hebrewes by the three flocks, understand people, Levites, and Priests, three orders in Israel: others by the stone would have signified the stone of the Pharises, which was an impediment to the knowledge of the law. 2. They used to lay that stone upon the wels mouth, not only to preserue men from danger by falling into it, but to keepe water, that it might not be troubled or corrupted: for it seemeth, there was great scarcity of water in that country, *Mercer.*

QUEST. II. *Of Rachels keeping her fathers sheepe.*

6. *Rachel came with her fathers sheepe.* 1. So was it the fashion of that country, to set their daughters to keepe their sheepe: as the seven daughters of *Reuel Moses* father in law did, Exod. 2. 16. *Rachel* seemeth thereof to have her name, which signifieth a sheepe, *Mastul.* 2. *Rachel* was beautyfull, and *Leah* stayd at home, for that shee was the elder, and now marriageable, or because she had weake eyes, which might not endure the sunne, *Mercer.*

QUEST. III. *Whether Iacob rolled away the stone alone.*

10. *HE rolled away the stone:* 1. Some thinke, that he with the rest did remove this stone, *Ian.* 2. But it is rather like that *Iacob* did it alone, being now a man of perfect strength,

seventy seven yeares of age, whereas the other might be youths, and some maidens: as also *Iacob* casting affection to *Rachel* might put forth his strength to shew her pleasure, and to insinuate himselfe. *Mercer.*

QUEST. IV. *Of divers kinds of kissing and whether it were lightnesse in Iacob to kisse Rachel.*

Vers. 11. *And Iacob kissed Rachel, &c.* 1. We reade of divers kinds of kisses: 1. one an unchaste kisse, such as harlots use, *Prov.* 7. 13. 2. a modest kisse used among kindred, as *Isaack* kissed *Iacob*, *Gen.* 27. *Iacob* here kisseth *Rachel*. 3. a kisse of courtesie, as they used to salute strangers, and to entertaine them into their house, *Luk.* 7. 45. Our Saviour saith to the Pharisee, *thou gavest me no kisse.* This kinde of kissing was much used among the Romanes, who used one to kisse another in the way, insomuch, that *Tyberius Cæsar*, as *Suetonius* writeth, did forbid it by a publike edict. 4. They used also among the Romanes a kisse of triall, the kinsfolks used to kisse the women, to see if they had drunke any wine, which was not lawfull amongst them: as *Plinie* maketh mention of *Egnatius Mecennius*, that killed his wife for drinking of wine out of a tun, and yet he was by *Romulus* acquitted of the murder, *lib.* 14. *cap.* 14. 5. There was a fraudulent kisse, such as *Iudas* gave that betrayed Christ. 6. There was an holy kisse, which the Christians did use one to give to another in their holy assemblies, in token of love, before they received the sacrament: whereof Saint *Paul* speaketh: Greet one another with an holy kisse. 2. *Corinth.* 13. 12. *ex Peter.*

2. *Iosephus* misreporteth this story, that *Rachel* wept and fell upon *Iacobs* necke, whereas it was *Iacob*, *lib.* 1. *antiquit.* 3. Lest it might be thought a light part in *Iacob* to kisse a woman unknowne, I agree unto *Aben Ezra*, that here we must admit an *hysteron proteron*, for first *Iacob* told *Rachel* who he was, as it followeth in the next verse, before he kissed her, *Mercer.* 4. *Augustine* allegorizeth this fact of *Iacob*, that as he first watered *Rachels* flocke before he kissed her, *sic nisi per aquam baptismi, &c.* so unlesse by baptisme the people of God obtaine remission of sins, *osculum accipere a Christo, 1. pacem ejus habere non meretur*, they cannot obtaine a kisse from Christ, that is, injoy his peace, *serm.* 80. *de temp.*

QUEST. V. *Why Iacob wept.*

Vers. 11. *Lift up his voyce and wept, &c. Iacob* weepeth for joy that he had so happily continued his long and painfull a journey, not as *Esau* wept for griefe, *Genes.* 27. 2. The Hebrewes dote that he wept, because he had no giftes to bestow upon *Rachel*, as *Eliezer* did upon *Rebecca*, *Gen.* they further imagine, that *Iacob* came forth accompanied with servants, camels, and gifts, but that was robbed of all be *Eliphaz Esaus* eldest sonne by the way, who yet spared his life: but these are It is like that *Rebecca* sent *Iacob* away privily because of *Esau*, lest he should have lyen in waite for 3. So likewise they imagine that *Laban* came forth hastily to meet *Iacob*, thinking that he had as richly furnished as *Eleezer*, whom *Abraham* sent: and seeing no companie, at the last he kissed to trie if he had any pearles in his mouth: and finding nothing, that thereupon he saith, *my bone and my flesh*, that he had no other cause now to give him entertainement, but that he was kinsman.

Hebrewes fables.

QUEST. VI. *Whether Leah were bleare-eyed.*

Vers. 17. *Leah was tender eyed.* 1. Not faire eyed, as *Oukelos* translateth, as though *Leah* had not comely but her eye, but *Rachel* was all comely. 2. Not yet was she *lippis oculis*, bleare-eyed as the Latine translateth, and *Tostatus* expoundeth, *fluebat crassus humor quotidie ex oculis, ut esset 1. similis lachrimanti, that there issued out of her eyes continually a thick humor, so that she was bleare-eyed if she continually wept*: the word is *raccoth*, tender: her eyes seemed to have beene dull and heavy, which made her pore-blinde, or to looke a squint, which is a great deformity in a woman. 3. This her infirmity came not by continuall weeping, as the Hebrewes imagine, lest she should have beene given to *Esau* to wife: for it is like, that they had not yet heard so much as of the name of *Esau*: but this weakenesse of her sight might proceed from her weake constitution, whose name may seeme to have been derived of *laah*, which is to wax faint, or feeble, *Mercer.*

QUEST. VII. *Why Iacob served seven yeares for Rachel.*

Vers. 18. *I will serve thee seven yeares for Rachel thy younger daughter, &c.* 1. It was the use in countries, as afterward among the Grecians and Romanes, for the husband to give his wife, and to give unto her or her parents and friendes some gifts. Among the Germans espousals were not good if the husband gave not the wife her dowrie, *Tacit. de morib. Germ.* the Germans did use for a paire of oxen to buy their wives, *Strab. lib.* 15. the Massilians were not to give above of dowry above 100 peeces of gold: the *Cretenſians* halfe their goods: the ancient French gave as they received: the Saxons gave unto their wives parents, 300. shillings, *Perer.* 2. The like custome in Israel, *David* espoused his wife for 100. foreskins of the Philistims, 2. *Sam.* 3. 14. the Prophet bought his wife for 15. peeces of silver, and an homer of barley, &c. *c.* 3. 2. *Iacob*, because he had not to give, offered his service. 3. He himselfe setteth downe the time of 7. yeares, not as the Hebrewes dote because *Rachel* was now but 5. yeare old, and therefore he would stay till she were marriageable: likelike, that a maiden of 5. yeare old could keep her fathers sheep: but *Iacob* knowing *Labans* covet-

The manner of espousals.

doth covenant for a reasonable time of service, *Mercer.* 4. *Laban* dealeth subtilly with *Iacob*, not simply promising *Rachel*, but saying *it is better, &c.* for he had even now that crafty fetch to marry *Leah* first. 5. The 7. yeares seemed but a few daies to *Iacob*, not during the time of his service, because he comforted himselfe with the hope of his love, *sic Calvin.* they seemed not long in his judgement, but in his affection, *Perer.* but after the time was over, *Mercer.* 6. *Rupertus* hath here a fit allegorie, making *Iacob* a type of Christ, who came in the forme of a servant, and indured much travaile and labour in the daies of his flesh, to marry himselfe to *Rachel* of the Gentiles, yet first offering himselfe to *Leah* the Synagogue of the Iewes, *ex Perer.*

Labans craft.

QUEST. VIII. *Whether Iacobs love toward Rachel were inordinate.*

Vers. 18. *Iacob loved Rachel.* 1. He loved her because shee was beautifull and comely: for of the three corporall blessings, strength, health, beauty, this hath the preheminence. *Plato* called it the principality of nature, *Socrates*, a tyranny not long, *Aristotle*, a greater commendation than all Epistles. 2. *Iacob* though he might herein shew some infirmity, he simply offended not, for to desire beauty to be a provocation of lust, is unlawfull: but to affect it to this end, for more loving society and procreation of children, and where it is accompanied with vertue, all which here concurred in *Rachel*, is excusible: for as meat pleaseth better in a cleane dish, so vertue in comely persons is more amiable, *Hugo.* and some actions there are that without some delight cannot be so well affected: as eating of meats, learning of arts: such is the matrimoniall society, *Augustine*: yea holy men may faile in some circumstances of vertuous actions, as in the zeale of justice, in the workes of charity, in the love of their spouses, which defects are excused by the lawfulnesse of the actions, and the exercise of other vertues, *Pem. ex Thom. Anglic.*

Beauty how far to be respected in marriage.

QUEST. IX. *How Iacobs terme was ended.*

Vers. 21. *Give me my wife, &c. for my terme is ended.* 1. Not which *Rebeckah* his mother did set him, neither speaketh he of the terme of his owne yeares, that by reason of his age, he could stay no longer, to have any children, *Iun.* but he meaneth his seven yeares of service were expired. 2. It is therefore unlike, that in the beginning of the seven yeares this was done, as R. *Levi*, or before the seven yeares compleat, as *Ramban*: for *Laban* being an hard man, would remit nothing of the time agreed upon.

QUEST. X. *Of marriage feasts, and why Laban made a feast.*

Vers. 22. *Laban gathered together all the men of the place, &c.* 1. Not all, but many of the neighbours were called together: for thus in Scripture often generall speeches are restrained: *Genes.* 41. *by all countries came to Egypt to buy corne*, that is, very many. 2. This company was called together, not to advise with *Laban*, how to deceive *Iacob*, as some Hebrewes thinke, for *Laban* was craftie enough of himselfe, *Mercer.* but that *Iacob* before so many witnesses should not goe back from that marriage, wherein he should be deceived, *Calvin.* 3. This solemnitie of marriage though it be not of the substance thereof, yet for more honestie and decency, and for the ratifying of marriage, and to avoyd secret contracts, it is very fit to be used, *Tostatus.* 4. It was the laudable manner of those times, to make marriage feasts, as appeareth both in the old and new testament: *Iud.* 14. 10 *Sampson* made a feast at his marriage; our Saviour vouchsafed to be present at the marriage feast, *John* 2. and this custome may very well be retained so it be used with moderation, that the concourse of unruly company be prevented, and excesse avoyded; therefore *Plato* prescribeth at marriage feasts, not above five friends of each side, and as many himselfes to be called together, but to be drunken with wine he counteth it *maxime alienum in nuptiis, & dissonum omnibus decentibus matrimonium*, *Perer.*

Abuses to be avoyded in marriage feasts.

QUEST. XI. *Of Labans fraud in suborning Leah.*

Vers. 23. *When the even was come, he tooke Leah, &c.* 1. Their manner was to bring the spouse home at night, and covered with a veile, for modesty and shamefastnesse; which was the cause that *Iacob* knew not *Leah* at his first going in unto her; and it is like that she was silent all night, lest she should have beene discerned, and her silence he imputed to her modesty; some thinke that *Iacob* came not neare her, but continued all night in prayer, but it is unlike, seeing that *Iacob* had longed seven yeares for this marriage. 2. *Leah* cannot be here excused, who was in fault, yet drawn into it by her father counsell, and desirous also herselfe to be married to such a worthy man, *Perer.* and she might thinke that *Iacob* and her father were agreed. 3. But *Laban* was in the greatest fault, and therefore *Iacob* doth expostulate with him. 1. He is unjust of his promise in not giving *Rachel* betimes to *Iacob*. 2. He dissembleth, excusing himselfe by the custome. 3. He offereth wrong to his daughter, to cause her to commit adultery. 4. And to *Iacob*, in thrusting upon him a woman whom hee desired not. 5. Though there were such a custome, he should have stood upon it in time, when *Rachel* was espoused: now the custome could not serve to violate the law of nature, to cause *Iacob* to commit adultery, being betroathed already to another, *Perer.*

How *Leah* was not discerned of *Iacob*.

QUEST. XII. *Whether Iacob fulfilled seven daies or yeares before Rachel was given him.*

Vers. 27. *Fulfill seven for her.* 1. Some understand this of seven yeares, for the word *Shabang* is sometime taken for seven daies, sometime for seven yeares, *Merlin. Varab. Genebrard.* This is not like, for *Rachel* was given to *Iacob* first, and then he served seven yeares for *Rachel*, but if

if it should be taken for seven yeares, then *Iacob* should not have had his wife till these seven were fulfilled, *vers.* 28. 2. But it is better understood of daies, as *Hierome* expounds it: *ut septem dies prompti matrimonii sororis explerit, that he fulfilled seven daies for the marriage of the elder sister: Hieron. traditum, in Genes.* for it was the manner to keepe the marriage feast 7. daies, *Iud.* 14. 15. 17. *Augustine* yeeldeth this reason, *valde iniquum fuisset Iacob fallaciter deceptum differre alios septem annos: it had beene most unjust to deferre Iacob so craftily deceived seven yeares longer, qu.* 89. *in Genes.*

QUEST. XIII. *Iacobs multiplicity of marriage, no argument of his intemperance.*

Vers. 29. *LAban also gave Rachel his daughter Bilhah, &c. Laban* gave unto both his daughters handmaids, both to attend and wait upon them, as also to be a solace and comfort unto them in a strange country whither they were to goe, *Perer.* 2. These afterward were joyned unto *Iacob* for procreation, beside either *Laban* or *Iacobs* intention: and in that *Iacob* had two wives and two concubines, it argueth not his intemperancie. 1. Because he intended onely to marry *Rachel, & praeter eam voluisse eum Leam accidisse, and that Lea was given unto him beside his minde.* 2. *Iacob* also in this multiplicitie of marriage, chiefly propounded to himselfe the procreation and multiplying of his seed. 3. He took his maids, not of his owne minde, *sed ut conjugem placaret,* but to please his wives, that they might have children by them. 4. And againe it must be considered, *tunc temporis non datam fuisse legem, quae multiplices nuptias prohiberet, that there was at that time no law which did forbid multiplicity of marriage, Theodoret. qu.* 84. *in Gen. ex citat. Perer.*

QUEST. XIV. *At what time Leahs foure eldest children were borne.*

Vers. 34. *HIs name was called Levi,* 35. *shee called his name Iehudah.* 1. The Hebrewes fable, *Michael* called from heaven to *Levi,* and gave him that name, and endued him with gifts fit for the Priesthood: and further, *Leah* now having borne three children, saith her husband should be joyned unto her, because she had borne her part of the twelve sons, which she as a propheresse did foresee should be borne unto *Iacob,* of his two wives and two handmaids: but these are fabulous and vaine conjectures: they also in the name *Iehudah,* doe include *Iehovah,* the letter *Daleth* being added in the fourth place, because he was the fourth son: but these light collections are not to be stood upon. 2. Some thinke that these children began to be borne in the beginning of the first seven yeares, as R. *Levi:* but the text overthroweth that conceit, for *Iacob* went not into *Lea,* till he had ended his terme of seven yeares, *vers.* 27. Some thinke that these and the rest of the children were borne to *Iacob* in the last seven yeares, and the six yeares beside of *Iacobs* service: but the story is otherwise, that all *Iacobs* children were borne before he entred into a new covenant to stay still with *Laban,* his two seven yeares being expired, *Genes.* 30. But it is more probable, that all *Iacobs* children, only *Benjamin* excepted, that was borne in the land of Canaan, that is, eleven sonnes and one daughter, were brought forth in the compasse of the last seven yeares: for it is not necessary to assigne their birth successively, one to be borne after another, but that their mothers might be with childe at once: and so it is not improbable, that foure women in seven yeares might bring forth 11. or 12. children, *Mercer.*

Hebrewes fables.

4. *Places of doctrine.*

1. Doct. *God directeth even the least actions of his servants.*

Vers. 1. *IAcob lift up his feet:* that is, he went cheerefully and willingly: and in that mention is made of so small an action, as the lifting up of his feet, we learne, that even the least and most ordinary actions of the faithfull are directed by the spirit of God, and guided by his providence, *Mercer.* and our Saviour taketh knowledge of *Nathaniels* sitting under the figge tree, *Ioh.* 1. 48. so the Apostle saith, *that all things worke together for the best, to them that love God, Rom.* 8. 28.

2. Doct. *Men may hold the truth in generall, and yet faile in particular.*

Vers. 15. *SHouldest thou serve me for nought? Laban* here speaketh reason, and seemeth to know what is just and right, but afterward he failed, and recompenced *Iacob* but meanely for his faithfull service? as *Iacob* complaineth, *Thou hast changed my wages ten times, Gen.* 31. 41. Thus we see that carnall men may hold generall principles aright, but when it commeth to their owne particulars then they are blinded with selfe-love, *Calvin.* So dealt *Herod* with *Iohn Baptist:* he did acknowledge him to be a just and holy man, yet to please his wives daughter, commanded him to be beheaded.

5. *Places of Confutation.*

1. Confut. *Customs were to be pretended where greater enormities are admitted.*

Vers. 26. *IT is not the manner of this place, to give the younger before the elder.* He pretendeth a custome in the lesse matter, in the meane time he transgresseth the custome and all good order in a matter of greatest importance, in thrusting upon a man in the night one sister for another: thus after the like manner the Romanists object the customs of the Church against the marriage of Ministers, whom they call

and in the meane time they breake all good order, while for want of the due remedie, fornication and uncleane lust is suffered to be practised amongst them, *Mayerne.*

2. Confut. *Iacobs polygamie and marriage of two sisters, unjustifiable.*

Verse 30. SO *entred he into Rachel also.* This multiplicity of wives which is called polygamie, is diversly excused. 1. *Augustine* saith, *Nulla lege prohibebatur, it was forbidden by no law; quando non erat, crimen non erat: It was no fault, when the custome was so*; as in times past it was a shame for the Romans to have *talares tunicas, side garments*, but now every one of honest sort doth weare them, *Aug. lib. 22. cont. Faust. c. 47.*

Contra. 1. Though there were no written law in those times, yet their owne conscience grounded upon the law of nature, and the faithfull traditions of the fathers, might have discerned it to be a fault: seeing that God in the beginning for one *Adam* made but one *Eve*, and *Lamech* of the wicked race is the first found in Scripture to have had two wives. 2. And though custome may be pretended for many wives, yet to marry two sisters there was no such custome, *Mercer.* 3. The example of long garments is nothing like: for it is a thing indifferent, which may be thought comely or uncomely, as time and place doth vary: but that which is simply unlawfull, and against the first institution, as polygamie is, cannot become just by any custome.

2. Some say that polygamie is after a sort against nature, yet so as it may be dispensed with, as it is like after the flood, to *Noah* this indulgence was given, *Peter. in 29. Gen. numer. 32.*

Contra. 1. If *Noah* had beene dispensed with for many wives, then had there beene greatest cause to have used that liberty: and if polygamie for propagation were tolerable, God might have preserved in the ark as many men as women. 2. Against a written law and institution as this is of having one wife, *Gen. 2. 24. A man shall leave father and mother, and cleave to his wife*, not wives; a dispensation cannot be admitted.

3. Divers allegories are made of *Iacobs* two wives: *Augustine* by *Leah*, figureth the people of the Iewes, by *Rachel* the Gentiles. *Rupertus* saith contrary, that *Rachel* was a type of the Iewes, *Leah* of the Gentiles *August. ser. 80. de tempor. Rup. in Gen. 29. Gregorie* by *Leah* interpreteth the active life, by *Rachel* the contemplative, *Homil. 14. in Ezech. ix Peter.*

Contra. 1. By the diversitie of these allegories it appeareth, they are mens collections, and humane devices, and therefore cannot exclude the transgression of a divine ordinance. 2. And though these allegories might be warranted by the Scripture, yet thereby is not the fact justified: Christs comming for the redemption of mankind is compared to the comming of a theefe; yet I trust thereby is not meant the sinfull approching of a proved. 3. Thus then is the resolution of this question: 1. that *Iacob* was guiltie of no sinne in that not double, but quadruple marriage, yea and the same incestuous in the marriage of two sisters. 2. yet *Labans* fault was greater than *Iacobs*, who by his craft induced him unto it. 3. God in his deepe providence used this oversight of *Iacob*, as a meanes greatly to increase and multiplie *Iacob* and the rest of the Patriarkes, in their manners and generall example of life, but not in those particular acts, such as these, are to be imitated *Mayerne.*

How farre the fathers are to be imitated.

6. Places of morall observation.

1. Observ. *Education of children in labour.*

Vers. 9. *Rachel came with her fathers sheepe, for shee kept them.* Thus in that simple age did they bring up their children, not idly and wantonly, but in labour and houshold workes: *Laban* had many servants beside in his house, yet he setteth this faire damzell to keepe his sheepe: though this be not an example now to men of good sort and place, thus to employ their daughters, for the particulars; yet they should follow it so far to provide that their children be industriously brought up, and not to give them the reines of licentious libertie. Thus we reade, that *Sonnes* and *Sons* were with their father *Zebedee* in a ship mending their nets, *Matth.* 4. *Ioseph* was brought up in the workes of his owne vocation: *Moses* was a shepheard: *Dauid* a keeper of sheepe: *Amos* a herdman, &c.

2. Observ. *Service of love.*

Vers. 15. *Though thou be my brother, shouldest thou serve me for nought? Labans* was willing to retaine *Iacob* still, because he was a faithfull servant: which is a teaching instruction now adaies, to think they may lay out their monie to purchase them servants, whom they love of kinne unto them: whereas the meanest may thus be procured to their businesse, *Luther.* But Saint *Paul* giveth a rule for servants, whether they serve their masters or not, *Ephes. 6. 5. Servants be obedient to your masters in singlenesse, &c.*

3. Observ. *Love of parents.*

Vers. 20. *Iacob loved Rachel.* Notwithstanding *Iacobs* love unto *Rachel*, yet he forsaketh her not, when he governed action toward her: having the feare of God before his eyes, and being exercised in continuall labour, forgetfulness, which might be in him to his disadvantage, *Peter.* An example may be to all parents, that they love their children, and be carefull for their behaviour.

4 Observ.

4. Observ. *Neglect of wife or husband, in scripture is counted hatred.*

Vers. 31. *When the Lord saw that Leah was hated or despised, &c.* Yet was she not simply hated, for *Iacob* performed unto her matrimoniall duties, but lesse respected than *Rachel*: thus the Scripture counteth the neglect of wife or husband hatred: It is not then enough, not to break forth into capitall hatred, but they must one be heartily affected to another, *Calvin. Husbands love your wives, as Christ loved his Church, and gave himselfe for it*, Ephes. 5. 25.

5. Observ. *God crosseth mens prepostorous affections.*

Vers. 31. *But Rachel was barren.* Thus the Lord useth to chastise and correct the prepostorous affections of his servants: as *Iacobs* love with *Rachels* barrennesse: as God did qualifie *Ionas* joy in delighting too much in the shadow of his gourd, by causing it to wither.

6. Observ. *Wives must seeke to please their husbands.*

Vers. 32. *Now my husband will love me: Leah* desireth nothing more than to please her husband, and to use all meanes to procure his love: so should wives seeke to content their husbands, and to forbeare all things that might grieve them, *Calvin.* Therefore Saint *Peter* especially commendeth in women a meeke and quiet spirit, 1 Pet. 3. 4.

7. Observ. *As Gods blessings are multiplied, so our praises of him should increase.*

Vers. 35. *Now will I praise the Lord*: She had praised the Lord before, at the birth of *Reuben*, *The Lord hath looked upon my tribulation*: and of *Simeon*, *The Lord hath heard that I was hated*: but now upon the occasion of a new benefit, she praiseth him againe: which teacheth us, that as Gods mercies are multiplied toward us, so we should increase and goe forward in giving of thanks: the Prophet saith, *Sing unto the Lord a new song*, *Isay* 42. 10. *Calvin.*

CHAP. XXX.

1. The Argument and Contents.

FIrst, in this chapter *Moses* sheweth how *Iacob* was increased with eight sonnes, partly by his wives maids, partly by his wives: by *Rachels* maid two, *Dan* and *Nephthali*, by *Leahs* two, *vers.* 9. to 14. then by his wives, first by *Leah* three, and a daughter expressed, since agreed with *Rachel* for her sonnes mandrakes, *vers.* 14. then by *Rachel* one, *vers.* 23. Secondly, how *Iacob* increased in substance: where *Iacob* entreth into covenant with *Laban*, to have all the party-coloured and spotted sheepe for his wages, to *vers.* 39. then *Iacobs* device is expressed, how the strongest sheepe were spotted, *vers.* 36. lastly, the good successe that *Iacob* had in this device, *vers.* 43.

2. The diverse readings.

S. sin. plur. v. 2. *give me a sonne. S. give me sonnes or children, &c.*

v. 3. *Balaams my maid. H. Bellat. S. C. Bilha, &c.*

C. inter. *I will be the nurse. C. she shall bear upon my knees, &c.*

Ch. cor. v. 8. *God hath heard my prayer. Ch. I have a sister, &c. my sister hath, and it is granted.*

H. S. alt. *C. God hath compared me with my sister. H. God hath holpen me, and I am compared with my sister, with the wrestling of God have I wrestled with my sister, and have prevailed, &c. but that I am not sure.*

T. G. v. 11. *happily. H. good luck. C. happinesse, &c. P. I am happy, &c. with. T. G. fortune, &c.* nifieth both: the latter is the better, as may appeare by the allusion, *Gen.* 49. *gad, godad, God, &c.* my or troupe of men, &c.

T. r. v. 14. *apples of mandrages. S. mandrage apples. T. flowers of love. T. dudaim of dodh*, beloved.

S. ad. *Rachel said to Leah her sister. S. Rachel said to Leah, &c.*

S. ad. v. 25. *Rachel said, unto &c. S. Rachel said unto, &c.*

S. alt. v. 26. *my husband, with whom I have served. H. will she serve, will dwell with me, &c. will be glad with me.*

S. G. v. 24. *the Lord shall give me another sonne. S. will give me. Gen. the Lord give me another sonne.*

T. C. r. v. 30. *the increase of the flocke. C. multiplied, &c. P. encrease. H. increase my reward. T. C. before thy face. S. when thou commest to see my reward. T. C. is shall come for my reward before thy face, &c.*

diverse sig. v. 37. *the chesnut tree. G. B. of the plane tree. easter, or ash tree, signifieth both, he pilled white strakes, &c. still the greene, but the white appeared in the rodds. &c. he pilled was of a diverse kind, &c. still, and whether rodds, &c. in the rodds. G. B. &c.*

T. B. G. v. 40. *and Iacob separated the sheepe, and put the rodds, &c. and black were Labans, &c. he set the faces of the flocke, &c. and put his owne flocke, &c.*

H. S. cat.

and the parti-coloured among the lambs, and he separated his flocks by himselfe, and mingled them not with Labans. S. and her set before the sheepe all that was spotted and blacke among Labans sheepe, and set the flocke apart, and did not mingle them with Labans sheepe. C. he turned the face of the flocke toward the party-coloured among Labans sheepe, so he put his flocke by themselves, and put them not with Labans. G. turned the faces of the sheepe which were in the flocke of Laban, toward the ring-straked, &c. T. B. and put them not with Labans. B. turned them not toward Laban. T. that is, he turned Labans sheep toward the parti-coloured, that they might also bring forth such, but his owne sheepe he turned not toward Laban, which were of one colour, that they should not conceive lambs of one colour. *Inn.* T. B.

Vers. 41. in the first running time. H. in the time when the ewe lambs heated. S. in the time when the timely ewes conceived, or had heat. C. in the running or conceiving time of the strong or well bodyed sheepe. B. G. T. H. S. C. T. B. S.

Vers. 42. when the ewes brought forth, he did not put them. S. when the ewes were feeble. B. G. when they were put together late, or in late running time. H. S. T. P. *postero* : whereof is derived the word *be-* S. B. *lateth*, in bringing forth late : the not marked were Labans, the marked Iacobs. S. the late brought T. Hy. were Labans, the timely or firstlings, Iacobs. C. H. the feebler were Labans, the stronger or well bodied S. C. *lambs*. T. B. G. P.

Vers. 43. camels, asses and mules. S. camels and mules, &c. S. ad.

3. The Explanation of doubtfull questions.

Quest. I. *Whether Rachel envied her sister.*

Vers. 1. *Rachel envied her sister.* 1. Some thinke that this was a kind of zeale, rather than envie, she grieved rather at her owne infecundity or barrennesse, than that her sister was fruitfull. *Pererius.* 2. But the text is evident, that shee envied her sister: shee was offended, that her sister was fruitfull and she barren. Neither is there any inconvenience to yeeld to those holy women their infirmities, they were not Angels, *Mercer. chavah*, signifieth both to envie, and strive with emulation or zeale.

Quest. II. *Of Rachels impatient and immoderate desire of children.*

Give me children or else I die. 1. She saith not so, as though *Iacob* of purpose had restrained his naturall force, as R. *Levi.* 2. Neither is it her meaning that *Iacob* should by his prayer obtaine children for her, as *Isaack* had done for *Rebecca*, for then *Iacob* would not have beene angry with her. Why did she thus say, as though she did not know that God was the giver of children, which she confesseth, vers. 6. *God hath given sentence on my side.* 4. But thus in her womanly heat she breaketh out, though the fault was in her husband, feeling *she should otherwise die*, either for griefe, or that she should be good be dead, as beare no children. *Mercer.* and that her name by this meanes should die with her. *Pererius.* 3. Three reasons made her so desirous of children. 1. That she might envy for her sisters happiness. 2. That she might be the more deare to her husband. 3. Because of the promised seed. *Perer.*

Quest. III. *Of the causes of barrennesse.*

Vers. 2. *Iacob was angry and said, Am I in Gods stead, &c.* 1. There are naturall causes of sterility or barrennesse either some originall defects in the birth, as some are borne unapt for generation, or else they come by diseases, sometime the constitution of the body is an impediment, as in fat bodies, where nature is turned into the nutriment of the body : *Aristot. lib. 2. de generat. animal. c. 2.* 2. There is a supernaturall cause of barrennesse, when it pleaseth God to restraine the wombe, as in the women of *Abimelech* house, *Genes.* 20. 18. Foure keyes he keepes and shuts all in Gods hand, which the Lord hath not committed to any other, either Angell or Seraphim : the key of raine, *Deuter.* 28. 12. *The Lord shall open unto thee his good treasure, the heaven to give raine* : the key of food, *Psal.* 104. 28. *Thou openest thy hand and they are filled*: the key of the wombe, the key of the grave, when the dead shall be raised: *Perer. ex Tharg.* Hierosolym. 3. *Plato* himselfe confesseth, that procreation was the gift of God : *Quamvis in mortali animante fiat, vestamen divina est, & pregnans & genitura ab immortali Deo manat, though it be done in mortall creatures, yet it is a divine thing procured by an immortall power : Plat. in Symp.* Procreation the gift and worke of God.

Quest. IV. *In what sense Rachel said, She shall bow upon my knees.*

She shall bow upon my knees. 1. Not as though *Rachel* should be her midwife or nurse, as *Onkelos.* 2. Or that by her example *Rachel* should the sooner conceive, as the Hebrewes. 3. But as it followeth, *Rachel* might have children by her maid, for the children of the bond-maids were counted as the dames: her meaning is, that she might dandle them upon her knees, and play with them as children with their children : so Isahs phrase taken, *Isay* 66. 12. *then shall ye suckle, ye shall be borne upon her sides, and be joyfull upon her knees.* Epiphanius doth fitly allegorize this saying of *Rachel*, *lib.* 7. *in Genes.* 36. as they which *Bilha* brought forth, were borne upon *Rachels* knees : *sic qui per ecclesiæ evidentiæ audivit verbum, susceptus Ecclesiæ veræ confessionem fidei, & ita nihil differt à filiis : so he that hath heard the preaching of sincere teachers, holding the true faith of the Church, may differ nothing from the lawfull children of the Church, as the sonnes of Iacobs concubines received their inheritance, and had their lots among their brethren.*

Quest.

Quest. IV. *Whether Ruben brought unto his mother mandrakes.*

Vers. 14. *Give me of thy sonnes mandrakes, &c.* 1. It is most like that they were rather a plant and sweet flowers, where with they used to strew their husbands bed, than that which is called mandrakes, for these reasons: 1. *Ruben* was now but a child of 5. or 6. yeares old, not above, (for he was borne in the beginning of the 7. last yeares) and therefore had no discretion to make choice of flowers for their vertue, but for their colour or smell. 2. It was now wheat harvest, the spring time, which in those countries was in the beginning of May, when the Mandrake apples are not ripe: for so the Septuagint read, *Mandrake apples.* 3. The Mandrakes have a strong smell, which the Arabians call *Iabrochin* of the ranke savour of goats: whereas these herbs called *dudaim* are commended for their sweet smell, *Cant.* 7. 13. *The mandrakes have given a smell, and in our gates are all sweet things, Iun.*

Mandrakes have a strong savour.

2. Whereas *Augustine* saith of the mandrakes, *Rem comperi pulchram, & suaveolentem, saporem fœdum: I found them to be faire in show, sweet in smell, unsavoury in taste lib. 21. con. Faust. c. 56.* he may speake of some kind of mandrakes, which grew in those hot countries in Africa, which might have a more fresh smell: but otherwise concerning the mandrakes knowne to us, *Plinie* a diligent searcher of the nature of herbes saith, *Odor ejus gravis, sed radicis & malis gravior, vim sic noxiæ vires, gravedinem afferunt: The smell is very strong, specially of the root and apple: the force thereof very hurtfull: the very smell bringeth heavinesse, Plin. lib. 25. c. 13. Levinus Lemnius* confirmeth this by experience, that by laying a mandrake apple in his studie, he became so drousie, that he could not shake it off till the apple was removed, *lib. de herb.*

Epiph. in philolog. c. 4. Mandrakes whether their vertue is to make women conceive.

3. *Epiphanius* thinketh that the mandrake inciteth and provoketh either man or woman to lust: and is held that they have vertue to cause women to conceive: and that *Rachel* desired them for that end. 1. But *Augustine* refuseth this reason, because *Rachel* notwithstanding her mandrakes, conceived not. 2. Neither would *Leah*, having now ceased to beare, have given them away if they had any such vertue, *Mercer.* 3. *Galen* saith, that Mandragoras is cold in the third degree, *lib. 7. simplicium Medicamentorum*, therefore it is unapt for conception. 4. *Methiolus* therefore saith it is a fable, that the root of Mandrake representeth the shape of a man, and is good to make women to conceive, and thinketh that such as are bearing such a shape, are made by art of coseners that goe about to deceive, *ex Pario.*

Of the description of mandragoras.

4. Concerning the fashion and kinde of this herbe, R. *David* saith, that there are two sorts of them, the white is the male, the blacke the female: in them both three parts are most notable, the leaves, fruit, and root: *Dioscorides* saith, that the leaves of the female are somewhat lesse than lettice, and greene and of a strong smell: the leaves of the male are bigger, and of a white colour: the apple of the female as big as an hasle nut, like to fruit of the service tree, of wan colour, of the male the same as bigge againe, of a saffron colour: the root is twofold, sometimes threefold, winding one within another, blacke without, white within, *Dioscor. lib. 4. c. 61.* *Pythagoras* called it *anthropomorphon*, because it perfectly representeth a mans shape, but hath some semblance of the trunk of a mans body without armes, *Methiolus.*

The vertue & operation of Mandrakes.

5. The properties of the *Mandragoras* are these: 1. By reason of the coldnesse thereof, it casteth into a dead sleepe that eat or smell thereof: and therefore Physitians use it, when they cut or sear, to stupifie the sense. 2. If it be taken in the weight of a dram, it depriveth of the use of reason, *Dios.* 3. It is drunke against the venome of serpents, *Plin. lib. 25. c. 13.* 4. The seed thereof is good to put in the place of conception, and to stay the immoderate flux of the monethly course: and therefore it may *accidens* helpe toward conception, especially in fervent climates and hot countries, *Renr. ex Lemnio.*

6. Some thinke then that these flowers were mandrakes, which is not like, as is shewed before: some take them to be lilies, as *Oleaster*, some for violets, as *Ortelius*: some for inchanted or love-herbes: but *Rachel* would not use any such: It is uncertaine what flowers they were, *Mercer.* It is more probable that they were *amabiles flores, amiable and lovely flowers* both for smell and sight, as *Iunius*, and the word *dudaim* well answereth thereto, being derived of *dadah, beloved.*

Quest. V. *Whether Iacobs wives gave the children their names.*

Vers. 20. *She called his name Zebulun.* 1. Some thinke that *Iacob* gave the names and not his wives, *Iun. Genes. 29. 35.* 2. Some, that *Iacob* knowing his wives to have the gifts of prophecie, as may appeare by the event, that answered to these names, in the severall blessings given unto them, *Gen. 49.* did suffer his wives to give them names. 3. But it is most like that *Iacob* consented with them in imposing of these names, *Mercer.*

Quest. VI. *Of Dinah, whence she was named, and when borne.*

Vers. 21. *After that she bare a daughter, &c.* 1. Some thinke that *Iacob* had other daughters besides *Dinah*, but that is not like, seeing no mention is made but onely of *Dinah*, *Calvin.* 2. Her name signifieth iudgement or contention, which name might be given to *Dinah*, because of the contention which fell out with the Sichemites by reason of her, *Mercer.* 3. But whether this *Dinah* were *Iacobs* wife is uncertaine, and whereas the Hebrewes imagine, that this *Dinah* and *Zebulun* were borne at once, and that *Dinah* in her mothers wombe was a male, that at the prayer of *Leah* who pitied her sister *Rachel*, which as yet had borne no children at all, lest she should have been

Hebrewes fables.

fied: these are but idle and fabulous fansies, wherein these blinde Rabbines are so much exercised. 4. This Dinah was borne next before *Ioseph*: whom some affirme to have beene borne before *Gad*, *Asser*, *Issachar*, *Zebulun*, *Dinah*: But the course of the story will not beare it, for betweene *Ioseph* and *Benjamin*, Iacob had not any of his children borne.

Quest. VII. *Of the time of Ioseph's birth and age.*

Vers. 25. *As soone as Rachel had borne Ioseph, &c.* 1. Hence it is evident, that *Ioseph* was borne in the end of *Iacobs* 14. yeares service, for immediately upon the birth of *Ioseph*, *Iacob* consulted with Laban about his departure; but after this *Iacob* covenanteth to serve six yeares longer for his sheep, Gen. 31. 41. these 14. yeares before the birth of *Ioseph* some would have to prefigure those 14. yeares which *Ioseph* indured in Egypt, before he was exalted: for he was sixteen yeare old when he was sold into Egypt, 30. yeares old when he stood before *Pharao*, *Mercer*. 2. Upon this account of *Iosephs* age, it further is collected, that *Ioseph* was 39. when *Iacob* was 130. for *Ioseph* was 30. when he came before *Pharao*, Gen. 41. 46. then passed seven yeares of plenty, and two yeares of dearth, *Genes.* 45. 11. when *Iacob* came downe into Egypt, who was then 130. yeares old, *Genes.* 47. 9. If *Iacob* were 130. at *Iosephs* 49. then when *Ioseph* was borne, *Iacob* was 91. then 14. yeare before that, when *Iacob* went downe into Mesopotamia, he must be 77. and 7. yeares after, when he married his wives, he was 84. thirteene yeares after that when he had served 7. yeares more for his wives, and six for his sheepe, he was 97. yeares old, *Perer.*

Quest. VIII. *Laban whether he be divined of Iacob.*

Vers. 27. *I have found by experience.* 1. The word is *nachesh*, which the Septuagint translate, I have conjectured, *oemisamen*, as *Augures* use to doe, and this kinde of conjecture was made by serpents: *nachesh* with double *camets*, is a serpent, with double *patach*, it signifieth the conjecture made by serpents. 2. But this word also signifieth to know or learne by experience, as it is used, *Gen.* 44. 5. *Ioseph* by his drinking cup, found in the mouth of *Benjamins* sacke, had experience of them, as his steward saith. 3. Therefore *Theodorets* observation is here unnecessary, that *Moses* setteth downe, *verba impiorum, the words of the wicked*, as they spake them, as here *Labans* divination, as though he had divined by his idols. 4. As also hee giveth the like instance of *Leah*, that she should use the prophane word of fortune, *verse* 11. saying good lucke, *ghad*: which some take for *Iupiters* starre, some for *Mercurie*, or *Mars*, alledging that place, *Isa.* 65. 11. *They furnish their drinke offerings to Gad*: where it is more fitly translated a number, as the other clause sheweth, *they have prepared a table for the multitude*: and so is it to be taken here, a number commeth: 1. for so the name Gad answereth to *Iacobs* prophecie, *Gen.* 49. 19. *Gad, gedudh*: *Gad*, an army shall overcome him, &c. he is therefore called *Gad*, because Leah saw an army of children was comming, as *Leah* imputeth the procreation of her children to the Lords blessing, *Gen.* 29. 32, 33. therefore she was far off from imputing it to fortune, or to the stars, much lesse to give her child a superstitious and idolatrous name, which *Iacob* would not have suffered, *Calvin.*

Leah doth not name her son Gad of fortune.

Quest. IX. *How Laban blessed at Iacobs feet.*

Vers. 30. *The Lord hath blessed thee by my comming.* The Hebrew phrase is, *at my feet*. 1. which is not understood of *Iacob* going and comming about his businesse, but of his comming to *Labans* house, since which time God blessed him. 2. Some thinke that *Iacob* meaneth, that since his comming God had given *Laban* sonnes, whereas hee had none before, because *Rachel* kept his sheepe, *Mercer*. it may well bee that in fourteene yeares space *Laban* might also be increased with sonnes, which are mentioned afterwards, *Gen.* 31. 1. but *Iacob* meaneth the increase of *Labans* wealth: *the little which thou haddest is increased, &c.* 3. Hence was taken up that proverb used in Africa: *homo boni pedis*, a man of a good foot, that is, whose comming is prosperous, who in the African language was called Namphanio: which name was given to a famous Martyr of Africa, derided by one *Maximus* a Grammarian, but defended by *Augustine*, *epist.* 44. *Si vocabulum interpretamur, non aliud significat, quam hominem boni pedis*; *If we interpret the name, it signifieth nothing else but a man of a good foot*. 4. *Rupertus* fitly applyeth this to Christ, shewing how that *ad Christi introitum divites effectus est mundus, the whole world was enriched and blessed at the comming of Christ*, *Perer.*

Quest. X. *What kinde of colours the sheepe were of which were sorted out for Iacob.*

Vers. 32. *Separate thou all the sheepe with little spots, &c.* 1. There are three words used to expresse the party-coloured cattle, that should fall to *Iacobs* share; *naqued*, which signifieth that which is marked with small spots, and therefore it is expressed by another word, *baraadh*, *Gen.* 31. 10. spotted with haile or ashes. The Septuagint translate in both places, *varia*, dispersed or sprinkled with spots. The other word is *talu*, that which is marked with great spots, as *Iosh.* 9. 5. the same word is used to signifie peeced or clouted shoes: which where they are worne, are mended with patches, *Mercer.* to this kinde of great spotted, belongeth *gnaracadh*, used *vers.* 35. spotted in the binding places or legges, for *gnacadh*, and *naqued*, are compared together, *Genes.* 31. 8. Therefore *Olaster* is deceived that taketh *naqued* for the great spotted, *talu* for the lesse spotted: this word *talu*, *vers.* 35. is translated by the 70. *melanopoikilon*, whitish, where there are white markes, as is expressed, *vers.* 35. The third word is *chum*, not blacke as some read, for they belonged to *Laban*, *nonnul.* or yellowish, but rather browne, as of a foot-colour; which is caused by smoake and heat, for so *chum* signifieth heate: the 70. read *melan*: all the sheepe and goats then either sprinkled, or ring-streaked, or of a duskish colour, were separated for *Iacob*, *Mercer.* 2. The

Iacob hath not only the parti-coloured goats but sheep also.

2. The Septuagint reade so, as though they which were parti-coloured among the goats onely should be his reward: but the 35. *verse* maketh the matter plaine, that the meaning is, that the spotted both among the goats and sheepe should be *Iacobs* part, *Pererius*.

3. Neither must these three colours be restrained, as though the darke or browne colour belonged to the lambs, the small and little spotted to the goats, as may seeme to be gathered out of the 32. *verse*: but the meaning is, that all either lambs, or goats of any of those colours should be divided from the rest: but the browne colour is given to the lambes as most usuall among them, the spotted to the goats for the same reason, *Mercer*.

Most particoloured sheepe in Palestine.

4. Herein appeareth Gods providence toward *Iacob*, that whereas the white and blacke sheepe were most set by in Mesopotamia, the particoloured in Palestina, (and therefore the shepherds are called *Nechodim*, *Amos* 1. 1. that is, keepers of spotted cattell, *Mercer*.) it so falleth out that *Iacob* being to returne into Canaan, is increased with that kinde of sheepe, *Perer*.

5. Concerning other greater cattell, *Iacob* also was very rich in them: he had camels and asses, *verse* 43. yet those he had not from *Laban* in this bargaine, neither had he charge but only of the smaller cattell: these of the greater sort *Iacob* had by his owne purchase, and exchange for smaller cattell, *Perer*.

Quest. XI. *How Iacobs righteousnesse answereth for him.*

Vers. 33. *My righteousnesse shall answer, or testifie for me to morrow, or hereafter, &c.* 1. As yesterday is taken for the time past, *Gen.* 31. 2. so *to morrow* is used for the time to come, a part for the whole: as the Apostle saith, *Iesus Christ, yester day, and to day, and the same for ever.* 2. Some refer the words following to justice, *when it shall come for my reward before thee, Calvin.* But the better meaning is in the second person, *when thou shalt come to my reward*, that is, to see and examine it: and the words *before thee*, must be joyned with the first clause: *my righteousnesse shall answer for me, before thee, Mercer. Iun.* 3. He speaketh not of his righteousnesse in generall for the time past, but in this particular, for the time to come, as it followeth in this *verse*, that if he found any thing with *Iacob*, but particoloured according to the agreement, he should count it as theft. 4. And *Iacob* doth as it were answer a secret objection: it may seeme improbable, that whereas the cattell of one colour are given mee to keepe, they should bring forth particoloured: God that seeth my justice and innocency, shall give sentence on my side by an extraordinary blessing, *Muscul.* 5. *Iacob* doth not absolutely stand upon his justice before God, but onely urgeth his innocency and faithfulnesse, in his service toward *Laban*. In like manner *David* cleareth himselfe; *Iudge me O Lord according to my innocency, &c. Psal.* 7. 8. *Muscul. Pon.*

Quest. XII. *Whether Iacob dealt fraudulently with Laban, concerning his particoloured sheepe.*

But whereas *Iacob* saith, *my righteousnesse shall make answer for mee*, it may be questioned, whether this were a plaine and just part in *Iacob*, by the device of the pilled and straked rods, to deceive *Laban* and inrich himselfe? the solution of which question is this: 1. That *Iacob* did not this of his owne head, but by Gods direction, *Genes.* 31. 10. But who knoweth not that God being Lord of all, may transferre the right of things from one to another, where no other inferior title or property is challenged: as God gave the land of the Canaanites the ancient possessors thereof, to the Israelites, *Calvin. Mercer.* 2. *Iacob* by this meanes doth recover but his owne, which was due unto him in a double right, both in respect of his 20. yeares service, all which time he served without wages: so *Iacob* saith, *yee know that I have served your father with all my might, but your father hath deceived mee, and changed my wages ten times, Gen.* 31. 6, 7. As also in regard of his wives dowry, which complaine of their father hardnesse: *have we any more portion or inheritance in our fathers house, doth he not count us as strangers, hath he sold us? &c. therefore all the riches which God hath taken from our father is ours and our children's, Gen.* 31. 14, 16. It is lawfull therefore for one by his cunning and industry to recover his goods, which he cannot otherwise get, especially Gods direction concurring withall: as the Israelites borrowed of the Egyptians their best things, which were but a due recompence for their long service. 3. The saying is, *volenti non fit injuria*, a wrong is not done to him that is willing withall. It was thus agreed betweene *Laban* and *Iacob*: and *Laban tractatus est prosue ingenio, Laban is handled in his kinde, Calvin.* for hee thought by this meanes to have gained to himselfe, and to have sent away *Iacob* with nothing: and it was a thing very unlikely, that sheepe all of one colour (such as *Iacob* onely had in his keeping) should bring forth particoloured. 4. The meanes which *Iacob* used, was not artificiall or fraudulent, but naturall, not depending of mans skill, but Gods blessing: therefore *Iacob* chooseth that for his wages, which not by mans wit, but Gods working was to take effect, *Mercer*. Thus the author of this device, *Iacobs* righteousnesse, *Labans* covetous and cousening minde, and the meanes being laid together, will cleare *Iacob* in action of fraudulent and unjust dealing.

Quest. XIII. *Of the corrupt reading of the vulgar Latine.*

Vers. 35. *And all that had white in them, and all that had blacke, &c.* The Latine text is here very corrupt, reading thus: *all the sorts of one colour that is, of white and blacke, he delivered into the hands of his sonnes*: which reading is contrary to the originall, that saith, *the spotted onely with white or particoloured and the dunkish or blacke, were given to Labans sonnes to keep, and they which were of one colour to Iacob.* 2. The Romanists would justifie their vulgar Latine, some understanding by *Labans* children, *Iacobs* sonnes, for they were *Labans* after a sort: but this cannot be, for *Ruben Iacobs* eldest sonne was not now above six yeares old, borne in the first yeare of the second seven: and therefore *Iacobs*

…n were not being ſo young fit to guide the flocks, *Mercer.* and beſide *Laban* might have thought …t the father and ſonnes might have conſpired to deceive him. 2. Wherefore *Lyranus* and *Toſtatus*, …liking this firſt ſolution have deviſed another, that this is underſtood not of the firſt diviſion of the …cks, when indeede none but the parti-coloured were committed to *Labans* ſonnes, but of the ſecond …ision, after that the eawes had lambes, when *Laban* came to view which were of one colour, which …diverſ, and then he tooke the whole coloured ſheep, as belonging to him, and gave them to the charge …his ſonnes. *Contra.* 1. It appeareth not, but that after the firſt ſeparation of the flocks, whereof ſome …re committed to *Iacob*, ſome to *Labans* children, all thoſe which were under *Iacobs* charge, together …th their increaſe, continued with *Iacob* ſtill, and he ſeparated the party coloured from the reſt, and the …e within view and ſight of the other, *verſ.* 40. whereas the flocks firſt divided were three daies jour… *verſ.* 36. 2. This diviſion mentioned, *verſ.* 35. was the very ſame day, wherein this agree… was made, and therefore it was the firſt, not the ſecond diviſion. 3. If this were admitted, then the …ebrew text ſhould be convinced of falſity, which readeth not, *the flocks of one colour*, but, *all that had …ite ſtakes in them*: that is, were ſpotted with white.

3. Wherefore we doubt not rather to refuſe the Latine tranſlation as corrupt and divers from the He…ew, and the Septuagint, with the Chalde in this place; and approove rather the judgement of …ſtinian, who giveth this cenſure of the Latine tranſlators: *Scito prudens Lector, quod univerſa hac pars …rſus eſt ad finem capituli, apud latinum interpretem paraphraſis eſt, potius quam textus, &c.* Vnderſtand …ſcreet reader, that all this part of the text to the end the Chapter, with the Latine interpreter, is …araphraſis rather than the text. And a little after he ſaith: *Antiquus interpres, neſcitur, quo ſpiritu hac …ſummoverit*: Wee cannot tell, with what ſpirit the old interpretor hath thus ſummed the text; *Cu… in hunc locum.* The Latine tranſlation refuſed of the Romans themſelves.

QVEST. XIV. *Of the divers meanes which Iacob uſed to make the ſheepe to bring forth party-coloured.*

Vers. 37. *THen Iacob tooke rods, &c. Iacob* uſed three induſtrious meanes to cauſe the ſheepe to bring forth partycoloured: 1. He uſeth pilled and ſtraked rods, and puttеth them in the wate…ing places, at ſuch time as the ſheepe were in heat, that is, in ramming time. *Hierom* ſheweth the cauſe: *…x duplici deſiderio, dum avide bibunt, & aſcendunтur a maribus, tales fœtus conciperent, quales umbras …rum in aquarum ſpeculo contemplabantur, tradition. in Geneſ.* That of a double deſire, while both …y, drinke greedily, and were coupled with the males, they might be conceived with ſuch young, as …y ſaw the ſhadowes of the rams in the water: for the coloured rods made alſo the ſhadow of the rams …appeare party-coloured. 2. Another policie which *Iacob* uſeth is ſet forth, *verſ.* 40. that he ſet the …rticoloured ſheep before, and *Labans* whole coloured ſheep behinde, and turned their face toward …e parti-coloured; but his owne ſheep that were of divers colours, he turned not toward *Labans*: and …is he did not alwayes, but in ramming time, that *Labans* ſheep by the ſight of the parti-coloured …ight bring forth like unto them: this is the right meaning of the verſe, which is corruptly tranſlated by …e Septuagint, and Latine: the Chalde alſo and *Genevenſ.* doe tranſpoſe theſe words, *among the ſheep of …aban*, and joyne them with *the parti-coloured, &c.* whereas there were none ſuch in *Labans* flocke: and …herefore this clauſe muſt be inſerted thus in the beginning of the ſentence, *And turned the face of the …ep which were in the flocke of Laban, &c.* as the Bil. tranſlation readeth, *ſic Iun. Mercer. Vatabl.*

3. *Iacobs* third device is expreſſed, *verſ.* 42. *Iacob* put the rods into the gutters onely, in the ram…ing time of the ſtronger ſheepe, that is in the firſt ſeaſon of their coupling, as *Oukelos* expoundeth, …hich is ſuppoſed to be in the ſpring, when the ſheep were lively and ſtrong, *Muſcul. Mercer. Luther.* The …eaker ſheepe conceived in the autumne, and then *Iacob* put not in the rods, not to deceive *Laban*, that …hen he came he ſhould not ſee them, as *Kimbi* thinketh, for *Laban* uſed not to come to take a view of …e ſheepe in ramming, but in lambing time: but *Iacob* uſed thus to doe, that *Laban* might have ſome in…reaſe of his colour, although by this meanes the ſtronger fell out to be *Iacobs*.

QVEST. XV. *Whether Iacobs device were by miracle or by the workes of nature.*

THis device of *Iacob* by the ſight of particoloured rods, to cauſe the eawes and goats to be conci…ved with young of the like colour. 1. Is neither to bee held altogether miraculous as *Chryſoſtome* …inketh, *non erat juxta naturæ ordinem quod fiebat, &c.* it was not according to the courſe of nature that …as done, but miraculous and beyond natures worke, *hom. 57. in Geneſ.* much leſſe doe we receive the …ridiculous conceit of one *Hoſaias* an Hebrew, that the eawes conceived alone without the males, by the …ght only of the rods in the water, *ex Mercer.* 2. Neither do we aſcribe this altogether to the work of na…re, although the cogitation and conceit of the minde be very much in the forming of ſhapes, and there…re as *Plinie* noteth, *plures in homine quam in cæteris animalibus differentiæ*, there are more diverſities of …apes among men, than bruit beaſts, becauſe of the variety of their conceits, *lib. 7. c. 12. Galen* writeth of a …oman, that by beholding of a faire picture, by a deformed husband had a faire childe, *libr. de theriaca. …elius* writeth of a Queene that upon the like conceit brought forth an Æthiopian. *Hypocrates* ma…e mention of a woman that being delivered of a beautifull childe, much unlike both the parents, ſhould …ve beene condemned of adultery, but was freed by a learned Phyſitian that imputed it to a picture, …ich ſhe had in her ſight, *ex Peter.* The Hebrews report of an Æthiopian that had a faire child, and a Ra… being asked the reaſon thereof, ſhewed the cauſe to be a white table that was in her ſight, at the time …f conceiving. The like report is, that a woman brought forth a mouſe, becauſe a mouſe chanced to run be…re her, when ſhe was with childe, *Mercer.* The like operation hath the object of the ſight in bruit beaſts for

Strange births procured by the conceit and fancie of the minde.

for this cauſe, the faſhion is in Spaine to ſet before the mares when they are horſed, the moſt good beaſts of that kinde, *Muſcul.* The like practice is uſed by the Dove-maſters, that they may have a breed of faire pigeons, *Iſydor. libr.* 12. *Etimolog.* Although then that nature had her worke, yet we cannot ſay that nature wholly did it. 3. Wherefore God wrought here together with nature, and that after an extraordinary manner: firſt, becauſe this deviſe was revealed vnto *Iacob* by the Angell of God in a dreame, *Geneſ.* 31. 11. Secondly God gave a rare effect to this deviſe that it failed not, whereas if it had beene according to the ordinary worke of nature, there might have beene ſome charge and alteration: and it is well noted by *Valetius*: that both the male and female concurred in the ſame imagination and fantaſie of the parti-coloured, which was the cauſe that they alwaies brought forth of the ſame colour. *lib. de ſacr. philoſ. c.* 11.

QUEST. XVI. *Of the naturall reaſon why the imagination ſhould be ſo ſtrong to worke upon the body.*

NOw further, that we may ſee the naturall reaſon, why that *Iacobs* ſheepe brought forth parti-coloured. 1. That ſheepe by drinking of certaine waters, doe change the colour of their wooll, *Ariſtotle* maketh mention: as there is a River in Aſſyria called Pſychrus, of that coldneſſe, which maketh the ſheepe that drinke thereof to yeane blacke lambs: in Arcandria there are two rivers, the one maketh the ſheepe white, the other blacke: the river Scamander doth dye them yellow. *Ariſtot. lib. hiſtor. animal. c.* 12. But this alteration is cauſed by the matter and quality of the water being received and drunke, whereas *Iacobs* ſheepe conceived by the very ſight. 2. The phantaſie and affection is ſtrong to worke upon it owne body, ſometime upon another: children have beene bewitched by the malitious ſight of thoſe that have intended them hurt, ſome by immoderate joy have preſently dyed, as *Philippides* the Comicall Poet, for his unexpected victory of his fellow Poets: and a woman for the returne of her ſonne, whom ſhee ſuppoſed to have beene ſlaine in the warres, in the extremity of joy ended her life as the Romane hiſtories teſtifie: hence it is that the very ſight of that, which goeth against the ſtomacke procureth vomit, ſome by the ſeeing of others bloud have ſounded: others for feare looking downe from a ſteepe place have tumbled downe, they which are ſtrucken with ſudden feare doe looke pale in their face, their hands tremble, their voyce is taken away, and all the body is diſtempered: this is the operation of the conceit of parents in the conception of their children, which cauſeth ſuch variety of ſhapes, of colour, geſture, *ex Marſil. ficin. lib.* 13. *de Platon. Theolog. cap.* 1. 3. As we ſee by experience that the imagination of the minde doth bring forth ſuch effects in the body, ſo the reaſons thereof may be yeelded to be theſe. 1. The power and dominion, which the ſoule hath over the body, the one being moover and ſtirrer, the other the thing mooved: the ſoule is to the body as the workeman to his worke which he frameth and faſhioneth according to the *idea*, and conceit of the mind, and ſo it is in the conception and generation of children, *Teſta. q.* 10. *in c.* 30. 2. Another reaſon may be taken from the nature and property of *imagination*, *Imaginari non eſt neque animi, neque corporis, ſed conjuncti*, to imagine not proper to the ſoule or body apart, but to them both together, as the reſt of the affections of love, hatred and the like are: the mind then is like to that which it imagineth, and the body with the phantaſie begetteth that which is like to it ſelfe, ſo it commeth to paſſe, that the likeneſſe, which the phantaſie imagineth the body begetteth, *Valleſ.* 3. A third reaſon is, from the nature and power of the ſeed, which as it floweth from all the parts of the body, and therefore worketh materially the ſimilitude of the ſame parts, ſo alſo is it procured by the minde and phantaſie and therefore expreſſeth alſo that quality at the birth, which was in the minde from whom it was ſent, *Perer. ex Valleſ.*

The force and power of the affections.

4. *Places of Doctrine.*

Doct. 1. *Abrahams ſeed begotten by the power of God.*

Verſ. 21. *GOd opened her womb, &c.* In that God made *Leah* and *Rachel* fruitfull, of whom came the promiſed ſeed, it ſheweth that it was not the worke of nature, but the gift of God, *Muſcul.* And as *Abrahams* carnall ſeed was propagated by God, ſo much more the Spirituall *which are borne, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God, Iohn* 1. 13.

Doct. 2. *The children of the barren wombe moſt excellent.*

Verſ. 24. *SHe called his name Ioſeph:* as the children of the barren are noted in Scripture to have been moſt excellent, as *Iſaack* of *Sarah*, *Ioſeph* of *Rachel*, *Samuel* of *Anna*, *Iohn Baptiſt* of *Elizabeth*, *Muſcul.* ſo alſo they which have beene begotten of ſpirituall barrenneſſe, that is converted from a ſinfull life, have prooved moſt excellent inſtruments, as *Zacheus*, *Luke* 19. and S. *Paul* of a perſecutor made an Apoſtle.

Doct. 3. *Wives not to be married without conſent of parents.*

Verſ. 26. *GIve me my wives and children, &c.* They were already *Iacobs* wives and children, yet he craveth leave of his father in law that he may peaceably depart with them: this condemneth their preposterous courſe, that adventure to take away mens daughters, and make them their wives againſt the minde and without the conſent of their parents, *Muſcul.* whereas the Apoſtle leaveth the diſpoſing of the virgin in mariage, wholy to the diſpoſition of the father, 1 *Cor.* 7. 38.

Doct.

4. Doct. *The house of God must be provided for by tithes and other revenues.*

Vers. 30. *When shall I travell for mine house also?* As *Iacob* first served *Laban* for nought, contenting himselfe with the marriage of *Leah* and *Rachel*, but afterward hee expected wages, to provide for his house: so *Rupertus* doth fitly allegorize this place: at the first the Apostles preached the Gospell freely to win unto Christ *Leah* of the Iewes, and *Rachel* of the Gentiles: But now it is the ordinance of Christ, that as *Laban* provided for *Iacobs* house, so the Church by the care of Christian magistrates should bee endowed with tithes and revenues for the maintenance thereof: as the Apostle saith, *The Lord hath ordained that they which preach the Gospell, should live of the Gospell*, 1 *Cor.* 9. 14.

5. Doct. *Married persons must take heed of brutish fantasies.*

Vers. 37. *Then he put the rods which he had pilled, &c.* Seeing that the fantasie of the mind, procured by the object of the sight, or some other cogitation, in the time of conception, is of such force to fashion the birth: it becommeth men and women, not to come together with bestiall appetites, and unclean imaginations, (for by such meanes, monstrous & mishapen births are often procured) but then chiefly to have holy thoughts, and cleane cogitations, *Mercer*. And that then most of all they may fulfill that saying of the Apostle: *That husbands dwell with their wives as men of knowledge*, 1 *Pet.* 3. 7.

5. Places of confutation.

1. Confut. *Against the invocation of Saints.*

Vers. 2. *Am I in Gods stead, &c.* *Iacob* thus answering *Rachel*, that called to him, to give her children, as though hee were God, may sufficiently confute the blindnesse of all those which invocate Saints, and call upon them for helpe: We may verily think, that if God so thought good, that they should make answer, they would say as *Iacob* did to *Rachel*, *Are we in Gods stead? Muscul.* And as our Saviour said to the Iewes, *There is one which accuseth you, even Moses, in whom ye trust*, *Ioh.* 5. 45. so the Saints, whom the Romanists superstitiously worship, will be their accusers.

2. Confut. *Against the slander of the Manichees.*

Vers. 16. *I have bought thee with my sonnes mandrakes: Faustus* that wicked *Manichee* hereupon taketh occasion to open his blasphemous mouth, *habuisse inter se velut quatuor scorta certamen, quam eorum ad concubitum raperet: that Iacobs wives as foure strumpets did strive betweene themselves who should lye with him: Augustine* here answereth, 1. *Nulla ancillarum virum ab altera rapuit: none of them did seek to have their husband from another*: but *Iacob* kept his turnes, and observed an order, when to goe in to his wives: for what need the one to have hired out the other, *Vt si ardo esset alterius, &c. If it had not been so, &c.* 2. *Ipsas feminas nihil aliud in concubitu appetisse, &c. It is certaine that these women coveted nothing else but children, in companying with their husbands*, and therefore being barren themselves, or willing to beate, they substituted their maids. 3. *Si concupiscentiæ, non justitiæ fuisset servus Iacob, nonne per omnem diem in voluptatem illius noctis æstuasset, &c. If Iacob had not beene a servant of justice, rather than of his owne concupiscence, he would all the day long have thought upon the pleasure of that night, when he was to lodge with the same*: this sheweth then, that *Iacob* being content to change the course, and to goe in to her, which was lesse loved, was not a man given to fleshly concupiscence, but only sought the propagation of his seed: *sic August. lib.* 22. *cont. Faust. c.* 18.

6. Morall Observations.

1. Observ. *To preferre the glory of God before love of wife and children, &c.*

Vers. 2. *Iacobs anger was kindled against Rachel.* Though *Iacob* loved *Rachel* well, yet when hee seeth Gods glory to be hindred, he forbeareth her not, but is incensed against her, which teacheth us, that we ought to preferre the glory of God before the love of parents, wife, or children, *Mercer*. As our Saviour saith, *If any man come unto me, and hate not his father, mother, wife, children, &c. he cannot be my Disciple*, *Luke* 14. 26.

2. Observ. *Not to rejoyce in evill.*

Vers. 18. *God hath given mee my reward, because I gave my maid to my husband, &c.* Although *Leah* gave her maid to her husband of a good intention, only for procreation, yet because it was with lust and prophanation of holy matrimony, which God had ordained, shee offended rather therein, than was to expect a reward. Thus many times men flatter themselves in their sinnes, and thinke that they are rewarded of God, when they doe evill, *Calvin*. As *Micah* having made him house-gods, and entertained a Levite, thus vaunted himselfe: *Now I know the Lord will be good unto me, because I have a Levite to my Priest*, *Iud.* 17. 13.

3. Obſerv. *Continency in marriage.*

Verſ. 16. AND *Leah ſaid, come in to me, &c.* Both *Iacobs* continency here appeareth, that did not giue himſelfe to carnall appetite, without moderation, but obſerved certaine times, when he paid his debt unto his wives, *Perer.* As alſo the modeſty of thoſe matrons is manifeſt herein, who offered themſelves to goe in to their husband, but expected till he came in to them: *Muſcul.* This is that which the Apoſtle ſaith, *That every one ſhould know how to poſſeſſe his veſſell in holineſſe and honour, not in the luſt of concupiſcence,* 1 *Theſſal.* 4. 5.

4. Obſerv. *The time appointed of God, not to be prevented.*

Verſ. 26. GIVE *my wives and my children, &c. Iacob* though he knew, that he was to returne into his countrey, yet preventeth the time which God had appointed, for hee yet ſtayed ſix yeares longer: ſo many times the children of God through their haſte, doe run before the time which God hath ſet: as *Moſes* being ordained to be the deliverer of *Iſrael*, yet ſhewing himſelfe before his time, was conſtrained to ſave himſelfe by flying, *Mercer.*

5. Obſerv. *Choyce to be made of good ſervants.*

Verſ. 27. I *Perceive the Lord hath bleſſed me for thy ſake.* Thus alſo was *Potiphars* houſe bleſſed becauſe of *Ioſeph*, *Gen.* 39. 3. Maſters therefore ſhould have a ſpeciall care to make choyce of godly ſervants, that God may bleſſe the worke under their hands, *Perer.*

CHAP. XXXI.

1. *The Contents.*

IN this Chapter, firſt we have *Iacobs* departure from *Laban*, with his wives, and children and cattell: where wee have, 1. The occaſion that moved *Iacob*, the murmuring of *Labans* ſonnes, and change of *Labans* countenance, *verſ.* 1, 2. 2. The Commandement of God for *Iacobs* departure, *verſ.* 3. 3. *Iacobs* conſultation with his wives: firſt he maketh report of his faithfull ſervice, *verſ.* 6. *Labans* churliſh dealing, *verſ.* 7, 8. of Gods bleſſing, *verſ.* 10. to *verſ.* 14. then his wives give their conſent, *verſ.* 14. to 15. 4. *Iacob* departeth, he and his, *verſ.* 17. to 22.

Secondly, there is deſcribed *Labans* purſuit, and expoſtulation with *Iacob*: where is ſet forth *Labans* accuſation, and *Iacobs* recrimination. 1. *Laban* accuſeth *Iacob* of two things, the ſecret carrying away of his daughters, *verſ.* 26, 27. the ſtealing away of his gods, *verſ.* 30. *Iacob* defendeth himſelfe, in ſhewing the cauſe why he went away ſecretly, *verſ.* 31. in giving *Laban* leave to ſearch for his gods, which he did, but findeth them not, by reaſon of *Rachels* excuſe, to *verſ.* 36. 2. *Iacob* againe accuſeth *Laban* for his hard dealing, making profeſſion of his great travell and faithfull ſervice, and Gods bleſſing, to 42. then *Laban* yeeldeth himſelfe, *verſ.* 43.

Thirdly, there is declared in this Chapter, how *Iacob* and *Laban* make a covenant together: 1. The covenant it ſelfe is expreſſed, *verſ.* 49. to 52. 2. The ratification of it of each ſide by an oath, and ceremonie. *Laban* ſweareth by the God of *Nahor*, 53. and together with *Iacob*, maketh an heape of ſtones, *verſ.* 48. *Iacob* ſweareth by the feare of his father *Iſaack*, 53. and offereth ſacrifice, *verſ.* 54, 55.

2. *The divers readings.*

S.T.ad. v. 1. *And Iacob heard. S. T. and he heard, cater.*

C.r.cor. *hath gotten all this ſubſtance. C. all this glory. cat. cabbor. glorie.*

C.r.cor. v. 5. *the God of my father was with me. cat. the word of the God of my father was my helpe. C.*

div.ſig. v. 7. *your father hath lied unto me. C. hath mocked me. T. hath deceived me. cat. hatal,* ſignifieth all theſe.

S.cor. *hath changed my reward or wages often lambs*: ſo alſo *verſ.* 41. *S. ten times or tunes. cater.* *a portion.*

S.H.cor. v. 8. *if he ſaid, the white ſhall be thy reward, they brought forth white. H. S. if hee ſaid, the particolored or ring-ſtraked. B. or ſpotted. C. or ſpotted in the legs. T. gnacadh, to binde,* whereof commeth the word here uſed, that ſignifieth them that are ſpotted in the binding places, that is, the ſhanks of the legs.

v. 10. *of divers colours. H. ſprinkled as with aſhes. S. ſpotted or party. B. G. C. ſpotted as with haile: heb.* ſignifieth haile. *T.*

S. ap. f. prop. v. 13. *I am the God which appeared unto thee in the place of God. S. I am the God of Bethel. cater.*

B. v. 14. *have we had as yet any portion? B. is there yet any more portion for us in our fathers houſe? cat.* could not ſay, that they had hitherto no part, ſeeing it followeth in the next verſe, *verſ.* 16. *all the riches which God hath taken from our father, is ours, &c.*

mut.temp. v. 15. *and ſhould he alſo devoure our money? T. ſhould wee ſuffer him ſtill to devoure that God hath given us and hath eaten alſo our money. cat.*

S.cor. v. 18. *he tooke all his cattell and houſhold ſtuffe. S. all his cattell and goods. cat.*

v. 20.

v. 20. and he would not confesse to his father in law. H. he concealed from Laban the Aramite. S. C. stole away the heart of Laban. B. G. he stole away from Laban, as v. 27. or deceived the heart of Laban. Tr.
v. 23. he tooke his sonnes and brethren. S. his brethren. cat. that is, kinsfolkes. S. ad.
v. 24. that thou speake nothing bitterly to Iacob. H. that thou speake not evill. S. that thou speake ought save good. B. G. that thou speake neither good nor bad: that is, concerning his returning againe. T. heb. from good to bad. P. C.
v. 29. it is in my hand through God. B. there is power in my hand. cat. el, is the name of God, it signifieth also strength. B.
v. 33. that I departed without thy knowledge, I feared, &c. I was afraid, and said, lest thou wouldest have taken thy daughters. cat. H. ad.
v. 32. the place where thou findest thy God, let it not remaine. C. with whom thou findest thy gods, let him be slaine before our brethren. H. with whom thou findest, &c. let him not live. cater. Ch.
and he found not knowing with him: added by the Septuag. S. ad.
v. 36. of the solicitude or care of the searcher was marked. H. Laban searched through all the house, and found not the idols. S. G. Laban tossed or handled all the tent. C. B. T. masheh, to feele, to handle. H. c.
v. 38. were not barren. H. S. G. cast not their young. C. P. T. B. shacall, to be deprived of young.
v. 40. what was stollen, thou didst require of me. H. what was wanting of the number, thou diddest require of me, I kept them by day and by night. C. of my hand didst thou require what was stollen by day or night. cater. H. de. Ch. cor.
v. 43. are mine and my daughters. S. are mine, &c. S. ad.
v. 47. Laban called it, the heape is witnesse, Iacob called it, the heape of witnesse. H. S. Laban called it legar sahadutha, Iacob called it Galeed. cat. gnal, is an hillocke or heape, gnedh, a witnesse: put together, gnalgnedh. H. S. ap. f. pr.
v. 49. and Laban added, &c. H. and he called it a watch tower. S. C. and he called it Misphah. G. B. T. H. c.
v. 54. and he offered sacrifice. H. S. Iacob offered sacrifice. cat. H. S. det.
they did eate and drinke. S. they did eat. cater. S. ad.

3. The explanation of doubtfull questions.

Quest. I. *How Laban had changed Iacobs wages ten times.*

Gen. 7. HE hath changed my wages ten times. 1. Neither *Cajetans* exposition is to bee received, that his wages was not so often changed, but it is (saith he) an hyperbolicall speech: for where the words may be taken properly, what need a figure to be admitted? 2. *Rasi* is in the other extreme, who taketh the word *monim*, here used, for ten peeces of coine, so that he would have his wages changed ten times ten times, that is, an hundred times. 3. *Hierome* taketh it literally, and so doth *Augustine*, that he was conceived twice every yeare, for the five last, the first not counted, because twice in every yeare in Italy, and twice in Mesopotamia, the Ewes have young: as *Hierome* alleageth out of *Virgil*; *bis gravida pecudes, bis tonsis cadit agnus oviles*, twice with young. 4. The Septuag. read, for ten times or turnes, *ten lambs*: which *Augustine* would follow, because a lamb may be taken for the lambing time: as *arista*, an eare of corne, is taken for harvest: and so their meaning should be, that *Iacob* was deceived ten lambing times, *q. 95. in Genes.* But it is more likely that the Septuag. translated the word *monim*, μνᾶν, money: which by the Scribes, was made ἀμνᾶν, by the addition of one letter: *ex Mercer.* 5. Wherefore I rather thinke, that here a certaine number is taken for an uncertaine: that neither lesse than ten times *Iacob* was deceived, nor yet just so many times: but that he was very often beguiled at *Labans* hand: as the Lord saith, *That the Israelites had tempted him ten times*, Num. 14. 22. and *Iob* complaineth of his friends, that they had ten times reproved him, *Iob* 19. 2. that is, often. *Mercer.*

Quest. II. *Whence Iacob had his first particoloured goats that he saw in a dreame.*

Gen. 12. SEe all the he goats leaping upon the she goats, that are particoloured, &c. *That are particoloured*, must be referred to the he goats, not to the females, because *gnacedim* is of the masculine gender: this difference is well observed by the Greeke and Latine translators, *Iun. Mercer.* and therefore our English translations are herein faulty, that apply it to the she goats. But here the question is, from whence *Iacob* had these particoloured goats, that leaped upon the females: 1. Neither had *Iacob* these particoloured by miracle, as the Hebrewes affirme, that an Angell brought them from *Labans* flocke. 2. Neither did he borrow them of other shepherds, for that had beene a fraud. 3. Neither did he put his owne particoloured, after they were increased, to *Labans* white cattell: for then he needed not to have used the device of rods, and beside it had beene a fraud. 4. Nor yet are they called particoloured, because they so appeared in the water, while they leaped upon the ewes, by reason of the pide and straked rods that were in the gutters: 5 Nor yet are they so named in respect of the issue and effect, because they had particoloured lambs, as if the rams that leaped the sheepe had beene of that colour, as *Mercer.* 6. But this vision is to be referred to the beginning of this particoloured breed, but at once sheweth to *Iacob* the great store of them like to be, that he should have particoloured both male and female of his owne, in such abundance, that they should ingender among themselves, and grow into flocks.

QUEST. III. *Whether it were an Angell that ſpake unto Iacob in Bethel.*

Verſ. 13. *I Am the God of Bethel, &c.* 1. Theſe two viſions, though reported together to *Iacobs* wives, yet were not ſhewed at once to *Iacob*, but at ſundry times: the one concerning the partition of cattell, 6. yeares before: but the other for his returne, in the end of the 6. yeare, immediately before departure from *Laban*, *verſ.* 3. *Mercer.* 2. This Angell was not any miniſtring Spirit, which ſpake in the name of God, as ſome thinke, *Mer.* 3. But it was Chriſt himſelfe, for here hee is called the God of Bethel, and in that viſion, beſide the Angels aſcending and deſcending, the Lord himſelfe ſtood at the top of the ladder, who ſpake to *Iacob*: Chriſt Jeſus then was the great Angell of Gods preſence, that appeared before to *Iacob* in Bethel, and now againe ſpeaketh to him in viſion.

QUEST. IV. *Why Rachel is ſet before Leah, and ſpeaketh firſt.*

Verſ. 14. *THen anſwered Rachel and Leah:* 1. *Rachel* is named before *Leah*, as before, *verſ.* 4. becauſe ſhe was *Iacobs* principall wife, the chiefe matron of the houſe; *Leah* was thruſt upon him undeſired: for this cauſe afterward in the forme of bleſſing, which they uſed toward *Ruth*, *Rachel* is preferred before *Leah*, even by the Bethlemites, that came of *Iudah*, of *Leah*, *Ruth* 4. 11. 2. Hebrewes note this as a preſumptuous part in *Rachel* to ſpeak before her elder ſiſter, and therefore they ſay, ſhe died for it: but the truth is, the ſingular number is here uſed for the plurall: and this anſwer, though it might be made by *Rachel*, was with the conſent of both. 3. In that they ſay, *All the riches which God hath taken, &c. ours and our childrens*, they doe ſomewhat obſcure Gods bleſſing, as though God had given them but their due, in as much as they being *Labans* daughters, together with their children, had intereſt in his goods. *Calvin. Mercer.*

QUEST. V. *Of the reaſons that made Iacobs wives willing to depart.*

Verſ. 14. *HAve we any more portion? &c. Iacobs* wives uſe foure reaſons of their willingneſſe to depart, three domeſticall, and one divine. 1. Becauſe they looked now for no more portion in their fathers houſe, than that which they had gotten, they had no reaſon to ſtay any longer: they ſay not, as ſome read, *Have we not yet any portion? &c.* for they had a great part by Gods providence out of their fathers ſubſtance, as they confeſſe, *verſ.* 16. 2. *He hath ſold us:* he hath beene unkind to us, ſetting us forth with no dowry, but ſelling us for 14. yeares ſervice, and making a gaine and advantage thereof to himſelfe. 3. They ſay, *Should he ſtill eat up our money?* that is, ſhould we remaine here ſtill, and ſuffer him to devour our ſubſtance? ſome doe otherwiſe read, *And hath eaten up our money*, referring it to the time paſt, whereas he had ſold them, for *Iacobs* ſervice, the price or money, that is, *Iacobs* labour he took to himſelfe. *Mercer.* But the other reading is better: which the particle *gam*, *etiam*, *alſo*, doth imply: ſhould hee yet *ſtill*, devoure, &c. 4. The divine reaſon, which they uſe, is from the Commandement of God, *verſ.* 16. *Whatſoever God hath ſaid unto thee, doe it.*

QUEST. VI. *What the teraphim were which Rachel ſtole from Laban.*

Verſ. 19. *RAchel ſtole her fathers idols*: the word is *teraphim*: 1. Some by theſe *teraphim*, underſtand the Prieſtly ornaments and implements that belong to ſacrificing: becauſe *Oſe* 3. 4. the Prophet ſaith, the children of Iſrael ſhall remaine a long time without Ephod and Teraphim: *Hieron. q.* 113. *ad Marcel.* But in this place the Prophet ſheweth, that the children ſhall bee without any forme of Church or common-wealth, even ſuch, as when it was deformed with *teraphim*, worſhip of idols, &c. 2. Some thinke that the *teraphim* were other pictures and reſemblances, than of men, as *Aquila* tranſlateth them, *morphomata*, figures, ſhapes: but that *teraphim* had an humane ſhape, appeareth, 1 *Sam.* 19. where *Michol* put an image in the bed, in ſtead of *David*. 3. Some thinke that the *teraphim*, was made of the head of the firſt borne child, which was embawmed and ſo kept, from the which by the working of the devill they received anſwers, *Lyran.* But if *teraphim* had beene ſuch a thing, it is not like *Rachel* would have ſtollen it away. 4. Some thinke that they were certaine images, which they conſecrated for divination, from whence they received anſwers, *R. Kimhi*: and they did repreſent the head of a man, made of ſome kind of metall: ſuch a head *Albertus Magnus* had, which *Thomas Aquinas* his ſcholler brake, *Toſta.* hereupon they derive the word from the roor, *raphaph*, which ſignifieth, *remiſſe*, *weake*, becauſe the oracles which they gave, were many times uncertaine and falſe. It is true, that ſome *teraphim* were uſed for this purpoſe to conſult withall: as *Zachar.* 10. 2. *The teraphim have ſpoken vanity:* but yet all were not ſo uſed, as the *teraphim* which was in *Davids* houſe. 5. And yet upon this example it cannot bee gathered, that there were ſome *teraphim*, which were not idols: as *Ramban* inferreth, and *Perer. numer.* 4. for although *David* himſelfe were farre from idolatry, and idols in *Sauls* time were publikely removed, yet there might be ſome reliques of ſuperſtition privately remaining: and this in *Davids houſe* might bee ſecretly kept by *Michol* without *Davids* knowledge, or it was as an implement not regarded, *Mercer.* 6. Wherefore it is moſt like, that theſe *teraphim* did reſemble an humane ſhape, and that they were conſecrated to ſuperſtitious uſes, as thoſe idols of *Laban* were, which he therefore afterward called his gods, *verſ.* 30.

QUEST. VII. *Wherefore Rachel ſtole away her fathers idols.*

IT is further queſtioned, wherefore *Rachel* ſtole away *Labans* idols. 1. Not as ſome thinke, that *Laban* ſhould not conſult with them, to know which way *Iacob* was gone: *ſic Aben Ezra, Toſ.* for though *Laban* miſſed them preſently, that is to be imputed to his ſuperſtition, who did often viſit [illegible]

idols. 2. Neither did *Rachel* this, to revoke her father from idolatry, as *Rab. Salomon*, to whom give conſent, *Baſil*, *Nazianzene*, *Theodoret*, for then ſhee needed not to have beene aſhamed of her fact: neither would *Iacob* ſo ſharply have cenſured the fact to bee worthy of death. 3. Nor yet did *Rachel* ſteale them away being made of ſome precious metall, that it might be ſome recompence unto her for part of her dowry, *Perer. numer. 7.* for this had beene plaine theft. 4. Neither yet, as *Ioſephus* thinketh, did *Rachel* carry away her fathers gods, that if he ſhould purſue after them, *haberet, quo confugeret, veniam impetraturа, ſhe might have recourſe unto them, to aske pardon*, and to appeaſe her fathers wrath: for this had beene plaine idolatry. 5. Nor yet was this done by way of myſtery: as *Gregory* collecteth: that as *Laban* found not his idols with *Iacob*: *ſic diabolus oſtenſis mundi theſauris, in Redemptore noſtro veſtigia terrena concupiſcentia non invenit*: *ſo the devill, having ſhewed the treaſures of the world, did not finde in our Redeemer any foot-ſteps of earthly concupiſcence, &c.* 6. But it is moſt like that *Rachel*, though much reformed, and reclaimed from her fathers ſuperſtition by her husbands inſtruction, yet was ſomewhat touched therewith ſtill: and therefore of a ſuperſtitious mind did take away her fathers idols: and hereof it was, that long after this, *Iacob* reforming his houſe, cauſed all the ſtrange gods to be removed: *ſic Chryſoſtom. hom. 47. in Geneſ. Mercerus, Calvin.*

Quest. VIII. *Whether Rachel were any thing addicted to ſuperſtitious worſhip.*

But ſome are of contrary opinion, that *Rachel* was not at all addicted to her fathers ſuperſtition: whoſe reaſons are theſe: 1. Becauſe *Rachel* did worſhip God, and prayed unto him, *Geneſ.* 29. 22. God remembred *Rachel* and heard her: and if ſhe had purpoſed to worſhip theſe idols, ſhe would not have uſed them ſo irreverently to have ſate upon them, &c. *Theodoret. qu. 89. in Geneſ. Cont.* Though *Rachel* were a worſhipper of God, yet ſhe might have her imperfections: and ſome reliques of ſuperſtition might remaine: *Iacobs* family profeſſed the worſhip of God, and yet there were found amongſt them ſtrange Gods, *Geneſ.* 35. 4. Neither is *Rachels* geſture to bee much regarded in ſuch a neceſſity: rather her ſuperſtitious minde may therein appeare, how ſhe was addicted to thoſe images, ſeeing ſhe ſought excuſes, to keepe them ſtill: her manner of ſitting was no ſigne of irreverence, but it ſerved for an excuſe, both to pacifie her fathers wrath, which ſhe feared, and to with-hold thoſe ſuperſtitious monuments ſtill which ſhe loved: 2. Wherefore it is more like, that *Rachel* was not free from all touch of ſuperſtition: both becauſe ſhe had beene a long time trained up under a ſuperſtitious father, and could not ſo eaſily forget her manner of education, though much qualified with *Iacobs* inſtruction: as alſo for that, wee reade that a good while after, ſuch images and mammets were found in *Iacobs* houſe, *Gen.* 35. which are like to have beene theſe which *Rachel* had ſtollen from her father: *ſic Chryſoſtom. ex pontifi. Cajetan. Oleaſter. ex noſtris, Muſculus, Mercer. Calvin.*

Quest. IX. *How Iacob is ſaid to have ſtollen away Labans heart.*

Verſ. 20. THus *Iacob ſtole away the heart of Laban, &c.* 1. This word is not taken, as 2 *Sam.* 15. 6. where it is ſaid, that *Abſolon* ſtole away the heart of the people from *David*: the meaning cannot be ſo here, for *Labans* heart was not toward *Iacob*. 2. Neither, becauſe *Rachel* had ſtollen away his *terafim*, where *Labans* heart was: for *Iacob* yet knew not that. 3. Neither yet is it ſo ſaid, becauſe the hope of *Labans* heart was gone, *Iacob* being departed, who was ſo profitable to him. 4. But becauſe *Iacob* gave no notice of his going, he is ſaid to ſteale away his heart, that is, to deceive and diſappoint him, and ſecretly convey himſelfe away: It is therefore rather to bee read, *to ſteale away from his heart*: for ſo the word *Lebb*, ſometime ſignifieth, as *Gen* 44. 4. when they went out of the city, *jatzu, eeth, hagner.*

Quest. X. *What river it was that Iacob paſſed.*

Verſ. 21. HE *paſſed the river*, that is, Euphrates. 1. Sometime it is called the great river, *Ioſu.* 1. 4. ſometime, *the river*, without any addition, *Ioſu.* 24. 3. and in this place. 2. For three cauſes is the river called great, and ſo much celebrated in Scripture. 1. For that it was the greateſt river beſide Nilus that was knowne to the Jewes. 2. For that it was one of the rivers of Paradiſe. 3. Becauſe it was the bounds of that large land of Canaan promiſed to *Abrahams* ſeed, *Geneſ.* 15. 18. *Perer.* 3. *Iacob* is ſaid to paſſe the river, as declining the ordinary way, fearing leſt *Laban* might overtake him, *Mercer.*

Quest. XI. *How the 7. dayes of Labans purſuit are to be accounted.*

Verſ. 23. HE *followed after him 7. dayes journey.* 1. Theſe 7. dayes muſt not bee accounted from *Iacobs* firſt ſetting forth, as *Raſi* thinketh: for *Iacob* being three dayes journey from *Laban*, who was now gone to sheare his sheepe, *verſ.* 19. which were removed 3. dayes journey from *Iacobs* flocke, *verſ.* 30. 36. while the meſſenges went to tell *Laban*, *Iacob* was gone 3. dayes journey: and ſo was in all 6. dayes journey before *Laban*: by this reckoning *Laban* ſhould overtake *Iacob* in one day, from Carras to Gilead, which was not poſſible: *Laban* then overtooke *Iacob* the ſeventh day, after that he himſelfe ſet forward, that is, 13. dayes after *Iacobs* departure, *Muſcul.* 2. Neither with *Ramban* need wee ſuppoſe, that *Laban* returned to Carras his City, which was in the middeſt betweene the two flockes, as hee thinketh, to take his friends with him, and ſo to purſue *Iacob*: for the City was not farre off from the place where *Iacob* kept his sheepe, whence hee ſent for his wives into the field, *verſ.* 4. and therefore it could not be leſſe than 3. dayes journey from *Laban*: who is more like, for greater haſte and expedition, to take a journey from the place, whither the newes was brought him. 3. Though *Iacob* was ſix dayes journey before *Laban*, he might well overtake him in ſeven dayes, both becauſe *Iacob* was encumbred with his

children and cattell, and could not drive faſt, and for that hee had pitched his tents in Gilead, there purpoſing to refreſh himſelfe, ſuppoſing the danger and feare of *Labans* purſuit to be over, *Mercer.*

QUEST. XII. *How Laban is charged neither to ſpeake good or evill.*

Verſ. 24. *TAke heed thou ſpeake not ought ſave good, &c.* The Hebrew phraſe is from good to evill. 1. Which is not to begin with good words and end with evill, as *Onkelos* ſeemeth to take it. 2. Nor yet is he forbidden only not to ſpeak evil, as the Latine and Septuagint, with others. 3. But he is forbidden to ſpeak any thing at all, either good or bad, either faire words or foule, not ſimply, but concerning *Iacobs* returne againe into Meſopotamia: and ſo *Laban* accordingly forbeareth to ſpeake any thing at all of that matter: the like phraſe is uſed, *Gen.* 24. 50. *Mercer. Iun.*

QUEST. XIII. *When God appeared to Laban, and where he pitched his tents.*

Verſ. 25. *THen Laban overtooke Iacob.* 1. This viſion, which *Laban* had, was not in the beginning of his journey as ſome thinke, but in the ſame night that he came to Gilead: for ſo he ſaith: *Yeſternight, or the laſt night,* (for ſo the word *eemeſh* ſignifieth) *the God of your Father appeared unto me:* when he was now purpoſed to bee revenged of *Iacob*, the Lord ſtaied him. 2. They pitched their tents both in the ſame mount not farre aſunder: ſome ſay *Iacob* was in the top of the hill, *Laban* in the bottome, ſome affirme the contrary, but this is uncertaine, *Mercer.* It is moſt like, that *Iacob* ſeeing *Laban* to approach, ſet himſelfe in as good order as he could, doubting the worſt, *Muſcul.*

QUEST. XIV. *How Iacob ſaith, let him not live.*

Verſ. 32. *WIth whom thou findeſt thy gods, let him not live, &c.* 1. Not, as though he ſhould ſay, I will kill him with mine owne hand. 2. Neither by vertue of this curſe, as the Hebrewes note, did *Rachel* afterward dye an untimely death: for *Iacob* knew not that ſhe had them. 3. But either they are words of imprecation, whereby *Iacob* wiſheth that God would ſhew his judgements upon him, that had committed that theft, *Mercer.* Or elſe he giveth power to *Laban*, even to take away their life, *Calvin.*

QUEST. XV. *Of the divers takings of the word brother in Scripture.*

SEarch before our brethren. 1. *Hierome* noteth, that the word *brother* is foure wayes taken in Scripture: 1. For them that are ſo by nature and properly, as *Iacob* and *Eſau* were brethren. 2. For them of the ſame nation, as the Iſraelites were all brethren, *Act.* 7. 26. 3. They that were of one kindred were called brethren: as *Abraham* ſaith to *Lot*, *Wee are brethren*, *Geneſ.* 13. 8. 4. They that are of the ſame Chriſtian faith and profeſſion: 1 *Cor.* 5. 11. *If any that is called a brother, &c.* 2. By brethren here we underſtand not with *Hierome*, *Iacobs* children, which were yet of ſmall diſcretion: *Ruben* the eldeſt not being above 13. yeare old: nor yet ſome other of his wives kindred, that *Iacob* brought away with him out of Meſopotamia, for they had beene no competent Judges in this caſe: but the brethren were thoſe whom *Laban* brought with him of his kindred, *verſ.* 23. to whom *Iacob* referreth the judgement of this matter, *Mercer.*

Who are underſtood to be *Iacobs* brethrē.

QUEST. XVI. *Of the order in Labans ſearching of the tents.*

Verſ. 33. *THen came Laban into Iacobs tent.* 1. Neither as *Raſi* thinketh, had *Iacob* and *Rachel* one tent: for the text ſheweth, that *Laban* went firſt into *Iacobs* tent, and then into *Leahs*, and from thence to *Rachels*. 2. Though laſt mention bee made of *Rachels* tent, that is becauſe there the idols were hid: *Laban* laſt of all ſearched the maids tents: and out of *Leahs* tent he went into *Rachels*, *Mercer.*

QUEST. XVII. *Of Rachels excuſe.*

Verſ. 35. *THe cuſtome of women is upon me.* 1. Not that women, while their monethly cuſtome is upon them, are not able to riſe: but many times they are beſide that infirmity troubled with the head-ake, and are ſtomacke-ſicke, and not fit to be diſquieted. 2. As alſo they counted women in that caſe in times paſt uncleane, they would neither talke with them, nor ſuffer them to breathe upon them: which might be the cauſe that *Laban* anſwereth not a word to his daughter, but goeth preſently out of her tent. hereof the word *niddah*, that ſignifieth an uncleane woman, is derived of *nadah*, which is, *to remove, or ſend farre off*: becauſe women at that ſeaſon were ſeparated from the company of others, *Mercer.* 3. *Rachel* made this excuſe, not either in deteſtation of the Idols, vouchſafing them no better place than a Camels litter, nor yet ſo much of love to keepe them, as of feare becauſe of the preſent danger: in the meane time *Laban* by this excuſe was blinded and deluded.

QUEST. XVIII. *Whom Iacob meaneth by the feare of Iſaack.*

Verſ. 42. *THe feare of Iſaack.* 1. *Iacob* neither meaneth that feare of *Iſaack*, when his father would have offered him up in ſacrifice, as ſome interpret, for tha was but a naturall feare of death: his patience and obedience was more commendable at that time than his feare. 2. Neither doth *Iacob* ſpeake of his owne feare and reverence toward his father. 3. Nor yet of *Iſaacks* feare or worſhip of God. 4. Or of *Iſaacks* feare and care for the proſperity of his ſonne *Iacob*; all theſe are here unproper to be matched with the God of *Abraham*. 5. But feare is taken here not *actively*, but *paſſively*, for God himſelfe that is feared, *Calvin.* who ſometime is called by names *effectivè*, in reſpect of the effect: ſo is God called our *ſtrength*, our health, ſalvation; or *objectivè*, by way of object; ſo is God called our hope

our love, our joy, our feare, because he is the object of all these, *Perer. Rasi* thinketh, that hee is called not the God, but feare of *Isaack*, because *Isaack* was yet living, and God doth not call himselfe by the living: but this is a false note, for *Gen.* 28.13. he is called the God of *Isaack*: some doe in this difference of names, note a distinction of the persons; and understand the God of *Abraham* to bee the father, the *feare* of *Isaack* to be Christ, of whom he was a speciall type. This collection may bee admitted, *Mercer.* So then by the feare of *Isaack*, *Iacob* meaneth the God whom *Isaack* feared and worshipped: having a reference to that feare also, whereby *Isaack* was restrained from revoking the blessing given to *Iacob*, *Gen.* 27. 33.

QUEST. XIX. *Of the Syrian name which Laban gave, and of the use of that language in the Scripture.*

Vers. 47. *Laban called it Iegar-sahadutha, &c.* 1. *Laban* though he came of *Thare* the father of *Abraham*, in whose family the Hebrew tongue was preserved, yet dwelling among the Syrians, he learned both their language and manners, and therefore calleth this place by a Syrian name: but *Iacob* by an Hebrew, who most used himselfe to that tongue, and so did his wives, that gave their children not Syrian, but Hebrew names, *Calvin.* 2. These Syrian words are only found in Genesis, and the rest of the books of *Moses*, and beside, one whole verse, *Ierem.* 10. and certaine chapters in *Ezra* and *Daniel*, after the Syrian dialect: which is an honour, as the Hebrewes note, where with the Syrian language is dignified, in that it is inserred into the holy Scriptures, and therefore is not to be neglected, *Mercer.* 3. Whereas *vers.* 48. it is said, *Laban* called it *Galeed*, (whereas *Iacob* gave it that name, not *Laban*,) *Moses* reporteth the sense of the name, in the Hebrew tongue, which *Laban* gave.

QUEST. XX. *Of the mountaine of Gilead.*

Vers. 47. *Iacob called it Galeed.* 1. This name Galeed, or with some smal change of points, called Gilead, is before mentioned, *vers.* 25. under that name, not as yet given unto that place, but now imposed by this occasion: which is interpreted, *an heape of witnesse*: so called of the heape of stones which was made as witnesse of the league betweene *Iacob* and *Laban*. 2. There was one *Gilead* the sonne of *Machir* of *Manasses*, of whom came the Gileadites, *Numb.* 26. 29. but he gave not the first name to this mountaine. 3. This mountaine Gilead is the greatest of all beyond Jordan, it is in length 50. miles: and as it is continued, and runneth along, it receiveth divers names: from Arnon to the City Cedar, it is called Galaad: then to Bozra, it is named Seir, afterward Hermon: and so reaching to Damascus, it is joyned to Libanus: and therefore as *Hierome* saith, Lebanon is called the head or beginning of Galeed, *Ier.* 22. 6. *Perer.*

QUEST. XXI. *Of the name Misphah, and of divers places so called.*

Vers. 49. *He called it Misphah.* 1. The Latine translator doth wholly omit this word, the Septuagint maketh it a name *appellative*, not proper, calling it *a vision*: which *Augustine* referreth to that vision, wherein by the way God appeared to *Laban*. But this Mispah was another proper name given unto the same place: of the word *tsaphah*, to behold, whereof the reason is given in this verse: *The Lord looke betweene me and thee.* 2. Of this Mispah, which signifieth a looking or watch-tower, the whole countrey is called the land of Mispah, under the hill Hermon, *Iosu.* 11. 3. There were three other places of that name, a City in Juda, *Iosu.* 15. 38. another belonging to *Benjamin*, *Iosu.* 18. 26. a third in the land of Moab, 1 *Sam.* 22. 3.

4. *Places of Doctrine.*

1. Doct. *Wives and husbands to be preferred before parents.*

Vers. 17. *Whatsoever God hath said unto thee, doe it.* *Iacobs* wives are willing to leave and forsake their fathers house, and to goe with their husband: for so the Scripture saith, *Therefore shall a man leave father and mother, and cleave to his wife*, *Gen.* 2. 24.

2. Doct. *Office of carefull Pastors.*

Vers. 38. *The rams of thy flocke have I not eaten, &c.* *Iacob* is an example of a vigilant and carefull Pastor: hee watched day and night to keepe his flocke, but hee made no spoile or havocke of them: Such ought good pastors to bee, not to feed themselves, but the flocke, as S. *Peter* saith, 1 *Pet.* 5. 2.

3. Doct. *Polygamy unlawfull.*

Vers. 50. *If thou shalt take wives beside my daughters. Laban* himselfe though upon a covetous mind hee thrust many wives upon *Iacob*, yet by the light of naturall reason condemneth the multiplying of wives: *Thou shalt not vex my daughters*: the taking then of other wives, is a vexation of them: this maketh against their obstinate blindnesse, that would maintaine polygamy: if they would appeale to *Laban*, he would be a Judge against them, *Calvin.* But our Saviour Christ the Judge of us all, hath given us a rule, *They two shall be one flesh*, *Matth.* 9. 2. two then, not many can be made one flesh.

4. Doct.

4. Doct. *Of the blind and superstitious devotion of idolaters.*

Vers. 47. *THou hast searched all my stuffe.* Such is the blind rage of idolaters, as here we see in *Laban*: he leaveth no corners unsought: he giveth no credit to *Iacobs* protestation, nor yet sheweth any reverent affection to his daughters, but tosseth and tumbleth all their stuffe: and all this was, to find out his house-gods: such blind devotion was in *Micah*, that howled and cried after the children of *Dan*, because they had carried away his images, *Ind.* 18. Such foolish superstition reigneth at this day among the Romanists, that doe more cruelly punish the least wrong done to their dumbe idols, than which are offered to their brethren the living images of God.

5. Places of Confutation.

1. Confut. *Against the worshipping of idols for remembrance.*

Vers. 30. *THou hast stollen my gods. Laban* was not so blockish, to thinke that those idols were indeed his gods, or that his gods could be stollen away: for hee afterward speaketh of the God of *Abraham*, and the God of *Nachor*, *vers.* 53. but he calleth them his gods, because hee made them in the remembrance of God, or hee looked towards them when he prayed to God, *Vatab. Calvin.* This taketh away that vaine pretence of superstitious Romanists, who would excuse their idolatry, because they do not worship the idols themselves, but them whose images and representations they are: for *Laban* did no more, *Calvin.*

2. Confut. *Images and idols, where they are adored, all one.*

FUrther let it be noted, that the word *teraphim*, images, is translated by the Septuagint and Latine interpreter, *idols*: yet *Onkelos* readeth, *tsalmanaia*, images, of *tselem*, which signifieth an image: whence is inferred, that an image and idoll is all one: contrary to the conceit of the Papists, that doe distinguish betweene the name of *images* and *idols*: which indeed being turned to a religious, or rather irreligious use, are all one.

3. Confut. *Disparity of religion maketh not a nullity of marriage.*

BEside, in that *Rachel* stole here fathers gods, it is evident that *Laban* was an idolater: yet *Iacob* refused not to marry his daughters: and this marriage was firme and sure: whereupon *Cajetanus* saith, *Hic quoque prudens lector habes, quod disparitas cultus non est ex naturali jure impediens conjugium*: thou hast, discreet reader, that the disparity of religion is no impediment by the law of nature to marriage: he collecteth well: yet *Catharinus* another of that side, calleth it *impium dogma*, an impious opinion. *Catharinus annot. in Cajetan.* But *Cajetanus* opinion may be justified, both by example in Scripture: as *Moses* married *Sephora*, *Samson Dalila*, *David Maacha*, which were of idolatrous parents: as also by S. *Pauls* doctrine, who would have the beleeving partie not to put away his unbeleeving wife, 1 *Cor.* 7. 12. which sheweth that the marriage of such is sound and good, and not against the law of nature, though it be not safe nor convenient.

4. Confut. *Antiquity no good rule for religion.*

Vers. 53. *THe God of Abraham, the God of Nahor, the God of their father, &c. Laban* pretendeth antiquity for his God, whom his father and grand-father worshipped, yea, and *Abraham* also, who at the beginning before his calling was given to the same superstitious worship. But *Iacob* sweareth by the feare of his father *Isaack*: hee riseth up no higher, neither to grandfather, nor grandfathers father, and yet he doubteth not, but that he worshipped God aright: wherefore antiquity is no good rule for religion: neither is it a warrant for us to be of the same religion which our fathers and grandfathers were before us, *Calvin.*

6. Morall Observations.

1. Observ. *Afflictions make us thinke of our heavenly Canaan.*

Vers. 1. *NOw he heard the words of Labans sonnes, &c. Iacob*, if hee had not perceived some discontentment in *Laban* and his sonnes against him, would not so soone have bethought himselfe of returning into Canaan: these crosses therefore and domesticall wrongs doe awake him and rouse him up and bring Canaan to his remembrance: In like manner the Lord useth by afflictions and troubles to awake his servants, that otherwise would be drowned in the pleasures of this life, and so prepare them for the heavenly Canaan, *Calvin.* As the Prophet *David* saith, *before I was afflicted, I went astray*, *Psal.* 119. 67.

2. Observ. *The wicked have no power to hurt the servants of God.*

Vers. 7. *God suffered him not to hurt mee.* The wicked may band themselves, and bend their strength against the servants of Christ, but they shall have no more power to hurt them, or to prevail against them, than shall be to Gods glory, and his servants good: *Calvin.* As our Saviour saith, *My father is greater than all, and none is able to take them out of my fathers hands*, *Ioh.* 10. 29.

3. Obser-

3. Observ. *The Lord delivereth in the time of extremity.*

Vers. 24. GOd came to Laban the Aramite in a dreame, &c. *Laban* was now come to mount Gilead, where *Iacob* was, with a malicious purpose toward him: but the Lord stayeth him, being now ready to have done him some mischiefe: thus the Lord sheweth his power in the deliverance of his children, even in the time of greatest extremity, *Mercer.* Thus God turned *Esaus* heart, comming with a band of men against *Iacob*, *Gen.* 33. thus God delivered *David* from *Saul* in the wildernesse of Maon, when Saul with his men had almost compassed him in, 1 *Sam.* 24. 26.

4. Observ. *A good conscience a bulwarke against slanderous reports.*

Vers. 30. WHy hast thou stollen my gods? this is the portion of the righteous in this world, to be slandered, and evill reported of: as *Iacob* here is made a theefe: thus we must be tried, *by honour, dishonour, by evill report and good report, as deceivers, and yet true:* as the Apostle saith, 2 *Cor.* 6. 8. but a good conscience is a sufficient bulwarke against all such assaults of slanderous tongues: as Saint *Paul* saith, *As touching me I passe very little to be judged of you, or of mans judgement, nor I judge not my selfe, I know nothing by my selfe,* 1 *Cor.* 4. 2.

5. Observ. *Not to be forward to undertake for others honesty.*

Vers. 32. WIth whom thou findest thy gods, *let him not live: Iacob* was too confident, and presumed too much of the innocency of his servants, and the rest of his family in this case: which teacheth us, that we ought not to be too ready to answer and undertake for the honesty and innocency of others, unlesse we be of a sure ground, least it afterward turne to our rebuke, *Calvin.* As the wise man saith: *He that praiseth his friend with a loud voyce, rising early in the morning, it shall be counted to him as a curse,* Prov. 27. 14.

CHAP. XXXII.

1. *The Argument or Contents.*

THis Chapter consisteth of two principall parts:

First, *Iacobs* feare of his brother *Esau* is expressed, *vers.* 7. with the occasion thereof, the message sent to his brother, and the returne thereof, which was full of suspition, *vers.* 3. to *vers.* 6.

Secondly, is shewed how *Iacob* was comforted against this feare: which comfort was of two sorts: *humane, divine.* Humane, either *religious* by faithfull prayer, which consisteth on *Iacobs* behalfe, of the confession of his unworthinesse, *vers.* 9, 10. on Gods behalfe, of the certainty of his promise made to *Iacob*, to *vers.* 13. or *politike: Iacob* divideth his company into two parts, *vers.* 7. he sendeth presents to appease his brothers wrath, *vers.* 14. to *vers.* 22.

The divine comfort was by the vision of Angels, *vers.* 1, 2. by wrestling and prevailing with an Angell: where these things are declared, 1. *Iacobs* wrestling and prevailing, *vers.* 24, 25. 2. His infirmity of halting upon the same, *vers.* 26. 3. The blessing of *Iacob* with the change of his name, to *vers.* 30. 4. The custome of the Israelites upon this accident of *Iacobs* halting, *vers.* 32.

2. *The divers readings.*

1. *looking backe he saw the tents of God pitched. S.* the rest have not this clause.	*S.ad.*
2. *he called the name of the place, the Lords tents or hosts. S. Mahanaim. cat.*	*S.ap.f.pr.*
10. *let it suffice me by all thy righteousnesse and truth. S. my merits are lesse than all thy mercies. C. I am lesse or unworthy of all thy mercies. P. H. B. G. impar, unlike, or not answerable. T. chatan,* little. *I came alone over this Iordan. C. with my staffe. cat.*	*S.C.cer.* *C.c.*
25. *he touched the breadth of his thigh. S. the palme or inward part of the thigh. C. the hollow of the thigh. G. the bucklebone, acetabulum. B. T. H. caph. the hollow, or bowing: the sinew of the thigh, H.*	*S.C.c.* *T.B.r.*
25. *the sinew of his thigh withered. H. the broad of his thigh withered. S. the hollow was loosed. G. loosed out of joynt. B. moved out of his place. C. P. did hang. T. jachang,* signifieth both to hang, and to move.	*diverſ.ſig.* *T.r.*
30. *he called the place the face of God. S. peniel. cat.*	*S.upp.f.p.*
have seene an Angell of God, face to face. C. I have seene God face to face. cat.	
32. *the sinew that wisbered. H. S. C. shrank. B. G. P. the borrowed sinew of the thigh. T. nashah.* signifieth to lend, and to remove: the bucklebone borroweth certaine sinewes of the hollow bone that it turneth within.	*diverſ.accep.* *B.G.r.*

The

3. *The explanation of doubtfull places.*

QUEST. I. *Whether this vision of Angels were sensible or spirituall.*

Vers. 1. THe Angels of God met him. 1. This is the third vision that *Iacob* had, the first was of the ladder, and the Angels ascending and descending upon it, as he went into Mesopotamia: the other of the particoloured rams leaping upon the ewes, while hee was in Mesopotamia: the third of the Angels now at his returning home. 2. But this apparition of the Angels, was not by a spirituall vision, and in dreame, as *Cajetan* and *Pererius*, but it was sensible and visible, for they appeared in the habit of heavenly souldiers: as the like apparition was shewed to the Prophets servant, 1 *King.* 6. *Mercer.* 3. The Hebrewes note, that *Iacob* knew these to be the same Angels, which he saw in vision to ascend and descend upon the ladder. 4. And whereas *Iacob* is not said to meet them, but they to meet *Iacob*: therein appeareth the dignity and preeminence of the Saints, whom the Angels are ready to attend upon, *Mercer.*

QUEST. II. *Whether two armies only of Angels appeared to Iacob.*

Vers. 2. HE called the place *Mahanaim*, which word is of the duall number, and signifieth two armies: 1. Not as though God made one army, and the Angels another. 2. Or as though *Iacob* had at the first taken one company to be against him, the other with him, as some Hebrewes: for hee knew them at the first to be Gods Angels. 3. Neither were these two companies of Angels, the one that brought him out of Mesopotamia, the other that now received him into the land of Canaan, as *Rasi*: for these companies of Angels did all meet *Iacob*, and offered their protection. 4. Nor yet hath *Iacob* relation in this name to the hoast and company, that made one, and the Angels hoast, which was the other, as *Iunius*: for *Iacob* had reason to name the place, by his hoast. 5. But the duall number is here taken for the plurall: as the like word *Mahanaim* is used, *Cantic.* 6. 12. so that *Iacob* saw not precisely two armies of Angels, one before another behind, but he was compassed round with them: & beside the forme of the dual number is often applied to proper names, though no reason can be yeelded of it, as *Ephraim*, *Misraim*, & so may it bee here, *Mercer.*

QUEST. III. *Of the message which Iacob sent to Esau.*

Vers. 3. IAcob sent messengers to Esau his brother. 1. *R. Carus* thinketh that *Iacob* sent Angels of his message to *Esau*: for the word *malachim* signifieth the Angels, *vers.* 1. and generally messengers: but this is too curious: for if *Iacob* had sent Angels, hee would not have given them Commandement and instructions, what to say, as he doth. 2. *Esau* was now removed from his father, before *Iacob* came, Gen. 36. 6. and it may be he had thereof intelligence from his mother, *Calvin.* He being now growne rich, and seeing his wives were an offence to his parents, but most of all desiring his owne liberty, might remove into the land of Seir: *Calvin.* The country being neere adjoyning to Beersheba, where *Isaack* dwelt. *Mercer.* 3. He sendeth to *Esau*, 1. Because hee must needs passe by his countrey; 2. And nameth himselfe his servant, not thereby renouncing his blessing, but yeelding temporall subjection for a time, as *David* did to *Saul*, though he were even then the annointed King. 3. He maketh mention of his sojourning with *Laban*, not so much to excuse the matter; that he had not all this while sought to be reconciled to his brother, as *R. Carus*, as to report unto his brother, what the state and condition of his life had been, who as yet might be ignorant of it, *Mercer.* 4. He also speaketh of his cattell and riches, that *Esau* should not thinke that he sought unto him for any need, but only to have his favour.

QUEST. IV. *Whether Esau came with 400. men, as an enemy or a friend.*

Vers. 6. THe messengers came againe to Iacob. 1. Some thinke the messengers spake not at all to *Esau*, because they were afraid, meeting him with foure hundred men: but it is not like that *Esau* had notice of *Iacobs* comming, but first from him by his Messengers. 2. Neither did *Esau* come thus accompanied to make ostentation only of his power, *Musculus.* 3. Or to give his brother more honourable entertainment, *Calvin. Mercer.* For he needed not then to have brought so many with him, and he would have sent him some kind message before. 4. Wherefore it is more like, that *Esau* prepared himselfe to be revenged of *Iacob*: as may appeare by *Iacobs* great feare, which was not without cause, and hereby also the power of God is more set forth, that could in the very way change the purpose and counsell of *Esau.*

QUEST. V. *Of the divers takings of this word in Scripture.*

Vers. 10. WIth my staffe came I over: the phrase is, *in my staffe*: this preposition *in*, is diversly taken in Scripture. 1. *In* is taken for *with*, as *Luk.* 1. 75. *to serve him in holinesse*, that is, *with holinesse*: and so it is taken here. 2. *In*, for *by*, *Psal.* 63. 11. all that sweare *in*, that is, *by him*, shall rejoyce. 3. for *through*, noting power and helpe: *Act.* 7. 28. *in him* (that is, by him) *we live, and move, and have our being.* 4. *In*, for *to*, *Psal.* 136. 8. *hee made* the *sunne in potestatem*, *for*, or *to rule* the day. 5. *In*, for *because*, *Ezek.* 5. 5. *they shall fall in their iniquity*, that is, *because* of their iniquity. 6. *In*, for *against*, *Psal.* 44. 5. *by thy name have we troden downe those that rose in nos*, against us. 7. *In*, for *in stead: Psal.* 31. 2. be unto mee, *in domum refugii*, for, or in stead of an house of defence. 8. *In*, for *among: John* 1. 16. *the word was made* flesh, and dwelt *in nobis*, among us. 9. *In*, for *with: 1 Peter* 5. 2. feed the flocke, *qui in vobis*, which is in you, that is, which is committed to your care. 10. *In*, for *of: Habbac.* 2. 14. *woe to him that buildeth a towne, in*, that is, of blood. 11. *In*, for *before*, or *at*: in the name *of Iesu shall every knee bow*, that is, at or before the name of Jesus, *Philip.* 2, 12 *in* for *under*, *Psal.* 91. 1. *he that dwelleth in the secret, &c.* that is, *under*: *ex Perer.*

QUES

Quest. VI. *The cauſe of Iacobs feare.*

Vers. 11. *I feare him, leſt he will come and ſmite me, &c.* Seeing that *Iacob* had the Lords promiſe for his ſafety, *Geneſ.* 31.3. *Returne into the land of thy fathers, and I will be with thee:* how commeth it to paſſe, that *Iacob* is ſo greatly afraid? for anſwer whereunto, I neither thinke with *Auguſtine, qu.* 102. *in Geneſ.* that *Iacob* feared not his owne deliverance, but that it ſhould not bee without great ſlaughter; for even ſo feareth concerning himſelfe, *leſt hee will come and ſmite me.* 2. Neither as *Lyranus*, was *Iacob* thus afraid, becauſe hee was to goe thorow his brothers countrey, where hee and his might bee eaſily ſurprized; *Pererius* thinketh, that Edom was not in *Iacobs* way, being entred into the land of Canaan already, hee to goe unto Beerſeba or Hebron, where *Iſaack* dwelt, which was in the ſouth part of Canaan, the way was by Idumea, which lay ſouth to Canaan, *Mercer.* But this was not onely *Iacobs* feare: for *Eſau* commeth with 400. men, even out of his owne territory, had beene able to have ſpoyled *Iacob* and his company. 3. Nor yet did *Iacob* doubt of Gods promiſe, leſt by reaſon of ſome ſinnes which he might have committed in idolatrous *Labans* houſe, it ſhould be ſuſpended, as *Lyranus* againe thinketh; for Gods promiſe was abſolute, and renewed to *Iacob* at his departure out of Meſopotamia. 4. Neither was this only a naturall and involuntary feare, ſuch as wiſe men naturally are ſubject unto upon a ſtrange accident, as upon the noiſe of thunder, and ſome ſudden evill meſſage: but they doe recover themſelves againe; whereas fooliſh men do continue in the ſame feare ſtill, as *Epictetus* the Stoike diſtinguiſheth of feare; but this was a judiciall and ſeiled feare in *Iacob* as may appeare by his carefull preparation. 5. Wherefore we muſt confeſſe that *Iacob* ſheweth his weakneſſe and infirmity; that although looking to Gods promiſe hee had good hope, yet turning himſelfe to the preſent danger, he feared; *Iacob* while he prepareth himſelfe, as the Hebrewes note, for three things, *for warre, for prayer, for gifts*, therein doth well; (for we muſt uſe all good meanes, as working under Gods providence,) yet in that he was perplexed with ſuch a great feare, it was infirmity, *Calvin. Mercer.*

Quest. VII. *What preſent it was that came to Iacobs hand.*

Vers. 13. *HE tooke of that which came to hand.* 1. Not without any choyce, as we uſe to ſay, *that which commeth next to hand*; as *Muſcul.* For it is not like that he would ſend a preſent of his worſt cattell. 2. Some thinke he meaneth thoſe cattell which came under his owne hand, which he had the keeping of himſelfe; for ſo the paſtorall charge is ſignified, ſometime by the *feet*, *Geneſ.* 30.13. ſometime by the *hand*, *Geneſ.* 32.16. and by the *rod*, *Levit.* 27.32. *ſic Ium.* 3. But the plainer ſenſe is, that he ſent a preſent of ſuch things which came into his hand, that is, were in his power: ſuch as he had, he ſent; he had no ſilver or gold to ſend, but cattell, *Mercer.*

Quest. VIII. *Of divers kinds of gifts.*

Vers. 13. *A Preſent for Eſau his brother*; There are ſix ſorts of preſents or gifts. 1. Charitable gifts beſtowed upon the poore, ſuch as *Cornelius* gifts were, *Act.* 10. 2. Choyce gifts beſtowed upon thoſe whom we chiefly love; as *Abrahams* gifts to *Iſaack*, and *Ioſephs* to *Benjamin*. 3. Politike gifts, for the maintaining of friendſhip, ſuch as *Felix* looked for at *Pauls* hand, *Act.* 24. 27. 4. Covetous gifts, when by giving a little, one hopeth to obtaine a greater benefit, as the men of Tyrus and Sidon, by ſuch gifts perſwaded *Blaſtus Herods* chamberlaine to be a mediator for their peace, becauſe their countrey was nouriſhed by the Kings land, *Act.* 12.20. 5. There are *gratulatory gifts*, which one friend ſendeth to another, to rejoyce with them, as the Jewes were commanded to doe, to teſtifie their joy for their deliverance from *Hamans* conſpiracy, *Eſther* 9.22. ſuch a preſent did the King of Babel ſend to *Hezekiah*, after hee was recovered from his ſickneſſe, 2 *King.* 20.12. 6. There are gifts of honour, teſtifying reverence and ſubjection; ſuch preſents the three wiſe men offered to Chriſt; ſuch are the religious gifts employed for the ſervice and honour of God. 7. There are gifts of pacification, to appeaſe the wrath of ſuch as are offended; of which kind *Iacobs* gift here, *Muſcul.*

Quest. IX. *Of the number and kind of the cattell which Iacob ſent.*

Vers. 14. *Two hundred ſhe goats.* 1. The whole number of all the cattell which *Iacob* ſent, was 550. and ſo many were the ſacrifices in the law, which were offered the whole yeare, as the Hebrewes reckon: beſide they obſerve that every word of this verſe endeth in *Mem*, the like is found *Num.* 19. and theſe letters they will have to ſignifie the eight Kings of Edom, *Geneſ.* 36. before there were any in Iſrael. Further, they obſerve that *Iacob* in great diſcretion, knowing the nature of the cattell, did thus ſort out male and female; allotting one he goat to ten ſhe goats, and one ram to ten ewes; but of labouring cattell one bullock to foure cowes; of camels which are more employed, for every female a male; for ſo they make the camels with their colts, to be but thirty in all; fifteene female, and fifteene male Camels, which are the colts: of the aſſes, which were not ſo much uſed for carriage as the Camels, there are aſſigned two females, one male foale. 3. The Hebrewes are yet more curious in ſetting downe the times of coupling and comming together of creatures; as for aſſes once in a weeke, camels once in 30. dayes; they preſcribe alſo for men; for labourers twice in a weeke, for thoſe that labour not, oftner; but theſe curioſities, preſſing theſe matters ſo farre, doe but bewray the *ſalacity* and wantonneſſe of their nation; and therefore they may be better omitted: *ex Mercer.*

Hebrewes curious obſervations.

Quest.

Quest. X. *Of the ford Iabbock.*

Verſ. 20. *HE roſe up the ſame night.* 1. This is not the ſame night mentioned *verſ.* 13. but the night following; the day comming betweene was ſent in ſorting out the cattell which *Iacob* ſent a preſent to *Eſau*. 2. This ford Jabbock is in the borders of the Ammonites, running betweene Philadelphia and Geraſa, and falleth into Jordan, *Hierom:* ſome would have it ſo called of *abuk*, which ſignifieth to ſtrive or wraſtle, becauſe *Iacob* there wraſtled with God, which word is uſed *verſ.* 24. *Muſculus* rather commeth of *bakak*, which is, to *empty*, becauſe it was emptied into Jordan: and in this place it ſeeme that *Iacob* was neare to Jordan, where the two rivers joyned: becauſe he ſaith, *verſ.* 5, 10. *I came this Iordan, Mercer.* 3. Whereas there is mention made but of *Iacobs* eleven children, whereas he had eleven ſonnes and one daughter *Dinah*: the Hebrewes thinke that *Iacob* locked her up in a cheſt, conjecture that it fell out as a puniſhment to *Iacob*, that ſhe was defloured of the Sichemites, becauſe refuſed to give her to *Eſau* to wife, who might have brought him to ſome goodneſſe: but theſe are volous conjectures: *Dinah* is omitted, becauſe of her ſex: the Scripture is not ſo carefull to take account of the women: and beſide ſhe was the youngeſt but *Ioſeph*, not above ſix or ſeven yeare old, Moreover neither was *Dinah* a mother of the Iſraelites, as theſe eleven were fathers, and therefore not to diligently remembred.

Why mention is here made only of *Iacobs* eleven children

Hebrewes conceits,

Quest. XI. *Iacobs fight not ſpirituall or in viſion, but reall and corporall.*

Verſ. 24. *There wreſtled a man with him to the breaking of the day.* 1. This wreſtling of God in the neſſe of a man with *Iacob*, was neither ſpirituall only, as *Hierome* ſeemeth to think upon words of Saint *Paul, Epheſ.* 6. 12. *We wreſtle not againſt fleſh and blood, but againſt powers and princes &c.* 2. Neither was it done in dreame, as *R. Levi*, who thinketh that *Iacobs* thigh might be hurt upon other occaſion, as by the wearineſſe of his travell, and the cold in the night: and that hee dreamed of ſame hurt. But *Iacob* had little liſt to ſleepe, being in ſuch feare of his brother: likewiſe the continuance the wreſtling till the morning, the reall and ſenſible hurt of his thigh, the impoſition of a new name, the ſtimony of the Prophet *Hoſee, He had power over the Angell and prevailed, hee wept and prayed* Hoſ. 12. 4. all theſe arguments doe evidently ſhew, that this was a corporall and reall wreſtling. 3. Neither was it only corporall, but ſpirituall alſo: for *Iacob* did as well contend by the ſtrength of his Faith, as the force of his body, *Mercerus.*

Quest. XII. *It was a good, not an evill Angell that Iacob wreſtled with.*

FUrther, a queſtion is moved, what manner of Angell this was, with whom *Iacob* wreſtled. 1. Origen thinketh he did ſtrive againſt ſome of the ſpirituall adverſaries, ſuch as Saint *Paul* calleth Principalities and powers, and ſpirituall wickedneſſes, *Epheſ.* 6. 12. and that he was aſſiſted by a good Angell, their *Periarch. Procopius* reporteth the opinion of ſome, that ſay it was the devill in *Eſaus* likeneſſe, that had ſtrived againſt *Iacob*, and that by the power of an Angell he overcame, who leſt he ſhould aſcribe this victory to his owne ſtrength, ſmote him upon the thigh: the Hebrewes ſay it was *Sammael, Eſaus* evill Angell that contended with *Iacob* for the bleſſing. 2. But theſe are untrue and improbable aſſertions: 1. Here is mention made but of one that *Iacob* wreſtled with. 2. Hee that he wreſtled with, was the ſame that bleſſed him. 3. He that ſtrived with him, was the ſame that touched his thigh. *Ergo*, it was a good, not an evill Angell: for an evill Angell would not have bleſſed him, *Mercer. Perer.*

Quest. XIII. *Whether it were a miniſtring ſpirit, or God Chriſt with whom Iacob wreſtled.*

NEither was this any of the miniſtring Angels, but Chriſt the Son of God, here called a man, becauſe he ſo appeared. *Pererius* ſtriveth to prove that it was an Angell, and not Chriſt. 1. *Hoſea* calleth him an Angell without any addition, 12. 4. but when Chriſt is called an Angell, ſome other word is added, as the Angell of the covenant, *Malach.* 3. 1. *Cont.* In that place the Prophet ſheweth, that by the Angell we muſt underſtand God: for he ſaith, *He had power with God, and he had power over the Angell:* and *he found him in Bethel:* the Angell, with whom *Iacob* wreſtled, was the ſame that ſpake to him in Bethel, but he was God, *Gen.* 31. 13. *I am the God of Bethel.* Neither alwayes is an *epithete* added, when Chriſt is called an Angell: as *Gen.* 48. 16. *Iacob* ſaith, *The Angell which hath delivered mee from all evill bleſſe the children.* But this Angell without any other addition is elſe-where called *the God of Bethel.* 2. If at any time in the old Teſtament the ſonne of God appeared, it is moſt like in mount Sinai, when the Law was given, which was the moſt famous and Noble apparition of all: but S. *Steven* ſaith, *Yee have received the Law by the ordinance of Angels, Act.* 7. 53. Angels then appeared, not Chriſt, *Perer. Cont.* The Angels were miniſtring Spirits, giving attendance, and executing their office, at the delivering of the Law: but is no good argument, the Law was given by the Angels, *Ergo* not by Chriſt: for S. *Paul* affirmeth both, *was ordained by Angels in the hand of a Mediator, Galat.* 3. 19. the *miniſtery* was of the Angels, the *Author* of Chriſt. 3. If Chriſt had appeared at any time, then there was greateſt cauſe, when word was ſent to *Mary* of the incarnation of the Sonne of God, both becauſe of the worthineſſe of that myſtery, and dignity of the perſon, to whom that meſſage was brought, *Contra.* 1. It was not fit that the Sonne of God himſelf ſhould be the Meſſenger of his owne comming into the world: Princes uſe to ſend their Miniſters and Officers before, to bring tidings of their comming: and it was fit that this great Prince ſhould ſend his Angels before, that it might appeare, that he was even Lord of the Angels. 2. There was greater reaſon, that the ſame Angell *Gabriel*, who was the firſt revealer of this prophecie to *Daniel*, concerning the Meſſias

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Dan. 9. should also be the messenger for the accomplishment and fulfilling thereof. 3. Neither was *Mary* as yet so worthy a person to be preferred before all the holy Patriarks and Prophets, the progenitors of Christ: for this dignity to be made the mother of Christ, came not of her worthinesse, but of Gods speciall grace: as the Angell saluteth her, *Haile Mary, kecharitomene, freely beloved.* Wherefore the better opinion is, that this Angell which here wrestled with *Iacob*, was Christ the Son of God: 1. because he blesseth *Iacob*; but God blesseth, and not Angels: 2. He saith, thou hast had power with God; and *Iacob* saith, I have seene God face to face; therefore it was God and not an Angell. 3. This was the God of Bethel, *Gen.* 31. 13. *Hos.* 12. 4. Of this opinion are the ancient writers, *Tertull. lib. 2. contr. Marcion. Hilar. lib. 4. de Trinitat. Ambros. lib. 1. de fi. de Gloriosa, & cap. 7. Hieron.* and of the new, *Calvin. Mercer. Iunius in haut locum*, with others.

QUEST. XIV. *The Angell indeed wrestled with Iacob.*

Vers. 24. THere wrestled. Some thinke that this properly was not a wrestling, but that *Iacob* perceiving him to be an Angell, hangeth upon him and would not let him goe, as the Disciples held Christ, and would not suffer him to goe from them, *Luk.* 24. *for Thom. Anglic.* And *Rupertus* hereupon frameth an allegory; that as *Iacob* here would not let the Angell goe till he had blessed him; so God perceiving his departure to the Israelites, was held by the prayers of the faithfull, till such time as Messiah came, the blessing of the world, *Rupert. lib. 8. comment. in Genes.* But it was indeede a very proper wrestling and combat that *Iacob* had with the Angell. 1. The word *abak*, signifieth dust, because the wrestlers use to raise dust, *Mercer. Oleaster* saith, it signifieth a vapour or exhalation; as we see sweat and vapours to come from their face and body that run or wrestle: the word in either sense properly signifieth wrestling. 2. The hurt that *Iacob* felt in his thigh, sheweth that there was some fighting and wrestling betweene them: and indeed that place of the thigh, or huckle-bone, or hip, is most used in wrestling. The Angell saith, thou hast prevailed with God, the reason whereof is expressed, vers. 25. *He saw he could not prevaile against him, &c.* therefore he strived or wrestled.

QUEST. XV. *How it is said, he could not prevaile against Iacob.*

Vers. 25. WHen he saw he could not prevaile. 1. Not that either God gave unto *Iacob* greater strength to resist, than the Angell had to assault him, as some of the Hebrewes thinke, that it was but an Angell, and so had no greater power than God permitted him: for so was no such Angell, as is shewed before. 2. Neither as *Cajetane* thinketh; *Factum ut Angelus assumeret corpus in quo non posset vincere. It came so to passe that the Angell assumed a body in such manner as he could not be able to overcome Iacob.* 3. Neither as *Tostatus*; *Angelus fingebat se non posse superare: The Angell fained that he could not overcome Iacob*: for I have declared before, that it was Christ himselfe, and not an Angell that wrestled with *Iacob*. 4. Wherefore in that it is said, *when he saw*, here the Lord descendeth to our capacities, as he knew before the event of this combat, and what he had purposed to doe: the experience then of knowing is taken for Gods knowledge, *Calvin.* and the Lord with the blast of his mouth had beene able to have confounded *Iacob*. *But he could not prevaile, &c.* that is, the Lord did but fight in and against *Iacob*, to give *Iacob* strength to resist: and so in *Iacob* he overcometh, *dum scipsum fortiorem facit*, and so in overcoming himselfe, *Calvin.* Thus infeebled God could not prevaile against *Iacob*, because he would not be destitute of his power according to his owne will and purpose: thus the Angell said to *Lot*, *I can do nothing till thou be come thither, Gen.* 19. 22. and the Lord to *Moses* thus saith, *Let me alone, &c. Exod.* 32. 10. Hereby the Lord sheweth how effectuall the faith and prayer of his servants are; which as it were binde the Lords hands, and doe give us victory (in a manner) against himselfe.

QUEST. XVI. *In what place of the thigh Iacob was put out.*

Vers. 25. HE touched the hollow of his thigh. 1. This word signifieth the inward or broad part of the thigh, as the Septuagints read. 2. Neither yet was the huckle-bone put out of joynt, as some thinke, for then could not he without great paine and griefe to *Iacob*. 3. But whereas the word *caph*, which signifieth the *hollow*, and so is taken for the palme of the hand, and sole of the foote: here it properly betokeneth the hollow bone into the which the huckle-bone called *ischion* runneth: we may name it the pan of the huckle-bone: this hollow bone was not out of joynt, but fearefully hanged from the sinew or nerve that goeth out of the pan or hollow into the huckle-bone which was hurt, as is expressed, vers. 32. Wherefore the next day it was perfectly recovered of this hurt, contrary to whom *Iunius* subscribeth. Because *cap.* 33. 18. it is said that *Iacob* came safe to Sichem: I thinke rather with *Mercerus*, that *Iacob* was not perfectly recovered of this griefe and halting till his dying day, though not always alike, for the remembrance of this thing: and it may so appeare further, for that presently upon this accident they did forbeare to eat the sinew of the thigh which shrunke: whereto the halting of *Iacob* being continually in their sight might be a greater motive: and this sinew being taken up in *Iacobs* time, was received of his posterity the Israelites. Further, in that he came safe to Sechem, thereby is signified his deliverance from the danger which he feared by his brother *Esau*, rather than the recovering of his hurt.

QUEST. XVIII. *Wherefore it is pleased God that Iacob should halt upon the hurt in the thigh.*

Why the hollow of Iacobs thigh was touched. 1. *Augustine by Iacobs feare, the one halting, the other going right*, understandeth two sorts of people among the Jewes, the unbelievers that halted in their faith, and believed not in Christ, and those which believed in him: *Iacob* overcomming signifieth the Jewes that prevailed against Christ in putting him to death, but in being blessed he signifieth those which

worshipped Christ, and were blessed of him, *serm. 80. de tempor.* 2. *Gregory* understandeth by the halting foot, the infirmity of the flesh, by the other, the vigour of the spirit; for so in the children of God, as our Saviour saith to his Apostles, *The spirit is ready, but the flesh is weake, sic Muscul.* 3. But the best application of the text is, that *Iacob* was strickē with this infirmity, that he should have an humble and lowly opinion of himselfe, not to ascribe this victory to his owne strength: So for the same cause Saint *Paul* confesseth of himselfe, *Lest I should be exalted out of measure through the abundance of revelations, there was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not bee exalted above measure, 2 Cor. 12.* To the same end was *Iacob* touched with this infirmity, lest he might have beene too much lifted up by these heavenly visions, and this great victory which he obtained, *Mercer. Calvin.*

QUEST. XIX. *Why the Angell desireth to depart because of the morning.*

Vers. 26. LEt me goe, *for the morning appeareth.* 1. Not as though the Angell was now to goe to the rest of the blessed company of the Angels, to sing their morning hymne unto God, as the Hebrewes imagine: for the Angels not onely in the morning, but at other times are exercised in praising of God. 2. But the Angell thus speaketh according to the custome of men, having now taken the forme and shape of a man, as though he had haste to other businesse, and leaving *Iacob* also to his affaires. 3. And also because the Angell would not have this vision descryed and discerned of others, seeing it specially concerned *Iacob*; and that *Iacob* should not be too curious in gazing and looking upon that humane shape wherein this great Angell Christ appeared, *Mercer.*

QUEST. XX. *Why Iacob desireth the Angell to blesse him.*

I Will not let thee goe unlesse thou blesse me. 1. Not as though this were *Esaus* Angell, and *Iacob* would have him to confirme the blessing, and consent unto it, for evill Angels blesse not. 2. Nor as some other Hebrewes, as though *Iacob* would have his antagonist acknowledge him to be the superiour, and to have the better: for *Iacob* perceiveth that it was an Angell, and therefore would not strive for superiority with him. 3. Neither doth *Iacob* desire to know his *fatum*, or *destinie*, as *Iosephus* saith, what should happen unto him in his whole life, for *Iacob* was not so curious. 4. But *Iacob* well perceiving that he with whom hee wrestled was greater then himselfe, desireth to be blessed of him, for the lesse is blessed of the greater, *Heb. 7. 7.* And *Hilarie* beside noteth, that *Iacob* acknowledged him with whom he wrestled to be the Sonne of God, that should become man for us; *Tenes in lucta tua hominem, sed hic tibi homo Deus*: Thou dost grapple with a man, but this man is God, *lib. 5. de Trinitat.* and therefore *Iacob* desireth to be blessed of him, in whom all the world should be blessed.

QUEST. XXI. *Of the name Israel, and the true derivation thereof.*

Vers. 28. THy name shall be no more called *Iacob*, but *Israel*, &c. 1. He asketh *Iacobs* name, not because he knew it not, but that by *Iacobs* answer the Lord might take occasion of the change of his name. 2. Neither was he so called *Israel*, as that he should no more be named *Iacob*, for he is also stiled so called, but his name *Israel* is hereby declared to be the more excellent and worthy name, which was so given unto the whole nation of his posterity, *Mercer.* 3. The name *Israel*, 1. doth not signifie, that he stood against an Angell, as *Iosephus* deriveth it, and *Hierome* therefore reproveth him: although *Iosephus* keepeth the sense of the name. 2. Neither is it interpreted, *a man seeing God*; for then should *Iod* be inserted in the beginning, and it should be expressed *Isroel*, not *Israel*, with *shin* having a right point. This interpretation is also confused by *Hierome*, though approved by divers of the ancient writers, as *Gregory, Basil, Nazianzen, Chrysostome*, with others. 3. Neither doth it betoken one that is right, or directed of God, as *Hierome* sometime is of opinion; whereupon he thinketh, that *Genesis* is called in Hebrew, of the right, that is, of *Abraham, Isaack, Iacob*, *comment. in Isay 44.* for then this word should be derived from *jashar*, and so we should say *Isroel*, not *Israel*, *Mercer.* 4. But the Lord himselfe giveth the interpretation of this name, *Thou hast prevailed with God*: and so to come of *Sara*, which is to prevaile, or have rule: so the Septuag. translate: ἰσχυσας, thou hast had strength with God; and therefore should not doubt but that he might also prevaile with men, as before with *Laban*, so now with *Esau*.

QUEST. XXII. *Why the Lord refuseth to tell Iacob his name.*

Vers. 29. TEll me I pray thee thy name, &c. The Lord here, as also the Angell, *Iud. 13.* refuseth to tell his name. 1. Not for that as *Rab* thinketh, the Angels have no certaine or fixed names, but names which are continually changed according to their divers ministeries whereof they are named. 2. Not as *Tostatus*, because the Angels have no proper names to be distinguished by, but are discerned one from another by their nature and essence: for this notwithstanding in Scripture, for our understanding, they are called by their names. 3. Nor yet because some thinke, if the names of Angels were knowne, they could come at our call: this is but a fansie of Magicians, *ex Mercer.* 4. But the Lord doth not utter his name, thereby staying *Iacobs* further curiosity, and insinuating unto him, that his name, which is higher and greater then could of him then be comprehended: and hereupon the Latine text, and the Septuag. τὸ θαυμαστον, which is wonderfull; which words are supplied out of the 13. of *Iudges*, *Mercer.* beside, the time was not yet come, whereby the Lord would make himselfe knowne by his name *Iehovah* as unto *Moses*, *Exod. 6. 3.* and therefore *Iacob* should content himselfe with that revelation of God, which the Lord vouchsafed unto him, *Calvin.*

QUEST. XXIII. *What manner of blessing was bestowed upon Iacob.*

Vers. 29. HE blessed him there. 1. This was neither as the Hebrewes imagine, that this Angell confirmed onely and ratified the blessing pronounced before by *Isaach*. 2. Neither yet as the *Anglicus*, was the imposition of this new name the benediction here spoken of. 3. But the Lord did expressely blesse *Iacob*, most like in that forme and manner wherein he blessed *Abraham, Isaack*

the Nations of the world be blessed, *Luther.* and more particularly, what this blessing was may be gathered out of the 35. *chap. vers.* 10, 11. whereas the imposition of *Iacobs* new name is repeated, so also it is like a commemoration of the same blessing, *Mercer.*

QUEST. XXIII. *Of the place called Peniel.*

Vers. 30. *Iacob called the name of the place Peniel.* 1. As before *Iacob* to testifie his thankfulnesse, called the place Bethel, where he saw the vision of the ladder: so he calleth this place Peniel, that his posterity by that name might call to remembrance this heavenly vision in that place shewed to their father. 2. The Latine readeth Phanuel, but the word is Peniel, with *e*, not *a*, and without an aspiration: it is called here both Peniel and Penuel, which both signifie the face of God. 3. In this place afterward was builded a City called Penuel, whose tower *Gedeon* brake downe, because they denied him bread, *Iud.* 8. 17. but it was reedified by *Ieroboam*, 1 *King.* 12. 25. it was situate by Jorden, *Iud.* 8. 4. 8. and belonged to the tribe of *Gad. Strabo* maketh mention of a City joyned to Tripolis, called the face of God, where the mountaine Libanus endeth, *Lib.* 16.

QUEST. XXIV. *How Iacob saw God face to face.*

I Have seene God face to face. 1. Not that *Iacob* saw the majestie and essence of God, which never any mortall man hath seene. 2. Nor yet in respect of any outward figure or representation is he said to see him face to face, as *Thom. Aquin. p.* 1. *qu.* 12. *ar.* 11. for God is said to talke face to face with Israel, *Deut.* 5. 4. and yet there was no image or representation seene, *Deut.* 4. 15. 3. But *Iacob* saw him face to face, that is, more clearely and manifestly than at any time before, *Calvin.* or he saw him, *præsens præsentem*, he himselfe talked with God present: as God is said to speake to *Moses* mouth to mouth, *Num.* 12. *Mercer.*

QUEST. XXV. *How Iacobs life was preserved after he had seene God.*

And my life is preserved, &c. 1. It was the common opinion of those times, that they should not live after they had seene God: as *Iud.* 1. 12. *Manoah* saith, *we shall surely die because we have seene God*: therefore they rejoyced, when after they had seene God their life was preserved: as *Iacob* doth in this place, and *Hagar, Gen.* 16. 13. 2. But therein they were deceived, thinking when an Angell had appeared unto them, that they had seene the very Majestie of God himselfe, which cannot be seene of any mortall creature: and therefore the Lord saith to *Moses*, *No man shall see me and live*: that is, in this life: as the Lord also saith, no man hath seene God at any time, *Ioh.* 1. 18. therefore *Augustine* saith, *Videri Deus in hac vita potest, vbi non vivatur, est huic mortali vita moriendum*: God can be seene onely in that life, wherein if we live, we must first die unto this life.

QUEST. XXVI. *Of the Iewes custome in not eating of sinewes.*

Therefore the children of Israel eat not of the sinew, &c. 1. This custome was not taken up of the Iewes of any superstition, which that simple age was not given unto, but of a remembrance of this which befell *Iacob* according to the pedagogie and rudiments of that time. 2. Neither did the Iewes abstaine from the eating of all sinewes, as *Rupertus* thinketh, but one of the sinewes of the hinder parts: and because they knew not where these sinewes lie, they doe refraine from the eating of the flesh also of the haunch and hinder parts: which custome, *Iosephus* saith, remained till his time. 3. Whether *Iacob* were stricken in the right or left thigh is uncertaine: but it is most like in the right, where a mans strength chiefly lieth, and that he might better beare in minde this combate.

QUEST. XXVII. *The sinew why it is said to shrinke.*

Vers. 32. *Of the sinew that shranke.* 1. It is a toy of some Hebrewes that would have this to be the sinew where the fore-skin is, for that could not have caused *Iacob* to halt, as *Abrew* rightly answereth, *Mercer.* 2. Some doe translate, *the sinew lifted up*, of *nasha*, because the thigh that halteth seemeth to be lift up: some derive it of *nashath*, which is to be wanting: as *Iunius* first translateth, *Nervum defectivum*: the short wanting or failing sinew, because it is shorter than his fellowes: but in his last edition he readeth, *Nervum mutationis*, the borrowed sinew, of the root *nasha*, which is to *borrow*, because certaine sinewes are as it were borrowed out of the pan of the huckle-bone, and communicated to the round or whirle-bone. *Mercerus* deriveth the word of *nashah*, which signifieth to forget; as though the sinew or nerve had forgotten his place, and to doe his office. But the more received reading is the sinew or sinew, *i. indurum*, which shranke or waxed feeble: for so *nashah* also signifieth to remove, or give over: and so *vers.* 25. it is said the hollow of *Iacobs* thigh was loosed out of his place.

4. Places of Doctrine.

1. Doct. *Not one Angell, but many appointed for every one of the elect.*

Vers. 1. THe Angels of God met him. *Iacob* then had many Angels to attend upon him and to guard him; therefore it is but a conceit, that every man hath one particular Angell appointed for keeper, or that speciall Angels are assigned to Countreyes as their quarters; seeing that *Iacob* here many Angels, even an hoast and armie of them deputed of God for his preservation. *Calvin.* as the like saith, *He shall give his Angels charge over thee, to keepe thee in all thy wayes.* Psal. 91. 11.

4. Doct. *The parts of prayer.*

Vers. 10. *I am not worthy.* *Iacobs* prayer ſtandeth of three parts, which are required alſo in our prayers. 1. His thankſgiving and commendation of Gods benefits. 2. His humility in acknowledging his owne unworthineſſe. 3. His petition and requeſt, *Mercerus*; ſo the Apoſtle joyneth together *giving of thanks, ſupplications, prayers*, 1 *Tim.* 2.

5. Doct. *We muſt truſt in God and not refuſe the meanes.*

Vers. 13. *He tooke of that which came to hand.* Although *Iacob* doubted not of Gods protection according to his promiſe, yet he wiſely uſeth all the meanes which he could devile to ſooth his brothers favour, by ſending a preſent, and to provide for his ſafety: whereby we doe learne, that we muſt not immediately depend upon Gods providence, but carefully uſe the meanes which the Lord hath for our deliverance from danger, or confirmation in his promiſes: therefore *Ahaz* is ſaid to grieve God, for that he refuſed to aske a ſigne of God for the better aſſurance of their deliverance, *Iſay* 7. 13.

5. *Places of Confutation.*

1. Confut. *Againſt merits.*

Vers. 10. *I am not worthy*, or *leſſe than all thy mercies*. *Iacob* aſcribeth nothing to his merit or worthineſſe, but ackowledgeth all to have proceeded of Gods mercie. Thus our Saviour teacheth his Diſciples humbly to confeſſe of themſelves; when you have done all that is commanded you, ſay yee are unprofitable ſervants, *Luk.* 17. 10. *Muſcul.* The popiſh doctrine then of merits is not agreeable to *Iacobs* faith. And if the benefits of this life cannot be merited, much leſſe the Kingdome of heaven.

2. Confut. *That Angels are not mediators or impetrators of grace and bleſſing.*

Vers. 29. *He bleſſed him there, &c. Theodoret* alleageth this as a reaſon that this was not an Angel but the Sonne of God that wreſtled with *Iacob*, becauſe it belonged not to Angels, but to God to bleſſe. *Pererius* taketh upon him to confute *Theodorets* reaſons, affirming, that Angels though they bleſſe not as Authors of any grace, yet a bleſſing may be aſked of them as the impetrators and procurers for the ſame at the hands of God; and therefore Saint *Iohn* wiſheth *grace and peace to you from him that was, and is, and is to come, and from the ſeven ſpirits which are before the throne*, *Apocal.* 1. 4. from the ſeven Angels: *In Gen.* 32. *quæſt.* 28. 29.

Contra. 1. Spirituall bleſſings are conferred either by the author thereof, which is onely God, or by the Mediator thereof, which is onely Chriſt, or by the miniſters or inſtruments thereof, which may be as well Angels as men; for as *Iſaak* bleſſed *Iacob*, and *Iacob* his ſonnes, miniſterially onely, as being Gods mouth to pronounce them; ſo Angels likewiſe may be meſſengers or miniſters of God to bleſſe, and not otherwiſe. 1. For every good gift commeth from God, *Iam.* 1. 17. 2. Neither are the Angels ſued unto for any ſpirituall or temporall bleſſing, but onely God. *If any of you lacke wiſedome, let him aſke it of God, Iam.* 1. 5. and our Saviour ſaith, *Whatſoever yee ſhall aske the father in my name, he will give it you*, *Ioh.* 16. 23. a promiſe is made to them that aske in Chriſts name, and not otherwiſe: neither doe we read that any of the ancient Patriarks or Prophets became ſuters to the Angels for any bleſſing. 3. Whereas in the Revelation, by the ſeven ſpirits we muſt underſtand the holy ſpirit of God, with his ſeven graces; for the ſeven ſpirits are the ſeven lamps of fire burning before the throne, *Revel.* 4. 5. they are the ſeven eyes of the Lambe, *Revel.* 5. 6. the Angels are not the eyes, that is, the wiſdome or knowledge of the Lambe, but the holy Ghoſt, which dwelleth in him bodily, *Coloſ.* 2. 9. that is, ſubſtantially, eſſentially: And whereas he urgeth that phraſe, *Which are before the throne*, whereby a miniſteriall office ſhould be expreſſed, this collection is not ſound; for both in *Daniel* 7. 13. Chriſt is brought before Antients of dayes; and in the *Revelation* 8. 2. he is the Angell that ſtood *before the Altar*. Neither doth Saint *Pauls* ſalutations both he with grace and peace from any other than *from God the Father, and the Lord Ieſus*; nor yet Saint *Iohn* 2. *Epiſt. verſ.* 2. this forme of benediction then here uſed muſt be expounded by the like place of Scripture.

The Angels not underſtood by the ſeven ſpirits, *Revel.* 1. 4.

6. *Places of exhortation.*

1. Exhort. *Prayer in extremity availeable.*

Vers. 9. *Moreover Iacob ſaid, O God of my father Abraham.* *Iacob* being driven to a great ſtreight, betaketh himſelfe unto God by earneſt prayer: and ſo indeed the prayers of the faithfull when they are powred forth in their neceſſity, are much availeable with God, *Luther.* as it is in the Pſalme, *Call upon me in the day of trouble and I will deliver thee*, *Pſal.* 50. 15.

2. Exhort. *The hope of our celeſtiall inheritance to be preferred before all worldly things.*

Vers. 14. *Two hundred ſhe goats, &c.* The ſumme of *Iacobs* preſent which hee ſent to *Eſau* conſiſted of five ſundred and fifty cattell of divers kinds, as is ſhewed before, *verſ.* 9. hee ſent

to retourne his quiet passage and returne into the land of Canaan, which was promised to him and his seed for an everlasting inheritance: which teacheth us that we should preferre our heavenly inheritance before all earthly and worldly possessions, *Calvin.* As Saint *Paul* counteth all things losse, and even as dung, that he might win Christ, *Philip.* 3. 8.

3. Exhort. *With innocency we must joyne wisdome and prudence.*

Vers. 13. *Present for his brother. Iacob* as a wise and circumspect man, useth all meanes for his owne safety. 1. He sendeth an humble message to his brother. 2. When that would not speed, he divideth his company into two parts, that if *Esau* did smite the one, the other might escape. 3. He sendeth a liberall present to make a way to insinuate himselfe to his brothers favour. Thus according to our Saviours rule, we should be as wise as Serpents, and innocent as Doves, *Matth.* 10. 16. *Mercer.*

4. Exhort. *Importunity in our prayers acceptable to God.*

Vers. 26. *I will not let thee goe till thou blesse me. Iacobs* importunity in striving and not giving over, both obtaineth victory, and procureth a blessing: so should we strive in our prayers with God, as Saint *Paul* saith of *Epaphras, Coloss.* 4. 12. And *Moses* was so instant with God in his earnest prayers for Israel, that the Lord at his request suspended the judgements which hee had thought to have brought upon them because of their idolatry, *Exod.* 32. *Luther.*

5. Exhort. *Against curiosity.*

Vers. 29. *WHerefore now dost thou aske my name? Iacob* is reproved for his curiosity, that could not bee contented with this heavenly vision, and sensible apparition, glorious victory, and honourable name given unto him, but would enquire further as touching the Angels name. Wee learne then to bee contented with such measure of knowledge as it pleaseth God to reveale unto us in his word, and not curiously to inquire after hid matters, *Calvin.* The Disciples were reproved for gazing up into heaven, *Act.* 2. neither shall it be any profit for us to exercise our selves in difficult and curious questions.

6. Exhort. *Not rashly to judge those which have defects or infirmities in their bodies.*

Halted upon his thigh. We see then that the servants of God may have infirmities in their bodies, which are inflicted of God, not as punishments of their sinne, but corrections for their good: *Leah* was blinde, *Iacob* halting, *Leah* squint eyed, *Moses* stammering, *Mephibosheth* lame, we ought not rashly to judge of those which have any infirmity or defect in their body, *Mosel.* It was the Disciples rashnesse, for the which they are reproved of Christ, to judge the blinde man punished for his, or his parents sinne, *Ioh.* 9. 2.

CHAP. XXXIII.

1. The Contents.

Here Iacobs Harper is set forth, first, *Iacobs* meeting of *Esau*, and the manner thereof: Secondly, *Iacobs* departure from him. In the first part, on *Iacobs* behalfe wee have his *wisedome*, in placing of his wives and children in order, *vers.* 1, 2. his *humility*, in his often bowing himselfe seven times: in *speech*, hee calleth himselfe *Esaus* servant, *vers.* 5. and saith he had seene his face, as if he had seene the face of God, *vers.* 10. his *liberality*, in forcing his brother *Esau* to take his present, *vers.* 11.

In *Esau* we are to consider his *humanity*, in imbracing *Iacob*, *vers.* 4. his *courtesie*, in that he would have company with him, *vers.* 12, 15. In *Iacobs* departure there is expressed his acts *domesticall*, in building an house for himselfe, and booths for his cattell, *vers.* 17. *Sichemitish* or civill, in buying a parcell of ground; *religious*, in erecting an Altar, *vers.* 20.

2. The diverse readings.

Who are those with thee, and doe they appertaine unto thee? H. whose are these with thee? Cat. the children which God hath given me. C.H.B. wherewith God hath beene mercifull to me. S. which God of his grace hath given. G.T.P. changer, signifieth to grant in mercy. *H. ad.*

When they had worshipped likewise. S.H.C. did their obeysance. B. bowed themselves. T.P.G. and so doth *Iun.* *T.G.r.*

Vers. 8. *bow: Heb. bow. Ps.* 72. 9. *Isa.* 51. 23. *bow downe that we may goe over.* *T.P.G.r.*

Are drawen draw neare. T. is spheten neare. Cat.

Receive it to me. H. thou shalt please me. S. vouchsafe to accept it. Cat. *H.S.mut. temp.*

I had seene the face of a prince. C. the face of God. Cat.

Have all things. T. of all things. T. of enough. B. all things, &c. *H.s.*

H.S.a. v.12. *I will beare thee company. H. let me goe the right way. S. I will goe over against thee. C. I will goe before thee. T.B.G.P. negedh, before, against.*

divers. fig. v.13. *Kine with young. H.S.B.G. giving sucke. T.P.C. gualeh*, signifieth both.

B.Gr. v.13. *If they over-drive them they will die all in one day. H. if they over-drive them but one day they will die. cat.*

H. trans. v.14. *I will follow softly his foot-steps as I see my children are able. H. I will be strong in the way, according to the leasure of that which walketh before me, and according to the foot of these little ones. S. I will lead [illegible] easily, according to the pace of the family before me, and the pace of the children. C. I will be a guide to drive those things gently that are before me for my commodity. T. I will drive softly according to the [illegible] of the cattell that is before me, and as the children shall indure, B.G. according to the foot or pace of the (worke) or drift that is before me. P. heb.*

H.S.c. v.15. *It is not necessary, I onely need this one thing, that I may finde grace in thy sight, my Lord. H. it is enough that I have found favour. &c. S. let me finde favour in the sight of my Lord. cater.*

S.ap.f.pr. v.17. *Iacob went to his tabernacles. S. to Succoth. cater.*

H.S.B.pr.f. ap. v.18. *Iacob came to Salem, a City of the Sichemites. H.S.B. Iacob came safe to the City Sichem. cater. Salem* signifieth both the name of a City, *and perfect, sound.*

v.19. *Of Hemor. S. of the sonnes of Hemor. cater. for an hundred lambs. H.S.C. for an hundred pieces of money. T.B.G.P. chesitah* signifieth money stamped with that marke.

v.20. *He called upon the mighty God of Israel. H. S. he sacrifised upon it before the mighty God of Israel. he called it the mighty God of Israel. B.G. heb. he called it the Altar of the mighty God of Israel. T.*

3. The explanation of doubtfull questions.

Quest. I. *The order of Iacobs company, and the reason thereof.*

Vers.1. HE *divided the children, &c. Iacob* doth dispose his company in order, not onely for [illegible] and comelinesse sake, but both to move commiseration and pitie in *Esau*, when he saw the mothers with their children, as also to this end, that if he smote one company with the sword, the other might escape, and therefore he placeth the dearest unto him, *Rachel* with *Ioseph* in the last place, as the best from danger, *Mercer.* 2. But whereas *Ioseph* of *Rachel*, is preferred before *Iudah* of *Leah*, it is answered, that as yet it was not revealed unto him that the Messiah should come of *Iudah*: and [illegible] also proved a most excellent man, *Calvin.* 3. *Iacob* goeth first himselfe ready to be offered up in stead for the safety of the flocke, therein shewing himselfe an example of a good Pastor, *Calvin.*

Quest. II. *To whom Iacob bowed himself, and wherefore.*

Vers.3. HE *bowed seven times to the ground.* 1. He adored not or worshipped God in this inclining or bowing of himselfe, as some thinke, but he bowed himselfe to his brother, as the text [illegible]eth, *Mercer.* 2. There were divers fashions used in bending and bowing of the body; sometime by bowing of the head, and inclining of the body, sometime by bowing of the knee, 1 *King.*19.18. sometime

Of divers kinds of bowing the body.

kissing the hand, as *Iob.*31.27. *If my mouth did kisse my hand*, that is, if I adore the Sunne when he [illegible] as this use is retained still in salutations to kisse the hand: sometime they bowed the body to the ground as *Nathan* did to *David*, 1 *King.*1.23. and *Iacob* in this place to *Esau*, *Perer.* 3. Neither doth [illegible] this meanes betray or give over his birth-right, in calling himselfe *Esaus* servant, but he is content to do this temporall service to *Esau*, not doubting but the promise should be fulfilled in his posterity: [illegible] deed the Idumeans did serve the Israelites from *Davids* time to *Ioram*, an hundred and twenty years, the Israelites never served the Idumeans, *Mercer.*

Quest. III. *Whether Esau were in truth reconciled to Iacob.*

Vers. 4. THen *Esau came to meet him.* 1. Some Hebrewes thinke that *Esau* did but dissemble his affection at this time. 2. But it is more like that *Esaus* heart was changed by the special work of God; some doe gather so, because the word *vejecabechehu*, which signifieth, *He kissed him*, is [illegible] throughout, of which sort the Masorites note but fifteene: But it is otherwise collected, both by the circumstances here used, *Esau* runneth to meet *Iacob*, he embraceth him, kisseth him, and weepeth: and we reade not of any hatred after this shewed to *Iacob*, but that they were perfectly reconciled, and [illegible] buried their father together, *Gen.*35.29. 3. But whereas some inferre hereupon, that *Esau* being thus [illegible] to be reconciled to *Iacob*, did follow his fathers precepts and doctrine, and therefore doubt not but [illegible] he was saved, it cannot be hence concluded; certaine it is that *Esaus* posterity did wholly fall away [illegible] the worship of God, *Mercer.*

Quest. IV. *Why Ioseph is named before Rachel.*

Vers.7. AFter *Ioseph and Rachel drew neere, &c.* 1. *Ioseph* is not put before *Rachel*, that he might [illegible] her from *Esau* his rage and violence, lest hee might desire her being a beautifull woman, *R. Salomon:* for *Ioseph* was but six yeare old, and therefore not able to preserve his mother from any attempts. 2. Some thinke because *Ioseph* was *Rachels* onely sonne, and dearely beloved of her, he is named first, *Mercer.* 3. But it is more like, that *Ioseph* being the youngest of all the rest, went before his mother, as mothers use to put their little ones first, and so he is named according to his place, *&c.*

Quest.

Quest. V. *Why Esau refused Iacobs present.*

Vers. 8. *WHat meanest thou by all this drove? &c.* 1. The Hebrewes note, that *Esau* his questions are short, *Iacobs* answers large: because it is the manner of proud stately men to speake briefly, and hardly to bring forth halfe their words: and beside, *Iacob* often in his speech maketh mention of God, so doth not *Esau*. 2. *Esau* asketh not whose droves these were, as ignorant thereof, but because he would in *Iacobs* presence take occasion to refuse the present, *Iun.* 3. It seemeth that *Esau* had not accepted of the present by the way which *Iacob* had sent before, not as *Rambam* thinketh, as though the messengers were afraid of *Esaus* company, and so fled away: neither did *Esau* refuse it of hatred to his brother, for *Iacobs* prayer was heard, and it began presently to take effect: neither yet doth *Esau* in refusing the present, yeeld therein the birth-right to *Iacob*, but he deferreth the receit thereof till he came to Seir, that he might shew his brotherly affection frankly and freely, not purchased before, or procured by any gift or present, *Iun.*

Quest. VI. *How Iacob saith he had seene the face of Esau as the face of God.*

Vers. 10. *I Have seene thy face, as if I had seene the face of God.* 1. *Iacob* flattereth not as some thinke, to insinuate himselfe to his brother, *sic Tostat.* but he speaketh from his heart. 2. Neither, as the Hebrewes, doth *Iacob* to terrifie his brother make mention of that vision wherein he saw the Angell face to face. 3. Nor yet doth he meane as the Chalde readeth, that he had seene the face, as of some great or excellent man. 4. Nor as *Augustine* conjectureth, by the name of God here doth hee understand such as the gods of the Gentiles were; *Sic non præjudicatur honori Dei; And so these words doe not prejudice the honour of the true God*, in that he resembleth *Esaus* face to the face of God, *quæst.* 105. *in Genes.* for *Iacob* was farre off from assuming into his mouth the name of the heathen gods. 5. But in the effect *Iacob* saith thus much, that he acknowledged this to be Gods worke, that *Esau* was thus reconciled toward him: and the friendly countenance of his brother hee taketh as an argument of the favour of God toward him, *Mercer. Calvin. Iun.*

Quest. VII. *By what reason Iacob perswaded Esau to accept of his present.*

Vers. 11. *TAke my blessing. Iacob* useth divers reasons to perswade *Esau* to take his present: 1. Take it of my hand, that is, who am thy brother, *Marlor.* 2. He calleth it a blessing, not in the passive sense, as where with God had blessed him, but in the *active*, they used to blesse in the offering of their sacrifices, this therefore should be a signe of perfect reconciliation, that thereby they should take occasion mutually to blesse another, *Mercer.* 3. *It is brought thee*, that is, I have sorted it out, and appointed it for thee, let me not lose my labour. 4. *I have enough*, God hath blessed me: it shall be no hinderance unto mee if thou accept of my present, *Vatab.*

Quest. VIII. *Whether Iacob lied in saying he would goe to mount Seir to his brother.*

Vers. 14. *TIll I come to my Lord into Seir.* 1. Some thinke that *Iacob* did goe to Seir to his brother, though it be not mentioned in the story: but it appeareth by *Iacobs* excuse, that if he feared company his brother in the way, he had greater cause to feare his brother at home in his owne country. 2. Some thinke that this was *officiosum mendacium, an officious lie, Tostat.* and that *Iacob* promised one thing, and purposed another, *Calvin.* But where the Patriarks acts may otherwise be defended, we should not easily yeeld them to be infirmities. 3. The Hebrewes make a mystery here, as where *Iacob* saith, *Let my Lord goe before, and I will follow*; they apply it to *Esaus* posterity, who had the government of Kings 600. yeares before Israel had any King: and in that *Iacob* promiseth to goe up to Seir, they figure the accomplishment thereof till the comming of Messiah, according to the prophesie of *Obadiah*, *vers.* 21. *The Saviours shall come up to mount Sion, to judge the mount of Esau.* But it is evident that *Iacob* here hath no such mysticall meaning, speaking of his owne comming, in his owne person. 4. Wherefore it is rather like that *Iacob* did thinke to goe to Seir, and so purposed, but yet conditionally, if God would, if he should see nothing to the contrary, *Iun.* As all such promises are hypothetically and conditionall; and that upon better reasons he afterward changed his minde, or was otherwise directed by the Lord, *Lyranus*. So Saint *Paul* purposed to goe into *Spaine*, but it is like that he was otherwise letted and came not

Quest. IX. *Whether Saint Paul according to his purpose were ever in Spaine.*

ANd here by the way, though it be the opinion of divers ancient writers, as of *Cyrillus, Athanasius, Chrysostome, Hieronue*, to whom subscribe *Tostatus, Petavius*, that Saint *Paul* according to his determination was in Spaine: yet it is more probable, that being otherwise hindered hee arrived not there: 1. Because he purposed to passe by Rome into Spaine, *Rom.* 15. 28. and to be brought on his way thitherward by the disciples of Rome, *vers.* 24. But when Saint *Paul* came to Rome, he remained as a prisoner in his house, having a souldier appointed to keepe him, and so continued two yeares, *Act.* 28. 16, 30. therefore it is not like that he was at liberty then to hold his purpose. 2. Saint *Paul* being at Rome, if he were thence delivered, which is uncertaine, did visit the East Churches presently, *Heb.* 13. 19. *that I may restore to you more quickly*; and purposed to continue and remaine with them, *Philip.* 1. 25. *This I trust I shall abide, and with you all continue.* If he quickly and speedily returned to the East Churches, and continued with them, it is not like that hee went so farre West-ward. It was an usuall thing with

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the Apostle to faile in these purposes, in disposing of his journeyes; sometime otherwise directed by Gods spirit, *Act.* 16.7. sometime letted by Satan, 1 *Thessalon.* 2.18. sometime upon better reason altering his owne purpose, 2 *Corinth.* 1.15,23. he stayed his journey which he had determined to Corinth: in like sort the Apostles determination to goe into Spaine might upon some other accident be changed. 4.0 this judgement is *Gelasius, Paulus cum ad Hispanos se promisisset iturum, dispositione divina subjectus parum ex causis, implere non potuit quod promisit, C.* 22.9.2.c.5. *Paul* promising to goe into Spaine, being occupied in other greater causes by the divine disposition, could not performe that which he had promised: to him subscribeth *Tho. Aquin. cap.* 15. *ad Roman.*

QUEST. X. *Whether Iacob came to Salem.*

Vers. 18. HE *came safe to Sechem, &c.* 1. Some reade, he came to Salem a City of Sechem, as the Chaldee Paraphrase, and Latine translator, and *Mercer.* but it were superfluous in the same place to call a City by two names. 2. This Salem some would have to be Silo, as some Hebrewes: some take it for Hierusalem, as *Iosephus*; some for *Melchisedecks* towne, as *Hierome*; where the ruines of *Melchisedecks* Palace were to be seene in his time: some will have this Salem to be that Salem spoken of, *Ioh.* 3.23. where *Iohn Baptist* baptized: and that Salem and Sichem were names of that same City first called Salem, afterward Sichem, *Tostat.* But all these opinions are uncertaine. Silo and Sechem were two distinct places. *Iud.* 21.19. Salem *Melchisedecks* towne was Jerusalem, *Psal.* 76.2. *In Shalem is his Tabernacle, his dwelling in Sion:* and if Sichem were the new name, Salem the old, it should in the Gospell be called by the new name rather than the old: and that Salem was a divers place from Sechem, called Sychar, is evident. Salem was in Judea, *Ioh.* 3.23. and our Saviour leaving Judea came to Sychar or Sichem, *Iohn* 4. Salem might be then another towne beside Jerusalem, called Salem, but not the same with Sichem. 3. Wherefore the better reading is, that *Iacob* came safe and in peace to Sechem: not for that he was now secure from taking, as the Hebrewes imagine: which in part remained still as a monument of that combate with the Angell: but he came safe late in respect of the danger which he feared from the hands of *Esau.*

Salem and Sichem whether one place.

QUEST. XI. *Whether Iacob did well in buying a peece of ground of the Sichemites.*

Vers. 19. HE *bought a parcell of ground, &c.* Although *Iacob* had a promise to possesse and inherit the whole land of Canaan, yet this purchase which he made did neither shew any infidelitie in him, neither did he in so doing depart from his right. 1. He did it for his necessity of dwelling, as *Abraham* had done the like before for buriall. 2. The time of fulfilling the promise was not yet come, therefore *Iacob* at this time, while the Canaanites were possessors of this land, doth not prejudice his right in buying this parcell, *Mercer.* 3. It was no great parcell of ground that he could buy for a little money, nor yet very fruitfull, being in the sight and view of the City, *Calvin.*

QUEST. XII. *Whether Iacob bought his ground for money or lambs.*

Vers. 19. FOR *an hundred peeces of money.* 1. Some read, for an hundred lambs; for the word *chesita* signifieth both money and a lambe, *sic Septuag. Chald. Oleaster.* and so they would have the word taken, *Iob* 42.11. where every one of *Iobs* friends gave him a lamb. But it is more like they gave him every one a peece of money, which was a greater gift, and more suitable to the other gift of a golden of gold. 2. Some of the Hebrewes affirme that the Arabians call money *chesita*, but the Scripture is not to begge or borrow words or phrases from them. 3. Wherefore it is like that this *kesita* was a kinde of money that was stamped with the marke or print of a lambe, and thereof was so called, as with us, Angels are so named of the stampe or print set upon the gold.

4. Places of Doctrine.

1. Doct. *Honour to be given to evill magistrates.*

Vers. 3. I *Acob bowed himselfe seven times.* It is a will then to yeeld externall honour to evill magistrates that are in authority, as here *Iacob* doth to *Esau*. *Mercer.* as Saint *Paul* saith, *Give to all their due, tribute to whom tribute, custome to whom custome, &c. honour to whom honour belongeth.* And at this time there were none other but heathen rulers: *Mordechai* indeed refused to bow the knee to *Haman*, because it was more than a civill reverence which that proud man expected: and beside he was an Agagite or Amalekite, which was a Nation accursed of God, *Exod.* 17.14.

2. Doct. *God turneth the heart.*

Vers. 4. ESAU *ran to meet him.* Thus wee see, that God is not onely a searcher of the heart, but a worker and changer of it: as here *Esaus* heart is altered, of an enemie bee suddenly becometh a friend: wherefore the Wiseman saith, *That God turneth the hearts of Kings, as the rivers of waters is ruled and turned by the hearts of man, Prov.* 21.1.

5. Places of Confutation.

1. Confut. *Against humane inventions.*

Vers. 20. HE set up there an Altar. *Iacob* inventeth not, neither bringeth in new ceremonies into Gods worship, but such as he had received from the instruction of his fathers, directed by the spirit of God: such was the building of Altars to sacrifice upon: by this the Romanists are reproved, which have thrust into Gods service so many humane inventions, *Calvin.* and so our Saviours rebuke falleth upon them, *They teach for doctrines the commandement of men, Mark.* 7. 3.

2. Confut. *The sacred signes called by the name of the things.*

Vers. 20. HE called it the mighty God. If this reading be received, we see that the signes are named by the things: as here the Altar is called of God, and *Moses* nameth his Altar, *The banner my* Exod. 17. 15. so the Prophet saith, the name of new Jerusalem shall be, *The Lord is there, Ezech.* 48. 35. We need not marvell then if the bread in the Eucharist be called the body of Christ.

6. Morall observations.

1. Morall. *To be contented with our estate.*

Vers. 11. GOd hath had mercy on me, therefore I have all things. So Saint *Paul* saith, *I have learned in* Phil. 4. 11. *whatsoever state I am, therewith to be contented, I can be abased, I can abound, &c. I am able to do all things through the help of Christ, which strengtheneth me, Philip.* 4. 13.

2. Morall. *Gods worship to be advanced in families.*

Vers. 1. HE set up there an Altar. *Iacob* having setled himselfe, and pitched his Tabernacle, hath a speciall care to set forward Gods worship, and doth consecrate as it were a Chapell and Altar to God: wherein *Iacob* may be an example to all householders, that they should exercise and traine up their families in the service of God, and season all their worldly affaires with a relish of religion: as the Apostle saith, *I will that men pray every where, lifting up pure hands, &c.*

CHAP. XXXIV.

1. The Method and Contents.

Heb. 13. 4. Conjugium honorabile.

FIrst in this Chapter is set forth the ravishing of *Dinah* by *Sechem*, with the occasion thereof, *vers.* 1. the sequele, he desireth her to be his wife, *vers.* 3, 4. Secondly, the punishment is described, which was brought upon the whole City for this fact: this punishment is devised, then executed: 1. In the device, 1. We have the motive, the griefe of *Iacob*, and wrath of his sonnes. 2. The occasion, the offer of mariage by *Hemor* and *Sechem*, *vers.* 8, 13. 3. The device is propounded, *vers.* 13. to 18. assented unto by *Hemor*, *vers.* 18, 19. perswaded to his Citizens, to *vers.* 25. Then it is cruelly executed by *Simeon* and *Levi*, *vers.* 25, to 30. Thirdly, there followeth the expostulation of *Iacob* with his sonnes, and their excuse, *vers.* 30, 31.

2. The divers readings.

Vers. 2. which he bare to Iacob: this clause is wanting in the Latine translation. *H. det.*

Vers. 2. forced or ravished her. *H. G.* defiled her. *G.* humbled her. *S. P.* afflicted her. *Tignonah*, to afflict. *diff. vers.*

Vers. 3. he pleased his minde in Dinah. *C.* his heart clave unto Dinah wherewithall. to cleaved *Ch. c.*

Vers. 5. which when Iacob heard. *H.* Iacob heard, that he had defiled Dinah his daughter. *cet.* *H. det.*

Vers. 7. they were very angry. *H.* they were pricked and grieved. *S.* they were much moved and very angry. *Ch.* grieved and were angry. *cet.* *H. S. C. c. S. P.*

Vers. 7. that should not be so. *S. P.* he had committed an unlawfull thing. *V.* which thing ought not to be done: *cet.*

Vers. 8. the soule of my sonne Sechem cleaveth to your daughter. *H.* my sonne Sychem hath chosen from his *diver. signif.*

Vers. 8. your yonger daughter. *S.* your daughter pleaseth the soule of my sonne. *C. P.* the soule of my sonne longeth for *T. B. r.*

Vers. 9. Contract, to covenant, to cleave, to please.

Vers. 11. the brethren of Dinah. *S.* *ad.*

Vers. 12. I will be like unto you. *S.* I never consent with you: *cet.* *S. c.*

Vers. 21. the land being so spacious and wide, wanteth tillers. *H.* the land is large enough before them: *cet.* *H. inter.*

Vers. 22. this great good is differred. *H.* in this will they be like unto us, to dwell with *H. cet.*

Vers. 24. and

v. 24. and

H. det. v. 24. *and they all assented.* H. *and unto Hemor and his sonne hearkened all that went out at the gate of his citie. cæter.*

H. ad. v. 25. *The third day, when the wounds are most grievous.* H. when they were in griefe: cæt.

H. det. S.a. v. 29. *their little ones and their wives they led captive.* H. *all their bodies and houshold-stuffe, and their wives they carried captive, and spoiled whatsoever was in the Citie* and house. S. *and all their goods they carried away, their children and wives, and whatsoever was in the houses: cæter.*

T.h.g.r. v. 30. *you have made me odious.* H. *made me evill before the inhabitants.* S. *put enmity betweene me and the Canaanites, &c.* (h. *caused me to stinke or to be abhorred: cæt. baash,* to stinke.

3. *The explication of doubtfull questions.*

Quest. I. *Of the age of Dinah, when she was deflowred of Sechem.*

Vers. 1. *Then Dinah.* 1. Neither is the opinion of *Alexander Polyhistor,* in *Eusebius* probable, that *Dinah* at the time of her ravishing was but ten yeeres old: for she was at this time marriageable, and therefore above these yeeres: and whereas the same Author saith, that *Iacob* remained in Mesopotamia ten yeeres after hee came out of Mesopotamia, as *Euseb.* reporteth his opinion, *lib. 9. de præp. Evangel,* it would follow that *Dinah* was borne in the land of Canaan in Succoth, where *Iacob* dwelt before he came to Sechem, and not in Mesopotamia, contrary to the Scripture. 2 Neither is *Cajetans* conjecture sound, that *Dinah* was but three or foure yeeres old, when *Iacob* came out of Mesopotamia: for all *Iacobs* children were borne in the second seven yeeres of his service for his wives, before the last seven yeeres of service for his sheepe, as may appeare, *Gen.* 30. 25. 3. Neither yet need wee with the Hebrewes to affirme, that *Iacobs* children were borne every one at seven moneths: for admitting the ordinary time of nine moneths of childe-bearing: *Leah* beginning to beare in the eighth yeere, the first or second seven, might have her first foure children in three yeeres: then allow a yeere of intermission, in other two sonnes, and one daughter, she might have in somewhat more than two yeeres. 4. Where the truer opinion is, that *Dinah* was six or seven yeeres old at *Iacobs* departure from Mesopotamia, that she was now fourteene or fifteene yeeres old, for *Ioseph* borne at the same time of *Rachel,* presently after this exploit are said to be seventeene yeares old, *Gen.* 37. 2. *Simeon* and *Levi* are supposed to have beene the one 21. the other 22. yeares of age, or thereabout: so that the time of *Iacobs* abode in Succoth and Sechem, might be seven or eight yeares, *Perer. Mercer.*

Quest. II. *Why Dinah is said to be the daughter of Leah.*

Hebrewes uncertaine collections.

The daughter of Leah. 1. The Hebrewes note shee was her mothers right daughter, for as she went forth to meet her husband to have him turne in unto her, *Genes.* 30. 16. so *Dinah* goeth forth also and to be seene; and therefore it is added, *the daughter of Leah,* but this is too hard a censure for *Dinah*: this addition is annexed as answerable to the story before, *Gen.* 30. 21. 2. Many other uncertaine collections the Hebrewes make here: some say that this *Dinah* was *Iobs* wife: some say she remained a widow in her brethrens house: some, that *Simeon* buried her in the land of Canaan: some, that she went into Egypt, (which is true,) and that her bones were transported into Canaan, *Mercer.* 3. *Ioseph* saith that the women of Sichem at this time kept a solemne feast, which was the cause that *Dinah* was desirous to goe and see them, *Mercer.*

Quest. III. *Whether it were lawfull for the Hebrewes to give their daughters to the uncircumcised.*

Vers. 14. *We cannot doe this thing, to give our sister to an uncircumcised man, &c.* 1. Though *Abraham* had not any direct precept, as *Cajetane* thinketh, not to joyne in mariage with the uncircumcised: for both *Isaack* tooke *Rebeccah, Iacob Leah* and *Rachel* to wife, which came of uncircumcised parents. 2. Yet it seemeth that they would not give their daughters to the uncircumcised, though they did take of the daughters of the uncircumcised to themselves. 3. And it is further to be considered that they speake not in this place simply of marying with the uncircumcised, but joyning to be one people with them: which they could not doe with those which were uncircumcised.

Quest. IV. *Whether Simeon and Levi their cruell act may be in part or in whole excused.*

Vers. 25. *And the third day when they were sore, two of Iacobs sonnes, Simeon and Levi.* 1. Some Hebrewes excuse *Simeon* and *Levi* their fact, because *Hemor* and *Sichem* first went about to breake the covenant, thinking to spoile them of that they had: for thus they say, *Shall not their substance be ours? vers.* 23. *Contra.* 1. But it appeareth not that *Hemor* and *Sichem* went about any such thing: they thus speake either to perswade the people, who most respect their profit, *Mercer.* or they meant that by trading or having entercourse with them, they should in a manner possesse their goods, *Ferus.* 2. But if it were so, onely *Hemor* and *Sichem* had beene guilty of the violating of this league, there was no cause to punish the whole Citie. 3. And although they had reason to revenge themselves, yet such a cruell massacre cannot be justified.

2. *Ramban* excuseth this fact, thinking that by the decrees of *Noah,* if the Magistrates punished not adultery, others might: but who seeth not what confusion and disorder this doctrine would bring in, that every private man should take upon him to bee a punisher of sinne. The Apostle saith,

the power or magistrate beareth not the sword for nought, Rom. 13. 4. It is peculiar then to him to exercise the sword.

3. Philo allegorizeth this story: by *Dinah*, which signifieth *judgement*, understanding the soule, by Sichem the sonne of *Hemor*, (which is interpreted an Asse) the brutish affections: from the which *Simeon* and *Levi* the sonnes of prudence deliver the soule, *Lib. de migration. Abrah.* But these allegories being devised onely, and not warranted by Scripture, cannot give any defence to such rage and violence.

4. Some doe but in part excuse *Simeon* and *Levi*; which may be considered on Gods behalfe, and so the punishment was just: or on the behalfe of the Sichemites, who also for consenting unto that grievous sinne, were justly also punished: but on the behalfe of *Simeon* and *Levi*, because they did it craftily, this judgement was unjust, *sic Carthusian. in libr. Judith.* But this allegation maketh nothing for the justifying of *Simeon* and *Levi* their enterprise, for God knoweth how to turne mens wicked acts to his glory: neither did these furious men aime at any such end, but sought to satisfie their revengefull minde. *Simeon* and *Levi*, who hee to be excused in part.

5. Some goe yet further; that this act was not unjust, *quoad rem*, in respect of the thing, because the Sichemites had grievously sinned; but *quoad modum*, they did it fraudulently, *Cajetan.* others say, *primum motum*, that the first motion to commit this slaughter was of God: but they in the execution did *excedere*, exceed measure, *Thom. Anglic. Cont.* But *Iacob* condemneth not onely the execution, but the very first device and counsell; *Into their secret let not my soule come, Gen.* 49. 6. therefore the very first thought and device was evill, and therefore not of God.

6. Some proceed yet further, and altogether defend both their fact, and the manner thereof, calling their craft and dissimulation a prudent caution: their reasons are these; 1. Because all the Sichemites were consenting unto that wickednesse, and therefore they deserved punishment. *Cont.* 1. It cannot bee affirmed that all the Sichemites were consenting to the sinne of *Sichem*: their fault was, because of a carnall minde for their owne profit they received circumcision. 2. And though the whole City had herein offended, yet *Simeon* and *Levi* had no such calling or commission to put them to the sword. Reasons for the justification of *Simeon* and *Levi* their acts answered.

2. The place is objected, *Iudith* 9. 2. where the Lord is said to have given unto *Simeon a sword to take vengeance upon the strangers, that opened the wombe of the virgin*: and *vers.* 4. *Which were moved with thy zeale. Contra.* Though *Simeon* and *Levi* were ministers of Gods justice upon the Sichemites for their sinne, yet they did it not without sinne: and therefore against this booke, which is no Scripture, where their zeale is commended, I oppose the sentence and censure of *Iacob*, who saith, *That they did it in their owne will*; therefore not by the motion of Gods spirit: and *Cursed be their wrath, Gen.* 49. 7. but if they had done it in zeale, they were rather to be blessed.

3. They further reason thus; that if *Simeon* and *Levi* had committed such an unlawfull act, *Iacob* would have more sharply reproved them. *Contra. Iacob* partly considered the justice of God upon the Sichemites, for the outrage committed against *Dinah*, partly hee was moved with her complaint and mone for the losse of her virginity, partly he gave place for the time to the rage of his sonnes that were in their fury; and this was the cause of so easie a reprehension, *Mercer.*

4. But we reade of no restitution which *Iacob* caused to be made of the goods of the Sichemites taken away, which *Iacob* would have done if the act had beene unlawfull; for he saith, *He got it from the Amorite* (that is, the fields and possessions of the Sichemites) *by his sword and bow, Gen.* 48. 22. *Contra.* 1. It is not unlike, but that many of the persons, as the women and children taken captive were returned, (for they could not all remaine in *Iacobs* house,) and together with them much of the goods. 2. The rest, together with the ground, though first unjustly had, it pleased God should remaine unto *Iacob*, as a recompence for the injurie done to his daughter, as the Hebrewes tooke of the Egyptians, jewels of silver and of gold, without any restitution thereof, in respect of their long and hard service; yet neither this fact of theirs, nor the other of *Iacobs* is here to be imitated. *Mercer.* 3. *Iacob* is said *to get it with his sword*, not as though he joyned with his sonnes in the action, or after consented unto it, but because he by force and armes was ready to defend the possession of that ground from the invasion of the Canaanites, whom God did strike with a feare, they attempted nothing against *Iacob* or his sonnes, *Gen.* 35. 5. *Mercer.*

5. Wherefore the best solution of this question is, that although *Simeon* and *Levi* were ministers of Gods justice secretly working, yet both the act and the manner thereof, in respect of the instruments and executioners was unlawfull. 1. Because they attempted this thing without the counsell or knowledge of *Iacob*, whom this wrong most concerned in the ravishing of his daughter: for *Iacob* saith, *Into their secret my soule enter not, Gen.* 49. 7. 2. They dissembled, propounding a condition, as though they would enter into a league with them, and yet meant it not. 3. They make religion a cloake of their cruelty, and abuse circumcision to that end, the ordinance of God; yet *Ioseph* somewhat to hide the nakednesse of the fathers of that Nation, in his narration omitteth to make mention of this craft. 4. They put the whole City to the sword, even those which were innocent. 5. They take them being sore upon their cutting and circumcising, when they were rather to be pitied. 6. They spare not *Hemor* and *Sichem*, who offered to make them satisfaction by marrying *Dinah*, and giving her dowry which they should set. 7. Then they spoile the City, not contenting themselves only with the goods, but they carried away the women & children captives. 8. As much in them lay, they brought *Iacob* and all his into danger to bee destroyed and consumed of the inhabitants. 9. They being reproved of their father, do not acknowledge, but justifie their fact, *Perer. Calvin.* The circumstances of the cruell acts of *Simeon* and *Levi* weighed.

It appeareth then that *Simeon* and *Levi* diverslly sinned in this cruell act: whereof *Iacob* giveth this censure, *Simeon and Levi, brethren (in evill) the instruments of cruelty are in their habitations: into their secret let not my soule come: in their wrath they slew a man, and in their selfe-will they digged downe a wall: cursed*

cursed bee their wrath, &c. I will divide them in Iacob, &c. Genes. 49. 6, 7. In which words Iacob first setteth downe their sinne, then the punishment. Their sinnes were these: 1. That in their habitations they devised mischiefe, and sought out how to be revenged, dealing deceitfully. 2. They communed together in their wrath. 3. They did it of a selfe-will, of a furious minde, without any direction from God or good counsell. 4. They enterprised this fact without the counsell or advice of their father. 5. They digged downe a wall to enter in to rob and spoyle them of their goods.

Iacobs sentence against *Simeon* and *Levi* explained.

Their punishment is, they are accursed: and the fruit of this curse is, they are divided in *Iacob*, for neither had *Simeon* any possession by himselfe, but intermingled with *Iudah*; and *Levi* was dispersed among his brethren. By this then it is evident, that *Iacob* wholly condemneth this outragious fact of his sonnes, and in nothing approveth it. But whereas some would make this sentence of *Iacob* prophetical, and referre it to the Levites, and Priests of *Levi*, and the Scribes, who were most of *Simeons* tribe, who are here accursed for putting Christ to death: It is cleare that *Iacob* speaketh of an act done and past, and denounceth the sentence of malediction and division against it. Now it is not like that the punishment should goe before the fault. But *Simeon* and *Levi* were divided in *Iacob*, long before Christ came into the world, and was put to death by the Priests and Scribes.

4. *Places of Doctrine.*

1. Doct. *Mariage not to be contracted with men of divers profession.*

Vers. 14. *WE cannot doe this thing, to give our sister to an uncircumcised man, &c.* This is agreeable to the Apostles doctrine, *Be not unequally yoked with infidels, for what fellowship hath righteousnesse with unrighteousnesse, &c.* 2 *Cor.* 6. 6. No league or friendship, much lesse mariage is to be made or enterprised with men of a divers profession, *Calvin.*

2. Doct. *Gods judgements may be just, when the ministers thereof are wicked.*

Vers. 25. *THey slew every male. Simeon* and *Levi*, the captaines and chiefe in this savage exploit, slew all the males that were men to the sword, for the children were carried away captive: which was a just reward upon the City for the sinne of *Shechem*, although the instruments and ministers thereof did evill. We see then that Gods judgements are just, when notwithstanding the meanes whereby they are executed cannot be justified: as the triall and affliction of *Iob*, as it proceeded from God was good, yet Satan the worker, or rather minister thereof, did it of malice.

5. *Places of Confutation.*

1. Confut. *Mariage not without the parents consent.*

Vers. 4. *THen said Shechem to his father Hamor, give me this maid to wife. Shechem* would not have a wife but by the consent and leave of his father; and this generally was the practice of those dayes: *Abraham* provided a wife for his son *Isaack*; *Laban* gave his daughters in mariage to *Iacob*. Which condemneth then the practice of the Church of Rome, where it is an ordinary thing for children to be contracted and marry without their parents consent, *Musculus.*

2. Confut. *Against election by works.*

Vers. 25. *Simeon and Levi tooke either of them his sword. Simeon* and *Levi*, two fathers of the Israelites, and the one chosen out from his brethren to execute the priest-hood, we see what their owne merits and works were, they were guilty of much bloud. God chose them not then for their owne worthinesse, but for his owne mercy sake. So saith *Moses, The Lord did not set his love upon you, nor chose you because, &c. but because the Lord loved you, Deut.* 7. 8. So the Apostle concludeth by the example of *Esau* and *Iacob*, whom the Lord had chosen, and refused the other, before they had done either good or evill: *That the purpose of God might remaine according to election, not by works, but by him that calleth. Rom.* 9. 11. This maketh against the doctrine of the Church of Rome, who ascribe election to the foresight of faith and works, *Rhemist. Heb.* 5. *sect.* 7.

6. *Places of exhortation and morall use.*

1. Morall. *That fathers should not suffer their daughters to straye from home.*

Vers. 1. *DInah went to see the daughters of the Country. Bernard* hereupon this noteth. *Spectasti, otiose non spectaris: tu curiose spectas, sed curiosus spectaris*: thou beholdest others vainly, but thou art not beheld in vaine: thou art curious in seeing others, and art more curious thy selfe. We see what followed: *Dinahs* wanton and curious gazing upon others, gave occasion to one unchaste and adulterous eye to lust after her: therefore it is not good to give maidens their liberty, or to suffer them to wander from home, or lightly to behave themselves, which hath beene, and is the occasion of much evill: so the Apostle chargeth that young women should be *discreet, chaste, keeping at home.* *Calvin.*

2. Morall.

2. Mor. *Sinne committed in the Church and among Christians the more grievous.*

Vers. 7. HE had wrought folly in Israel, &c. Although no place have any privilege or exemption for sinne: yet it is most heinous to perpetrate and commit wickednesse in or against the Church of God: Adultery, fornication, uncleanesse, is odious even among the Gentiles: but it is most abhominable among Christians: As the prophet upbraideth Ierusalem, *Sodome thy sister hath not done, neither she and her daughters, as thou and thy daughters, Ezech.* 16. 48.

3. Mor. *Fornication to be recompenced by marriage.*

Vers. 3. HIs heart clave unto her. *Shechem* having forced *Dinah*, doth not then hate her, and cast her off, 2. *Amnon* did *Thamar* his sister: but his love is the more kindled toward her, and he seeketh her for his wife: which example doth condemne the wicked lust of many, which having once satisfied their filthy desire, seeke not to make satisfaction by marriage.

4. Mor. *Spirituall love should be more fervent then carnall.*

Vers. 10. THe young man deferred not to doe the thing, &c. *Shechem* to obtaine his love, spareth no cost, nor yet refuseth any labour: hee accepteth of the hard condition of circumcision: which teacheth that if carnall love be so forcible, our spirituall love toward Christ should be much more effectuall: that we should contemne all things in respect of him, and refuse no labour, nor spare cost to gaine Christ, as S. *Paul* counted all things dung to win Christ, *Philip.* 3. 8.

Vers. 23. 5. Mor. *Religion must not be professed for gaine, but for Religions sake.*

Shall not their flock, and substance be ours? They accept of circumcision not of any love to the worship of God, but of a covetous mind for their owne profit, for the which cause God was displeased. It is therefore a dangerous thing to dally with God, and to make religion a cloake for covetous and carnall affections. 2. *Paul* noteth some, *that thinke gaine to be godlinesse, 1. Tim.* 6. 5. they which professe the Gospel, not for conscience, but for gaine and advantage, *Oberlin.*

CHAP. XXXV.

1. The Contents.

IN this chapter first are declared such things as befell *Iacob* to *vers.* 23. then mention is made of his sons, their names, and number, and of the burriall of his father, *vers.* 23. to the end.

The things which concerne *Iacob* specially are set forth by the places where they were done. 1. In Sechem God appeareth to *Iacob*, and biddeth him goe to Bethel, *vers.* 1. then *Iacob* reformeth his house, and hideth their strange gods under an oake, *vers.* 2. to 5. then he taketh his journey prosperously. 2. In Bethel *Debborah* dieth, and is buried under an oake, *vers.* 7. 8. And there God appeareth to him againe, and confirmeth the promise made: where *Iacob* builded an altar for a memoriall, *vers.* 9. to. *vers.* 15. 3. Unto Ephrah *Rachel* dieth in travaile, *Benjamin* is borne, *Iacob* setteth up a pillar, to *vers.* 21. 4. In Migdal-eder *Reuben* lay with *Bilha*, *vers.* 21. 22.

2. The diverse readings.

2. *Iacob, his whole house being called together, said. H. Iacob said to his house, and all that were with him,* H. det.

3. *He was my helpe in the way, which I walked. C. he was with me in the way, &c. eater.* Ch. mut.

4. *They gave Iacob the Idols of the people. C. strange gods, cet. the gods of strange people. T.* for *strange*, T. r. *eher*, is put in the singular number, and so cannot be the substantive to *gods*, *elohe*, which is in the plurall.

8. *Debborah died, and was buried with H. S. under an oake. eater. elah*, signifieth both differ. sig. *an oake and a plaine. Iacob called the name of it Elbethel. S. Elbethel is the house of God. S. ad.*
Elbethel, because there they durst not fall from God, after they were going away. H. they did not follow the sonnes of Iacob. eater. H. det.
Debborah was buried in the plaine of the valley: Ch. under Bethel. eater. and she called the name of it Elonbachuth div. sig.
Elonbachuth, that is, the valley of mourning. C. Allon Bachuth. eater. Allon, an oake, *Cecelonia*, a plaine. app. f. pr.

9. *And blessed him, and said unto him, I am God almighty. S. I am God almighty. eater. Shaddai* S. c.
And he went up from him. H. and the glory of God ascended in that place, where he spake with him. H. det.
And God ascended from him in the place where he spake with him. eater.

15. *And he called the name of the place Bethel. H. Iacob called the name of the place, where God spake with him,* H. det.
Bethel. eater.

21. *And stretched his tent beyond the tower of Eder. This is transposed out of the 22. vers. and inserted* S. transf.
in which clause the rest have not.

16. *He came in the spring to the ground, which leadeth to Ephrata. H. when he came neare to Cibrath, to* H. S. cor.

T. B. r. come to Ephrata. S. there was a fields breadth or space of ground to come to Ephrata. C. T. B. about halfe a daies journey. G. about a mile. P. be. Cibrath, of Barah, to ear, which signifieth a space of ground which may be gone before the time of the first eating or baiting.

H. C. app. f. pr. S. ad. S. c. v. 21. He pitched his tents beyond the tower of the flocke. H. C. the tower of Eder. tel. Migdal Eder.
v. 22. Israel heard it, and it seemed evil in his sight. S. and Israel heard it. cat.
v. 27. to Mamre a citie of the field. S. kiriah-Arbe. B. a citie of Arbeh. caet.

3. The explanation of doubtfull questions.

Quest. I. How the Lord spake to Iacob and when.

Vers. 1. THen God said to Iacob. 1. Whether God spake to *Iacob* by dreame or manifest vision is not expressed: whether way we take, there is no inconvenience: but it is most like that God spake to *Iacob* immediatly, as he used to doe to the patriarkes, without the ministery of prophets. 2. This was some thirty yeares after God had appeared to *Iacob* in Bethel: for he had beene 20. yeares in *Labans* house, 8. yeares in Sichem, 2. yeares in his journey, so that he was now about 106 yeares old: whereupon *Rambam* thinketh, that God punished *Iacob* in the ravishing of his daughter, because he had forgotten his vow, and so long deferred it, *ex Mercer.*

Quest. II. What strange Gods Iacob putteth away, and why so called.

Vers. 2. PVt away the strange Gods, &c. 1. These might be those idols which *Rachel* stole from *Laban*, as also such as were taken in the spoyle of the city of Sichem, *Mercer.* 2. *Iacob* neither winked at the superstition of *Rachel*, of a blind love toward her, as *Calvin.* neither needed he, instructed by revelation of this misdemeanour of his house, as *Rupertus*. *Iacob* was not like a stranger in his owne house, but that it might otherwise come to his notice. 3. They are called strange Gods, not because they estranged mens minds from God, or because they were the idols of devils, that were *alienissimi*, estranged in affection from men, *Paret*, or because they were *strange*, that is, unknown Gods, that were not able to helpe in the time of adversity, as *Hebrai*: but because they were the Gods of strange people from Israel: and so are the words truly translated, *the Gods of strange people, &c.*

Quest. III. Why Iacob did choose to bury, not to burne the idols.

Vers. 4. AND *Iacob hid them under an oake, &c.* 1. This is not to be imputed to *Iacobs* infirmity, that he burned not those idols, but buried them, as *Calvin.* 2. Nor yet did he burie them, because the matter thereof might afterwards serve for some profitable use: as some thinke that *Iacob* melted them, and imployed them toward the building of the temple, *histor. scholastic.* 3. Nor yet did *Iacob* melted them into one lumpe, and after buried them in a deep pit, as *Tostatus.* 4. But it is like that *Iacob* for haste of his journey, wanted opportunity to consume them with fire, *Cajetanus*: he chose in silence to burie them, for feare further to offend and exasperate the Canaanites, *Mercer.* did it in a secret and unknowne place, that his familie should not dote after them againe, *&c.*

Quest. IV. Why mention is made of the death of Deborah, Rebeckahs nurse.

Vers. 8. *Deborah Rebeckahs nurse died, &c.* 1. She is called *Rebeckahs* nurse, not because she suckled her, but was her bringer up and instructer. 2. *Deborah* was at this time about what age: for it was 170. yeares, since she came first with *Rebeckah* into Canaan, when shee may well be supposed to have beene 50. yeare old, having the charge and government of *Rebeckah*. 3. It is very like that *Rebeckah* was now departed, for otherwise *Deborah* would not have left her so long as she did. 4. There is no mention of *Rebeckahs* death, not because she was buried obscurely and in the night, as the Hebrews imagine, *Isaack* being blind, and none to bury her but *Esau*: but it is the use of Scripture to make rare mention of the death of women: in this place *Deborahs* death is recorded as an accident that fell out by the way, *Mercer.*

Quest. V. How Deborah came to be in Iacobs company.

NOw whereas the question is moved, how *Deborah* came to be in *Iacobs* company. 1. Neither is it like, that after she had accompanied *Rebeckah* into Canaan, she went back againe, and was so curious to goe and see *Rebeckah*, as *Chrysostome*: for shee was sent with *Rebeckah* to remaine with her. 2. Neither did she goe with *Iacob* at the first, when he went into Mesopotamia, as *Calvin.* for he went alone in Bethel. 3. Neither was she sent as a messenger to fetch *Iacob* out of Mesopotamia, as *Rambam* brewes: for he returned at Gods commandement, not at his mothers call. 4. Neither, as *Rambam* to be supposed, that *Rebeckah* had more nurses then one. 5. But it is like, that *Deborah* was sent to meet *Iacob*, being returned, *Mercer.* or went to him of her owne accord, after *Rebeckahs* death, *Cajetan.*

Quest. VI. Of the number of the visions wherein God appeared to Iacob.

Vers. 9. *And God againe, God appeared unto Iacob, &c.* Not as though this were the second vision (in all) that *Iacob* had: but it was another vision beside that mentioned in the beginning of the chapter

where he is bid to goe up to Bethel: or it was the second time that God appeared unto him in Bethel: for otherwise, to count all the visions that *Iacob* had, this was in number the seventh. 1. God appeared unto him in Bethel, in the vision of the ladder. 2. When in a dreame he was shewed the parti-coloured sheepe, *Genes.* 31.11. 3. When the Lord bade him returne into his owne countrey, *Gen.* 31.3. 4. When the Angels met him, *Gen.* 32. 2. 5. When the Angell wrestled with him. 6. When God bid him goe up to Bethel. 7. God appeared againe unto him in Bethel, *Perer.*

QUEST. VII. *Whether the name of Israel is here new imposed, or but renewed.*

Vers. 10. THy name shall be no more called *Iacob*, but *Israel*, &c. 1. Neither is this the same vision which *Iacob* had when he wrestled with the Angel, (as *Oleaster*) because the same name is imposed: for the text saith, that God appeared againe to *Iacob*, *vers.* 9. that is, in Bethel. 2. Neither as *Hierome* thinketh, was the name of *Iacob* onely foretold then, and imposed now, *tradit in Genes.* as *Peters* name is changed, *Iohn* 1. but actually given him, *Matth.* 12. 16. *Thom. Anglic.* for before this, *Iacob* is twice called by the name of *Israel*, *Genes.* 33.10. and *Gen.* 34.7.3. Neither (as *Tostatus*, and *Lyranus* thinke) is the same name imposed in both places, but upon divers reasons: for in the first place hee is called *Israel*, because hee prevailed with God, and therefore much more with men, to signifie his fortitude in the active life: but here is named *Israel*, that is, *seeing God*, in respect of the contemplative life, the which he had now atchived: But there appeared no difference at all in the reason and signification of the name: for as there by the name *Israel* hee is comforted and fortified against *Esau*, so here against the Canaanites, that thought to have revenged the slaughter of the Sichemites. 4. Wherefore wee say, that the same name upon the like occasion is here imposed: and that this is but a repetition and confirmation of the other vision: and thereupon *Iacob* being confident, doth now more openly call himselfe *Israel*, *Mercer. Iun.* And so it is not unusuall in Scripture, to have the same promises often repeated: as those made to *Abraham*, of the multiplying of his seed, and possessing of the land of Canaan, which were often revived and renewed, as *Gen.* 15.17.22. *Perer.*

QUEST. VIII. *How it is said thy name shall bee no more called Iacob.*

FVrther, whereas the Lord saith, *thy name shall be no more called Iacob*, and yet hee is afterward called *Iacob*. 1. *Augustine* thinketh, that he was called *Iacob* in respect of this life onely, where he should wrestle (as his name signifieth) with many temptations: but hee was called *Israel* in respect of the life to come, *quæst.* 114. *in Gen.* But this solution beeing mysticall, and this mutation of *Iacobs* name historicall, satisfieth not. Much like is the solution of *Tostatus*, that he was called *Iacob* in respect of his active life, but *Israel* for his contemplative: neither is this answer sufficient, to say he should be called by both names, but in a diverse sense: for the text denieth unto him the name of *Iacob* any more. 3. Nor yet doe wee approve the solution of *Cajetan.* *Vatab.* that for *vltra*, no more, put in, *tantum*, thou shalt not onely be called *Iacob*: for thus the text is forced. 4. *Pererius* thus interpreteth; not that he should be so much called by the name *Israel*, as have the thing thereby signified, as strength and power with God: as it is said of Christ, he should be called *Emanuel*, that is, God with vs: yet was not Christ so called, who was indeed God with vs: But this sense is not so proper, for *Iacob* was usually called by the name of *Israel*. Therefore the meaning is rather this: that although the name of *Iacob* should remaine, yet the last was more honourable and excellent, and should obscure that other, *Muscul.* *Mercer.* 1. In respect of the author: the name *Iacob* was given by men, the name *Israel* by God: 2. In signification it was more excellent: *Iacob* signifieth a *supplanter*, because hee held *Esau* by the heele: but *Israel* is interpreted, one that prevailed with God: 3. The name *Israel* was given to the whole nation and posteritie of *Iacob*: who of *Israel*, were called Israelites, not of *Iacob*, Iacobites.

QUEST. IX. *What Kings came out of Iacobs loynes.*

Vers. 11. KIngs shall come out of thy loynes, &c. 1. The Hebrewes specially referre it to *Saul* and *Isboseth* that were Kings of *Benjamin*, and to the tribes of *Ephraim* and *Manasses*. 2. But because that *Saul* and his house were rejected of God, and the kingdome of Israel was but an usurpation: it is specially to be applied to *David* and the other kings of Iudah, *Calvin.* 3. It may also be understood of the kings of the Gentiles converted to the faith, who spiritually were borne of *Iacob*, *Mercer.* 4. These nations that came out of *Iacobs* loynes, were the twelve tribes, that multiplied & increased as so many severall nations.

QUEST. X. *How the land of Canaan is given to Iacob.*

Vers. 12. I will give the land, &c. 1. *Iacob* possessed this promised land in faith, his posteritie afterward actually entred into it. 2. The Hebrewes here understand an oath, that God sware unto *Iacob*, as *Moses* saith, *Exod.* 32. 13. *Remember Abraham, Isaack, and Iacob, thy servants to whom thou sware'st*, &c. but here no oath is expressed: the Lords word and promise includeth a secret oath: and that oath with the Lord expressely made to *Abraham*, concerned also his seed, *Mercer.* 3. The land is here promised to all *Iacobs* seed: but it was to *Abraham* restrained in *Isaack*, *Ismael* being excluded; to *Isaack* limited to *Iacob*, *Esau* excluded.

QUEST. XI. *How the Lord is ſaid to have aſcended from Iacob.*

Verſ. 13. *GOd aſcended from him, or over him in the place, &c.* 1. God in reſpect of us is ſaid to aſce and deſcend (who otherwiſe filleth every place with his maieſtie and preſence) when ſheweth any viſible figue of his glorie, as here to *Iacob*, *Mercer.* 2. The word is, *magnal*, over or upon whereupon the Hebrews note, that the righteous are as the Lords chariot, wherein he is as it were *Mercer.* 3. This aſcending of God, was truly fulfilled in Chriſt, who aſcending in perſon to his father, eth vs by faith after him, and with his divine preſence ſtill comforteth his Church. *Calvin.* 4. Where added, *in the place where he talked with him, &c.* it ſheweth the dignitie and prerogatiue of Bethel, *Iacob*, for the ſame cauſe ſo much honoured: as alſo how familiar unto *Iacob* theſe heauenly viſions were that *Iacob* without aſtoniſhment could perceive the Lord aſcending from him, *Mercer.*

QUEST. XII. *What place Bethel was which Iacob the ſecond time ſo calleth.*

Verſ. 14. *IAcob ſet up a pillar, &c. verſ.* 15. *he called the name of the place Bethel, &c. Toſtatus* is deceiued that thinketh this Bethel to be Jeruſalem, another from that Bethel which *Iacob* ſo called before, when he went into Meſopotamia, becauſe (ſaith he) hee went from Bethel to Bethlem, which diſtant but foure miles from Jeruſalem: but the other Bethel is remote from Jeruſalem twentie miles: cannot be ſhewed that ever Jeruſalem was called by the name of Bethel: and though Bethel were farre off from Bethlem, that is no argument for this opinion: for the text ſheweth not in what time came from Bethel to Bethlem, but onely that *Iacob* departed from Bethel, *verſ.* 16. 2. Neither is this herſall of that which *Iacob* had done before in Bethel, as *Calvin.* but he erecteth a pillar againe, as a nument of this ſecond apparition: the other pillar which hee ſet before being either prophaned, or in ſpace of thirtie yeares defaced, *Iun.* 3. *Iacob* both buildeth an altar in this place to offer ſacrifice unto *verſ.* 7. and erected a pillar as a memoriall of this heavenly viſion unto men, *Mercer.* 4. He confirmeth ſame name Bethel which he had given it before: like as *Iſaack* reneweth the name of Beerſheba, which his father had impoſed upon that place. 5. He both calleth the place where the altar was, Bethel, 7. as alſo the whole circuit of ground about it, where he reared the pillar, *verſ.* 15. *ſic Mercer. Cajetan.*

QUEST. XIII. *How farre Iacob was from Bethlem, when Rachel traveled.*

Verſ. 16. *WHen he was a fields breadth from Ephrata, &c.* 1. Neither is the Hebrew word here vſed, a proper name of a place, as the Septuag. reade: for they tranſlate it otherwiſe themſelves, *Gen.* 48. 7. *hippodromum*, an horſe race. 2. Neither can it be derived of *cabir*, which ſignifieth *much*, as R. *Menahem*, and *Oleaſter*, as though a great part of their iourney were behinde: and *ven.* tranſlate halfe a dayes journey: for *Rambam* that had ſeene thoſe places, ſaith, *Rachels* monument not one mile from Bethlem: *Borcardus* not above the flight of an arrow. 3. Neither is it like to bee from the word *cebarah*, which ſignifieth a *five*, as *Bereſ. Rab.* to betoken the ſpring time, when the is plowed, and as it were ſifted: or as *Hieronme* deriveth it from *barah*, to choſe, and maketh *caph* radical, but a ſervile letter, becauſe it was now the *ſpring*, the choyce time of the yeare: for the *kibrath*, muſt needs be taken for a ſpace of ground, 2. *King.* 5. 15. where *Gehezi* followeth after Naaman. 4. But this word betokeneth a ſmall ſpace of ground: *Pegnine* readeth a mile: the Chalde *ſtadium*, and the Septuagint, *hippodromum*, a horſerunne or race: *Onkelos* as much ground as may be plowed in a and ſo it may either be derived from *kebarah*, as *Rabbi Leui*, to ſignifie the plowed, tilled, or ſifted which are not farre from the citie: or making the letter *caph* to be none of the radicals, it may be from *Barah*, which is to eate, as *Kimhi*: and may be taken for ſo much ground, as one may well goe his firſt eating, that is, his break-faſt, a morning walke.

QUEST. XIIII. *Why Iacob calleth his ſonne Benjamin*

Verſ. 18. *SHee called his name Benoni: but his father Benjamin. Iacob* changeth the name of his ſon whom *Rachel* named the ſonne of her ſorrow, leſt it might have brought ſtill to his remembrance the loſſe of his deare wife: he calleth him *Benjamin*, the ſonne of his right hand: 1. Not for that onely was borne in Canaan in the ſouth part, which is at the right hand, if one turne his face to the riſing, as *Raſi. Mercer.* 2. Nor yet becauſe he was borne in Bethlem, within the tribe of *Iudah*, as *Ramb.* 3. Nor becauſe he bare this heavie croſſe ſtrongly, as *Lyranus.* 4. Or to ſhew that he had ſtrength to beget child in his old age, as *Oleaſter.* 5. But rather, to ſignifie how deare he ſhould be unto him for his mothers ſake, to be alwaies at his right hand, *Muſcul. Iun.* as alſo *Iacob* alludeth to the name that *Rachel* had given: declining as little as might be both from the ſound and ſenſe: for *Benoni* ſignifieth the ſon of labour or ſtrength: & ſo conſequently doth *Benjamin*, the ſon of the right hand, where the ſtrength lieth, *Mercer.*

QUEST. XV. *The cauſes of Rachels hard travel which procured her death.*

Verſ. 19. *THus died Rachel, &c. Rachel* died in trauaile: 1. it is impertinent here and vnneceſſarie to the cauſe of perilous & difficult trauaile: which may be cauſed, 1. Either by ſome defect in wombe: 2. Or by the greatnes of the infant, or the indiſpoſition thereof in the wombe, or ſome other in that behalfe. 3. Or when the mother laboureth of ſome other diſeaſe. 4. Or the woman beeing long trauaile. 5. Or be given to reſt, and ſo not breathed: for *Ariſtotle* ſaith, that *exercitatio facit ut* *retinere poſſint, in qua re facilitas partus conciliatur: exerciſe cauſeth that they hold their breath, which* the birth eaſie. *Peter. ex Ariſtot.* wherupon *Plinie* writeth, *ſciſitationem in mulieribus lethalem, that*

…uaile to women is mortall. 2. The Hebrewes thinke that *Rachel* being wearied in herjourney came be-…ore her time: but it is not like, that *Iacob* would have haſtened his journey, if his deareſt wife had beene …o neare her time. 3. Neither hath it any ground, that God puniſhed *Iacob* with the death of *Deborah* …nd *Rachel*, for the ſlaughter of the Sichemites, *Mercer.* 4. *Rupertus*, in that *Deborahs* death and *Rachels* is …xpreſſed, *Rebeckaes* and *Leahs* death concealed, thereby reſembleth the Synagogue of the Iewes, which …e would have prefigured by *Deborah* and *Rachel*: for ſo their Synagogue did die and fall away, the …hurch of the Gentiles revived and increaſed. But ſuch allegories doe not much perſwade, having no war-…ant or ground in Scripture.

QUEST. XVI. *Of the names Ephratha and Bethlem, why and by whom they tooke beginning.*

Verſ. 19. *EPhrath which is Bethlem.* 1. Some thinke that this place was called Ephratha, of *Calebs* wife *Ephrata*, 1. *Chron.* 2. 9. which *Caleb* was ſonne of *Hezron*, and went downe with *Iacob* into Egypt: and afterwards it was called Bethlem, that is, the houſe of bread, after the famine in *Elimelech*, and *Ruths* time, of the aboundance of corne, *R. Salomon. Lyran.* 2. *Toſtatus* miſliketh this o-…inion, becauſe this *Caleb* that went downe into Egypt, muſt be 215. yeare old and more, if he ſurvived …o returne with the Iſraelites into the Land of Canaan: at which time it is like Ephrata tooke the name: …nd beſide, if the name Bethlem were given in *Elimelechs* time; how commeth it to be uſed by *Moſes* ſo …ong before? But theſe reaſons may be eaſily anſwered: for the name Ephrata might be given by the ſe-…ond *Caleb* after his grandfathers name: and divers names are inſerted into this hiſtory, not knowne in …oſes time, as the name *Dan*, *Gen.* 14. 14. which were added by way of explanation, by thoſe Prophets …irected by the ſpirit of God, which diſpoſed the Scripture into order, *Perer.* 3. But it is more likely, …hat this place had both theſe names of the fruitfulneſſe of the ground: for ſo *Ephrath* is derived of *Pha-…*, which ſignifieth to fructifie, and it was afterward called *Bethlem*, the houſe of bread, *Mercer.* but …y whom theſe names and when they were impoſed, is uncertaine.

QUEST. XVII. *Of the tower of Ader where Iacob pitched his tents.*

Verſ. 21. *Iſrael, &c. pitched his tent beyond the tower of Ader, or of the flocks.* 1. The Hebrewes, in this place, doe hold, that the temple was afterward built: becauſe the Prophet calleth Sion the *…ower of the flock*, *Micah.* 4. 7. but that cannot be: for this tower where *Iacob* pitched, was not far from …ethlem, about a mile, *Munſcul.* but Ieruſalem was further off, *Mercer.* yet this name was given to Sion, …ecauſe the people aſſembled thither in flocks, or becauſe of the flocks of ſheepe thither brought to be …acrificed, *Perer.* 2. This tower was made for the ſafegard of the ſhepherds in that country, that uſed to …atch their flocks by night: and *Hierome* well obſerveth this to be a type and propheſie of thoſe ſhep-…erds, which in this very place watched their flocks at the birth of Chriſt: where afterward *Helena*, for …emoriall of the apparition of the Angels unto them, builded a temple, *Perer. Luther.*

QUEST. XVIII. *Of the inceſt of Ruben with Bilha.*

Verſ. 22. *RVben went and lay with Bilha his fathers concubine, &c.* 1. The Hebrewes to excuſe the ſinnes of their fathers, here imagine that *Ruben* did not commit inceſt with *Bilha*, but only …ſt out her bed out of *Rachels* tabernacle, where *Iacob* had placed it after *Rachels* death: whereas the …xt is evident, that he ſlept with *Bilha*. In like manner they would excuſe the offence of *Elie* his ſons; …at they did not lie with the women at the gates of the temple, but onely deferred their buſineſſe, and …kept them longer from their husbands: contrary to the evidence of the hiſtory, 1. *Sam.* 2. 22. 2. *Iacob* …ough he might have uſed the ſword in this caſe, yet leaveth the puniſhment to God: but for this ſinne …f defiling his fathers bed, *Ruben* loſt his birthright, which was given to *Ioſeph* in reſpect of his double …ortion, the principality to *Iudah*, 1. *Chron.* 5. 1. 3. This was a very great ſinne to commit uncleanneſſe …ith his fathers concubine, which was as his wife: ſuch fornication as was not once named among the …entiles, as the Apoſtle ſaith, 1 *Cor.* 5. 1. for *Antiochus* the ſonne of *Seleucus*, being in love with *Strato-…e* his mother in law, yet for ſhame concealed it, and fell into a moſt grievous diſeaſe. *Hippolitus* is fa-…ous in the tragedie, for reſiſting the unlawfull luſt of *Phædra* his mother in law. 4. Some thinke that after …is time *Iacob* did refraine the company of his wives, but that is uncertaine, *Mercer.* It is moſt like, that he …er this accompanied not with *Bilha*; as *David* ſerved his concubines which *Abſolom* went in unto; …Sam. 20. 3.

QUEST. XIX. *Of the genealogie of the Patriarkes wherefore it is here ſet downe.*

Verſ. 26. *THeſe are the ſonnes of Iacob, which were borne him in Meſopotamia, &c.* 1. *Moſes* ſetteth here downe together the number of *Iacobs* ſonnes. 1. Becauſe after this he had no more ſonnes …me. 2. As alſo *Ruben* is counted among them, to ſhew that although he had fallen into this grievous ſin, …t the Lord vouchſafed to count him among the Patriarkes. 3. As alſo to diſtinguiſh betweene *Iacob* …d *Eſaus* progenie, which *Moſes* proſecuteth in the next chapter, *Mercer. Perer.* 2. *Dinah* is not rehearſed …ong them, becauſe ſhe made no tribe, *Mercer.* Neither uſeth the Scripture to ſet downe the genealogie …women, *Perer.* 3. The word is put in the ſingular number, *which was borne*, for the plurall, not for any …ch myſtery as the Hebrewes note, to ſhew that they were all begotten by one man, or to ſhadow the …th of the Meſſiah: but it is a property of the Hebrew ſpeech, to uſe the ſingular for the plurall. 4. All …eſe are ſaid to be born in Meſopotamia, whereas *Benjamin* was born in Canaan, as *Chryſoſtome* thinketh, …t *Benjamin* was borne ten yeares after *Iacob* departed from Meſopotamia: but here by a *ſynechdoche*, ac-…rding to the uſe of the Scripture, that is affirmed of all which agreed to the moſt, *Mercer. Perer.* So *Iohn*

How *Benjamin* is numbred among thoſe that were borne in Meſopotamia.

20. 24. *Thomas* is called one of the twelve, there being but eleven, *Iudas* having hanged himselfe: and so S. *Marke* calleth them the eleven, *Marke* 16. 14.

QUEST. XX. *At what time Iacob came to Isaack his father.*

Vers. 27. *Then Iacob came to Isaack his father.* 1. Although now at the length, ten yeares after *Iacobs* returne into Canaan, hee came first to *Isaack* with his whole family, yet it is not unlike, but that *Iacob* went often over to see his father, they dwelling not farre asunder, *Mercer.* 2. Mention is not made of *Rebecca*, who is supposed at this time to have beene dead; which is thought also to be the cause of *Isaacks* being in Hebron, whom *Iacob* at his departure left in Beersheba: that *Isaack* remoued thither to burie his wife there, *Muscul.* 3. *Iacob* neither came to *Isaack* so soone, as some Hebrewes thinke, that he ministred 22. yeares to his father after his returne out of Mesopotamia: neither staied he away from him so long, as some gather, that is twenty yeares in Mesopotamia, and 23. yeares in Canaan, in all 43. yeares, *Muscul.* for *Iacob* could spend no fewer then 9. or. 10. yeares in Canaan, before he came to *Isaack*: seeing *Dinah* not above six or seven yeares old at *Iacobs* departure out of Mesopotamia, was defloured at 15. or 16. yeares of her age, then being marriageable, before *Iacob* came at *Isaacks*: and when *Ioseph* was 17. yeare old, he was then come to that land, where his father was a stranger, *Gen.* 37. 1, 2. that is, to Hebron, where *Abraham* and *Isaack* were strangers, *Gen.* 35. 27. and this was twelve or thirteene yeares before *Isaack* died, as shall appeare in the next question following.

QUEST. XXI. *Ioseph sold into Egypt twelve yeares before Isaack died: yet it is set downe after.*

Vers. 21. *The daies of Isaack were* 180. This is set downe by way of anticipation: for *Ioseph* was sold into Egypt, before *Isaack* died: as it is shewed thus. 1. *Iacob* when *Isaack* was 180. must be 120. yeare old, for he was borne in *Isaacks* 60. yeare. 2. Then at such time as *Ioseph* was 39. (for he was 30. when he stood before *Pharao*, and seven yeares of plenty, and two of famine were past, before his father came into Egypt) then was *Iacob* 130. and at seventeene yeare old, was *Ioseph* sold into Egypt. 3. If at *Iosephs* 39. *Iacob* was 130. then at *Iosephs* seventeene, *Iacob* must be an hundred and eight: then was *Isaack* but 168. wherefore it must needs follow, that *Ioseph* was sold into Egypt, twelve yeare before his grandfather *Isaack* died: and that so long *Iacob* dwelt with *Isaack*: for it is not like, but that *Isaack* saw all *Iacobs* children before he died, and blessed them, and that *Ioseph* had seene *Isaack* before he was sold into bondage.

4. *Places of Doctrine.*

1. Doct. *Of the distinction of the persons in the Trinitie.*

Vers. 1. *Then God said arise, &c. and make an altar unto God, &c.* Although it be the use of the Hebrew speach, to bring in one speaking of himselfe in the third person, as *Ierem.* 2. 19, *Know that it is an evill thing, that thou hast forsaken the Lord thy God, and that my feare is not in thee*: yet notwithstanding, we may observe in this manner of speech a further mystery, as *Hillary* and *Augustine*, out of the place, where God said, build an altar unto God, doe prove a distinction of persons in the Trinitie. *Deus honorem deo postulat, God willeth honour to be given to God, Hillar.* God the father, to God the sonne.

2. Doct. *Two parts of sanctification, the internall and externall.*

Vers. 2. *Cleanse your selves, and change your garments.* Here are two parts of their sanctification expressed: the internall as the principall in the clensing of their minds, the externall in the change of their garments: which served in those daies, to stir up their inward devotion. So the Lord said to *Moses*, when he was to appeare in Mount Sinai, *Sanctifie them, &c. and let them wash their cloathes*, *Exod.* 19. 10. But the inward sanctification was that, which the Lord had respect unto, *Ioel.* 2. 13. *Rend your hearts and not your cloathes, and turne to the Lord.*

3. Doct. *Gods promises most certaine.*

Vers. 12. *I will give thee this land which I gave to Abraham.* This land was onely promised to *Abraham*, and yet it is said to be given: Gods promises then are so certaine, as if they were already fulfilled, *Muscul.* so the Prophet saith, *The Lord of hosts hath sworne, surely as I have purposed, so shall it come to passe, &c. Isay.* 14. 24.

4. Doct. *The carefull buriall of the dead an argument of the resurrection.*

Vers. 20. *Iacob set a pillar upon her grave.* The Gentiles did bestow superfluous cost upon the tombes of the dead, some thereby thinking to finde solace and comfort in their griefe, some taking occasion thereby to commit idolatry. But *Iacob* maketh a memoriall of *Rachels* sepulture, not onely to testifie his love, and to continue a remembrance of this vertuous matron, one of the mothers of Israel unto posterity, but chiefly to expresse and professe his hope of the resurrection: for if there were no more hope of the bodies of the Saints, than of beasts, to what end should so much care be taken in committing them in an honest and decent manner to Christian sepulture? *Calvin. Pererius.* Thus *Martha* confesseth her faith concerning her brother *Lazarus*, that was laid in his grave: *I know he shall rise again in the resurrection at the last day. Ioh.* 11, 24.

3 Pla-

5. Places of Confutation.

1. Confut. *Against the popish reliques and monuments of idolatry.*

Vers. 4. IN that they gave to *Iacob* their earings as consecrate to idolatry, and *Iacob* buried them under an oake: it teacheth us, that all the monuments of idolatry ought to be abolished: and that not onely the Idols themselves are abhominable, but all the ornaments which belong thereunto: such as are many in the Romane Synagogue, who garnish their idols, with ringes, rablets, pretious stones and iewels, *Calvin.* all which things ought to be abhorred, as the idols themselves: as the prophet saith: *Yee shall pollute the coverings of the images of silver, and the rich ornaments of the images of gold, and cast them away as a menstruous cloth, Isay.* 30. 22.

2. Confut. *The Iewes called Gojim, that is, Gentiles.*

Vers. 11. *MVltitude of nations, shall spring of thee.* For the twelve tribes, were as so many nations: the word is *Gojim*: which the Iewes approbriously call the Gentiles by: whereas in this place, they are called, *Gojim*, Gentiles, unlesse they will deny themselves to have sprung out of *Iacob*, *Iosue Mustul.*

3. Confut. *Against the superstitious choosing of places for burialls.*

Vers. 19. *RAchel died, and was buried in the way to Ephrath.* In that *Iacob* carried not *Rachels* body to be buried in Mamre, where *Abraham* and *Sarah* were buried: but interred her in the very way: wee see that it skilleth not in respect of the dead, where their bodies are laid, *Mustul.* That superstitious use then of the papists is reprooved, in transporting of bodies from place to place, and in covering to be buried in one place more than another, of a superstitious minde, as neare the altar, rather then further of, and in the Church of such an order of Friers, rather then in any other. Whersoever the body is laid, we know that God shall find it in the resurrection: *even the Sea* shall give up her dead, *Reuelat.* 20. 13.

4. Confut. *Gods election certaine and infallible.*

Vers. 23. *RVben, Iacobs eldest sonne.* Though *Ruben* had fallen into the most grievous sinne of incest, yet the Lord doth not utterly cast him off, but reserveth unto him a place and calling among the 12. Patriarkes. By this we learne, that Gods election changeth not, but whatsoever he hath decreed concerning any mans salvation shall stand, *Calvin.* For *the gifts and calling of God are without repentance, Rom.* 11. 29. Yet must not this doctrine make us secure, to sinne presumptuously, trusting to Gods election: but as the Apostle saith, *We must worke out our salvation with feare and trembling*, lest we be circumvented of Sathan, and prevented of that which we vainly hoped for.

Confut. *Against the errour of the Novatians.*

THis example of *Ruben*, notwithstanding his fall, restored to his patriarchal dignity, doth further confute that error of the Novatians, who denied pardon to those which were fallen, and refused to receive them into their society and congregation, *Calvin.* We see that our Saviour Christ, when *Peter* had thrice denied him, yet vouchsafed to receive him to mercy, and to confirme him in his Apostleship.

6. Places of morall observation.

1. Observ. *Amendment of life delivereth from dangers.*

Vers. 2. *THen said Iacob, put away the strange Gods, &c. Iacob* being in great danger, doth purge and cleanse his household, so the next way to finde deliverance, and to obtaine protection from God, is to amend our life, and to renew our hearts, and to turne every man from his evill wayes, *Perer.* Hereupon *Balaam* gave that wicked counsell to put a stumbling blocke before the Israelites, to cause them to sinne, that they might run into Gods displeasure, and be out of his protection.

2. Observ. *The people must shew themselves willing to be reformed.*

Vers. 4. *THey gave unto Iacob all the strange gods.* Herein appeareth the singular and prompt obedience of *Iacobs* household, who are contented to put away their idols, iewels and earerings, wherein they had so much before delighted, *Mercer.* which teacheth, that the people should shew themselves ready and willing to be reclaimed from their superstitions and corruptions of life: as we read, that the souldiers and people came unto *Iohn* and asked him, *Master, what shall we doe? Luk.* 3.

3. Observ. *God striketh feare into mens hearts.*

Vers. 5. *THe feare of God was upon the cities.* Thus God is able to command the affections of men, and to smite them with feare, where otherwise there is no apparent cause of feare, as here the strong and populous cities of Canaan are afraid of *Iacob*: So *Rahab* confessed to the spies, *the feare of you is fallen upon us, Iosu.* 2. 9. Thus God is able to deliver his Church, whereas no other meanes are at hand, by terrifying the hearts of the enemies thereof.

Observ.

4. Obſerv. *It is lawfull and commendable to mourne moderately for the dead.*

Verſ. 8. IAcob and his company made ſuch lamentation for the departure of that godly matron Debo-rah, that he called the place the oake of lamentation. It is not then unlawfull to mourne for the dead, nay it is an uncomly thing to ſhew drie cheekes in the funeralls of parents, wives, and children, as ſome doe. S *Paul* forbideth not to mourne for the dead, but not as they that have no hope, 1. *Theſſal.* 4. *Muſcul.*

5. Obſerv. *Our joyes in this life are mixed with ſorrow.*

Verſ. 19. THus died *Rachel. Iacob* doth not ſo much rejoyce for the birth of *Benjamin*, as he hath occaſion of griefe offered for the loſſe and death of deare *Rachel*; thus the Lord ſeeth it to be good to temper our joy with ſorrow; and therein we ſee the mutable and changeable condition of this life, which affordeth no perpetuall and conſtant joy, *Perer.* And therefore amidſt our joyes, it is good to arme our ſelves againſt ſorrowe; as *Iob* in the midſt of his proſperous eſtate, did looke for adverſity, ſaying, *The thing which I feared is now come upon me, Iob.* 3. 25.

6. Obſerv. *One affliction followeth after another.*

WE ſee further, that *Iacobs* life was a continuall warfare: ſtill one temptation followed in the necke of another. 1. *Dinah* was raviſhed. 2. *Simeon* and *Levi* put the city to the ſword. 3. *Deborah* dieth. 4. Then *Rachel* his beloved wife. 5. Then *Ruben* commiteth inceſt. 6. *Ioſeph* is ſold into Egypt. 7. *Iſaack* dieth. 8. *Benjamin* is alſo taken from him to goe into Egypt. Thus many are the temptations and tribulations, wherewith the Lord trieth his children, *Calvin.* We learne, that while we live here, we ſhould prepare our ſelves for croſſes and afflictions: and when we are eſcaped one, to looke preſently for another. This was *Iobs* caſe, when one meſſenger followed at the heeles of another, bringing him evill tidings, *Iob.* 1.

7. Obſerv. *Godly women may die in childbirth.*

Verſ. 18. AS ſhee was about to yeeld up the ghoſt, &c. The Hebrewes note three women in Scripture that died in travaile; *Rachel* the wife of *Phinehes* the ſonne of *Eli*, and *Michol Davids* wife, becauſe it is ſaid, ſhe had no children till the day of her death: but this is a ſimple conjecture; the meaning is, that ſhe had no children at all, *Mercer.* But we ſee by this example, that even godly women may have *Rachels* lot to die in travaile: and therefore ſuch are not to bee diſcomforted, if it pleaſe God that they ſo end their daies.

8. Obſerv. *Great blemiſhes ſometime fall out in the church of God.*

Verſ. 21. RVben lay with his fathers concubine, &c. It need not then ſeeme ſtrange, if ſuch blemiſhes fall out ſometime in the Church of God, and families of Saints; as *Ruben* Here commits inceſt in *Iacobs* houſe, and it ſeemeth *Bilha* the mother of two tribes in Iſrael, was conſenting thereunto; ſo among the Corinthians, a young man had his fathers wife, 1. *Cor.* 5, 1. *Mercer.*

CHAP. XXXVI.

1. *The Method and Contents.*

IN this chapter, the externall ſtate and happineſſe of *Eſau* is ſet forth: firſt by his poligamie and marriage of many wives: with the fruits thereof, his children, and the *adjunctes* thereunto, his riches, *verſ.* 1. to *verſ.* 8.

Secondly, by his genealogie: where his children and nephewes are rehearſed, and deſcribed. 1. By their nativitie, of what wives he had them, *verſ.* 8. to 15. 2. By their dignity, *verſ.* 15. to 20.

Thirdly by the eſtate of his country, where firſt the old inhabitants, the *Horims* are deſcribed, *verſ.* 20. to 32. then the new inhabitants the Edomites, firſt governed by Kings, *verſ.* 31. to 40. then by Dukes againe, *verſ.* 40. to the end.

2. *The divers readings.*

S. cor. v. 2. *Eliba, Sebagon. S. Aolibama. Sibeon. cat.*
S. cor. v. 5. *Ieul, Ieglom. S. Iehus Iaalon. cat.*
S. cor. v. 6. *all the bodies of his houſe. S. the ſoules of his houſe. cat.*
S. ad. *he went out of the land of Canaan. S. into another country. H. C. G. P. into a country away. B. into the hyghe (of Seir) T.*
T. cor. *from his brother Iacob. H. from the face of his brother. S. B. G. P. becauſe of his brother. C. before the coming of his brother. T. from the face of his brother, heb.*
S. ad. v. 8. *Iacob dwelt in the land, where his father dwelt in Canaan. S.*
H. ad. v. 11. *Kanez and Chore. H. Kenes. cater.*
S. cor. v. 13. *Zareſome. S. Zerach, Sammah. cat.*
S. v. 14. *The ſonnes of Libeman, the daughter of Enam. S. of Aolibamah the daughter of Ana: cater.*

v. 21

v. 21. *Loſon, Aſar, Riſon. S. Diſhon, Ezer, Diſhan. cater.* S. cor. B.
v. 24. *as ſhe fed. B. as he fed. cater.*
this is that Ana that found Eanomin in the deſart. S. that found giants in the wilderneſſe. C. hot waters. H. S. H. C.
that found mules. T. B. G. P. ieemim, miles. cat.
when he found the yoakes, hupozugia, *of his father Sibeon. S. when he fed his father Sibeons aſſes. cater, chamarim, aſſes.* S.
v. 32. *Balac the ſonne of Beor. S. Bela the ſonne of Beor. cat.*
v. 39. *Arath the ſonne of Barad regarded in his ſtead. S. Adad. H. G. Hadar. cat.* S.
the name of his citie, Phogar. S. Phau. C. H. Pau. G. B. Pahu. T. P. ſic heb
the daughter of the goldſmith. C. of Mezoab. cater. C. app. ſ. pr.
v. 40. *Duke Gola. S. Aluba. H. duke Alua. cater.* gnaluah.
v. 41. *duke Olan. S. duke Ela. cat.* S.
v. 43. *duke Mabdiel. cat. H. Magdiel, duke Zaphoim. S. duke Hiron. cat.* H. S.

3. *The Explanation of doubtfull queſtions.*

QUEST. I. *The order of time of the things ſet downe in the chapter.*

Verſ. 1. NOw *theſe are the generations of Eſau.* 1. Theſe things which are declared in the chapters following, from 35. to 41. are ſet downe out of their place, as all going before the death of *Iſaack* who ſaw his ſonne *Eſau* married, and greatly encreaſed: he knew of the inceſt of *Iudah* with *Thamar*, and of *Ioſephs* ſelling into Egypt, *Luther.* 2. For *Eſau* was 120. yeares old, when *Iſaack* died at 180. therefore the hiſtory of this chapter was before *Iſaacks* death, *Perer.* 3. The ſelling of *Ioſeph* into Egypt was 12. yeares before *Iſaacks* death, as is proved, Queſt. 21. of the former chapter: who is thought to be delivered out of priſon the ſame yeare that *Iſaack* died, thirteene yeare after he was ſold by his brethren, *Mercer.*

QUEST. II. *Of Adah Eſaus wife.*

Verſ. 2. *ADah the daughter of Elon.* 1. This *Adah* is not the ſame, before called *Iudith* the daughter of *Beeri, Gen.* 26. 34. as ſome Hebrewes: which they would have firſt ſo called becauſe ſhe profeſſed God, but afterward being given too much to the decking of her ſelfe, ſhe was called *Adah* of *adah* a iewel or ornament. But this *Adah* is the other called *Baſemath*, which is there ſaid to be the daughter of *Elon* the Hittite: for it is no rare thing in Scripture for men and women to be called by diuers names: as *Maacah* the daughter of *Abſalom* the mother of *Abiah*, 1. *King.* 15. 2. is called *Micajah* of *Vriel*, 2. *Chron.* 13. 2.

2. Concerning *Aholibamah* the ſecond wife of *Eſau*: 1. theſe are neither other wives beſide thoſe which *Eſau* maried before, as *Ramban* thinketh, who maketh *Eſau* to have had 5. wives in all: for the Scripture maketh mention but of three wives that *Eſau* had: and here it is therefore ſaid, not *that hee tooke wives*, but *his wives*, as having relation to thoſe which were his wives before: ſo that this *Aholibamah*, is the ſame which is called *Iudith* before. 2. Shee is ſaid to be the *daughter of Anah*, not the *ſonne*, (as the Greeke and Latin readeth) but *daughter* of *Sibeon*: for the word is *bath*, not *ben*: neither is it meant that *Anah* was the daughter of *Sibeon*, as ſome reade: for *Anah* was *Sibeons* ſon, *verſ.* 14. a man not a women: nor yet as the Hebrewes fable, this *Aholibamah* is ſaid to bee the daughter of *Anah* and of *Sibeon*, two brothers, as begotten in inceſt, or of *Sibeon* the father of *Anah*: But this is added by way of diſtinction, becauſe there were two called *Anah*: one brother to *Sibeon*, *verſ.* 20. another ſonne of *Sibeon*, *verſ.* 24. this *Aholibamah* was daughter to *Anah* ſonne of *Sibeon*, and ſo alſo is ſaid to bee the daughter, that is, neice of *Sibeon*, *Iun. Mercer.* 3. And whereas her father is before called an Hittite, but here an Hivite: that is, becauſe the Hivites were the greater nation, and comprehended alſo the Hittites, *Iun.* or the one may be underſtood of the father, the other of the grandfather, *Mercer.*

Aholibamah whether the ſame with *Iudith.*

Of *Sibeon* and *Anah.*

3. *Baſemath*, that is, the ſame before called *Mahalah*, *Gen.* 28. 9. firſt ſo named, becauſe ſhe was ſickly, of *chalah*, to be ſicke, afterward *Baſemath*, of apleaſant ſmel, *Ramban.* others will have her ſo named, for offring incenſe to idols, *Raſi.* but the derivations of names are uncertaine: it appeareth, that the daughter of *Iſmael* whom *Eſau* married was called by two names, *Iun.*

Baſemath Iſmaels daughter.

QUEST. III. *Whether this Eliphaz were one of Iobs friends.*

Verſ. 4. *ADa bare unto Eſau Eliphaz.* This is not like to be that *Eliphaz*, which was *Iobs* friend, though he might be of his poſterity, for theſe reaſons: 1. that *Eliphaz* is called a Temanite: but *Teman* was one of the ſonnes of this *Eliphaz*, who is not like to have taken denomination of his ſonne, *Mer.* 2. this *Eliphaz* could not be much leſſe than 70. or 80. yeare old, when *Iſaack* died at 180. for *Eſau* 60. yeares younger than *Iſaack*, married at 40. yeares: then *Eliphaz* his firſt borne was not much more then 20. yeares younger than *Iſaack*. And by this it would follow, that *Iob*, that lived with *Eliphaz*, ſhould have beene many yeares before the departure of Iſrael out of Egypt, which is uncertaine, *Muſcul.*

QUEST. IV. *Why Aholibamah the ſecond wife is laſt named.*

Verſ. 5. *AHolibamah bare Leuah, &c. Aholibamah* is ſet after the other two wives, whereas *Eſau* married her before he took *Iſmaels* daughter. 1. Some thinke, becauſe ſhe was the laſt of the three that bare him children: but that is not like, that ſhe began to beare, after 36. or 37. yeares, having many

many children. 2. It is more like, that *Aholibamah* had children before, which died, and therefore they are not rehearsed. 3. But the most like conjecture is, that the other two are named first, because they bore but each of them a sonne: *Aholibamah* is named last, because she had divers sonnes, and therefore *Moses* was to insist longer in her generation: or else, seeing the Scripture doth often invert and change the order of time in history, we need not much stand upon this point, who are first or last named, *Mercer.*

QUEST. V. *Corah how he is said to be the sonne of Esau by Aholibamah, and the sonne of Eliphaz.*

Vers. 5. WHereas *Corah* is named among the sonnes of *Aholibamah*, *vers.* 5. and yet is numbred also among the sonnes of *Eliphaz* of *Adah*, *vers.* 16. 1. neither for solution of this doubt need wee with the Hebrewes, to imagine that *Corah* was the sonne of *Eliphaz*, by *Aholibamah Esaus* wife, who committed Incest with her: for then the Scripture would not before have set him downe as the sonne of *Esau*. 2. *R. Levi* thinketh, that when *Aholibamah* was dead, *Eliphaz* brought up *Corah* the youngest sonne of *Aholibamah*, among his owne children, and so he is reckoned with the rest of *Eliphaz* sonnes: but in this case, the Scripture would not have altered, sometime making *Corah* the sonne of *Esau*, sometime of *Eliphaz*. 3. Therefore we thinke rather, that there were two of this name, one brother to *Eliphaz* by *Aholibamah*, the other *Eliphaz* sonne, or nephew: as in this chapter, there are two *Anah* mentioned, the one brother, the other sonne of *Sibeon*, *vers.* 20. 24. *Mercer.* And further, whereas *Corah* is not reckoned in the first place among *Eliphaz* sonnes, *vers.* 11. 12. yet afterward he hath his place among the Dukes of *Eliphaz*, *vers.* 16. it is like he was the nephew rather than the sonne of *Eliphaz*, who was famous among the rest, and therefore is named among the honourable dukes of *Eliphaz*, *Iun.*

QUEST. VI. *When Esau departed from Iacob into mount Seir.*

Vers. 6. WEnt into a country away from the face of Iacob, &c. 1. This can neither be understood of *Esaus* first departure, after *Iacob* was gone into Mesopotamia: for *Esau* could not be said to goe away from *Iacobs* face, he being absent: and to say, that *Isaack* reserved a double part for *Iacob*, as the first-borne, and sent *Esau* away, it would have exasperated him so much the more. 2. Neither yet was this the first time of *Esaus* going to dwell in Seir, after *Iacobs* returne: for *Iacob* sent messengers before to *Esau* into the country of Seir, from whence he came with 400. men, *Gen.* 32. 3. And that supposition is somewhat rackt, to interpret for [*from the face of Iacob*] before his comming, *Iun.* for in the next verse the reason of *Esaus* departure is yeelded, for that they (not *Isaack* and *Esau*, as *Iun.*) but *Esau* and *Iacob*, whereof immediate mention before was made, could not dwell together by reason of their substance. 4. therefore the right solution is, that *Esau* first dwelled in the country of Seir, while *Iacob* was in Mesopotamia, removing from his father, either upon displeasure, for the losse of his birthright, or because of the unquietnesse of his wives, that were an offence to his parents: or for that he was tied by marriage to the Hivites that dwelt in Seir: for *Aholibamah* was the daughter of *Anah*, of *Sibeon* the Hivite, *Gen.* 36. 2. 24. *Muscul.* But as yet *Esau* had not removed all his goods and substance to mount Seir, which he had not full and peaceable possession of, before the Hivites were thence expelled, *Rambam.* And afterwards *Esau* returned from thence to visit his father, and having performed his last duty, in the buriall of *Isaack*, he then finally departed altogether, *sic August. Mercer.*

QUEST. VII. *The cause of Esaus departure from Iacob.*

Vers. 7. THeir riches were great, and they could not dwell together. These then were the causes of *Esaus* departure from *Iacob*. 1. As it is here expressed, their substance was so great, that they could not inhabit together: not as though the land of Canaan were not sufficient for both: but that corner in Hebron, where they inhabited as strangers, was too scant for their great flocks of cattell, *Mercer.* 2. Beside *Esau* had a minde to mount Seir, as fitter for his study and trade of life, who was given to hunting, *Perer.* and for that his wives were of that country, and he had dwelt sometime there already. 3. Almost of all Gods providence herein appeared, to separate these brethren, both for the commodious and quiet dwelling of *Iacob*, who would continually have incurred the offence of his brother: as also here the Lord provided for *Esaus* posterity, that they should not dwell in Canaan, lest with the rest of the Canaanites they might have beene destroyed by the Israelites, to whom that land was promised, *Pererius.*

QUEST. VIII. *How the generations of Esau are said to be borne in mount Seir.*

Vers. 9. THese are the generations of Esau, father of Edom in mount Seir, &c. 1. Edom is the name also of *Esau*, but here it is taken for the Idumeans, the posterity of *Esau*, *Calvin.* 2. Whereas before these sonnes here rehearsed were said to be borne in Canaan, *vers.* 5. we must either understand, not that these generations were borne, but dwelt in Seir, *Muscul.* or it must be referred not to the sons of *Esau*, which are againe rehearsed, but to his nephewes, his sonnes children, which might be borne in Mount Seir, *Mercer.*

QUEST. IX. *Of Thimna the mother of Amalek.*

Vers. 12. THimna was concubine to Eliphaz. 1. Neither was this *Thimna Eliphaz* daughter which he had by the wife of *Seir*, as the Hebrewes imagine, which afterward was his concubine. 2. Neither had *Eliphaz* a sonne called *Thimna* by this *Thimna*, beside *Amalech*: because, 1 *Chron.* 1. 36. *Thimna* and *Amalek* are numbred among *Eliphaz* sons: for there, *Thimna* the mother is set before *Amalek* her sonne, because he was borne to *Eliphaz*, of his concubine, and therefore *Iunius* inserteth well by way of explanation, the sonne of *Thimna*, *Amalek*. 3. Yet *Thimna* and *Aholibamah* mentioned

40.41. are the names of men, who were so called by the names of the first mothers of that nation, *Iun.* This *Thimna* then was the daughter of *Seir* the Sister of *Lotan*, *verse* 22. which being a little one, might be brought up with *Eliphaz* his sonnes, and afterward become his concubine, *Mercer.* 5. *Amalek* is here shewed to come of *Eliphaz* by his concubine *Thimna*, to shew a difference betweene the right sonnes of *Eliphaz*, and his bastard sonne *Amalek*, of whom came the Amalekites whom God commanded to be destroyed, whereas the Idumeans God would have to be preserved, *Mercer.* 6. Whereas *vers.* 16. *Amalek* is counted among the sonnes of *Eliphaz* by *Adah*, whereas his mother was *Thimna*, it is like that *Adah* made him her adopted sonne, and so he is numbred with the rest, *Luther.*

Amalek how counted among the sons *Adah.*

Quest. X. *Of Seir the Horite, of whom the mount Seir was so called.*

Verse 20. *These are the sonnes of Seir the Horite, &c.* 1. For the name *Seir*, which signifieth hairie, both *Esau* was so called, *Gen.* 25. 25. and this *Seir*, who first gave the name to mount *Seir*, before *Esau* came thither: some of the Hebrewes thinke, the place was so called Seir, of the apparitions of devils, who shewed themselves as hairy men, such as the Faunes were imagined to be. But it is more like that the place tooke denomination of this *Seir*, which there inhabited before *Esau*, *Mercer.* 2. Horite is not here an *appellative*, but a *proper* name, it signifieth, *free*, *noble*, and they were the same with the Hivites: as *Sibeon* the sonne of this *Seir* the Horite, is called an Hivite, *Gen.* 36. 2. *Iun.* These were the ancient inhabitants of Mount Seir, surprised sometime by the foure kings of the East, *Gen.* 14. 6.

Of the Horites, what people they were.

Quest. XI. *Whether Anah first found out the generation of mules in the wildernesse.*

Vers. 24. *This is that Anah that found mules, &c.* 1. The Septuagint make it a proper name, reading *Iemim*, not knowing as it should seeme, what to make of it. 2. The Chalde, interpreting it Giants, that *Anah* found, that is, overcame gyants in the wildernesse: in which sense the word is laid in the psalme to finde out his enemies: but then it should be *eemim*, with *aleph*, not *ieemim*. Other doth reade, he found out *maria*, sea or salt waters in the wildernesse: but then the word should be *Iamim*. Hierome translateth hot waters: for so saith he the word signifieth in the Punicke language: but we must not fetch the originall of an Hebrew word from another tongue. 3. Wherefore the best reading is to find mules: that is, first coupled divers kinds together, the he asse and the mare, of whom came mules: thus the word is best interpreted, though it be only found in this place, both because the circumstance of the place giveth it: for hee kept his fathers asses: as also the thing may bee noted for the singularitie of it, being a mixture of divers kinds against nature: and therefore the mules togender not: which is forbidden also by *Moses* law, *Levit.* 19. 19. *Thou shalt not suffer thy cattell to gender with other kinds*, *Iun. Mercer. Iun. Rupert. Lyran. &c.* But *Pererius* misliketh this opinion though with no great reason.

Quest. XII. *Of Dishon and Aholibamah.*

Vers. 25. *The children of Anah were these, Dishon and Aholibamah, &c.* 1. This *Anah* is not the same which in the verse before is said to have found out the mules, but he is the fourth sonne of *Seir* named before, *vers.* 20. for the generation of *Seirs* seven sonnes is set downe in order. It seemeth also, as there were two called *Anah*, one the brother of *Sibeon*, *vers.* 20. the other the son of *Sibeon*, *vers.* 24. so there were two women of the same name *Aholibamah*: one the daughter of *Anah*, *Sibeons* brother here mentioned: the other the daughter of *Anah*, *Sibeons* son, the wife of *Esau*, *vers.* 2. so that this *Aholibamah* is not the same with the other, as *Iunius* with some other Hebrews thinke. 2. So *Dishon* here is the sonne of *Anah*, the fourth sonne of *Seir*: there is another *Dishon* also brother to *Anah* the fift sonne of *Seir*, whose generation is expressed, *verse* 27. there is a third *Dishon* or *Dishan*, brother to this last *Dishon*, the 7 sonne of *Seir*, who is called *Dishan*, *vers.* 21. with this difference: the first *Dishon* is written *Dishon*, with *vau*, without *jod*: the second the seventh sonne of *Seir*, *Dishan*, with *jod* without *vau*: the third the sonne of *Anah*, without either *jod* or *vau*: although this difference bee not alwayes kept: *vers.* 26. 28. they are both called *Dishan* with the same letters.

Dishon, three of that name.

Quest. XIII. *Of the number and time of the kings of Edom.*

Vers. 31. *These are the kings that reigned in the land of Edom, &c.* 1. The Hebrews are somewhat curious, who against these eight Kings of the Edomites, set as many kings of Iudah, *Saul*, *Ishbosheth*, *David*, *Salomon*, *Rehoboam*, *Abia*, *Asa*, *Iehoshaphat*, during whose time there was no king in Edom: but in the reigne of *Ioram*, *Iehoshaphats* sonne the Edomites rebelled, and made themselves a king, 2 *King.* 8. 20. that king of Edom in the time of *Iehoshaphat*, was no absolute king, but a Vicetroy, deputed by the Iewes, 1 *King.* 22. 47. Beside they note, that Edom had 8. kings, because *Iacob* 8. times calleth him *Adonai*, Lord, *Mercer.* 2. He meaneth not those kings of Israel, which succeeded after *Saul*, as *Mercer.* for there were many more kings in Edom, before *Saul* was elected their king: though I deny not but *Moses* by the spirit of prophecie, did foresee, that there should be kings in Israel: as he describeth the duety of a king, *Deut.* 17. 3. *Moses* then meaneth, before there was any certaine forme of government, or supreme magistrate in Israel, that is, till his time, who is said to be as a king, *Deut.* 33. 5. *sic Aben Ezra*, though learned *Mercerus* mislike this opinion.

Quest. XIV. *Bela the sonne of Beor, neither Balaam nor Balac.*

Vers. 32. *Bela the sonne of Beor.* 1. This neither could be *Balaam*, that troubled Israel, as some thinke, who neither was a king, nor yet an Idumean, but a Syrian. 2. Nor yet *Balac*, as the Septuagint reade, who was the sonne of *Zippor*, not of *Beor*, and king of the Moabites, not of the Edomites, *Mercer.* and this *Bela* being the first king of the Edomites, was long before the time of *Moses.*

Quest.

QUEST. XIV. *Of what country and kindred Iob was.*

Vers. 33. IObab the sonne of Zerah of Bozrah. 1. This neither was *Iob* that famous man for his patience whose book is canonicall, as thinketh *Tostatus*: and it is affirmed by the Septuagint in the end of *Iob*, that he was this *Iobab* the sonne of *Zerah*, the sixt from *Abraham*: for there is great difference of the names, *Iob* is written with *aleph*, in the beginning: but *Iobab*, without *aleph*, *Mercer*. Against dwelt in the land of Huz: but this *Iobab* was of Bozrah, in the confines of Moab and Idumea: it be gathered that *Iob* was a king, though hee were a man in authority for his wisdome and 2. Some affirme *Iob* to be a Canaanite, and apply that place, *Numb.* 24. 7. where it is said of the C nites, *their shield is gone from them*, unto *Iob*, who while he lived, by his righteousnesse delivered Cana *Salomon*. 3. *Cajetan* thinketh that *Iob* was an Arabian of Arabia-Petræa. But it is not like that *Iob* tuous a man came of cursed *Cham* the father of the Canaanites and Arabians: and all the rest of *Iobs* were either of *Abraham*, *Nachor*, or *Esau*, whom hee calleth his brethren. 4. Neither was *Iob* posterity of *Nachor Abrahams* brother, which is the opinion of *Hierome*, *Lyranus*, with some other for though *Huz* were one of *Nachors* sonnes, yet it is more like that the first *Huz* the sonne of *Sem*, *Genes.* 10. 22. gave denomination to *Iobs* country: and as *Elihu* one of *Iobs* friends was a Buzite of *Nachor*, *Iob.* 32. 2. so *Bildad* was a Shuite of *Abraham* by *Keturah*, *Eliphaz* a Temanite of *Esau*, t fore that concludeth not that he descended of *Nachor*. 5. Nor yet doe I thinke, that *Iob* was of the rity of *Esau*, which is the common opinion of *Chrysost.* *Augustine*, *Theodoret*, and of the new *Mercer*, *Perer*, with others. 1. For though the daughter of *Edom be said to dwell in the land of Huz* 4. 21. because Edom had so farre extended their habitation: yet they were two divers and distinct tries in themselves, as may appeare, *Ierem.* 25. 20, 21. where Huz and Edom are named a sunder. what though *Eliphaz* one of *Iobs* friends be a Temanite of *Esau*, so was *Elihu* a Buzite of *Nachor*: ther is it like that *Huz* the sonne of *Dishan* the Horite, that dwelt in the land of Seir, before the mites, *Genes.* 36. 28. gave that name unto *Iobs* country, which is *Tostatus* opinion: but of the first of *Aram*, as is before said, was that country so called, *Iun.* 4. I thinke it therefore more that *Iob* came of *Abraham* by *Keturah*; as *Bildad* the Shuite was of *Shuah Abrahams* sonne by rah, whom with the rest *Iob* calleth his brethren: And these sonnes of *Keturah*, are said to be sent the East country, *Genes.* 25. 6. and *Iob* is said to be the greatest of all the men in the East, *Iob.* 1. 3. *ham* also had a greater care to instruct his sons, and to command them after him to keepe the way Lord, for which care the Lord himselfe commendeth him, *Gen.* 18. 19. than either *Nachor*, or *Esau* and therefore it is not unlike but that *Iobs* great knowledge was the fruits of *Abrahams* instruction pagated to his posterity.

QUEST. XV. *In what time Iob lived.*

COncerning the time wherein *Iob* lived. 1. He was neither so ancient as *Iacob*, which seemeth the opinion of *Philo* who thinketh that *Dinah Iacobs* daughter was *Iobs* wife: for *Eliphaz* the manite, of *Teman*, of *Eliphaz*, of *Esau*, the third from *Esau*, one of *Iobs* friends, will make him a *Iobs* time. 2. Neither was *Iob* in the time of *Moses*, which must be the opinion of *Hierome*, who *Balaam* to be *Balaam*. 3. Much lesse lived he in the time of the judges, as *Gregorie* thinketh: for it as *Iob* lived, who is commended for offering sacrifice, the sacrificing priesthood was not instituted Wherefore it is probable, that *Iob* lived in the time of the Israelites being in Egypt, after the of *Ioseph*, before the birth of *Moses*, when Satan compassed the earth, and it was a rare thing to righteous man: for *Moses* is held to be the writer of the booke of *Iob*: and as *Eliphaz* of *Teman*, *phaz*, of *Esau*, of *Isaack*, of *Abraham*, was the sixt from *Abraham*, so might *Iob* be in another line.

QUEST. XVI. *Of Baal-hanan the seventh king of Edom.*

Vers. 38. BAal-hanan the sonne of Achbor, &c. In that the city or country of this Baal-hanan is expressed, as of the rest. 1. Some thinke it is omitted, because he was of the same city the which was the king next before named. 2. Some, because he had many adversaries, and therefore no certaine place. 3. Some, as *Kamban*, that *Hanan* was his citie, and so he is called, *Baal-hanan*, that Lord of Hanan. 4. But it may be, that he was not so famous as the rest, and therefore his citie is not ted, *Mercer*.

QUEST. XVII. *Of Mehetabel the wife of Hadad.*

Vers. 39. MEhetabel the daughter of Matred, the daughter of Mezahab, &c. 1. Some thinke that *Matred* was her father, *Mezahab* her mother. 2. Some, as R. *Levi*, will have her the mother daughter of *Matred*, and the adopted daughter of *Mezahab*. 3. Some thinke that *Mezahab* was name of the place, otherwise called *Medeba*, or with *Ptolome*, *Medava*, *Iun.* but this seemeth to be what coact and strained: that she should be called the *daughter* of such a citie or towne. 4. Therefore is said to be the daughter of *Matred* her father, not mother; and daughter, that is, niece of her grandther, as *Abelshamah* before is said to be the daughter of *Anah*, and daughter, that is, *niece* of *Sibeon* &c. 5. *Mezahab* signifieth *golden waters*: it might be that he was inriched by such waters, where gathered; *Matred* also is interpreted one that is diligent or conversant in his worke: of the word from whence some thinke the name *Mithridates* to be derived, *Mehetabel*, that is, *doing well* to *God*, of the same signification with the name *Theodosia*, *Mercer*.

Qui

QUEST. XVIII. *Of the Dukes of Edom.*

Verſ. 41. *DVke Timna, &c. Duke Aholibamah.* 1. As the principality of Edom began with Dukes, and roſe to Kings: ſo it returneth to Dukes againe, who did not one ſucceed another, as the Kings, but they were all rulers together, in divers places of Edom, after the death of *Hadad*, in *Moſes* time, *Chron.* 1.51. 2. Theſe are not here the names of women, as thinketh *Aben Ezra*, that firſt the Dukes are named that came of *Timna*, then thoſe which came of *Aholibamah*; neither are they the names of men, but rather of the places, called by the names of their firſt mothers, where theſe Dukes had their ſeat, *Mercer. Muſcul.*

4. *Places of Doctrine.*

1. Doct. *The proſperity of the wicked of ſhort continuance.*

Verſ. 32. *THeſe are the Kings that reigned, &c.* The wicked are ſoone raiſed to honour, and are quickly caſt downe againe: as *Eſaus* poſterity was ſpeedily advanced to a Kingdome, but it continued not long; *Iacobs* ſeed, though a long time kept under in affliction, yet at the laſt obtained a firme and permanent Kingdome: ſuch is the condition of the elect; though of a long time their happineſſe appeareth not, yet when it breaketh forth, it hath a durable continuance; but the proſperity of the wicked ſoone fadeth away; therefore they are ſaid to be ſet in ſlippery places, and they are as a dreame when one awaketh, *Pſal.* 73.18. 20. *Mercer.*

2. Doct. *Alteration of ſtates in the hand of God.*

Vnder, whereas firſt the Horites dwelt in mount Seir, and had divers Dukedomes and Principalities there: and after them the Edomites were firſt Dukes, then Kings, then Dukes againe; wee ſee that the alteration of ſtates, tranſplanting and changing of Kingdomes, is in the Lords hand; it is God *that maketh low, and maketh high*, *Pſal.* 75.7. *Muſcul.*

5. *Places of Confutation.*

1. Confut. *Outward proſperity, no ſure note of the Church.*

Verſ. 32. *THeſe are the Kings that reigned in Edom, &c.* There were divers Kings in Edom, before any reigned in Iſrael; yet was not Edom the Church of God, but Iſrael; proſperity then and outward glory is no ſure note of the true Church, as the Papiſts make it, *Luther.* For then *Moſes* would not have choſen to ſuffer affliction with the people of God, and have refuſed the glory, pompe and pleaſure of Pharaohs Court, *Heb.* 11.25.

2. Confut. *Againſt the Iewes, that Magdiel is not Rome.*

Verſ. 43. *DVke Magdiel*: the Hebrewes take this for Rome, becauſe they thinke that the Romans came of the Idumeans; but they have no reaſon for it; ſpiritually indeed the Romaniſts, and all other enemies to the Church of God may be counted Idumeans; But otherwiſe there was no affinity betweene Rome and Idumea, being ſo farre diſtant; Magdiel was a place in Edom, as Timna and Teman and the reſt were; It ſignifieth, *annuntians Deum*, praiſing or confeſſing God; in which ſenſe it were happy for Rome, now ſpirituall Babylon, if ſhe could truly be called Magdiel.

6. *Places of morall obſervation.*

1. Obſerv. *God bleſſeth the ſeed of the righteous, for their fathers ſakes.*

Verſ. 15. *THeſe were the Dukes of the ſonnes of Eſau, &c.* As *Iſmael* was temporally bleſſed for *Abrahams* ſake, ſo was *Eſau* for *Iſaacks* ſake: his poſterity was renowned and honourable. Thus the Lord often vouchſafeth temporall and outward favours even to the degenerate ſeed, for their righteous forefathers ſake: as the Lord would not take away the whole Kingdome from *Rehoboam*, that *David* might have a light in Jeruſalem, 1 *King.* 11.36.

2. Obſerv. *The wicked void of naturall affection.*

Verſ. 20. *THeſe are the ſonnes of Seir the Horite, &c. Eſau* was by marriage allied to this *Seir*, for hee married *Aholibamah*, neece to *Sibeon* the third ſonne of *Seir*, *Gen.* 36.2.20. yet the children of *Eſau* chaſed away the Horims, and deſtroyed them, and dwelt in their ſtead in mount Seir, *Deut.* 2.12. By it is evident that the wicked are void of naturall affection, and that affinity is not much regarded of them, when they are bent upon their owne preferment and commodity: as *Laban* purſued after *Iacob* his daughters, purpoſing to have done him ſome harme, but that the Lord ſtaid him, *Gen.* 31.29.

THE SECOND BOOKE OF THE SECOND TOME OR PART OF GENESIS:

Containing the notable Hiſtory of the life, acts, and vertues of honourable *JOSEPH.*

HEB. 11. 12.

By faith Ioſeph, when he died, made mention of the departing of the children of Iſrael, and gaue commandement of his bones.

AMBROS. Lib. 1. Officior. cap. 17.

Ioſeph humilis fuit uſque ad ſeruitutem, verecundus uſque ad fugam, patiens uſque ad carcerem, remiſſor injuriæ uſque ad remunerationem:

Ioſeph was humble even unto ſervice, ſhamefaſt unto flight, patient unto priſon, a remitter of wrongs unto reward.

LONDON,
Printed by the Aſsignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1633.

THE SECOND BOOKE OF THE SECOND TOME OR PART OF GENESIS:

Containing the notable History of the life, acts and vertues of honorable IOSEPH

LONDON,
Printed by the Assignes of THOMAS MAN, PAVL MAN, and IOHAN MAN, 1613.

TO THE RIGHT HONOVRABLE The L. Cecill, Vicount Cranborne, Earle of *Salisburie*, principall Secretarie to his excellent Majestie, and Chancellour of the Vniversitie of Cambridge, and of his Majesties most honourable privie Councell: Grace, mercy, and peace, from the Lord Iesus.

RIght Honourable, *I present to your Honour, this last part of these my collections and Commentarie upon* Genesis: *wherein is set forth unto us the worthy history of honourable* Ioseph, *his humiliation first, and then his exaltation, together with his patience, chastity, clemency, equity, with the rest of his Princely vertues: A fit president for all noble persons to follow, and a perfect patterne for men of honour and authority to looke upon.*

Ioseph *was famous and renowned for many noble vertues, but most especially for these foure: his* chastity *in himselfe,* piety *toward God;* fidelity *to his Prince;* clemency *toward his brethren.*

First Ioseph *is a rare example of* chastity, *who in his youthfull yeares, being a poore stranger and a servant, enticed often and allured by promises, and that by no meane women, but by his Lady the Mistresse of the house, and not ignorant of the danger, which might befall him for his refusall, yet chose rather with his* innocency *to lie in chaines of iron, than yeelding to* intemperancy *to weare chaines of gold: this was his godly resolution, when hee was tempted,* how can I doe this great wickednesse and so sinne against God? *for he did very well know, that he which violateth wedlocke, doth sinne against God the author thereof: wherefore the Apostle saith, that the Lord will judge such himselfe: And* Ambrose *excellently concludeth this point concerning* Ioseph, Magnus vir *Ioseph,* qui adamatus, non adamavit; rogatus, non acquievit; comprehensus, aufugit: *Ioseph* was a worthy man, who being loved, loved not againe: being intreated, consented not: being laid hold on, stayed not.

Gen. 39. 9.

Hebr. 13. 4. Ambr. lib. de Ioseph. c. 5.

Secondly, Iosephs chastity *is much more graced and commended by his* piety: *all his actions savour of godlinesse, and the feare of God as a sweet perfume doth give a pleasant smell to all his enterprises: before, when he was enticed, he had God in his mouth: when the two prisoners wanted an interpreter, he said unto them,* are not interpretations of God? Gen. 40. 8. *when he stood before Pharaoh to interpret his dreame, he gave the glory to God,* without me shall God make answer for the wealth of Pharaoh, Gen. 41. 16.

when his children, Manasseh *and* Ephraim *were borne, he remembred God: at the birth of the first he said,* God hath made me to forget all my labour: *and hee called the second* Ephraim, *and said,* God hath made me fruitfull in the land of mine affliction, Genes. 41. 50, 51. *Afterward when* Ioseph *communed with his brethren, but unknowne, he could not conceale his religion;* This doe and live (*saith he*) for I feare God, Genes. 42. 18. *when he discovered himselfe to his brethren, he turneth himselfe unto God, saying,* God did send me before for your preservation, Genes. 45. 5. *Thus noble* Ioseph *did shew himselfe twice noble indeed, by his unfained piety, and godly sincerity: Much like herein was devout* Daniel, *who being one of the three chiefe Governours of the great Monarchy of the Persians, did thrice every day upon his knees pray and praise his God,* Dan. 6. 10. *Thus should all prudent Governours doe, to honour him, by whom they are honoured, and to crave wisdome of the Author and Fountaine of wisdome.* Hieron. *giveth this counsell to a noble Matron:* Cum claritate generis morum suavitate contendas, cum nobilitate corporis animi virtute nobilior proficias, magisque in nobilitate glorieris, quæ filios Dei, & cohæredes Christi facit, &c. non est quod si quis de nobilitate generis blandiatur, si ex meliore parte famulus sit: *Hieron. ad Demetriad.* With the greatnesse of thy stocke, strive by goodnesse of manners together with nobleneſse of bloud, increase in the true nobility of mind: count the best nobility, which maketh us the sonnes of God, and fellow heires with Christ: it availeth not to boast of highnesse of stocke, if thou be abased in the bettter part.

Thirdly, Ioseph *is famous for his faithfull service toward his Prince, who when he had gathered up all the money, which was found in the land of Ægypt and Canaan, for corne which they bought, did not store it up for himselfe, but laid it up in* Pharaohs *treasury,* Gen. 47. 14. *wherein* Iosua *well imitated him, who in the division of the land promise to the Tribes, reserved no part for himselfe: but when they had made an end dividing, then the children of Israel with one consent cast him out a lot amongst* Iosua 19. 49. Ioseph *then thought not to inrich himselfe by his office, as many officers now adayes, but he travelled more for the wealth of* Pharaoh, *than his owne gaine: whom was not wanting that property which* Moses *father in law requireth in a Governour,* to be a man hating covetousnesse, Exod. 18. 21. *which point is touched well by Ambrose:* Ne præeminentem virum thesauri possideant sui, & pecuniis [illegible] viat, qui præest liberis: That a great person should possesse, rather than be possessed of his treasure, neither be commanded of money, who is a commander of men. *Neither was* Ioseph *so devoted to his Princes profit, that he neglected the poore commons, but was a father also unto them: that whereas he had bought themselves and their land for* Pharaoh, *hee both releaseth them of their bondage, and taketh only the fift part of the increase of their land, whereas the whole belonged to* Pharaoh: *and by these means, as* Ambrose *saith,* they lost nothing of their profit, that gained a perpetuity for it was better to part with some of the fruits, than to forgoe the whole. *Such prudent moderation well beseemeth wise Governours, to be such honourable mediators betweene Prince and people (wherein this kingdome, God bee thanked, wanteth not examples) as that the royall dignity of the one may be* preserved, *the others poore estate pitied, that the people may say unto them, as the Egyptians did to* Ioseph, Thou hast saved our lives: *for as* Amb. *well saith,* they thought it no sale of their right, but a safety of their estate.

Lastly, Ioseph *most wisely did temper severitie and clemencie, justice and mercy together*

Ambr. lib. 2. offic. c. 14.

De utilitate nihil perdiderãt, qui acquisierant perpetuitatem: melius fuit conferre aliquid de fructibus, quàm totum de jure amittere, offic. 2. 16.

Non venditionem sui juris, sed redemptionem salutis putabant, ibid.

gether: *first he dealt roughly with his brethren, charged them to be spies, imprisoned them, caused* Simeon *to be bound, laid theft to their charge: but afterward he lovingly embraced them, wept over them, and was a foster father unto them:* O tormenta misericordiæ! cruciat, & amat: O the torments of pittie! hee vexeth, and yet loveth them: *So mercie and judgement tempered together, make a sweet harmony, as* David *saith,* I will sing mercie and judgement: *such a song did* Ioseph *sing*; His wrath *was* waged, which appeared, and was not: his mercie prevailed, which was, and appeared not. *So Magistrates doe well sometime with* Ioseph *to use threats, and speake roughly, where is cause: but I well hope, that* Iosephs *irefull words, and* pretended threatnings, *will end toward his brethren, with mercifull deeds, and* extended embracings. *We praise God for your Honours mercifull government: let them first taste of your mercie, that teach you to shew mercie. The Egyptian priests under* Pharaoh, *by the hand of* Ioseph, *were maintained in the time of dearth: I doubt not but your Honour under our peerelesse* Pharaoh, *will doe your best, that the Ministers of the Gospell be stored with maintenance, where they have it not, much more bee suffred to enjoy that they have*: Ioseph *remitted his brethrens trespasse, that had taken away his parti-coloured coat: and although some of our brethren would have certaine ceremonies, which may seeme as the coat of this Church) removed, yet* Iosephs *brotherly connivence may seale up that breach. Toleration and forbearance toward friends and brethren in such matters, may well beseeme* Ioseph: *But your Honours constant resolution (therein concurring with his excellent Majestie) against all toleration of contrary religion, or giving countenance to such, is most honourable, and joyous to all faithfull hearts: If they differed from us only in some externall rites, and were beside peaceable and profitable men, they might have some reason to desire and expect to be tolerated and borne with; according to that conclusion of the Toletane Councel:* In una fide nihil officit Ecclesiæ sanctæ consuetudo diversa, &c. In the Church the unity of faith is not hindred by the diversitie of rites. *But seeing they dissent from us in substantial and fundament all points of faith, and so are enemies to the Church, and depend upon a forreine prelate for their direction, and so are dangerous to the state, your Honours resolution is most Christian, to shew no* connivence *in this case, much lesse to give* protection, *but to rise against such all* providence *and* circumspection: *for Christ and Belial, Dagon and the Arke, light and darknesse cannot dwell together. God give your Honour courage, strength, and zeale, notwithstanding the malice and envie of idolatrous Romanists, to hold on this happie course, that with Ioseph,* though archers shoot at you, your bow may abide strong, and the hands of your armes be strengthened by the hand of the mightie God of *Iacob.*

Greg. hom. 12. in Ezechiel.

Psal. 101. 1.

Determsa est ira, quæ apparebat & non erat, ostensa est misericordia, quæ erat, & non apparebat. Greg. ibid.

Toletan. 3. can. 5.

Gen. 49. 24.

Now lastly, I wish unto your Honour Iosephs *portion, that according to his name, first* Iosephs *vertues, then* Iosephs *honours, may be added unto you in this life, and his everlasting inheritance afterwards in the heavenly Canaan, through the great mercies of a gratious God, and infinite merits of our blessed Saviour Christ Iesu, to whom bee glorie for ever.*

Ioseph signifieth added, of asaph, to adde.

Your Honours ready to bee
commanded in the Lord,

Andrew Willet.

CHAP. XXXVII.

1. *The Method.*

FIrſt, in this Chapter are ſet forth the cauſes of the envy and hatred of *Iacobs* ſonnes againſt *Ioſeph*. 1. His complaining of them to his father, *verſ.* 2. 2. *Iacobs* extraordinary love and affection toward *Ioſeph*, *verſ.* 4. 3. His two dreames, of the ſheaves, *verſ.* 7, 8. of the ſtarres, *verſ.* 9, 10. whereby was prefigured his preheminence over his brethren.

Secondly, the fruits and effects of their envy are declared, their hard dealing toward *Ioſeph*, with the occaſion thereof, and the ſequele. 1. The occaſion was miniſtred by occaſion of *Ioſephs* ſending to his brethren by *Iacob*, *verſ.* 13. to 19. 2. Their hard dealing appeareth, firſt in conſulting to kill *Ioſeph*, but that *Ruben* otherwiſe turned them, *verſ.* 20, 21. ſecondly, in caſting of him into a pit, while they themſelves did eat and drinke, not regarding the affliction of *Ioſeph*, *verſ.* 23. to 26. 3. In ſelling of him to the Madianites, at *Iudah* his motion, who ſold him afterward to *Potiphar*.

Thirdly, the ſequell and iſſue is this: firſt, they diſſemble with their father, making him beleeve, that *Ioſeph* was torne of the wild beaſts: then they are cauſes of *Iacobs* great ſorrow and griefe that mourned for his ſonne, *verſ.* 34, 35.

2. *The divers readings.*

2. *when Ioſeph was ſixteene yeere old. H. ſeventeene. cæter.* — *H. cor.*

2. *bee accuſed his brethren of a bad crime. H. Ioſeph brought their accuſation. C. evill ſaying or report. B.G. evill fame. T. dibbah*, ſignifieth infamy, ſlander, reproach. — *diverſ. ſig.*

3. *who hated him ſo much the more*: all have but the Septuag. — *S. det.*

13. *Iſrael ſaid to him. H. Iſrael ſaid to Ioſeph. cæt.* — *H. det.*

14. *and Iſrael ſaid to him. S. and he ſaid. cæter.* — *S. ad.*

20. *into an old pit. H. into one of theſe pits. cæter.* — *H. c.*

21. *endevoured to deliver him. H. delivered him out of their hands. cæter.* — *H. alt.*

22. *this he ſaid to deliver him. H. that he might deliver. cæt.* — *H. ad.*

28. *for twenty peeces of gold. S. twenty peeces of ſilver. cæt.* — *S. c.*

36. *to Potiphar, Pharaohs Eunuch. H. S. B. G. one of Pharaohs courtiers. T. Princes. C. P. ſaras, a Prince, an Eunuch*: it is like he was not an Eunuch being married. — *T. c. r.*

Pharaohs chiefe cooke. S. chiefe captaine. C. H. chiefe ſteward. B. G. maſter of his guard. T. chiefe of his ſlaughter men. P. tabach, ſignifieth to kill, to put to death. — *T. ſ.*

3. *The explanation of doubtfull queſtions.*

QUEST. I. *What generations Moſes here meaneth.*

verſ. 2. *THeſe are the generations, &c.* 1. Some by generations expound the events, and things that happened to *Iacob* and his poſterity: *ſic Vatab*: but the word *toldoth* will not fitly beare that ſenſe. 2. Some referre theſe generations to *Ioſeph*, as the principall among *Iacobs* ſonnes, in whom the image of *Iacobs* inward vertues and outward countenance did more appeare, than in any of the reſt, *Rupert.* but then he would have ſaid, *generation*, not *generations*, in the plurall. 3. Others, as *Ramban*, *Cajetan*, ſend us to the 46. chapter following, wherein *Iacobs* poſterity is rehearſed and numbred: and underſtand thoſe generations here to bee ſpoken of: but that genealogy following ten chapters after, cannot conveniently have dependance of this place. 4. Therefore, I thinke rather, that we are to looke to the 35. chapter, where in the end *Iacobs* twelve ſonnes are rehearſed: and then (a briefe catalogue of *Eſaus* of-ſpring comming between) the ſtory returneth to *Iacob* and his generations: *Iun.* Among the which *Moſes* inſiſteth upon *Ioſeph* as the moſt worthy.

QUEST.

QUEST. II. *Ioseph sold into Egypt while Isaack was alive.*

Vers. 2. *WHen Ioseph was 17. yeare old, &c.* 1. Whereas the death of *Isaack* is mentioned before, *c.* 35. when hee was 180. yeare old, and *Iacob* 120. who was but 60. yeare younger then *Isaack*: this storie of *Iosephs* selling into Egypt when he was but 17. yeare old, must needes goe before *Isaacks* death, 12. or 13. yeare: for if *Iacob*, when *Ioseph* was 39. that is, 30. yeare old when he stood before *Pharao*, and nine yeare more, that is counting 7. yeares of plentie, and two of famine, if *Iacob* were then 130. *Gen.* 47. 9. then at *Iosephs* seventeene, *Iacob* exceeded not 108. yeares: But hee was 120. when *Isaack* died, and then was *Ioseph* 31. yeare old or there about. 2. Now where it is added, *beeing yet a childe*: 1. Neither need we with *Rambam* to transpose the word, and ioyne it with his yeares, and reade thus, *when Ioseph was a childe of 17. yeares*: for the order of the text will not beare it to be so transposed. 2. Neither is that the best reading to say, *and the child was with the sonnes of Bilha, &c.* as *R.* doe reade: but with a parenthesis thus (*being yet a child.*) 3. which is added, not to signifie his age expressed before: nor yet that he was as a servant and minister to his father and brethren, as the word *naar* somtime signifieth: as *Iosua* is called *puer Mosis*, *Moses* boy, *Iun.* but to declare the simplicitie of his mind, that he did not of malice accuse his brethren, *Mercer.* and the puritie of his affection, that at those yeares could not abide sinne, *Rupert.* and crueltie of his brethren, that dealt so hardly with him being a child, *Chrysost.* And beside, his age is mentioned, to shew how long a time *Ioseph* continued in miserable captivitie: full 14. yeares, from 17. till he was 30. for so old he was when he stood before *Pharao*, *Per.*

Why *Ioseph* is said to be a child, his yeares being exprest before.

QUEST. III. *Why Ioseph keepeth with the sons of the handmaides.*

Vers. 2. *WIth the sonnes of Zilphah and of Bilhah. Ioseph* keepeth sheepe with the sonnes of *Leahs* concubines, rather than the other. 1. Not because as *Rasi* thinketh, the sonnes of *Leah* despised the sonnes of the handmaides, and therefore *Ioseph* ioyneth himselfe unto them, not scorning them: for then these sonnes of the handmaides would haue beene the readiest to haue delivered *Ioseph*: whereas *Ruben* and *Iudah* the sonnes of *Leah* were his best friends. 2. Therefore *Iacob* committeth *Ioseph* to their custodie, because the other brethren of *Leah* could not well brooke the sonnes of *Rachel*, whom *Iacob* loved better then their mother, *Rambam.* and beside *Rachel* beeing dead, *Ioseph* was as *Bilhas* sonne, and her children were as *Rachels*, and so brethren to *Ioseph*, as both by father and mothers side, *Muscul.* he kept companie also with *Zilphas* sonnes, because it seemeth the sonnes of the handmaides sorted together.

QUEST. IIII. *What sin it was whereof Ioseph accused his brethren to his father.*

AND Ioseph brought to their father their evil saying. 1. The other brethren accused not *Ioseph* to their father, as the Septuagint in some translations reade: but *Ioseph* accused them, whereupon they hated him. 2. Neither did *Ioseph* only complaine of the handmaids sonnes, as *Cajetan.* though it may be thought that their servile nature was most prone to evil, but of the rest also, for they all hated him, *Iun.* 3. That which he complained of was not, 1. Either any wrong done to himselfe, as *Vatablus.* 2. Nor of any particular sinne, as the Latin translator readeth: as either of the sinne of Sodomitrie, as *Rupert.* 3. Or of the inceste of *Ruben*, as *gloss. interlinear.* for *Ruben* afterward was *Iosephs* best friend. 4. Or of that horrible sinne of bestiall copulation, as *Tostat. Thom.* it is not like that *Iacobs* sonnes, though licentious enough, were so filthilie geven. 5. Or that they did eate raw flesh, contrarie to the precept of Noah, as the Hebrewes. 6. But I rather thinke, that he brought to *Iacob* their evil fame, or report, as the word signifieth: that is, complained generally of their evil life, for the which they were infamous: as either their contention among themselves, or defiling themselves with the daughters of the heathen, or such like, *Mercer. Perer.*

QUEST. V. *Whether Ioseph did well in accusing his brethren to their father.*

NOw, lest *Ioseph* might be thought to have dealt uncharitablie with his brethren, in accusing them to his father: for this is one of the titles giuen unto Sathan, who is called an accuser of the brethren, *Apocal.* 12. 1. It is to be considered, that *Ioseph* might first privately admonish them, before he told his father, although it be not in the scripture directly expressed, *Tostat.* 2. Or it may seeme, that *admonitio non fuit necessaria, cum crimen esset publicum: admonition was not necessarie, where the crime was publike, Thom.* 3. Or *Ioseph* did perceive that his admonition would not prevaile, but that they would have hated him the more: as the wise man saith, *Reproove a scorner, and hee will hate thee, Prov.* 9. and in this case one may forbeare private admonition, as *Augustine* well noteth: *Si vel opportunius tempus quærit, vel metuit ne deteriores efficiantur, if either hee watch a fitter time, or bee afraid they should grow worse*, in such cases to refraine, and not for feare of displeasure, or any temporall losse, it is, *cum charitatis*, a charitable consideration. 4. It may be observed, that *Ioseph* did not publish or divulge abroad to every one his brethrens sinnes, but only informed his father: for otherwise, as *Augustine*, *coram omnibus vis arguere, non eris corrector, sed proditor, &c. If thou wilt reproove before all what thou knowest by thy brother, thou shalt not bee a reproover, but a betrayer, ser.* 16. *de verb. domin.* 5. *Ioseph* did not accuse his brethren of a malitious minde, being yet in a manner but a childe, but of a desire to have them amended: for, as *Augustine* saith, *Debemus amando corripere, non nocendi aviditate, sed studio corrigendi, We must reproove in love, not in a desire to hurt, but a studie to correct.*

In what cases private admonition is not necessary before publike accusation.

QUE

Quest. VI. *Whether Iacob loved Ioſeph chiefly becauſe he was borne in his old age.*

Verſ. 3. *Iſrael loved Ioſeph, becauſe he was the ſonne of his old age.* 1. We need not with *Rupertus*, to underſtand this myſtically, by *Iſraels* old age, his perfection of vertue, and that therefore he loved *Ioſeph* beſt, becauſe he did imitate his fathers vertue. 2. Nor yet with *Onkelos*, and *Paul. Burgenſ.* doe we referre it to *Ioſeph*, that he was *the childe of old age, that is a wiſe, ſober, and grave childe*, for this is coact and ſtrained. 3. But indeed *Iacob* loved him, becauſe he had him in his old age, being then 91. yeare old, when *Ioſeph* was borne: *Benjamin* was younger than *Ioſeph*, but then not above foure or five yeares old, and therefore not ſo capable of his fathers love, as *Ioſeph*, who began now to ſhew his vertue and good diſpoſition: the reſt alſo of *Iacobs* ſonnes were borne in his old age, all within the compaſſe of ſeven yeares, and he was 84. yeare old when he began to have children: yet *Ioſeph* was the youngeſt of them, and the firſtborne of his beloved *Rachel*; much deſired and longed for on both ſides before he was borne, and therefore beſt beloved when he came. 4. Now the reaſons why children borne in old age are beſt beloved of their parents, are theſe. 1. Becauſe they are the laſt borne, and the aged parents looke for none after-reſembling his mother *Rachel*. *Ioſephus*: his heroicall and princely mind, which appeared in his dreames, a preſaging, *Phil.* 2. And are moſt likely to be the longeſt livers, and ſo to continue their fathers name, *Cajetan.* 3. Or for that the aged parents are delighted with the prattling and ſport of young children, *Oleaſter.* 4. Or becauſe they are alwayes at hand, and in their fathers eye, *Rambam.* 5. Or the parents doe it in wiſdome, to make moſt of the youngeſt, becauſe they are leaſt able to ſhift for themſelves. Other cauſes there might bee of *Iacobs* affection to *Ioſeph*: as the comelineſſe of his body reſembling his mother *Rachel*, *Ioſephus*: his heroicall and princely minde, which appeared in his dreames, a prophecie of his honourable eſtate afterward; *Philo.* His vertuous and godly diſpoſition: but theſe cauſes are concealed, leſt they might have increaſed the envy of his brethren, *Chryſoſt.*

Why parents love their youngeſt children beſt.

Quest. VII. *Of Ioſephs particoloured coat.*

Verſ. 3. *He made him a coat of divers colours*: the word is, *paſſim*, peeces: 1. Some doe read, a ſide gowne or coat, as *Aquila*, and *Gregory* doth thereby underſtand his conſtancy and perſeverance. 2. Some reade, *tunicam manicatam*, a ſleeved coat, *Symmach*: but the word will beare neither of theſe interpretations. 3. Neither yet was it made of divers kinds of threads, for that was forbidden by the law, *Levit.* 19. 19. whereas in *Davids* time, *Thamar* did weare ſuch a garment, of the ſame name, *paſſim.* 4. Neither yet was it a white ſilke garment repreſenting the Prieſthood, as ſome thinke. 5. Nor yet of divers peeces put together, for that had beene no ſuch precious garment. 6. But it was a coat of divers colours, as the Septuag. tranſlate, *poikilon*, which ſeemed as though it had beene of divers parts and peeces, *Mercer. Iun.*

Quest. VIII. *The difference betweene envy and hatred.*

Verſ. 4. *They hated him.* 1. There is great difference betweene hatred and envy: 1. Men are hated for evill: they are envied for ſome good thing, as proſperity, riches, wiſdome: 2. Hatred is of ſome particular matter, envy hath a generall object, for any thing that happeneth well to a man. 3. Hatred may ſometime be juſt, as to hate the wicked; envy is never juſt. 4. Hatred may be conceived againſt brute beaſts, as a man hateth a ſerpent or a tode, but envy is only againſt men. 5. Envy ceaſeth when men from a proſperous ſtate fall into miſery, but even men in miſery may bee hated. 6. Hatred is, where wee have received hurt, but they are often envied of ſome, whom they never hurt. 7. Whom men hate, they will harme, if they can: but ſometime a mans gifts are envied, againſt whom no hurt is intended. 2. Beſide theſe differences betweene envy and hatred, envy hath theſe peculiar properties. 1. Envy rejoyceth in another mans fall. 2. He that is envied many times fareth the better, as *Ioſeph* did. 3. An envious man hurteth himſelfe moſt, and him nothing that is envied. 4. An envious man diſſembleth in his outward behaviour, making outwardly a ſhew of friendſhip, bearing malice in his heart: ſuch was *Ioab* toward *Abner*, while he embraced him with the one hand, he killed him with the other. 5. An envious man, as *Gregory* noteth, ſheweth himſelfe to be of a baſe mind: for in that he envieth another, he bewrayeth his owne wants, not having that which hee envieth in another. 3. The remedy againſt this devouring ſinne of envy, *Baſil* preſcribeth, *Si nihil rerum humanarum magnum, aut vehementer expetendum putemus*: to thinke no humane thing to be of any great reckoning, or much to be deſired; and then ſhall wee neither envy the rich for his riches, nor the honourable perſon for his honour, nor any other for any worldly gift. Againe, the wiſe man ſaith, *Ne comedas cum homine invido*, eat not with an envious man, or a man that hath an evill eye, *Prov.* 23. 6. leſt that by converſing with ſuch, we learne of their qualities, *Perer.*

The remedies againſt envy.

Quest. IX. *Of Ioſephs dreame, why doubled.*

Verſ. 6. *Hear the dreame which I have dreamed, &c.* 1. *Ioſeph* hath two dreames ſhewed him, both tending to the ſame end, to declare the certainty of his exaltation above his brethren: as *Ioſeph* afterward ſaith to *Pharao*, that had two dreames likewiſe, foreſhewing the ſame thing, *Gen.* 41. 32. *The dreame was doubled the ſecond time to Pharao, becauſe the thing is eſtabliſhed with God.* 2. *Ioſephus* is deceived in that ſaith, *Ioſephs* brethren found no fault at the telling of the firſt dreame, whereas the text is otherwiſe: they ſaid nothing at the rehearſing of the ſecond, referring it to the judgement of their father, to whom *Ioſeph* told it againe, whom his father rebuked in the preſence of their brethren, and therefore they ſuſpended their reprehenſion, or *Moſes* thought good to omit it, *Mercer.* 3. Some doe apply thoſe parables

Ioseph, wherein a type of Christ.

to Christ, making him the sheafe of corne, to whom all the Patriarks and Prophets do stoope, *Rupert.* some also further make *Ioseph* a type of Christ: 1. In that hee uttered dreames, as the other parables. 2. Christ spake of his exaltation, as *Ioseph* of his. 3. Christ was hated for his parables, as *Ioseph* for his dreames, *Perer.*

Quest. X. *Of the divers kinds of dreames.*

FUrther it is to be considered, that dreames are divers waies caused. 1. Some dreames arise of the fulnesse of the bellie and excesse of drinke, such are the dreames of Epicures and drunken persons. 2. Some come of emptinesse and want: as when an hungrie or thirstie man dreameth of meat or drinke, *Isay* 29. 3. Some are wrought by the illusion of Sathan. 4. Some partly by the illusion of Sathan, partly by mans owne imagination, *Eccles.* 5. 3. *A dreame commeth by the multitude of businesse.* 5. Some dreames are sent by divine revelation: such were those of *Ioseph.* 6. Some proceed partly of our owne serious cogitation, partly of divine revelation: such were *Nebuchadnezars* dreames: as *Daniel* saith to him: *O king, when thou wast in thy bed, thoughts came upon thee, &c. Dan.* 2. 29. *Perer. ex Gregor.*

Quest. XI. *Ioseph not worthy of rebuke.*

Vers. 10. *HIs father rebuked him, &c.* 1. *Ioseph* did herein nothing worthy of reprehension: he neither told these dreames of any vanitie of minde, nor of childish simplicitie, but as the dreames were revealed of God, so he moved *Ioseph* to declare them. 2. *Iacob* did not herein dissemble in seeming to rebuke *Ioseph* for the contentment of his brethren. *Ium. Calvin.* but he did indeed rebuke *Ioseph*, as not yet perceiving the mysterie of these dreames, yet presently came to himselfe, and considered more deeply of them, as it followeth, *vers.* 11. *His father noted that saying, Mercer.*

How *Iacob* rebuked *Ioseph.*

Quest. XII. *How Iosephs mother being dead, is said to fall downe unto him.*

Vers. 10. *SHall I, and thy mother, and thy brethren, come indeed and fall on the ground? &c.* 1. Neither is it like, that *Rachel Iosephs* mother was alive at this time, as thinketh *Oleaster, Cajetan*: for *Rachel* was dead before *Iacob* came to Hebron, and as yet while *Rachel* lived *Benjamin* was not borne, of whom shee died in travaile: so that then there could not be an eleven brethren beside *Ioseph*, which are signified by the eleven starres. 2. Neither was this fulfilled in *Iosua*, who was of the tribe of Ephraim of *Ioseph*, to whom indeed the Sunne obeyed by standing still, as some Hebrewes: for *Iacob* understandeth not the Sunne literally, but figuratively of himselfe: and so *Ioseph* also aplieth the dreames to himselfe and his brethren, *Genes.* 42. 9. 3. Neither yet is it so fit to understand *Bilha Rachels* maid, who was *Iosephs* reputed mother. *Ramban* thinketh it improper, that a concubine should be resembled to the moone. 4. And it is more unfit with *Rupertus*, to drive this storie to an allegorie, that by the Sunne we should understand the Saints in heaven, and by the Moone the militarie Church in earth, that all bow unto Christ prefigured in *Ioseph.* 5. Neither doth *Iacob* speake *ironically*, hereby shewing the vanitie of *Iosephs* dreame, as though his mother should be fetched out of her grave, to doe him homage, as *Lyran. Perer.* for *Iacob* himselfe noted these things, and held the dreames not as vaine, but as serious matters. 6. Wherefore the name of mother, is to be understood of her which was then mother of the family, whether *Leah* or any of the other then living, *Mercer.*

Quest. XIII. *How Iacob and Iosephs mother did obeysance to Ioseph in Egypt.*

BUt a further question here ariseth, how this was fulfilled, that *Iosephs* father and mother reverenced *Ioseph.* 1. For *Iacob*, the case is plaine: not that he personally worshipped *Ioseph*, as some doe expound that place, *Genes.* 47. 31. *He worshipped toward the beds head*: for *Iacob* there did not worship *Ioseph*, but praised God: nor yet did *Iacob* then onely reverence *Ioseph*, when he sent presents unto him as unknown by his sons into Egypt, *Per.* but *Iacob* did reverence *Ioseph* not in bowing or humbling himselfe unto him, but in acknowledging and reverencing in him that high place, to the which the Lord had called him. 2. *Iosephs* mother is said to reverence him, not only because he was of her posteritie in *Benjamin* honoured, or in respect of the possibilitie or likelihood, that even his mother, if she had been in Egypt, as his brethren were, before *Ioseph* had discried himselfe, might have fallen downe before him: it is not unlike, but that either *Leah* or some other, that was the mother of the family, went downe into Egypt with *Iacob*, though it be not expressed, because the women in that account are not numbred, and so together with them might doe obeysance to *Ioseph.*

Quest. XIV. *Of Sechem, where Iacobs sonnes kept their sheepe.*

Vers. 12. *THey went to keepe their fathers sheepe in Shechem.* 1. This was not another Shechem beside that Citie which *Simeon* and *Levi* put to the sword, as some Hebrewes think: for though it be a good space distant from Hebron, they might raunge thither, to finde out pasture for their Cattell, as *Laban* and *Iacob* kept their flockes three dayes journey asunder: neither need they to be afraid of the inhabitants, beeause of the blood shed in that place, seeing that Shechem was now become *Iacobs* possession, and the feare of him fell upon the cities round about. 2. This Shechem was a notorious place, for divers accidents there done: in this place *Simeon* and *Levi* committed that bloodie exploit: there *Ioseph* was sold, there *Ieroboam* divided the kingdome, 1 *King.* 13. 25. in Dothan, not farre from thence, the Prophet *Elizeus* was, when the king of Aram sent a great hoast to take him, 2 *King.* 6. 13. 3. It is evident by this place, that Salem is not a proper name of a place, and the same with Shechem, as some

reade, *Gen.* 33. 18. for here *Iacob* ſendeth *Ioſeph* to Sechem, to ſee if they were *ſhelem*, in ſafety, or in peace.

QUEST. XV. *What man it was that did meet Ioſeph being out of his way.*

Verſ. 17. *THe man ſaid, they are departed hence, &c.* 1. This was a man, and not the Angel *Gabriel*, as the Hebrewes imagine: for it appeareth he was one, that knew his brethren, and was preſent, when he heard them ſay, they would goe to Dothan. 2. Neither need we curiouſly with the Hebrewes, to refer this their departure to the inward diſpoſition of their minde, that they were departed from all brotherly affection toward *Ioſeph*: the words are plaine enough, that he meaneth their changing of place, *Mercer.*

QUEST. XVI. *Why they call Ioſeph dreamer.*

Verſ. 19. *BEhold this dreamer commeth. The Word is Lord or maſter of dreames.* 1. They either ſo call him, becauſe dreames were uſuall with *Ioſeph*, *Mercer.* 2. Or for that, as the property of envious men is, they doe aggravate the matter beyond the truth, and make it more than it is, *Thom. Anglic.* 3. Or they ſo called him, as the author and inventor of dreames, *Vatab.* 4. As alſo in reſpect of the matter, or object of the dreames, which made *Ioſeph* Lord over his brethren, *Iun.*

QUEST. XVII. *Of the conſultation of Ioſephs brethren to kill him.*

Verſ. 20. *COme let us kill him, &c.* 1. The Hebrewes imagine, that they had purpoſed to deſtroy him, while he was a far off, by ſetting dogs upon him to worry him: but it ſeemeth that this was their firſt conſultation, to kill him, and to caſt him into a pit, *Mercer.* 2. Their excuſe was ready to lay ſome evill beaſt had devoured him, for that country abounded with wilde beaſts, as Lions, 1. *King* 13. the man of Iudah was ſlaine by a lion; and bears, 2 *King.* 2. 42. children that railed upon the Prophet were rent aſunder of them. 3. Herein, as *Proſper* well noteth, the Patriarkes conſpiring *Ioſephs* death, were a figure of the Iewes, that took counſell to put our bleſſed Saviour to death. 4. But although they herein ſuſtained the perſon of the Iewes in figure, they are not excuſed from ſinne, as *Ambroſe* ſeemeth to inſinuate; *Subierunt perſonam peccatoris populi, ut gratiam acciperent Redemptoris; certe culpam delevit gratia, &c. They did beare the perſon of the ſinfull people, to receive the grace of the Redeemer; certainly grace hath blotted out the fault:* their fault was no doubt remitted, but firſt we muſt yeeld the ſame to have beene committed.

QUEST. XVIII. *Of Rubens counſell for the delivering of Ioſeph.*

Verſ. 21. *BVt Ruben, when he heard it, &c.* 1. *Ruben* is ſaid to have delivered *Ioſeph*, becauſe by his counſell he hindered the purpoſe of his brethren that would have killed him, *Iun.* 2. *Ioſephus* ſetteth downe divers reaſons, which *Ruben* ſhould uſe to diſſwade his brethren from this bloudy enterpriſe: 1. In reſpect of God, from whom nothing could be hid. 2. In regard of their father, whoſe great griefe and ſorrow by this meanes ſhould be procured. 3. And concerning *Ioſeph*, that they ſhould conſider he was but a child, and therefore to be pitied: he was their brother, and therefore to be ſpared. And for themſelves, to remember what a great ſin they ſhould commit in ſhedding innocent bloud: and that onely envy toward their brother, was the beginning of this miſchiefe intended, *ex Perer.* 3. It is like that *Ruben* might uſe other perſwaſions: but *Moſes* only expreſſeth that principall reaſon, that they ſhould not ſhed bloud: whereof the Lord gave an expreſſe law to *Noah*, after the floud, *Mercer.* 4. Here appeareth the hypocriſie of the reſt, that thought they were free from bloud, if they did not ſhed it with their owne hand, though they otherwiſe cauſed *Ioſephs* death, as by ſtarving or pining him in a pit, which was far worſe than if they had preſently killed him: and hereupon *Ramban* untruly noteth, that he ſinneth not ſo grievouſly, which procureth anothers death, as hee which with his owne hands ſhedderh his bloud. 5. *Ruben* in giving this advice, to let downe *Ioſeph* into a pit, had no purpoſe that there he ſhould die, but as the text is, to deliver him to his father: by this meanes he might thinke to be reconciled to his father, whom he had before offended by his inceſt, *Calvin.* The Hebrewes thinke, that for this compaſſion of *Ruben* he deſerved afterward to have a Prophet of his tribe, namely *Hoſea*: and to have one of the cities of refuge in his lot and diviſion, *Mercer.*

QUEST. XIX. *Of Ioſephs party-coloured coat which his brethren ſpoyled him of.*

Verſ. 23. *THey ſtript Ioſeph out of his coat, &c.* 1. They neither left him naked, as *Aben Ezra* thinketh. 2. Neither did they take away from him two coats, as *Lyranus.* 3. Neither is it certaine, whether our Saviour Chriſts coat were like unto *Ioſephs.* 4. They tooke from him this party-coloured coat, which was his upper garment, not ſo much for deſire they had to the garment: but becauſe it was a token of his fathers love, *Mercer.* As alſo with an intent to ſhew it to their father, thereby to colour and conceale their fact, *verſ.* 32. *Iun.*

QUEST. XX. *Of Ioſephs letting downe into the pit.*

Verſ. 24. *THey caſt him into a pit, &c.* 1. It ſeemeth it was an old broken pit: for there was no water in it: ſuch as *Ieremie* ſpeaketh of, alluding to the faſhion of that country: *they have digged them broken pits that can hold no water, Ier.* 2. 13. 2. It is not like, as *R. Salomon* conjectureth, that this pit was full of ſerpents and ſcorpions: for then, as *Ramban* noteth, they muſt needs haue acknowledged a miracle in the perſervation of *Ioſeph* among ſerpents: as of *Daniel* among the lions. 3. It may be, though no ſerpents were in the pit, yet it was full of mire, ſuch as *Ieremie* was let downe into, *Ierem.* 38. *Perer.*

QUEST. XXI. *Of the ſpices and balme which the Iſmaelites carried.*

Verſ. 25. *LAden with ſpicery, balme, and mirrhe.* 1. The word *nechoth*, is the ſame which the Arabians call *Nuketa*, that is, ſpices, ſweet druggs: yet elſewhere it is taken generally for precious things: as 2 *King.* 20. 13. *Hezekiah* ſhewed to the king of Babilons ſervants, his houſe *Nechothe*,

of precious things, *Oleaſter*, *Iun.* though *Mercerus* interpret it, *Domum aromatum*; House of ſpices. 2. The word *tſeri* is not wax or roſin, as *Oleaſter* although the Latine word *cera*, and *reſina*, and the Greeke word *rheténe*, (the letters ſomewhat tranſpoſed) come ſomewhat neare the ſound of the Hebrew word: but it is better interpreted *balme*, as *Iun.* whereof there is great ſtore in Gilead, *Ierem.* 8. 22. roſin was neither ſo rich a merchandiſe to be tranſported ſo farre, nor ſo precious for curing of diſeaſes; as the Prophet there noteth. 3. The laſt kinde of merchandiſe is called *Lot*, which cannot ſignifie the Cheſtnut, but is derived from the root *Lut*, which ſignifieth to wrap in, or cover, as *Oleaſter*; for this had beene no precious merchandiſe to carry ſo farre: and *Exod.* 30. it is reckoned among the ſweet ſpices whereof the perfume there preſcribed was made: but it is better tranſlated *ladanum*, *Iun.* which commeth ſomewhat neare the Hebrew word: the Chalde and Septuagint reade *ſtacte*, which is the ſame that *ladanum*, a gumme of the myrrhe or Cypres tree.

QUEST. XXII. *Why the Iſmaelites are alſo called Midianites.*

Verſ. 28. *Sold Ioſeph to the Iſmaelites*: Which are alſo called Midianites, *verſ.* 28. and Medanites, *verſ.* which were three divers people, the firſt of *Iſmael Abrahams* ſonne by *Agar*, the ſecond *Midian* by *Keturah*, the third of *Medan Abrahams* ſonne by *Keturah* alſo: theſe three are indifferently taken for the ſame people in this place. 1. Not for that they were diſtinct Nations, but grew to be one people, as *Auguſtine*. 2. Or becauſe they all came of *Abraham*, and had the ſame father, *Them.* 3. Or becauſe *Agar* and *Keturah* are ſuppoſed to be the ſame, *Hiſter. Scholaſt.* which is an untrue ſurmiſe. 4. Neither are we to imagine with ſome, that *Ioſeph* was thrice ſold, firſt to the Iſmaelites, then to the Midianites, and laſtly to *Potiphar*, as *Raſi*: for *verſ.* 28. at the ſame inſtant *Ioſeph* was ſold both to the Iſmaelites and Madianites. 5. Wherefore theſe merchants are named as well Midianites as Iſmaelites, becauſe they did traffike together, and the company conſiſted of both ſorts, *Mercer.* as alſo becauſe Iſmaelites and Midianites dwelt in one Countrey of Arabia together: and therefore *Onkelos* reades *verſ.* 25. for Iſmaelites, Arabians: and for this cauſe the Kings of Midian are called Iſmaelites, *Iudg.* 8. 24, 26. becauſe of their cohabitation together, *Iun.*

QUEST. XXIII. *Of the price which Ioſeph was ſold for.*

For twenty peeces of ſilver, &c. Theſe were twenty ſicles of ſilver, which are in value 23. s. 4. d. ſtarling: for every common ſicle weigheth two *drachmaes*, that is 1 4. d. ſtarling: the fourth part of an ounce: ſo that foure ſicles make a doller, *Iun.* 1. Wherefore it was neither ſo ſmall a ſumme, as *Babai* gheſſeth, who would have theſe to be twenty *denarii*, which make but five ſicles: 2. Nor ſo much as *Ioſephus* reckoneth, who would have *Ioſeph* ſold for 20. *minæ*, pounds: every *mina* or pound weighing 100. *drachmaes*, that is, 58. s. 4. d. ſtarling. 3. The Septuagint alſo are deceived, that for peeces of ſilver reade peeces of gold: 4. Neither was *Ioſeph* ſold for 30. ſilverlings, as ſome tranſlations did reade in *Auguſtine*, becauſe they would make the type & body, the ſelling of *Ioſeph* and of Chriſt to agree in the ſumme, who was ſold for 30. pence: but it is not neceſſary that the type ſhould be anſwerable in every particular circumſtance. 5. The Hebrewes thinke that the ordinary price of ſervants was 30. ſicles, but that they abated ten becauſe they ſold *Ioſeph* in ſecret: but it appeareth otherwiſe in the law: where the price of redemption of the male from five yeares to twenty, is twenty ſhekels, *Levit.* 27. 5. But in this place they had no reſpect to any cuſtome or law, but according to their number they ſet the price of 20. ſhekels upon every one of them, which were ten in all, two ſhekels: for *Benjamin* was very young, not above foure or five yeare old, and could not give conſent: and *Ruben* afterward gave conſent unto them, *Mercer.*

QUEST. XXIV. *Of the counſell of Iudah to ſell Ioſeph into captivity.*

Verſ. 26. *Iudah ſaid, what availeth it if we ſlay, though we keepe his blond ſecret, &c.* 1. They were reſtrained already not to lay violent hands themſelves upon *Ioſeph*, but to ſuffer him to periſh in the pit, and yet *Iudah* ſo accounteth of it as if they ſhould ſlay him themſelves. 2. *Iudah* was moved by the ſpirit of God to deliver *Ioſeph* from this ſecond death: yet he ſheweth his hatred, in that he gives counſell to make a bond-ſlave of him, which was as bad as death. 3. *Iudah* by this meanes thinketh to avoid three inconveniences, firſt the ſhedding of his bloud; ſecondly, to take him from his father who was ſo affected toward him; thirdly, to prevent the honour which *Ioſeph* dreamed of. 4. The Hebrewes thinke, that for this compaſſion in *Iudah*, afterward *Daniel* of that tribe, was delivered from the Lyons: but it is certain, that upon this occaſion of ſelling *Ioſeph* into captivitie, the Iſraelites afterwards went downe into Egypt, and were afflicted with a long and hard bondage. 5. In the meane time while they were making their bargaine, *Ioſeph* did intreat his brethren with many prayers and teares, *Gen.* 42. 21. but they would not heare him, *Mercerus.*

QUEST. *Where Ruben was when Ioſeph was ſold.*

Verſ. 29. *Ruben returned to the pit.* 1. *Ruben* was abſent when *Ioſeph* was ſold: ſome thinke, to miniſter to his father according to his courſe: ſome, to mourne alone by himſelfe for the ſin committed with his fathers concubine: But it is moſt like that he went about ſome other way to the pit to have taken *Ioſeph* thence ſecretly, and therefore *Ioſephus* thinketh that *Ruben* came thither in the night. *Mercer.* 2. *Philo* thinketh that after *Ruben* underſtood that his brethren had ſold *Ioſeph*, he utterly mocked it, making them worſe than theeves; for they prey upon ſtrangers, but theſe upon their owne brother. *lib. de Ioſeph.* but it is more like that *Ruben* did reſt ſatisfied after he underſtood that they had not killed him; and conſented unto them, *Mercer.* 3. Before he knew what was done he cryed out, *Whither ſhall I goe?* both becauſe he was the firſt-borne, and therefore ſhould bee moſt blamed for the loſſe of *Ioſeph*, *Muſcul.* as alſo for that he had ſo lately offended his father before for his inceſtuous act, *Iun.*

QUEST. XXVI. *Of the ſprinkling of Ioſephs coat with bloud, and the deceiving of Iacob.*

Verſ. 31. THey tooke *Ioſephs coat, and killed a kid, &c.* 1. *Ioſephus* thinketh that they brought *Ioſephs* coat themſelves, but the text is otherwiſe, *verſ.* 32. they ſent it: but *Ioſephus* gheſſeth right, that they ſent the coat rent and torne, as though indeed ſome wilde beaſt had devoured *Ioſeph*: and they dipped it in a kids bloud, which (they ſay) is moſt like unto mans bloud. 2. *Ioſephus* alſo is deceived in that he thinketh that *Iacob* had ſome knowledge before of *Ioſeph's* captivity, but now changeth his minde, thinking ſurely that *Ioſeph* was devoured: for from whence could *Iacob* have any knowledge what was befallen *Ioſeph*, but by his brethren, who were ſure to keepe it ſecret from their father, *ex Perer.* 3. *Rupertus* hath alſo a ſtrange opinion, that *Iacob* was not ſo ſimple when he ſaw the bloudy coat, to thinke that a beaſt had devoured every part of *Ioſeph*, nothing to remaine but his coat: but that he did ſurmiſe that his brethren had killed him: but durſt not tell his ſonnes of it, becauſe he ſaw them ſo maliciouſly bent: for *Iacob* ſheweth the contrary by his owne words, that he gave credit to their report, that an evill beaſt indeed had ſpoiled *Ioſeph*, *verſ.* 33. and if *Iacob* had ſo thought, hee would not have ſpared by his fatherly authority to rebuke his ſonnes to bring them to repentance. 4. It is like that afterward when it was knowne to *Iacob* that *Ioſeph* lived, that his brethren confeſſed the truth to their father, and acknowledged their fault, but that *Iacob* ſeeing how God had turned *Ioſephs* captivity to the good of them all, therein conſidering Gods providence, ſpared to rebuke them: as *Ioſeph* upon the ſame reaſon did forbeare his brethren, *Gen.* 45. 7. 5. *Simeon* and *Levi*, as they were moſt cruelly given, as it appeareth by the deſtruction of the Sichemites, are thought to have bin the principall actors againſt *Ioſeph*: which may be the cauſe that afterward *Simeon* was bound by *Ioſephs* commandement. alſo the Hebrewes thinke that *Iudas* that betrayed Chriſt was of the tribe of *Simeon*, as the Prieſts and Scribes were of *Levi* that put him to death. And as *Iudah* here might have counſell to deceive *Iacob* with the bloud of a kid, ſo hee himſelfe was deceived of *Thamar* about a kid, *Mercer.*

Ioſephus in errour.

The judgement of *Simeon* and *Levi*.

QUEST. XXVII. *The greatneſſe of Iacobs ſorrow for Ioſeph.*

Verſ. 34. HE ſorrowed *for his ſonne a long ſeaſon, &c.* Many things increaſed the ſorrow of *Iacob* for his ſonne *Ioſeph*. 1. Becauſe he imagined that *Ioſeph* was devoured of ſome beaſt: *Ne fruſtum quidem ſupereſt, quod ſepulchro inferatur*; There was no part of him left to be committed to buriall. 2. The very ſight of the torne and bloudy garment did augment his grieſe: as the very ſight of *Cæſars* garment wherein he was killed, moved the people to be revenged upon thoſe that murdered him: and *Iulia* the wife of *Pompey* when ſhe ſaw his garment ſprinkled with bloud, at the ſight thereof ſwouned away and died, *Perer. ex Dion.* 3. *Iacob* continued twenty two or twenty three years mourning and lamenting for *Ioſeph*: for now he was ſeventeene yeare old, but when *Iacob* heard tell that he was living in Egypt he was 39. yeare old: for he was 30. yeares of age when he ſtood before *Pharaoh*, and after that ſeven yeares of plenty were paſt, and two yeares of famine. 4. This extremity of grieſe cauſed *Iacob* outwardly to teſtifie the ſame: firſt, by the renting of his cloaths, which afterward did grow into uſe and cuſtome, to ſhew great ſorrow and indignation of minde: as *Caleb* and *Ioſua* rent their clothes, *Numb.* 14. 6. when they heard the murmuring of the people: and *Paul* and *Barnabas* when the people would have offered ſacrifice unto them, *Perer.* Secondly, *Iacob* putteth on ſackcloth, which was a ceremonie uſed in the Eaſt Countryes to teſtifie their humility, as *Benhadads* ſervants preſented themſelves before the King of Iſrael with ſackcloth about their loines, and ropes about their necks, ſuing for pardon, 1 *King.* 20. *Perer.*

QUEST. XXVIII. *Who were thoſe ſonnes and daughters that comforted Iacob.*

Verſ. 35. THen *all his ſonnes and daughters roſe up, &c.* 1. Theſe were not properly *Iacobs* daughters, as the Hebrewes imagine, that with every ſonne *Iacob* had a daughter borne, which they afterward married: for ſuch marriages, the world being now multiplied, were not in uſe among the faithfull, *Perer.* 2. Neither could *Iacobs* ſonnes, (the eldeſt not exceeding twenty foure or twenty five yeares, not above ſeven yeares elder than *Ioſeph*) have daughters of that age able to comfort their father, as *Muſculus* thinketh: they were therefore *Iacobs* ſonnes wives that were his daughters in law. 3. Neither did *Iacob* deſire to bee comforted, becauſe as the Hebrewes thinke, where wee know certainly of the death of our friend, we ceaſe mourning, but not where it is uncertaine whether they be dead or no: for *Iacob* did perſwade himſelfe here that ſome wilde beaſt had devoured *Ioſeph*: but the greatneſſe of his grieſe would admit no conſolation, *Mercer.* 4. We ſee the hard and cruell hearts of *Iacobs* ſonnes, that willingly did ſuffer their father to continue in this grieſe; and that with fained words they ſeemed to comfort him, concealing the truth, *Luther.* 5. So it is added, *his father wept for him*; not *Iſaack*, who indeed was yet living, as ſome thinke, *Aben Ezra, Iun.* But *Iacob* mourned for *Ioſeph*, his brethren mourned not, but the father mourneth for his ſonne, *Muſcul.*

QUEST. XXIX. *Potiphar how he is ſaid to be an Eunuch.*

Verſ. 36. TO *Potiphar an Eunuch of Pharaohs.* 1. This *Potiphar* was not indeed an Eunuch or gelded man, as the Septuag. reade, ὁ εὐνοῦχος, for he had a wife, and a daughter married afterward to *Ioſeph*. 2. Neither for the ſame cauſe can that conceit of *R. David* have any likelihood, that *Potiphar* was impotent in part, as retaining ſtill the nerve or ſinew, though not the other inſtruments of generation. Neither is there any ground of that tradition of the Hebrewes, that God cauſed *Potiphars* privie parts to wither and drie up, becauſe he thought to abuſe faire *Ioſeph* to his filthy luſt. 4. But whereas Eunuches were the firſt uſed by Kings and Princes to wait upon their Queenes, *Eſther* 2. 14. and ſo were as Chamberlaines, and neare unto their perſons, as *Harbonah* was to King *Aſſuerus*, *Eſther* 7. 9. Hence the name of Eunuch was taken generally to ſignifie a Courtier, Prince, or great man toward the King: as the word is uſed, 2 *King.* 8. 6. The King commanded an Eunuch, or one of his Princes,

to reſtore unto the Shunamite her lands: and in this ſenſe is *Potiphar* called an Eunuch, that is, one of Pharaos princes or courtiers, as the word *Saras* ſignifieth, *ſic Chal. Mercer. Iun.* with others.

QUEST. XXX. *What officer Potiphar was to Pharao.*

Pharaos chiefe Steward or maſter of the guard. 1. For we neither reade with the Septuag. *Pharaos cooke*, although the word *tabach* be ſometime uſed in that ſenſe, 1 *Sam.* 9. 23. which reading *Philo*, and *Ambroſe* follow. 2. Neither yet was he *Pharaos* chiefe ſteward as ſome reade, B. G. 3. Nor chiefe captaine of his ſouldiers, as both the Chalde and *Hierome* tranſlate. 4. But ſeeing the word ſignifieth to kill, and ſo the word is indifferently applyed both to Cookes and Butchers that are ſlaughter men of beaſts, and to ſouldiers that kill men in battell, and executioners that put men to death that are condemned by the law: It appeareth that this *Potiphar* had the chiefe charge of thoſe that were adjudged to impriſonment or death, as *Pharaos* two officers, his chiefe Baker and Butler were committed to his charge, *Gen.* 40. 3. and ſo may be well thought to be the chiefe Marſhall or Captaine of the Guard unto *Pharaoh*, *Iunius*, *Mercerus*.

4. *Places of Doctrine.*

1. Doct. *The father is as the Sunne, and chiefe in the houſe.*

Verſ. 9. *THe Sunne, Moone, and Stars did reverence unto me, &c. Ioſeph* by the Sunne and Moone underſtandeth his father and mother. The father then of the houſe is by Gods ordinance as the Sunne, from whom the wife as the Moone, the children as Stars muſt receive their light and direction in every family, *Muſcul.* for the Apoſtle ſaith concerning wives, *If they will learne any thing, let them aske their husbands at home*, 1 *Cor.* 14. 35. and concerning the reſt the ſame Apoſtle ſaith, *Having children in obedience, with all honeſty*, 1 *Timoth.* 3. 4.

2. Doct. *The Prophets did not forſee all things but what was revealed unto them.*

AGaine he dreamed, &c. Ioſeph, as *Bernard* well noteth, did by the ſpirit of prophecie foreſee his exaltation: yet his humiliation and captivity was not declared unto him, though this was nearer unto the other, *tractat. de gradib. humilitat.* Whereby we ſee that the Prophets did not foreſee all things, neither had they a propheticall ſpirit reſiding with them, whereby to foretell what they would, but the onely knew thoſe things which it pleaſed God to reveale unto them: as the Prophet *Ieremie* at the firſt did not perceive the falſhood of the Prophet *Hananie* that propheſied of their returne from captivity after two years, but wiſhed that it might fall out even ſo, till the word of God came unto him, *Ier.* 28. 6.

3. Doct. *True obedience followeth not the words, but the minde of the commander.*

Verſ. 7. *IOſeph went after his brethren, and found them in Dothan, &c.* Yet his father ſent him only to ſeeke them in Sechem, *verſ.* 12. *Ioſeph* ſheweth his prompt obedience in not ſtrictly tying himſelfe to his fathers words, but fulfilling his minde: *Iacob* ſpake but of Sechem to *Ioſeph*, but he knowing that it was his meaning hee ſhould ſeeke out his brethren, followeth after them to Dothan, that he might finde them out, *Muſcul.* by which example we are taught what kinde of obedience is moſt accepted with God, not to keepe onely the letter of the law as the Scribes did, whoſe corrupt gloſſes our Saviour confuteth, *Matth.* 5. but to obſerve the true meaning and ſenſe thereof.

5. *Places of Confutation.*

1. Confut. *The Latine text corrupt and not juſtifiable.*

Verſ. 2. *WHen Ioſeph was ſeventeene yeares old.* The Latine text readeth moſt corruptly, *When Ioſeph was ſixteene yeare old*; which reading *Perer.* would juſtifie by theſe reaſons; 1. The Latine text underſtandeth ſixteene yeares complete, the Hebrewes ſeventeene yeares now but begun. 2. He thinketh that the Latine tranſlator ſet downe divers things whereof no reaſon can bee given, without the ſecret inſtinct of the ſpirit, *Pererius diſput. 1. in Gen. cap. 37.*

Contra. 1. It is the manner of the Hebrewes when they ſet downe a number of yeares, to make the account by full and complete yeares, as is manifeſt by the phraſe here uſed, *He was the ſonne of ſeventeene yeares*, now he cannot be the ſonne or birth of ſo many yeares before they are expired; the father being before the ſonne: ſo is this phraſe uſed, *Gen.* 17. 25. where *Iſmael* is ſaid to bee the *ſonne* of thirteene yeares, (that is, ſo many complete) when *Abraham* was 99. yeare old, for *Iſmael* was borne when *Abraham* was 86. yeares old, *Gen.* 16. 16. And bee it granted that the Latine might agree in ſenſe with the Hebrew, yet it is too great boldneſſe in a tranſlator to change the number, to put downe 16. for 17. 2. Now to ſay that the Latine interpreter did this not without the inſtinct of the ſpirit, is in effect to ſay that the Hebrew writer had not the inſtinct of the ſpirit; or that the inſtinct of the ſpirit is contrary to it ſelfe, if both he that writeth *ſixteene*, and he that numbreth *ſeventeene years* in the ſame place, and the ſame perſon, were moved by the ſame ſpirit: But the Latine tranſlator was led by the ſame ſpirit to write here 16. for 17. which moved him, *Gen.* 8. 4. for the 17. day of the moneth, to write the 27. day which is a manifeſt errour, and ſo is this here. Hence then appeareth the groſſe blindneſſe of the Tridentine Counter, which maketh the Latine tranſlation authenticall without acception.

2. Confut. *A concubine not ſimply or properly a wife.*

Verſ. 2. *WHereas Zilpah* and *Bilha* are here ſaid to be *Iacobs* wives, *Pererius* noteth that *Iacobs* concubines were *ſimply* his wives, though not his *principall* wives, as *Rachel* & *Leah*. *Perer. in Gen. 37. nume. 9. Contr.* The Scripture maketh a manifeſt difference between a wife & a concubine

for the concubine was ſtill under the government of the wife, as *Hagar* after ſhe was given to *Abraham*, is ſtill called *Sarahs* maid, *Gen.* 16. and the ſonne of the concubine did not inherit as the ſonne of the wife; yet ſometime ſhe that was properly a concubine, is called improperly a wife, as *Zilpah* and *Bilha* here, either becauſe the principall wives being dead, they ſucceeded in their place, or for that their ſonnes were privileged to be co-heires with the ſonnes of *Leah* and *Rachel*, which was not uſuall but onely for the ſonnes of the principall wives to inherit. See more of this, *quæſt.* 8. *in Gen.* 25.

3. Confut. *Againſt free-will.*

Verſ. 4. *They could not ſpeake peaceably unto him.* So our Saviour ſaith to the Phariſes, *How can you ſpeake good things, ſeeing you are evill? Matth.* 12. 34. Hence is confuted the popiſh doctrine of free-will, that a man of his owne power is apt to chuſe that which is good. *Iacobs* ſonnes abounding with malice, could not ſpeake peaceably to *Ioſeph*; nor the Phariſes being a generation of vipers, could ſpeake well of Chriſt: for an evill tree cannot bring forth good fruit, *Matth.* 7. 18. *Muſcul.*

4. Confut. *Our election unto life not by works.*

Verſ. 6. *Heare this dreame, &c. Ioſeph* obtained this great favour with God, to have the preeminence over his brethren, not by any merit or worthineſſe in himſelfe, but of Gods meere grace and favour toward him: for as yet *Ioſeph* had not ſhewed his faithfulneſſe and chaſtity in *Potiphars* houſe. The purpoſe of God then to exalt *Ioſeph*, revealed in theſe dreames, went before any merit of *Ioſephs* part, *Calvin.* So alſo Gods free and gracious election, in ſetting us apart to everlaſting ſalvation, is without all reſpect of works in us, as the Apoſtle teacheth, *That the purpoſe of God might remaine according to election, not by works, &c. Rom.* 9. 11.

5. Confut. *Againſt the Sadduces, of the immortality of the ſoule.*

Verſ. 21. *Let us not kill him*, or *verbatim*, *ſmite his ſoule.* Hence the Sadduces did inferre, that the ſoule is not immortall, becauſe it may be ſmitten and killed: But *Auguſtine* anſwereth this objection, *That here by the word ſoule, the life is underſtood, the effect, by the efficient*; as in *Iob*, *where Satan is forbidden to touch his ſoule, that is, his life*; for otherwiſe concerning the nature and ſubſtance of the ſoule, it cannot be killed, according to the words of our Saviour, *Feare not thoſe, which after they have killed the body cannot kill the ſoule, Matth.* 12.

6. Confut. *Sheol in this place not taken for hell.*

Verſ. 35. *I will goe downe into the grave mourning, &c.* 1. The word *ſheol* here uſed, is neither to bee tranſlated *gehenna*, hell, the place of torment after this life, as the Chalde and ſome Hebrewes; for *Iacob* did not ſuppoſe that *Ioſeph* was in hell, or that he ſhould goe thither. 2. Neither is it taken here for *Limbus patrum*, the dungeon of darkneſſe, where the ſoules of the fathers remained till Chriſts comming, as *Perer.* and other popiſh writers: for that place of reſt and joy where *Lazarus* was in *Abrahams* boſome, could be no part or member of hell, where there is no joy to be found. 3. Wherefore it is better tranſlated the grave, and cannot be otherwiſe in this place underſtood, as even now ſhall appeare.

The divers ſenſes of that word *ſheol.*

But becauſe *Pererius* here fighteth with his owne ſhadow, and goeth about to prove that *ſheol* in the Scripture is not alwayes taken for the grave, but ſometime for hell properly, as though the proteſtants had affirmed, that the word was never found uſed for hell: I will firſt ſet downe the divers acceptations of the word *ſheol* in Scripture. I find therefore that this word is uſed in foure ſeverall ſenſes. 1. It is taken for *hell* metaphorically, that is, for the deepe plunging in extreme ſorrow, miſery, and danger, as *Pſal.* 86. 13. *Thou haſt delivered my ſoule from the nethermoſt hell.* 2. It is taken for the locall place of hell properly, as *Proverbs* 15. *Hell and deſtruction are before the Lord.* 3. It ſignifieth the grave, *Prov.* 30. 16. *The grave and the barren wombe* are reckoned among thoſe things that are never ſatisfied: where *Pererius* will have the word taken for hell, not the grave; for the grave, ſaith he, is ſoone filled and ſatisfied: it holdeth not above one body. *Contr.* 1. This is a very childiſh anſwer, ſeeing the Wiſe man ſpeaketh not of any one particular grave, but of the condition of the grave in generall, which is never ſatisfied with dead bodies, but receiveth more ſtill: as in the ſame place, ſaying, *The earth cannot be ſatisfied with water*, he meaneth not any ſeverall peece or lumpe of earth, which may be ſoone drenched with water, but of the quality & nature of the earth in generall. 2. So that in this ſenſe the grave is rather *ſheol*, than hell, becauſe it is more craving: for to hell goe none but the wicked, but the grave receiveth the bodies of all both good and bad. 4. *Sheol* is taken to ſignifie the lower, deepe, and remote parts of the earth, as without any relation to the place of puniſhment, as *Pſal.* 139. 8. *If I aſcend into heaven thou art there, if I lie downe in hell, thou art there alſo, ſic Mercer.*

7. Confut. *Againſt Pererius expoſition of that place, Pſal.* 16. 10.

Further, whereas *Pererius* allegeth that place, *Pſal.* 16. 10. *Thou wilt not leave my ſoule in hell*, to ſhew that *ſheol* is taken for hell: it ſhall not be amiſſe by the way to examine the ſenſe of this place, wherein there are three expoſitions.

Firſt, ſome by *ſoule, nepheſh*, underſtand the dead body, as it is taken, *Levit.* 21. 1. *Let none be defiled by the dead*; the word is *nepheſh*, ſoule. *Genebrard* a popiſh writer thus confuteth this opinion, denying that *nepheſh* is in this place taken for the body, but by a *metonymie* it ſignifieth the exequies and funerall duties performed to the ſoule of the dead.

Nepheſh taken in *Leviticus* for a dead corpſe.

Contra. Though we alſo approve not the former expoſition of *nepheſh* in this place; and that reverend father that ſo tranſlated, *Act.* 2. hath himſelfe in that point altered his tranſlation, in his laſt edition of his annotations upon the new teſtament: yet *Genebrard* had no reaſon to deny the word to bee ſo taken, *Levit.* 21. 1. for 1. beſide that the Iſraelites had no ſuch cuſtome to uſe any ſuffrages or exequies for the ſoules of the dead, and therefore *nepheſh* can ſignifie no ſuch thing. 2. The defiling was by touching

touching the dead, *Levit.*22.4. or by going to the dead, *Levit.* 21.11. but the ſoules of the dead cannot be touched, neither could the ſuffrages for the ſoules, but the preſence of the bodies pollute them. 3. The Levites are forbidden to defile themſelves with the dead, ſaving their fathers and mothers, and other of their neare kindred, *Levit.*22.2. But it is not like that they ſhould have beene forbidden to pray, or offer ſuffrages for any but their owne kindred; yea the high Prieſt is forbidden to defile himſelfe for his father and mother, *verſ.*10. Let them ſay alſo that he was forbidden to pray for the ſoule of his father and mother, if any ſuch thing had beene in uſe then: therefore *Genebrards* expoſition is vaine, and without any good ground.

Secondly, *Pererius* and other of that ſort, doe take *hell* here for that locall place and region of ſoules, where they imagine the fathers to have remained before the comming of Chriſt: and *Pererius* beſt reaſon is, becauſe the Prophet maketh a manifeſt diſtinction betweene the ſoule and body of Chriſt, and hell, and the grave, ſaying, *Thou ſhalt not leave my ſoule in hell, nor ſuffer thy holy one to ſee corruption, Pere. in cap.* 13. *numer.* 100.

Contra. 1. Here is no diſtinction of divers parts, but an explanation of the ſame thing in divers words according to the uſe of Scripture: ſo that what is firſt ſaid ſomewhat darkly, *Thou wilt not leave my ſoule in grave*, is afterward more plainly declared; that is, *Thou wilt not ſuffer thy holy one to ſee corruption.* 2. That ſuch locall place of hell cannot be here underſtood, may appeare by theſe reaſons out of the text it ſelfe; 1. That place where Chriſts ſoule was not left, and it was impoſſible he ſhould be holden of it, God looſed the ſorrowes of, *Act.*2.24. but God looſed not for Chriſt the ſorrowes of hell, which he felt not after his paſſion, *Ergo*, Chriſts ſoule was not left in hell. 2. The not leaving of Chriſts ſoule in hell was the cauſe why his fleſh did reſt in hope, *verſ.*26,27. the not leaving of his ſoule in the locall place of hell cauſed not his fleſh to reſt in hope, but the not leaving of it in the grave, and the not ſeeing of corruption: for their ſoules which are left in hell ſhall alſo returne to their bodies, and bee raiſed together with them, *Ergo.* 3. That hell where Chriſts ſoule is not left, is the place where corruption is to be ſeene; for ſo one clauſe of the ſentence is expounded by the other: but in hell there is no corruption, *Ergo.* 4. *David* when he ſaid, *Thou ſhalt not leave my ſoule in hell*, ſpake of Chriſts reſurrection, *Act.*2.31. but the not leaving of Chriſts ſoule in the infernall hell, concerneth not the reſurrection of Chriſts body, *Ergo*, *David* meaneth not that hell.

The third expoſition therefore is, which I preferre before the reſt, that Chriſts ſoule, that is, his life or perſon ſhould not be left in the grave: and ſo this place of the Pſalme may bee expounded by the like, *Pſal.*89.48. *What man liveth and ſhall not ſee death? ſhall hee deliver his ſoule from the hand of hell, or the grave?* here the Pſalmiſt himſelfe expoundeth hell to be death, where the ſoule, that is, the life, lieth as it were hid and buried, as *Pſal.*88. 3. *My life draweth neare to the grave, ſic Paul. Fag. annotat. in Chaldæ. paraphraſ. in Pentateuch.*

8. Confut. *Iacob goeth mourning to the grave, not to hell.*

BUt whereas *Pererius* yet further in this place concerning *Iacobs* deſcending, &c, would have hell to be not the grave underſtood, for all goe not downe to the grave: and *Iacob* did thinke that *Ioſeph* was not in the grave, being ſuppoſed to be torne of wilde beaſts: the contrary ſhall now appeare.

1. This is a friuolous objection, for the grave is not onely a pit or a hole made for the dead, but a place where the body falleth to duſt and corruption: as *Iob* deſcribeth it, *chap.*17. *verſ.*13. *The grave be my houſe, verſ.*14. *I ſhall ſay to corruption thou art my father, verſ.*16. *They ſhall lie together in the duſt*: thereof even *Ioſeph* alſo, though he had beene torne of wilde beaſts, and rotted upon the earth, ſhould have had his grave. 2. In ſaying all goe not to the grave, he manifeſtly contradicteth the Scripture, now before alleaged, *What man ſhall deliver his ſoule from the hand of the grave? Pſal.*89.48. 3. Hell in the old Teſtament is not taken otherwiſe than for a place of torment and puniſhment: but neither *Iacob* nor *Ioſeph* went to any ſuch place. 4. This hell *Iacob* went unto with his gray head or haires, *Gen.*42.38. the grave, not hell, is the place for gray haires. 5. Laſtly, that *ſheol* here ſignifieth the grave, it is the opinion of *Ab. Ezra*, whom *Eugubinus*, *Cajetanus*, *Oleaſter*, *Vatablus* follow: and among the Proteſtants *Fagius*, *Mercer*, with others.

6. Places of morall obſervation.

1. Obſerv. *That parents be not partiall in their loves toward their children.*

Verſ.4. *IOſephs brethren hated him, becauſe they ſaw that their father loved him.* *Ambroſe* noteth it to have beene an over-ſight in *Iacob*, for preferring one of the brethren before the reſt: which he in *Ioſeph* loved and preferred his vertue ſhould rather have concealed his affection: for as bee ſaith, it is no marvell if brethren fall out for houſes and land, when *Ioſephs* brethren hated him for a coat. *Ambr. lib.*2. *de Ioſeph.* Wherefore parents may learne how inconvenient a thing it is to bee partiall toward their children, and by immoderate love toward ſome, to exaſperate and provoke the reſt: which the Apoſtle giveth warning of, *Fathers provoke not your children to wrath, Eph.*6.4.

2. Obſerv. *A pitifull man will firſt offer himſelfe to them that are in miſery.*

Verſ.15. VVHat ſeekeſt thou? Herein appeareth the great courteſie and humanity of this ſtranger, that ſeeing *Ioſeph* wandring in the field, firſt moveth the queſtion to him, and bringeth him into his way, *Muſcul.* which teacheth us, that we ſhould offer our helpe to them that are in error or miſery, and not expect till we be by much ſuit and earneſtneſſe importuned: therefore a mercifull man is deſcribed to have a good eye, *Prov.*22.9. whoſe eye firſt pitieth, and preventeth his eare: this condem-

their hard hearts, that are so farre off from offering their helpe to their brethren, that they stop their eares against the complaint of the poore.

3. Observ. *Gods will even by mens resistance doth take more speedy effect.*

Vers. 20. THen will we see what will become of his dreames. *Gregory* here hath a good note, *Indo voluntatem Deiperagimus, cum humanam contendimus; Men often doe most of all fulfill the will of God, when they seeme most to strive against it*; as *Iosephs* brethren, by consulting to kill, and afterwards in selling him, thought to have prevented his dreames: but all this wrought in the end for *Iosephs* preferment and advancement, *Greg. lib. 6. moral.* thus the Apostle saith, *All things worke together for the best to them that love God, Rom. 8. 28.*

4. Observ. *Dissention among the wicked profitable.*

Vers. 21. BVt when Ruben heard, &c. *Ruben* onely dissented from his brethren, and so *Ioseph* was delivered: the dissention then among the evill is often profitable to the servants of God: as the division betweene the Sichemites and *Abimeleck* was a meanes to bring that tyrant to his end, *Iud. 9.* and *Paul* escaped by that contention which arose betweene the Pharisies and Sadducees, *Act. 23. Perer.*

5. Observ. *Against the security of sinners.*

Vers. 25. THen they sate them downe to eat bread. Such was the security of *Iacobs* sonnes, that while *Ioseph* mourned in the deepe cave without hope of life, they gave themselves to eating and drinking: as the Prophet *Amos* noteth the security of sinners, alluding to this example; *They drinke wine in bowles, but no man is sorry for the affliction of Ioseph, Amos 6. 8.* and the Wise man saith, *It is a pastime to fooles to doe wickedly, Prov. 13. 23.*

6. Observ. *Sin in the end bringeth no profit, but shame and confusion.*

Vers. 26. THen Iudah said, *what availeth it if we slay our brother? &c.* Like as *Iudah* dissuadeth his brethren from this cruell murther, because they should in the end reape no advantage by it: so every man that is tempted to any sinne should so reason with himselfe, that no gaine is like to come unto him by the sinfull act of adultery, theft, lying, extortion, or such like, but shame and confusion in the end, and the displeasure of God, as the Apostle saith, *What fruit have you of that whereof you are now ashamed? 16. 21. Muscul.*

CHAP. XXXVIII.

1. *The Method or Argument.*

THis Chapter hath three parts; the first concerneth the marriage of *Iudah*, with the birth of his three sons, from *vers.* 1. to 6. The second sheweth the wickednesse of *Iudah* his two eldest sons, *Er* and *Onan*, from *vers.* 6. to 10. The third declareth the incest of *Iudah* with *Thamar*. 1. The occasion thereof, because *Iudah* kept not promise in giving unto her *Selah* his youngest sonne, *vers.* 11. 26. 2. The manner thereof, the disguising of her selfe, and taking a pledge of *Iudah*, from *vers.* 14. to 24. 3. The sentence of *Iudah* against her, with the discovery of his sinne, *vers.* 24. to 27. 4. The birth of *Phares* and *Zarah*, with the manner thereof, *vers.* 27. to the end of the Chapter.

2. *The divers readings.*

1. Whose name was Irai. S. Hirah. cat.	S. c.
2. Whose name was Sabath: the Septuag. make it the name of the woman, using the feminine gender. S. whose name was Suah. cat. that is, *Iudahs* wives fathers name.	S. c.
1. daughter of a merchant. C. of a Canaanite. cat. *cenani* nam signifieth also a merchant.	C. ap. f. pr.
3. She ceased to beare. H. Iudah was at Chezib when she bare him. cat. *cazab* signifieth to lie or deceive: the Latine translator so readeth, because she deceived *Iudahs* expectation in bringing forth no more.	H. cor. ap. f. pr.
9. Ioyned to her. H.C. take her to wife. S.B. doe the office of a kinsman to her. G.P. marrie her in the brothers right. T. so the word *jabam* signifieth.	T. r.
9. He shed his seed upon the ground. H.S. corrupted his way upon the ground. C. spilled it upon the ground. B.G. corrupted it by shedding upon the ground. T. heb. *shacath*, to corrupt.	C. cor.
12. Many yeares expired. H. after many dayes. S.C.T.P. in processe of time. B.G.	H. c.
12. Suah Iudahs wife. S. the daughter of Suah, Iudahs wife. cat.	
12. his griefe receiving comfort. H. being comforted. S.C. having left mourning. G.B. comforted himselfe T.P. heb.	T.P. r.
14. Did decke herselfe in the gates of Enan. P.S. sate downe in Petath-Enaim. C. in an open place. B. in a great way, in bivio. T.C.H. heb. in the doore of the eyes. T.B. not in the doore of the fountaines, as P.G. *enaim*, signifieth both an eye and a fountaine.	T.H. r.
16. And had not taken him for her husband. H. she was not given unto him to wife. cat.	H. c.
16. She had covered her face, lest she should be knowne. H. and he knew her not because shee had covered her face. cat.	H.S. ad.
18. He went in to her. H. he turned to the way toward her. cat.	H. a.

v. 18. Thy

L.C.s. v.18. *Thy bracelet. H.S.B. thy cloake. H.P. kercheffe or napkin, ſudarium. T.C. be. pribil, ſignificat* both.

S.H.e. ſimil. ver. T.s. T.B.G.s. v.20. *By the hand of his ſhepherd the Adullamite. H.S. by the hand of his neighbour. G. of his friend, or regneth*, a ſhepherd: *regnah*, a friend.

T.P.s. *a kid out of the flocke. B.H. a kid from the goats. S.C. a kid of the goats. G.P.* that is, *a ſucking kid. T.*

v.23. *She cannot chaſtenge me of a lie. H. leſt we be mocked. S.C. leſt we bee aſhamed. B.G. contemned. P.T. heb. Buz.*, to contemne, deſpiſe.

v.29. *Why is the partition, maceria, broken, becauſe of thee. H.S. how great ſtrength is in thee, that thou ſhouldeſt prevaile? G. wherefore haſt thou vent a rent upon thee? B. how haſt thou broken the breach upon thee? G. how haſt thou broken through, the breach is thine or upon thee? T.B. heb.*

3. *The explanation of doubtfull queſtions.*

Quest. I. *Why this hiſtory of Iudah his inceſt is inſerted.*

Verſ. 1. *AT that time Iudah went downe from his brethren, &c. Moſes* inſerteth the ſtory of *Iudah* [illegible] of his line. 1. To ſhew the prerogative of that tribe of whom our Saviour ſhould come [illegible] the fleſh, *Marlorat.* 2. To ſet forth the great humility of Chriſt, that vouchſafed to take his fleſh even [illegible] ſuch a generation as was at the firſt propagated by inceſtuous birth, *Calvin.* for in Chriſt there was [illegible] riches of grace, who needed not to be made noble by his ſtocke, nor yet were the infirmities of his [illegible] genitors any diſparagement to him. All precedent ſlips and errours in them were cleanſed and [illegible] in his holy and unſpotted conception. 3. This narration of *Iudahs* inceſt doth ſerve to abate the pride [illegible] inſolencie of the Jewes, who boaſt ſo much of their petigree; and they are not aſhamed to tell our Saviour to his face, that they were not borne of fornication, *Ioh.* 8.41. *Perer.* 4. This ſtory hath ſome coherence and ſimilitude with that which followeth in the next chapter, though the event is not like: [illegible] here *Thamar* ſoliciteth *Iudah*, there *Potiphars* wife *Ioſeph*; but *Iudah* ſheweth his incontinencie, *Ioſeph* his chaſtity, *Mercer.*

Quest. II. *At what time theſe things were done here reported of Iudah*

BUt at what time this hiſtorie was done, here recorded, ſome queſtion there is: 1. Neither is this narration wholly ſet downe by way of *recapitulation*, as *Auguſtine* thinketh, *queſt.* 128. *in Gen.* as though it went before *Ioſephs* ſelling into Egypt: for *Iudah* was not above foure or five yeares elder than *Ioſeph*, for *Iudah* was the fourth ſonne of *Leah*, and hee and *Ioſeph* were borne within the compaſſe of [illegible] yeares, *Gen.* 31.31. Now *Ioſeph* being ſeventeene yeare old when he was ſold into Egypt, *Iudah* that not exceeding 22. yeares, could not have ſonnes marriageable, as *Er* and *Onan* were. 2. Neither is *Perer* opinion to be received, that all this fell out after *Ioſeph* was ſold: for from that time till *Iacob* [illegible] downe to Egypt, when *Ioſeph* was 39. yeare old, are but 22. yeares, in which time *Iudah* could not [illegible] a grand-father as he was: for his ſonne *Phares* had two ſonnes, *Ezron* and *Hamul*, that went downe [illegible] *Iacob* into Egypt. And to ſay that either of theſe two ſonnes were borne in Egypt, is to contradict [illegible] Scripture that ſaith, they went downe into Egypt with *Iacob*, *Gen.* 46.26. or to ſay that *Iacobs* [illegible] downe muſt be taken for all the time of his life and abode in Egypt, which was ſeventeene yeares, [illegible] ſpeake improperly, and to pervert the courſe of the ſtory. 3. Wherefore the beſt ſolution is, that [illegible] this chapter was fulfilled before *Ioſephs* captivity, part followed after; and *Iudah* muſt be ſuppoſed to [illegible] taken a wife at twelve or thirteene, *Mercer. Iunius* thinketh at ſeventeene yeares, (I would rather [illegible] fourteene or fifteene yeares betweene both;) and *Er* muſt be about ten yeares of age when *Ioſeph* [illegible] ſold, *Iun.* who alſo tooke a wife at the like age of twelve or thirteene yeares, *Mercer.* which will [illegible] out about the twenty five or twenty ſix yeare of *Iudahs* age: then *Er* and *Onan* might die in one [illegible] *Selah* might be expected ſome three yeares, *Perer.* then the yeare following might *Thamar* have [illegible] two twins, about the thirty yeare of *Iudah*; *Pharez* keeping the ſame time of marriage might have [illegible] two ſonnes, but very young, when *Iacob* went downe to Egypt, in the 44. yeare or thereabout of *Iudahs* [illegible] age. *Iunius* thinketh that *Iudah* begat *Pharez* at the age of thirty foure, and was fifty yeares old when [illegible] he went downe into Egypt: but that cannot be, for *Iudah* was not above five years elder than *Ioſeph*, who [illegible] was then but 39. yeares old: for *Iudah* was *Leahs* fourth ſon, who together with *Ioſeph* were borne in the [illegible] ſecond ſeven yeare of *Iacobs* ſervice with *Laban*. 4. And leſt it might ſeeme ſtrange that *Iudah* and his [illegible] ſonnes were married and had children ſo young; this is not affirmed without the like preſident in Scripture: for wee finde that *Ahaz* father to *Hezekiah*, was but eleven yeares old when hee was borne, for *Ahaz* was but thirty ſix yeares old when hee died, 2 *King.* 16.2. and *Hezekiah* immediately ſucceeding in the kingdome, was 25. yeare old, 2 *King.* 18.2. It cannot be ſaid that there was an *interregnum* betweene them, that the kingdome lay void a certaine ſpace: for in the twelfth yeare of *Ahaz* over [illegible] dah, began *Hoſhea* to reigne in Samaria nine years, 2 *King.* 17.1. and *Ahaz* reigned ſixteene years, 2 *King.* 16.2. Now in the third yeare of *Hoſhea* began *Hezekiah* to reigne, 2 *King.* 18.1. If then in thoſe dayes when mans age was much ſhortned, his nature decayed, and ſtrength abated, they had iſſue ſo ſoone, it is not improbable but that ſuch untimely mariages might be in uſe in *Iudahs* time, when their life was longer and their ſtrength greater. 5. But where it is ſaid, *About that time Iudah went downe*: it muſt not be referred exactly to that particular ſeaſon which went immediately before, but indefinitely underſtood of the whole courſe of that hiſtory of *Iacobs* children after their returne out of Meſopotamia, while *Iacob* dwelt in Sechem, where he remained eight yeares: which I rather thinke with *Mercer.* than that

Iudah and his children married very young.

was done after *Iacob* was come to *Iſaack*. *Aben Ezra* ſheweth the like, *Deut.* 10.7. where it is ſaid, that at the ſame time when the children of Iſrael departed from Gudgodah, *The Lord ſeparated the tribe of Levi:* whereas *Levi* was ſeparated the ſecond yeare after they came out of Egypt, but they departed from Gudgodah in the 40. yeare: wherefore theſe words *the ſame time*, muſt be referred to the whole time of their peregrination in the wilderneſſe, not to that particular time of departing from Gudgodah. And ſo like wiſe in this place, *ex Mercer.* Or further, theſe words *about that time*, may be underſtood by a *ſynecdoche*, the part being taken for the whole: becauſe ſome of theſe things here recorded (though not all) might fall out in that inſtant, or not long after, as the ſtrange death of *Er* and *Onan*, and the inceſt of *Tamar*, which might happen about the 24. yeare of *Ioſeph*, *ex Mercer.*

Quest. III. *Why Iudah went downe, and whither.*

Verſ. 1. *IVdah went downe, &c.* 1. That is, he deſcended into ſome lower Countrey, it may bee out of Sechem: not as ſome Hebrewes, that he was fallen from his greatneſſe, becauſe he gave counſell to have *Ioſeph* ſold, and was the cauſe of his fathers long griefe, *Mercer.* 2. What was the cauſe of his going from his brethren is not expreſſed, whether for deteſtation of the horrible murther committed by *Simeon* and *Levi* upon the Sichemites, or for the abundance of cattell which he had. But it is like that he often came and went to his brethren, as appeareth by the ſtory of *Ioſephs* ſelling into Egypt, whereunto *Iudah* adviſed: he alſo went downe with his brethren into Egypt for corne. 3. This Adullam was a towne in the tribe of *Iudah*, whither afterward *David* did flie, 1 *Sam.* 22.1. *Hieroms* ſaith, that in his time there was a village of that name ſome ten miles from *Eleutheropolis*, *Muſcul.*

Adullam the name of a village in the tribe of *Iudah*.

Quest. IV. *Of Iudahs overſight in marrying a woman of the Canaanites.*

Verſ. 2. *IVdah ſaw the daughter of a man called Suah.* 1. This was not the name of *Iudahs* wife as the Septuagint reade, *verſ.* 12. but of his wives father. 2. Neither was this *Suah* a merchant as the Chalde paraphraſt readeth, and the Hebrewes follow the ſame, to cover the infirmities of their fathers: although the word *Covagnan* ſometime be uſed *appellatively* for a merchant, *Prov.* 31.24. But he was a Canaanite: we reade the like of *Simeon*, that he had his ſonne *Saul* by a Canaanitiſh woman, *Gen.* 46.10. *Mercer.* No marvell then if *Iudah* matching into the curſed ſtocke of *Canaan*, whoſe land was promiſed to *Abraham* and his ſeed, which *Iudah* could not be ignorant of, had no good ſucceſſe in his children the fruits of his mariage, who alſo were accurſed of God, *Calvin.* 4. *Iudah* ſaw this woman, he tooke her and went to her; all was done in haſte: ſo that his affection carried him headlong, his judgement did not guide him, *Muſcul.*

Quest. V. *Er and Onan whence and upon what occaſion ſo called.*

Verſ. 6. *IVdah tooke a wife to Er his firſt-borne.* 1. Though *Iudah* tooke him a wife without the conſent of his father, yet he will not have his ſonne ſo to doe, *Muſcul.* 2. Whence he is called *Er* it is uncertaine: ſome will have it to ſignifie *watchfull*. *Auguſtine* doth interpret it *pelliceus*, to have his name of skinne or leather, ſuch as *Adam* was cloathed with, in token of his tranſgreſſion, *lib.* 22. *cont. Fauſt.* cap. 84. *Iſaack Carus* will have all theſe three ſonnes to be named from *Ioſephs* calamity: *Er*, becauſe *Iacob* was in a manner deſolate, or deſtroyed, of *gnariri*: *Onan*, of the griefe of their father: *Shelah*, of the ſhame which *Iudah* committed in ſelling of *Ioſeph*. *Ramban* thinketh *Onan* to be ſo called of the paine of the mother in travell, as *Rachel* called *Benjamin Ben-oni*; and *Shelah* of his mothers errour, in ceaſing to beare afterward. But if it bee lawfull to uſe conjectures, I thinke upon what occaſion ſoever they had theſe names given at the firſt, that the event anſwered their names; for *Er* was ſolitary without children; *Onan* had a lamentable end; and about *Shelah Iudah* committed a great errour with *Thamar*. 3. *Iudah* gave *Er* his name, the mother named the other two: not that as the Hebrewes note, the father did alwayes name the firſt-borne, the mother the reſt: for as we ſaw before in *Iacobs* ſonnes, ſometime the father, ſometime the mother indifferently gave the name, but not without the conſent of the father, *Mercer.* 4. Concerning *Thamar*, ſome Hebrewes would have her the daughter of *Sem*, the high Prieſt *Melchiſedeck*, becauſe *Iudah* judgeth her to be burned, according to the law of the Prieſts daughter committing fornication, *Levit.* 21.8. but ſeeing *Sem* died ten yeare before *Iacob*, (he lived not to the 50. yeare of *Iacobs*, *Mercerus*) it cannot be that *Thamar* a childe-bearing woman ſhould bee his daughter, *Iacob* being at leaſt an hundred yeare old. It is like ſhe was a Canaanitiſh woman, *Luther.* and a vertuous woman, that did leave and forſake the idolatry of her Countrey to worſhip the true God, *Pertr. ex Philone.*

Thamar whether the daughter of *Sem*.

Quest. VI. *Of the ſinne of Er what it was.*

Verſ. 7. *NOw Er was wicked in the ſight of the Lord.* 1. The wickedneſſe of *Er* was not as *Auguſtine* ſuppoſeth, in being given to oppreſſion or cruelty, *lib.* 22. *cont. Fauſt. cap.* 34. but it is like to the ſame ſinne of unnaturall luſt which *Onan* committed, as may be gathered both by the likeneſſe of puniſhment, as by the phraſe, that he was wicked in the ſight of God, as it is ſaid of the Sodomites, *Gen.* 13.13. his ſinne was not ſecret, as *Toſtatus*, but it was a ſinne very hainous and grievous againſt the law of nature, and inſtitution of God: for he abuſed himſelfe, and ſpoiled his ſeed, not becauſe he would have any iſſue by a Canaanitiſh woman, as *Mercer.* for then he needed not to have maried her; but rather the Hebrewes conjecture, that hee might long enjoy the beauty and favour of *Thamar*, which would be impaired by bearing of children, or ſome ſuch like cauſe. 2. So then this ſinne was againſt nature, which is diverſly commited: either alone, when men doe vitiouſly procure and provoke their ſeed; or with others, either of a divers kinde, as with bruit beaſts, or with the ſame kinde but not the right ſex, as with the male, or with the right ſex that is the female, but not in due manner, which was the ſinne of *Onan*. 3. This ſinne of *Er* was againſt the order of nature, uſing the act of generation for pleaſure onely,

Unnaturall luſt how many wayes committed.

onely, and not for generation: it was against God, whose institution he brake; against his wife, whom he defrauded of the fruit of her wombe; against himselfe, in preventing his issue; against mankinde, who should have beene increased and propagated, *Perer.* 4. Yet *Onans* sinne was not lesse than *Ers*, as *Augustine* thinketh, who maketh *Er* of that sort of wicked men that doe evill to others; *Onan* of the kinde that doe no good to others: but herein *Onan* exceedeth the wickednesse of *Er*, both because he was not warned by his brothers example; as *Daniel* reproveth *Belthasar* because his heart was not humbled by the fall of *Nebuchadnezer* his father, *Dan.*5.22. As also for that *Onan* committed this sinne of envie against his brother, to whom hee should have raised seed, whereas *Er* did it not of envie, but of an immoderate desire of pleasure, *Perer.*

Er or *Onan*, whether the greater sinner.

QUEST. VII. *Whether in any case it were lawfull by Moses law for one to marry his brothers wife.*

Vers. 8. IVdah said, *&c. goe in to thy brothers wife.* Here a question is moved, whether it were lawfull by *Moses* law for the brother to marry his brothers widow, to raise up seed to his brother. 1. *Pi-lo* thinketh that it was not onely lawfull among the Israelites, but that it was the custome so to doe among the Canaanites, and that the Judges of the Country did give *Thamar* to *Onan*, after the death of his brother *Er*, but the contrary is evident out of the text; for *Iudah* and not the Judges of the Country gave *Thamar* to *Onan*: And I thinke rather that it was a custome received among the fathers, and after confirmed by *Moses* law, than any usage learned of the Canaanites, whose fashions they were not to imitate. 2. Neither doe I thinke with the Hebrewes, that *Iudah* was the first that brought in this kinde of marriage, though hee be first mentioned, but that he had received that custome from other of the fathers. 3. Wherefore it seemeth that *Moses* gave liberty to the next brother to take the wife of his brother departed without issue, and not to the next removed kinsman onely that was without the compasse of Leviticall degrees: and so some expound that law, *Deut.*25.5. *sic Genevens.* upon that place: *D. Feb. 6. Mark. annot.* 2. But the other sense approved by *Mercerus*, *Calvin*, *Iunius*, which understand the naturall brother, seemeth more probable for these reasons: 1. Because the first president of such marriages is taken from this place, where one naturall brother succeedeth another in taking his wife. 2. The word used in the law, *Deut.*25.5. *jabam*, signifieth not to doe the office of a kinsman, but of a brother, for the word is used first in this place where it so signifieth; from hence then the originall sense of the word must be taken. 3. The words of the law are, *If brethren dwell together*; now naturall brethren such as are properly so called, are more like to dwell together than kinsmen removed, who in a large sense are so called brethren. 4. This law is so interpreted in the Gospell, where it appeareth by the Saduces question of seven brethren that successively tooke the one the others wife, *Matth.*22. that it was so practised. 5. It is the opinion of *Philo* and the Hebrewes, as we heard before, who are best acquainted with their owne lawes, that naturall brethren used so to doe.

Moses Law, *Deut.*24.5. whether to be understood of the naturall brother.

4. Now the objections on the contrary part are easily answered. 1. It is objected that *Levit.*18. the brother is forbidden to marry his brothers wife. *Answ.* This is a particular exception from that generall law, that unlesse in this case onely to raise seed to the brother, it was utterly unlawfull to take the brothers widow; which was not to uncover her shame, but rather to take away her shame in that shee remained childlesse by his brother, and it was honourable to the dead in reviving his memory. So wee see in other cases that the Lord made some particular exception from his generall lawes: As the making of the Cherubims over the Arke was an instance against the second commandement; the Israelites robbing the Egyptians against the eighth commandement; *Phinehes* killing of the adulterer and adulteresse against the sixth commandement.

2. *Ob.* The practice of this law, as appeareth, *Ruth* 4. where *Boaz* not a brother but a kinsman taketh the wife of the dead, sheweth the meaning thereof. *Answ.* We deny not but where there was a brother nearer, there the next kinsman further off did the duty of the brother; and so was it practised upon *Ruth.*

3. *Ob. Iohn* Baptist simply reproveth *Herod* because he tooke his brothers wife, *It is not lawfull for thee* (saith *Iohn*) *to have thy brothers wife*, *Mark.*6.18. *Answ.* It is certaine that *Herods* brother had issue by his wife *Herodias*, whose daughter danced before *Herod*; and therefore in this case it was not lawfull: so that *Herod* tooke not *Herodias* for any such purpose to raise seed to his brother, but of an immoderate lust.

4. *Ob.* Why then should it not be lawfull still in this case to marry the brothers wife dying without issue? *Answ.* This law of *Moses* was partly ceremoniall and typicall, in preserving the right of the first borne, whereby was prefigured the spirituall birth-right in the Messiah, which never should have ceased: partly politicall, in maintaining the distinction of families in their tribes: whereof the ceremonie is now abolished, which onely concerned that people, *Iun. in Deut.*25. *vers.*5.

QUEST. VIII. *Whether Thamar or Iudahs sinne was greater.*

COncerning this act of incontinencie which *Iudah* committed with *Thamar*, 1. We refuse the opinion of *Rab. Simeon*, who altogether exempteth *Thamar* from any fault, because she onely desired issue for the hope of the Messiah to be borne of *Iudah*: for this mystery was not as yet revealed, *Pi-lo*. 2. It is certaine that *Iudahs* sinne was greater than *Thamars*, both in that he brake promise with her concerning *Selah*, as also in that he companied with her not for any issue but carnall lust: though he were a ward preferred before his brethren, this no more excuseth his fault than if *Davids* adultery joyned with murther should bee defended, because hee was preferred before his brethren, of whose seed the Messiah should come. 3. *Thamars* sinne was lesse than *Iudahs*, yet a sinne, as *Augustine* noteth; *Non justificatam, sed magis quam se justificatam dicens*; *Iudah* saith, *She was not righteous, but more righ-*

…ber, lib. 22. cont. Fauſt. cap. 62. Yet her fault is extenuated by theſe circumſtances, as *Ambroſe* noteth: …*ſuum prærupit thorum*; *She did not uſurpe upon anothers bed:* ſhe ſtayed till *Iudah* was a widower: …did it not of an inordinate luſt, *Sed ſucceſſionis gratia concupivit*; *She onely deſired to have iſſue: Et ex …familia quam delegerat*; *And by that family which ſhe had choſen:* and further, after ſhe knew her ſelfe to …conceived with childe, ſhe put on her widowes garments againe, and ſo continued. 4. Yet *Thamars* ſin …ſome reſpect was greater than *Iudahs*; becauſe ſhe wittingly committed inceſt with her father in law, …Iudah ignorantly, *Luther*. Notwithſtanding all circumſtances conſidered, *Iudahs* fault was the grea… …and ſo he doth juſtifie her in reſpect of himſelfe. 5. But whereas *Ambroſe* further noteth, that ſhee …yet till *Selah*, to whom ſhe was eſpouſed, was dead, therein is an errour: for *verſ.* 14. it is given as a …reaſon why *Thamar* attempted this thing, becauſe *Selah was now growne*, and of age, *and ſhe yet not given …him*: he was then at this time alive. Beſide, *Selah* is numbred among thoſe ſons of *Iudah* that went …downe with *Iacob* into Egypt: and onely *Er* and *Onan* of *Iacobs* ſonnes are ſaid to have died in the land …of Canaan, *Gen.* 46. 12. *ex Perer.*

QUEST. IX. *How it came to paſſe that Iudah diſcerned not Thamar by her voice.*

…verſ. 15. HE *judged her to be an whore, for ſhe had covered her face, &c.* 1. Not as ſome reade, ſhe had coloured or painted her face, whom *Aben Ezra* doth not without cauſe reprove. 2. Nei… …is this a reaſon why *Iudah* did thinke ſhe was an harlot, becauſe ſhe was vailed, as *Iunius*, *Calvin.* …harlots uſe not to be ſo modeſt, but it is given as a reaſon why *Iudah* did not know her, *Mercer.* …And whereas it may ſeeme ſtrange that *Iudah* did not know her by her voice, the reaſon is, that being …wholly given over to luſt, and intending no other thing, he greatly regarded not the ſight of his eyes, or …hearing of his eares, *Luther*: As alſo it was a juſt judgement of God upon him, to ſtrike him with ſuch …blindneſſe, as not to diſcerne her, *Mercer. Geneven.*

QUEST. X. *Whether Iudah were a Iudge.*

…verſ. 24. BRING *her forth and let her be burnt, &c.* 1. *Iudah* giveth not ſentence againſt *Thamar*, either …as being appointed a Prince and Judge among the Canaanites, as *Toſtatus*, *Cajetanus*: for it …is not like they would ſuffer a ſtranger to be a Judge and ruler among them, as the Sodomites anſwer *Lot*, …Gen. 19. neither as chiefe in the familie had he power of life and death over thoſe of his charge, as ſome …dreame: for neither doe we reade that any father of families did execute any ſuch juſtice in their families: …*Iacob* was the chiefe father of theſe families; and therefore it is moſt like that *Iudah* giveth advice that …ſhe ſhould be brought forth to the place of juſtice, and proceeded againſt according to the cuſtome …and law of that Country, *Mercer. Iun.* 2. But whereas ſhe is adjudged to the fire: this was not becauſe ſhe …was *Melchiſedecks* daughter, the Lords high Prieſt, as the Hebrewes imagine, for he died ten yeares before …ſhe was borne, who was now above 100. yeare old: and therefore *Melchiſedeck* could not have a daugh… …too young to beare children: neither was this puniſhment arbitrary in *Iudah*, and inflicted without law …according to his pleaſure, *Burgenſ.* for *Iudah* had no ſuch authority there: nor yet as *Lyranus* and *Toſta…* …*tus* ſhe worthy of the fire, becauſe ſhe had committed not ſimple fornication, but adultery, becauſe ſhe …by law obliged to the third brother, and ſo in a manner eſpouſed: for it was not adultery for the wi… …of the brother to marrie with ſome other than the ſurviving brother: elſe *Naomi* would never have …perſwaded her daughters in law to get them other husbands in their owne Countrey, *Ruth.* 1. 9. But I rather …hold that *Thamars* adultery was in this, that ſhe had played the whore, whereas *Iudah* had betrothed …and eſpouſed her to *Selah*: and that *Iudah*, who never was minded to give *Selah* to *Thamar*, fearing leſt …*Selah* might die alſo, as is evident, *verſ.* 11. was very forward to take this occaſion to be rid of *Thamar*, that …he might not marrie her. 3. But herein appeareth *Iudahs* too much rigour and injuſtice, that before the …matter was examined gave ſentence: and was partiall (the truth being knowne) in his owne cauſe: and …*Mercer*, it was a ſavage part to put to death a woman great with childe, which is contrary both to divine …and humane lawes: for it is written, *Deut.* 24. 16. *The fathers ſhall not bee put to death for the children, nor …the children for the fathers*: but if *Thamar* had now died the infant had died with her. The Romans had …a law, that the execution of a woman with childe ſhould be deferred till ſhe had brought forth: the ſame …was practiſed among the Athenians, *Ælian. lib.* 5. And therefore *Claudius* the Emperour is noted for …cruelty, that ſpared not to put to death women with childe, *Perer. ex Dion. lib.* 57.

Why *Thamar* is adjudged to be burned.

Iudahs his rigorous overſight in adjudging a woman great with childe to the fire.

QUEST. XI. *Wherefore the Midwife uſeth a red threed, and what colour it was of.*

…verſ. 28. THE *midwife bound a red threed, &c.* 1. It is ſo rather to be read than with *Oleaſter*, a twine or double threed: the word *ſani* here uſed commeth indeed of *ſanah*, that ſignifieth to *don*… …which is rather to be referred to the double die and colour, than the double matter, *Iun. Toſtatus* alſo …is deceived here, that taketh it not for a red, but a blacke colour twice died, *ex Perer.* 3. The …reaſon why ſhe tied this red threed as a marke of the firſt-borne, becauſe he firſt put forth his hand: and the pur… …was very well agreeth to the birth-right or eldership, *Muſcul.*

QUEST. XII. *Whence Pharez was ſo called, and whereof he is a type.*

…verſ. 29. HOW *haſt thou broken thy breach upon thee?* 1. *Hierome* is deceived, that of this word *pharatz*, that ſignifieth to breake or divide, thinketh the Phariſes to have taken denomination: …they had their name rather of *Pharas*, which ſignifieth to diſperſe or ſeparate: becauſe they were …from other in profeſſion of life, and their apparell, *Mercer.* 2. This ſtory hath bin diverſly allegori… …the fathers: ſome by *Pharez* underſtand the beleeving Gentiles, by *Zarah*, the Iſraelites: and by …red, their bloudy circumciſion & ſacrifices, *ſic Iren. Cyril.* Some contrariwiſe will have *Phares* to …be Jewes, *Zarah*, the beleeving Gentiles, *Chryſoſt.* 3. But this *Phares* is more fitly a type and figure

figure of Christ, who hath broken downe the partition wall, and hath broken the power of hell and death, *Mercer.* And by this strange and extraordinary birth, the Lord would have *Iudah* and *Thamar* admonished of the sin which they had committed, and to be humbled thereby, though he in his mercie had forgiven it, *Calvin.*

4. *Places of Doctrine.*

1. Doct. *The difference betweene the apparelling of widowes and wives.*

Vers. 14. *She put her widowes garment off, &c.* It seemeth that it was the use in those dayes for widowes to be knowne from wives by their mourning and grave apparell: in which case more is permitted to women that are married, whom the Apostle alloweth to adorne themselves with comely and sober apparell, without pride or excesse, 1 *Timoth.* 2. 9. to please and content their husbands: but widowes having no husbands to whose liking they should apparell themselves, ought not to decke themselves to please other mens eyes, *Luther.*

2. Doct. *Friendship ought alwayes to be joyned with pietie.*

Vers. 20. *Iudah sent a kid by the hand of his friend.* This *Hirah Iudahs* friend did performe an evill office, in being as it were a broker for *Iudah*; who should neither have requested any dishonest or uncomely thing of his friend, nor the other yeelded unto it: love, truth, and piety, ought not to be separated, as Saint *Iohn* saith, *Whom I love in the truth, Epist.* 3. 1. *Muscul.*

3. Doct. *Adultery in former times punished by death.*

Vers. 24. *Let her bee burnt.* We see that even among the Canaanites adultery was judged worthy of death: for *Iudah* inventeth no new kinde of punishment, but speaketh according to the law and custome of that Countrey: So the Lord himselfe said to *Abimelech* that had taken *Sarai* unto him, *Behold thou art but a dead man for this, &c. Gen.* 20. 3. Now although this law as peculiar to that Countrey, bindeth not now neither in respect of the kinde of death (for by *Moses* law onely the Priests daughter if she played the whore was burned, *Levit.* 21. 9. the rest were stoned:) nor yet in the inequality of the law: for the women offending were burned, the men escaped, as appeareth in *Iudah*, *Calvin.* yet both adulterers and adulteresses are alike guilty: and though then there was greater cause of keeping their seed uncorrupt for preserving of their lives, and the distinction of families, in which respect may be thought somewhat of the former rigour and severity may be abated: yet this example condemneth the security and connivence of magistrates in these dayes in the punishing of this sinne, which faults of lesse nature are more severely censured than adultery. And whereas the president of our Saviour is urged by some for the mitigation of the punishment of adultery, because he would not condemne the woman taken in adulterie, it doth not serve their turne: for this mercie Christ shewed, not to dismisse or exempt the adulteresse, leaving her to the magistrate, but partly to shew that he came not to be a judge in such causes, as neither in other like businesses, as dividing of the inheritance, *Luk.* 12. 14. partly by this example he would teach what is to be required in the person of an accuser, not to bee guilty of that whereof he accuseth others.

Why Christ condemned not the adulteresse, *Ioh.* 8.

5. *Places of Confutation.*

1. Confut. *That it is not lawfull upon any occasion to marrie the brothers wife.*

Vers. 8. *Goe into thy brothers wife.* Because in this place, as also *Deut.* 25. 5. it is permitted to all brethren to marry the wives of their brother deceased; *Bellarmine* inferreth that the Law, *Levit.* 18. 16. that a man should not marry his brothers wife, was but a judiciall law, not grounded upon the law of nature, and abrogated by Christ: and that it is not simply evill so to doe, for that it could not be made lawfull by circumstance, *Bellar. de matri. cap.* 27.

Contra. 1. For a man of a luxtfull and uncleane minde to take his brothers wife is against the law of nature, and was never lawfull: but in this case onely, to marry her in obedience to the law, and to raise memory of the dead, was not against the law of nature. 2. If it had, God who is above nature, and giveth law unto nature, might in this case grant an indulgence and dispensation for those times. As then to kill was simply evill and forbidden in the commandement, yet in the zeale of God to kill the wicked, as *Phinehes* did the adulterer and adulteresse, and *Samuel* the king of Amelech, was full and commendable: so notwithstanding that law in *Levitieus* which forbiddeth the discovering of the shame of the brothers wife, *Levit.* 18. 16. that is, of a filthy and uncleane desire to marrie her; it might be lawfull to doe it onely in this case, to shew obedience to the law, and love to the dead in raising seed unto him, which was not to discover their shame, but rather to cover it, in that the brother dying had by this meanes an heire to keepe his memory, the woman had issue which was childlesse. 4. That this law which forbiddeth to marry the brothers wife, was not abrogated by Christ, appeareth by *Iohns* reprehension of *Herod*, that it was not lawfull for him to have his brothers wife, *Mark.*

2. Confut. *Against the Anabaptists, of the lawfull power of magistrates.*

Vers. 24. *Let her be burnt.* This maketh against the opinion of the Anabaptists, who deny that a Magistrate among Christians hath power to put any to death. And lest it might be thought that it was onely lawfull in the Old Testament and not in the new, the Apostle confirmeth the same, saying, The power beareth not the sword for nought, and that he is the minister of God to shew revenge upon him that doe evill, *Rom.* 13. 4. Now whereas the Anabaptists object that place, *Matth.* 5. 38. *Ye have*

that it hath beene said, an eye for an eye, a tooth for a tooth: but I say unto you, resist not evill, &c. Where Christ (they say) restraineth this power of revenging evill, given by *Moses* to the Magistrate: the answer here is readie, that although this rule was first given to the Magistrate, yet the Scribes and Pharises corruptly applied it to private revenge: so that our Saviour in this place disanulleth not the law of *Moses*, but speaketh against their corrupt gloses upon it.

6. *Places of Exhortation.*

1. Observ. *How life is to bee counted a blessing.*

Vers. 6. ER was wicked, &c. and therefore the Lord slew him: Length of daies then simply and in it selfe is a blessing of God, and the extraordinarie shortning and cutting off the daies, is a curse: the bloudie and deceitfull man shall not live out halfe his daies, *Psal.* 55. 24. yet this is to be understood with certaine conditions and limitations: 1. In respect of the times, for long life more apparantly was accounted a blessing under the old testament, when the people were fed and nourished with temporall promises: but under the Gospel we must looke to spirituall: 2. Generally upon all the blessing of long, and judgement of short life is not shewed. It sufficeth, that for the demonstration of Gods mercie in the one, and of his justice in the other, some are exemplified: 3. Short life is a blessing, when men are taken away from troubles to come, as *Abiah* was of *Ieroboams* house, 1 *King.* 14. 13. And long life is a curse, when it bringeth shame and dishonour with it, as is seene in *Com. Calvin.*

2. Observ. *Not to post over the fault to others.*

Vers. 11. HE thought thus, lest he die as well as his brethren: *Iudah* layeth all the fault upon *Thamar*, as though her marriage had beene unluckie, whereas it was wholly in his sonnes. Thus *Adam* posted over his fault to *Eve*, but wee are taught hereby to examine our selves, and to finde out our owne sinne, *Muscul.*

3. Observ. *The proneneſſe of our nature to sinne.*

Vers. 16. HE turned to the way towards her. Wee see in *Iudah*, what mans nature is, without the direction of grace: how prone and readie hee was to commit this sinne, and so carried headlong into it, that hee spared not to give her his best ornaments for a pledge, his Ring, Kercheffe, and Staffe, *Calvin.* Therefore that exhortation of Saint *Paul* is necessarie: *Flie from the lusts of youth, and follow righteousnesse, faith, love,* 1 *Tim.* 2. 22.

4. Observ. *To feare God more than men.*

Vers. 23. LET her take it to her, lest we be ashamed: *Ioseph* feareth more the shame of the world in this case, than the displeasure of God, as many doe, which are given to the filthie sinne of uncleannesse, *Calvin.* But wee should remember what our Saviour saith, *Feare not them which kill the body, and are not able to kill the soule, &c. Matth.* 10. 28.

5. Observ. *After repentance, wee must not fall into the same sinne againe.*

Vers. 26. SO he lay with her no more. In this *Iudah* is to bee commended, that having committed a sinne of ignorance, hee would not fall into the same willingly againe, *Muscul.* so true repentance worketh a detestation of the sinne repented of: and godly sorrow bringeth a great care with it, *Cor.* 7. 11.

CHAP. XXXIX.

1. *The Method or Argument.*

THis chapter setteth forth partly the prosperous estate of *Ioseph*, in his master *Potiphars* house; partly his affliction and humiliation, in being cast into prison.

In the first, 1. Wee are to consider the cause of *Iosephs* prosperitie, the blessing of God, *Vers.* 1, 2, 3. 2. The effect thereof, the favour of his Master, who committed all to his hand, to *Vers.* 7. 3. *Iosephs* faithfulnesse againe to his Master, in refusing to be entised to folly by his Mistresse, whereto two reasons induced him, the favour and goodnesse of his Matter, the feare of God, *Vers.* 8, 9.

In the second, 1. Is set forth the cause of *Iosephs* imprisonment, the false accusation of his mistresse, with probable shew thereof, in detaining first, and then producing his vesture, *Vers.* 10. to 19. 2. Then is set forth the affliction of *Ioseph*, in being shut up in prison with the other malefactors, *Vers.* 19, 20. 3. The qualifying of his affliction, in that the Lord so worketh with *Ioseph*, that hee found favour also with the keeper of the prison, *Vers.* 21, 22, 23.

2. *The divers readings.*

One of Pharaohs Lords. B. Courtiers. T. Princes. C. Eunuch. cat. see further, for the divers readings of the word *seris*, and *tabach*, *Gen.* 37. 36. *qu.* 29. *qu.* 30. T. B. S.

hand of the Arabians. C. Ismaelites. cat. C. c.

And the word of God was an helpe to Ioseph. C. and the Lord was with Ioseph. cat. C. att.

And he pleased him. S. served or ministred to him. cat. shereth, to minister.

H. det. v. 6. *He left all he had in Iosephs hand, cat.* only the Latine wanteth this clause, *he knew nothing else. H. he knew*
T. C. r. *nothing with himselfe:* that is, which hee had. *S. P. he tooke account of nothing with him. G. hee knew no-*
thing with him. C. T. so also the Heb.

H. c. v. 7. *After many daies. H. after these words. S. P. C. after this. B. after these things. G. T. heb. dabar, a word,*
a thing.
Sleepe with mee. H. S. lie with me.

T. C. r. v. 9. *There is nothing in the house, which is not in my power. H. there is not in this house. S. there is none in the*
house greater than I. G. B. hee himselfe is not greater in the house than I. C. T. heb.

H. S. alt. v. 10. *He refused to commit adulterie. H. he would not sleepe with her, that he might lie with her. S. he consented not to lie with her, or be in her companie. cæter.*

C. c. v. 11. *Ioseph entered the house, to examine his accounts. C. to doe some businesse. cat.*

H. c. v. 13. *When she saw, &c. that she was despised. H. that he was fled out. cat.*

H. c. v. 16. *For a proofe of the matter, the cloake laid up she shewed to her husband returning home. H. she laid*
up the garment with her, till her husband came home. cæter.

S. ad. v. 17. *And said, let mee sleepe with thee. S.* the rest have not this clause.

H. cor. v. 19. *Giving too much credit to the words of his wife. H. when he heard the words of his wife, which spake*
him, saying, after this manner did thy servant to me. cæt.

T. r. v. 20. *Hee cast him into prison. S. into the place of munition or strong place. S. into the prison house. G. B. P. into*
the round tower. T. sahar, a round tower.

H. c. v. 22. *What soever was there done, was under him. H. whatsoever they did there, that did hee. cat.*

3. *The Explanation of doubtfull questions.*

QUEST. I. *The meaning of their words, saving of the bread which he did eat.*

Vers. 6. HE *tooke account of nothing, saving only of the bread, &c.* 1. This is neither to bee understood of *Ioseph*, that hee had no other reward for all his service at his Masters hand, but the bread which he did eat, for it is not like that his Master would deale so hardly with him, having committed all to his charge. 2. Neither by this phrase is expressed *Iosephs* parsimonie and sparing diet, that hee would not eat of *Potiphars* delicates, yet was faire and well-favoured: as the like wee read of *Daniel*, *Da.* 1. For this clause is to be referred to *Potiphar*, not to *Ioseph*, *saving only of the bread which hee did eat.* 3. And yet wee refuse the conceit of R. *Salomon*, who by *bread* here understandeth *Potiphars* wife: for that is a forced and improper sense. 4. Neither with *Aben Ezra*, doe wee so expound it, as though *Ioseph* was excluded from medling with his masters meat and drink, because it was an abomination to the Egyptians to eat with the Hebrewes: for it is said before, *vers.* 4. that *Ioseph* found *favour in his Masters sight and served him*, that is, waited and attended upon his person. 5. Wherefore the meaning is no more but this, that *Potiphar* freely committed the whole charge to *Ioseph*, taking no account of him: but was secure and cared for nothing, hee did only eat and drinke, and take such things as were provided for him without any more care, *Mercer. Iun.*

QUEST. II. *How long Ioseph served in Potiphars house.*

Vers. 7. AFter *these things, &c.* 1. The Latine translation readeth, *after many yeares:* which although it be true, yet it is not agreeable to the words of the text. 2. *Ioseph* spent many yeares in *Potiphars* house: for first he was as a common servant in his Masters house, *vers.* 2. Then his master having a great liking of him, made him one of his owne ministers or servants to attend his owne person, *vers.* 4. Lastly, hee made him ruler of his house, *Iunius.* 3. It should seeme then, that *Ioseph* served 10. or 11. yeares in *Potiphars* house, before hee was cast into prison, from the 17. yeare of his age, till hee was 27. he might be three yeare in prison, for two yeares after that the chiefe Butler was set at liberty *Pharaoh* dreamed, *Gen.* 4. 2. And *Ioseph* for expounding his dreame, was advanced, being then 30. yeares old, *Gen.* 41. 46. *Mercer. Perer.*

QUEST. III. *What stayed Ioseph from committing this great sinne.*

Vers. 9. HOw *can I doe this great wickednesse, and sinne against God?* 1. Like as the wicked, accustomed to doe evill, cannot doe that which is good: as is said of *Iosephs* brethren, that they could not speake peaceably unto him, *Genes.* 37. 4. So the righteous established by the grace of God, cannot doe evill, not in respect of their free-will, which by nature is prone enough to evill, but because God's grace stayeth them: so that they cannot doe it, because they know they ought not, *Perer.* 2. These things stay *Ioseph* from committing this sinne; the feare of God, the love of his Master and his liberalitie toward him, and the dutie of the wife toward her husband, *Mercer.* 3. Three things in respect of God ought to keepe us from sinning. 1. The reverence of his Majestie, which seeth and beholdeth all things. 2. The consideration of his mercie and benefits received. 3. The feare of his judgements, *Pe.*

QUEST. IIII. *Of Iosephs invincible chastitie.*

Vers. 12. HE *left his garment in her hand and fled, &c.* 1. Forraine histories make honorable mention of divers, famous for their chastitie: as *Ælianus* of *Amabæus* the harper, that having a most beautifull wife, yet abstained from her; and of *Diogenes* the Tragicall writer, that did the like. *Valerius Maximus* writeth of one *Spurina* a faire young man, who of purpose disfigured and mangled his face, because he would not be desired of women: and of *Hippon* a woman of Greece, that cast her selfe into the sea to save her chastitie: But chaste and constant *Ioseph* farre exceedeth them all. 2. being in his youthfull yeeres, when lust most rageth, of the age of 27. and often sollicited, and of no meane wom-

woman, but of the ladie of the houſe, he could neither be intiſed by her promiſes, nor overcome by her threats, as it is like ſhee did threaten to accuſe him falſely to her husband, and ſo ſeeke his death: neither the opportunitie or ſecrecie of the place could move him: for *Potiphar* and all his ſervants were abſent, in ſolemnizing ſome feſtivall day, and his wife ſtaied at home, fayning her ſelfe ſicke, as *Ioſephus* conjecturech: neither the impudencie of the woman, that laied violent hands upon him, and ſtrugled a good while with him, till the ſervants were returned, could conquer his chaſtitie. 3. Hee was not therefore ſo faire without, as he was faire and comely within: *pulchrior in luce cordis, quam facie corporis, fairer in the light of his ſoule, than in the face of his bodie, Auguſtine.* 4. In whom appeare foure principall vertues: his temperance, in not being inticed, no not by his Miſtreſſe: his juſtice, in not yeelding to doe this wrong and diſhonour to his Maſter: his fortitude, in not ſuffering himſelfe by many attempts and aſſaults to be overcome: his prudence, in chooſing rather at once to reject her, and leave his garment, than to keepe her in ſuſpence, *Rupertus.*

QUEST. V. *How it came to paſſe that Ioſeph was impriſoned, not put to death.*

Verſ. 20. AFter this manner did thy ſervant unto me; and Ioſephs Maſter tooke him, and put him in priſon.

1. That is an obſcure colection of *Raſi*, that *Potiphars* wife being in bed with her husband, ſhewed how *Ioſeph* would have done unto her: it is not like that ſhee ſtayed ſo long to make her complaint: but as *Ioſephus* thinketh, ſhe ſitting weeping and mourning, told her tale as ſoone as her Lord came in: 2. In that *Potiphar* caſteth *Ioſeph* into priſon, and killeh him not; I neither thinke with *Peter*, that it proceeded of his Maſters love toward him; nor with *Muſculus*, that hee was committed to cuſtodie there to be kept, till he received the ſentence of death. But I rather with *Chryſoſtome* aſcribe it to Gods providence, who ſo wrought in *Pharaohs* heart, that hee had no ſuch purpoſe to put *Ioſeph* to death, as alſo *Ioſephs* innocencie might appeare, for the which cauſe the chiefe keeper under *Potiphar* ſhewed him favour. 3. It ſeemeth that *Ioſeph* was put into a dungeon, *chap.* 40. 15. The word *Sohar* ſignifieth a round vaulted houſe, ſuch was this where the Kings priſoners lay bound, and whither *Ioſeph* was ſent, not of favour as ſome thinke, but for more ſure keeping: and there hee lay bound with fetters, as it is in the *Pſal.* 105. 18. *They held his feet in the ſtockes, and hee was laid in irons.*

Ioſephs manner of impriſonment.

4. *Places of Doctrine.*

1. Doct. *The proſperitie of the righteous muſt bee aſcribed to Gods providence.*

Verſ. 2. THe Lord was with Ioſeph and he proſpered: Ioſephs proſperitie is aſcribed to Gods providence: the world uſeth to impute ſuch things to chance and fortune: but wee muſt looke toward God the author of our proſperous ſtate, and moderator of our afflictions, *Calvin.* That wee may ſay with David, *Whom have I in heaven, but thee, and I have deſired none in the earth with thee? Pſal.* 73. 25.

2. Doct. *Why adulterie is called a great ſinne, and againſt God.*

Verſ. 9. HOw can I doe this great wickednеſſe, and ſinne againſt God? Adulterie is called a great ſinne; as *Abimeleck* ſaith to *Abraham, What have I offended thee, that thou haſt brought upon mee and my kingdome this great ſinne? Gene.* 20. 9. It is a great ſinne; becauſe there is diſhonor done to the husband, whoſe bed is defiled: the children are wronged, who are illegitimate being gotten in adulterie: the woman alſo breaketh her faith and vow made to her husband: and this ſinne is ſpecially ſaid to be againſt God, who is the author of holy wedlocke: whoſe inſtitution is by this meanes violated and broken: as *David* therefore ſaith, *Pſal.* 51. 4. *Againſt thee, againſt thee onely have I ſinned, Muſcul.*

3. Doct. *Feare of evill report muſt not make us leave our dutie.*

Verſ. 12. HE left his garment and fled. *Ioſeph* did chooſe rather to keepe his innocencie, though it were with infamie and falſe report: for as according to S. *Pauls* rule, wee muſt not doe evill, that good may come of it, *Rom.* 3. 8. So wee muſt not leave off to doe good, though evill doe inſue upon it. Wee ought to uſe all meanes to have good report, but rather than wee ſhould hazard our faith and innocencie, wee muſt arme our ſelves with *Ioſeph*, to *paſſe by honour and diſhonour, by evill report and good report, 2 Cor.* 6. 8.

5. *Places of confutation.*

1. Confut. *Againſt Merits.*

Verſ. 21. THe Lord was with Ioſeph, and ſhewed him mercie, &c. Although *Ioſeph* feared God, and was a vertuous man; yet this favour which he found is aſcribed to Gods mercie, not to any merit or worthineſſe in him: for although the Lord rewardeth his innocencie and integritie by this means, yet it is in mercie, *Calvin.* So *Iacob* before acknowledged all to be of Gods mercie, *Gen.* 32. 10. *I am not worthie of the leaſt of all thy mercies:* and *Gene.* 33. 10. *God hath had mercie on me, and therefore I have things.*

2. Confut. *Againſt the deſcenſion of Chriſt into Limbus patrum.*

Verſ. 22. AND the keeper committed all the priſoners to Ioſephs hand, &c. *Pererius* here maketh *Ioſeph* a type and figure of Chriſt, that as the priſoners were committed to his charge, whom he was to comfort unto, and propheſied unto ſome of their deliverance, ſo Chriſt, deſcending to hell, deliver from thence thoſe which were there bound in priſon. *Contra.* Beſide that ſuch deviſed allegorie but ſimple grounds of matters of faith, ſuch as the Papiſts make the deſcenſion of Chriſt to *Limbus patrum* to be: this compariſon betweene *Ioſeph* and Chriſt hath ſmall agreement in this point. 1. *Ioſeph* was put into the dungeon, as a priſoner himſelfe: I hope they will not ſay, that Chriſt was as a priſoner in hell.

hell. 2. *Ioseph* delivered none, but foreshewed the deliverance of some: but Christ must be a deliverer. 3. Some of these prisoners were not delivered, but condemned: but Christ (they say) harrowed that hell to the which hee descended, and delivered all.

6. *Places of Morall observation.*

1. Observ. *Families and kingdomes blessed for the righteous sake.*

Vers. 5. *The blessing of the Lord was upon all that hee had in the house, and in the field.* Thus wee see that God blessed *Potiphars* house for *Iosephs* sake: as *Laban* prospered because of *Iacob*: thus houses, families, cities, and kingdomes are blessed, because of the people of God: the world therefore hath reason to make much of them, as *Potiphar* did of *Ioseph*, not to hate, and deride them, as the fashion of this untoward age is.

2. Observ. *Beautie a deceitfull gift.*

Vers. 6. *Ioseph was a faire person. Ioseph* by occasion of his beautie and favour, was in great danger, to have beene supplanted and inticed to evill: which teacheth us, that although favour and beautie bee a precious gift from God, and as the Poet could say, *gratior est pulchro veniens è corpore virtus: vertue hath a better grace, that shineth from a beautifull face:* Yet there are better gifts to bee desired, which bring not such inconvenience: as the Apostle saith, *desire you the best gifts*, 1 *Cor.* 12. 31, *Muscul, Calvin.*

3. Observ. *The three engines and weapons of harlots.*

Vers. 7. *His Masters wife cast her eyes upon Ioseph.* Wanton women have three principall weapons that they fight with: *prima adultera oculorum tela sunt, an harlots first engines are her eies*, as here *Iosephs* Mistresse first casteth her eies upon him: *secunda verborum:* The second, are her inticing words, as here shee impudently saith, *come lie with mee*, *Ambrose*: The third, is their impudent behaviour, and continuall solliciting: as here this unshamefast woman did day by day, move and provoke *Ioseph* [illegible] 10: *ex Perer.*

4. Observ. *The occasion of evill to bee avoyded.*

Vers. 10. *Hee hearkened not unto her, to lie with her, or bee in her companie. Ioseph* would avoid all occasions, that might draw him into the least suspition of evill, *Muscul.* So the Apostle saith, *Abstaine from all appearance of evill*, 1 *Thess.* 1. 22. He that will not be inticed to adulterie, drunkennesse, and such like, must shunne and avoid the companie of such.

5. Observ. *The unstable affections of the wicked.*

Vers. 14. *Shee called to the men of the house.* This wicked womans love, was turned into hatred: such was *Ammons* filthie love, or lust rather, toward *Thamar*, whom he hated as much after his uncleane act, as hee doated upon her before, 2 *Sam.* 13. 15. Such are the affections of the wicked, variable, inconstant, inhumane, unstedfast.

6. Observ. *God visiteth his children even in prison.*

Vers. 21. *The Lord was with Ioseph, and shewed him mercie, &c.* Though *Ioseph* was closed up in the darke dungeon, yet God was his light and comfort: as it is in the Psalme, *Unto the righteous ariseth light in darkenesse*, *Psal.* 102. 4. *Visitat deus & in carcere suos, God doth visit his, even in prison:* as Christ saith in the person of his members, *I was in prison, and ye did not visit mee*, *Matth.* Thus God visited *Paul* and *Silas* being fast in the stocks in the inner prison, when at midnight they sung a Psalme unto God, *Act.* 16. 25.

CHAP. XL.

1. *The Method or Argument.*

THis chapter sheweth first, what favour *Ioseph* found for the time present at the hand of the keeper, and how he was set over the other prisoners, *vers.* 1. to *vers.* 5. Secondly, how by the interpretation of certaine dreames he made away for his deliverance and preferment following: where first the dreames are rehearsed unto him; the dreame of *Pharaohs* chiefe Butler apart, as also the dreame of the chiefe Baker: then *Ioseph* expoundeth the dreames: the interpretation of the one was good, of the other [illegible] pie: lastly is shewed, the divers successe of these dreames, according to *Iosephs* interpretation, *vers.* 19. to the end.

2. *The divers readings.*

H.ad. v. 1. *It happened that two Eunuches offended. H.* the rest have not this clause: but onely, *that the Butler and Baker offended.*

S.ad. *The chiefe Butler and chiefe Baker. S. The Butler and Baker, cat.*

T.r. v. 1 *The Butler and Cooke. T. Butler and Baker. eat. aphah*, signifieth to bake, and to seeth and dresse meat: it appeareth, v. 17. that he had charge of the Kings meat.

T.r. v. 2. *Pharaoh was angrie with them. H. angrie with his two Eunuches. S. two princes. C. officers. G. Captaines.*

Courtiers. T. Saris, signifieth both and *Eunuch*, and gelded man, as likewise a principall officer, or man in authoritie. S. det

v.3. He sent them into the prison of the Captaine of the souldiers. H.C. of the chiefe steward. G.B. prefecti satellitum, master of the guard. T. principis lanionum, the chiefe slaughter-man. P. see before, chap. 37.36. of the divers readings, of the word *tabach*.

v.3. In the place where Ioseph lay. S. lay bound. cat. the house of them that were bound, where Ioseph lay bound. T.r.

G. the round tower. T. Sohar, a round vaulted place.

v.5. They dreamed both a dreame the same night. H. both one dreame in one night. S. every one his dreame. cat. H.S.c.

Their visions were of their dreame. S. each mans dreame of a divers interpretation. S. according to the interpretation thereof. cat. S.B.r.

The Butler and Baker of the King of Egypt, which were bound in prison: all have this clause but the Latin. H.det.

v.13. Pharaoh shall remember thee. C. remember thy service. H. thine office. S. number thy head, or leavie thine head. T. lift up thy head. B.G.P. heb. T.r.

v.16. Three baskets of meale. S. filled with principall or white bread. C. three white baskets. G.P. three white wicker baskets. B. baskets full of holes. T. chur, signifieth *white*, and *full of holes*. diverſ. ſig. T.r.

v.17. All kinde of baken meats for Pharaoh. cat. all kind of meats dressed by the art of coquerie. T. see before, v.1.

v.23. He forgot his interpreter. H. remembred not Ioseph, but forgot him. cat. H.det.

3. The explanation of doubtfull questions.

QUEST. I. *What the offence was of Pharaohs chiefe Butler and Baker,*

Verſ.1. THe Butler offended, &c. 1. This Butler and Baker that offended, were not the under officers, and therefore they which were set over them were punished, as *R. Ephraim Carus* thinketh: for it had not beene justice to punish one for an others fault: but the same parties, which offended were examined. 2. Neither was this their offence, because *Pharaoh* found a flye in the cup, and a little stone in the bread, as some Hebrewes imagine; it is not like that so wise a Prince would punish so small offences with death: some thinke they had attempted the chastitie of *Pharaohs* daughtrs, but it is most like, that it was some conspiracie or treason against the life of *Pharaoh*, as we reade in the booke of *Esther*, that two Eunuchs conspired against *Assuerus*, *Mercer*.

QUEST. 2. *How the chiefe Butlers head is said to be lift up.*

Verſ.13. WIthin three daies shall Pharaoh lift up, or leavie thy head, &c. 1. *Iunius* exposition here is too curjous; that referreth this to that use and custome of tables made with rowes and holes of holes, with pegges, against the which were written the names of the officers, with their ministerie and services: and that this peg is called the head, and the boord or table, the base, or seat, to the which the peg should be removed: which signified the restoring of him to this place againe. 2. I had rather with *Mercerus*, understand by lifting up or leavying the head, the numbering of him among the rest: as the phrase is used, *Exod.* 30. 12. *When thou liftest the head of the children of Israel*, that is, takest the summe of them. 3. But we neede not search further, than with *Musculus*, to take the plaine and ordinarie sense; who by lifting up or leavying the head, understandeth his advancement, and restoring to his former condition: as the head of *Ioachim* King of Iudah is said to be lift up, when he was delivered out of prison, 2. *King.* 25.27.

QUEST. III. *Whether Ioseph offended in making request to the Butler to remember him.*

Verſ.14. HAve me in remembrance? &c. 1. The Hebrewes doe reprehend *Ioseph*, for trusting to this meanes of his deliverance, & say that for this cause he was chastised with two yeares longer imprisonment: to the same purpose writeth *Augustin. serm.* 82. *de temp.* But although *Ioseph* was content to use the meanes which was offered, yet there is no doubt he relied upon Gods providence still, & therefore *Ioseph* is here reprehended without cause. 2. Neither doth he make sale of his spirituall and prophecicall gift, requiring this as a rewrad and recompence for this good tidings. But by this he sheweth the certaintie of the Butlers good successe and favour with the King, that if he made but mention of him to *Pharaoh*, he might be delivered: neither doth he aske this as a reward, but taketh this occasion to do his owne good: for it is lawfull for a man to use all honest meanes for his libertie, as the Apostle saith, *Art thou called being a servant, care not for it, yet if thou canst be free use it rather*, 1 *Cor.* 7.21. *Calvin.* 3. It may be that *Ioseph* was somewhat too confident upon this meanes, as though this were the way that God had appointed for his deliverance; and therefore God would exercise *Josephs* patience still; so that *Ioseph* sinned not in diffidence and distrust, in betaking himselfe to the meanes: but rather herein, that he limited Gods providence, both for the meanes, and the time, that even now, and by this meanes, he hasteth to be delivered, *Calvin. Mercer*.

QUEST. IIII. *How Ioseph is said to be stollen away.*

Verſ.15. I Was stolen away by theft out of the land of the Hebrewes. 1. This theft was not committed by the Ismaelites, who bought *Ioseph* for their money but by his owne bretheren: who committed a theft two waies, both because they sold a freeman, not taken in battel, nor brought into bondage, which by *Moses* Law was punished with death, *Exod.* 21. 16. and in that they did robbe the father of his child, *Perer.* 2. *Hebron* is not here meant by the land of the Hebrews, as *Ramban*, who saith that was the principall place of abode, for *Abraham*, *Isaack*, and *Iacob*: but the land of Canaan is thus

Canaan why called the land of the Hebrewes

thus called, where the Hebrewes dwelt: which *Ioseph* so calleth, rather than Canaan, because he abhorred to be counted of that nation, *Mercer.*

QUEST. V. *How the chiefe Baker his head is said to be lifted up, or leavied.*

Vers. 19. *Within three daies Pharaoh shall take thine head from thee, or leavie thine head off from thee &c.* 1. *Iunius* readeth thus, *Pharaoh numbering thee, shall cause thee no more to be numbered*, and hee referreth it as before, to the removing or taking away of his pegge (which he taketh for his head) out of his hole or place in the table: but this seemeth to be too curious. 2. Neither with some other doe I thinke, that the chiefe Baker was beheaded, for the text saith, he was hanged upon a tree, which needed not, if he were first beheaded. 3. Some make the meaning of the phrase to be this, that Pharaoh would take away his life from him: and the Latines say, *capite plecti*, to lose the head, that is, to be put to death: hence they are called *capitall crimes*, that are punished by the losse of the head, or life. *Mercer.* 4. The most reade, shall take thine head from thee: but he was hanged, not beheaded. 5. Some thinke he was first beheaded, and then hanged, as the manner is yet in some countries, *Osiand.* But it is like that the Butlers head was lift up as well as the Bakers, *vers.* 20. this phrase doth not shew his punishment, for then the effect, *vers.* 20. should not answer to the prophecie. 6. Some understand it of his hanging, that his head was lift up upon him: as our Saviour calleth his hanging upon the crosse, his exaltation or lifting up, *Ioh.* 3.14. *Pellican.* But this cannot be the meaning, because the same phrase is used both of the Butler, and Baker. 7. This therefore is the sense, that *Pharaoh* should lift up his head aloft out of prison, and cause his name to be rehearsed, and so his head to be leavied among the rest of his servants, to take cognizance of both their causes, but the one he should hang, and restore the other: So *Ioseph* doth foretell unto them three things: whereof the first, the leavying of the head, and examining their cause is common to them both: the other two things are peculiar to either: the Butler shall be restored to his office, and minister the cup to the King, *vers.* 13. the Baker shall be put from his office, and no more reckoned or leavied among the officers, and be hanged: this then is the true reading of the words, *Pharaoh shall leavie thine head from upon thee:* that is, that no more leavying or reckoning be made of *thee:* which words may be supplied by the contrarie, *vers.* 13. and the exposition of the præposition *mi* used there, to thine office, and (*meghal*) *from off* expressed here, doe insinuate as much: so also the word *meghaleca, from off thee,* is used in the end of this *verse:* and *Deut.* 8.4. *Thy garments did not waxe old* (*from off thee*): that is, to be no more upon thee, and so to be used by thee.

QUEST. VI. *Whether Ioseph used any preamble to his interpretation.*

Vers. 19. *The birds shall eat thy flesh.* 1. It is like that *Ioseph* being to deliver so hard an interpretation of the Bakers dreame, did use some preface to excuse himselfe, as *Philo* bringeth him in speaking, *Utinam tale somnium non vidisses, &c.* I would thou hadst either not seene this dreame, or declared it to me: and it is not unlike, but that *Ioseph* used some such preparation as *Daniel* did when he was to expound *Nebuchadnezzars* dreame, *The dreame be to them that hate thee, and the interpretation thereof to thine enemies, Dan.* 4.16. 2. This hanging of malefactors upon a tree, seemeth to have been an ancient punishment, and it was counted a most ignominious death: and therefore Saint *Paul* setting forth the great humilitie of Christ, that humbled himselfe even to the death of the crosse, *Philip.* 2. the Latine translator readeth, he shall hang thee on the crosse: which kinde of death was used also among the Romanes: as *Tully* saith, *Facinus est vincire civem Romanum, scelus verberare, quid dicam in crucem tollere;* It is a great offence to binde a Citizen of Rome, a greater to beat him, the greatest to set him on the Crosse, *Cicer. Verrem.* 7. 3. Such as were hanged to death among the Israelites, by the law were to be taken downe and buried the same day, *Deut.* 21.23. But it seemeth, that this use was not observed among the Gentiles, but their bodies did hang to be meat to the fowles of the ayre, *Perer.* which may be taken as a great judgement of God, when the Lord suffereth his owne image in man to be so defaced, and his flesh to be given for meat to the fowles and beasts, whose flesh is appointed to be mans food: so the Lord threatned against *Ieroboam* and his house, that they which died in the Citie should be eaten of dogs, and they which died in the fields should be devoured of the fowles of heaven, 1 *King.* 14.11. *Muscul.*

The hanging upon the crosse an ancient punishment.

QUEST. VII. *Whether lawfull to keepe the memorie of the birth-day.*

Vers. 20. *Pharaohs birth-day.* 1. This was a very ancient custome to celebrate the birth-daies of Kings and Princes; both among the Medes and Persians, as witnesseth *Xenophon, lib.* 1. and such was the use among the Romans, as *Gellius* maketh mention of an Epistle written by *Augustus Caius: Celebrasse me sexagesimum & quartum natalem meum;* That he had celebrated the 64. yeare of his nativitie. 2. Yet doe wee not reade of any of the righteous in the Scripture, that kept their birth-day, but rather cursed it as the beginning of sinne and sorrow, as *Iob* did, *cap.* 3. and *Ierem. cap.* 20. only we reade of this *Pharaoh*, and *Herod* the tyrant, that kept a memorie of their birth-daies, *Perer.* yet it is not unlawfull to celebrate the memoriall of the nativitie daies of Kings, and other worthy men and women, so that we take heed of superstition, in giving the honour of such daies unto men, as the Church of God doth: and that we abuse not such daies, to prophanesse and wantonnesse, as the Heathen did: but rather thereby take occasion to give God thankes for such worthy instruments, which he in mercie raiseth up to the Church or Common-wealth. *Calvin. Mercer.*

4. Pha-

4. Places of Doctrine.

1. Doct. *The interpretation of dreames, and the revelation of secrets belongeth only to God.*

Vers. 8. *Are not interpretations of God?* That is, you are deceived to thinke that your wise men, sorcerers, and Astrologers of Egypt, can interpret your dreames: the revealing of secrets, and foreshewing of things to come, belongeth to God; and the Lord will raise you up one to interpret your dreame. *Nebuchadnezzar* confessed thus much, saying to *Daniel*, *Thou art able to shew me the interpretation, for the spirit of the holy Gods is in thee*, *Dan.* 4. 18. The wise man also saith in the *Proverbs*, *It is the glory of God to conceale a thing secret.*

2. Doct. *Prophets knew no more than was revealed unto them.*

Vers. 12. *Within three daies shall Pharaoh lift up thine head.* God revealed to *Ioseph* the very time wherein the chiefe Butler should be set at libertie, within three daies: which *Ioseph* conceived, not as some thinke, because of the three branches: for that might signifie three moneths, or yeares, as well as three daies: neither because *Pharaohs* birth-day was within three daies: But it was God only that revealed this interpretation to *Ioseph*: yet did not *Ioseph* know the time of his owne deliverance: So we see, that the Prophets knew no more than was revealed unto them: they sometime could foretell what should befall others, and yet foresaw not what was appointed for themselves: as the man of Iudah, that prophesied against *Ieroboams* altar, was ignorant of his owne calamitie, 1 *King.* 13.

3. Doct. *Ministers that sow spirituall things, may reape temporall.*

Vers. 14. *Have me in remembrance.* *Ioseph* was worthy to have this kindnesse shewed him, that had beene an interpreter and messenger of so good tidings: according to the same rule, it is meete for the Ministers of God, the interpreters of the word, that sow spirituall things to the people, to reape temporall, *Muscul.*

5. Places of confutation.

1. Confut. *The interpretation of Scripture must be taken from the spirit of God, speaking in Scripture.*

Vers. 8. *Are not interpretations of God?* As God by the spirit of God did interpret the secret of this dreame: so the interpretations of the secrets of Gods word proceed from the spirit of God: our Saviour interpreted the Scriptures to the two disciples, and opened their mindes to understand them, *Luk.* 24. 45. wherefore we are not to depend upon the tradition of the Church, opinion of fathers, decrees of Pope and Cardinals, for the understanding of the word, but wee must seeke to the spirit of God speaking in the Scriptures, *Muscul.*

2. Confut. *Against the superstitious festivall of the virgin Marie.*

Vers. 20. *Pharaohs birth-day.* *Perer.* taketh occasion hereby to justifie the practice of the Church in celebrating the birth-daies of three, of our Saviour, the virgin *Marie*, and *Iohn* Baptist, *in Luk.* 40. *numer.* 11.

Contra. 1. The Nativitie of our Saviour is worthily celebrated: because in himselfe he was the rarest birth that ever came into the world, being without sinne; and in respect of us, the most beneficiall, by whom our redemption and everlasting salvation was purchased. 2. The nativitie of *Iohn* Baptist is solemnized as a matter indifferent, by the Church, not to the honour of *Iohn*, but to the praise of Christ, whose forerunner he was: and we finde mention made in Scripture, of his strange and extraordinarie birth. 3. But the Nativitie of the virgin *Marie* is a superstitious solemnitie, because they consecrate it to the honour of the virgin: it is blasphemous, in that they hold her to have beene without sinne, which prerogative is onely peculiar to our blessed Saviour: it is also vaine, false, and frivolous, because there is no mention made of it in Scripture.

6. Places of exhortation.

1. Observ. *Of the slipperie state of Courtiers.*

Vers. 2. *Pharaoh was angrie against his two officers, &c.* These two were principall officers in *Pharaohs* court; yet suddenly cast out of their Princes favour: wherein wee see the slipperie state and condition of Courtiers, who are to day in favour, to morrow in disgrace, as *Haman* was with *Ahasuerus*, *Hest.* Little doe men consider, that ambitiously desire to be great in Court, how soone their faire weather may be overcast with clouds.

2. Observ. *Compassion toward the afflicted.*

Vers. 7. *Wherefore looke ye so sadly to day?* *Iosephs* humanitie appeareth, that first offereth himselfe to these men in miserie, to comfort and cheare them up: as our Saviour asked the two disciples walking by the way, why they were so sad, *Luk.* 24. 17. and to *Marie Magdalene* he said, *why weepest thou?* *Iohn* 20. 15. such ready compassion should we shew to them that are in heavines, *Marlorat.*

3. Observ. *No man to presume beyond his strength and gifts.*

Vers. 8. *Tell me them now, &c.* *Daniel* having received a greater gift of interpretation, was able both to tell the King what he had dreamed, which was gone from him, and the interpretation of it, Dan. 2. 28. *Ioseph* presumeth not beyond his gift, but first desireth these dreames to be rehearsed unto him: whereby we learne, that every man consider his strength and gift from God, and put not himselfe forward

ward beyond that, *Calvin.* this is that which the Apoſtle ſaith, *that everie man underſtandeth according to ſobrietie, as God hath deals the meaſure of faith, Rom* 12.3.

4. Obſerv. *Carnall men heare the word for worldly profit.*

Verſ. 16. *When the chiefe Baker ſaw that the interpretation was good, &c.* Hee deſired an interpretation of his dreame, not becauſe hee had a minde to bee inſtructed thereby, but for that he expected ſome good alſo: So many men make ſemblance of ſome love toward the preaching of the word, not of any conſcience, but onely ſeeking thereby their pleaſure and proſperitie: which miſſing, then they depart heavie and ſad, as the rich young man did goe from Chriſt, *Mark.* 10. *Calvin.*

5. Obſerv. *Miniſters muſt not be afraid to denounce Gods judgements.*

Verſ. 19. *Within three daies ſhall Pharaoh take thine head.* *Ioſeph* ſheweth himſelfe a faithfull meſſenger, that would not conceale the interpretation from the Baker, though he knew it ſhould not bee welcome: ſo it is the dutie of faithfull Miniſters, not to feare to denounce the judgements of God to his people, though they have ſmall thankes for their labour, *Calvin.* As the Prophet *Micheas* did frankly and freely deliver his meſſage to wicked *Ahab.* 1 *King.* 22.

6. Obſerv. *Courtiers all for themſelves.*

Verſ. 23. *The chiefe Butler did not remember Ioſeph.* Here wee have a right patterne of a temporizing Courtier, who partly for feare to move the King, partly being addicted to his profit, to ſerve his owne turne, would make no mention of *Ioſeph*, *Muſcul.* The like minde was at the firſt in *Eſther*, who fearing the Kings diſpleaſure, refuſed to make ſute for her people, but *Mordechai* rouſed her from that court-like ſleepe, and awaked her, *Eſther* 4.

CHAP. XLI.

1. *The Method or Argument.*

IN this chapter wee have ſet forth, 1. The dreames of *Pharaoh*, both tending to one and the ſame end, *verſ.* 1. to *verſ.* 8.

2. The interpretation of the dreames. 1. The occaſion of ſending for *Ioſeph* by the narration made by the Butler, of that which had happened in priſon, *Verſ.* 9. to *Verſ.* 16. 2. The repetition and rehearſall of *Pharaohs* dreames to *Ioſeph*, *Verſ.* 17. to *Verſ.* 25. 3. The interpretation it ſelfe, together with the counſell and advice of *Ioſeph*, *Verſ.* 28. to *Verſ.* 37.

3. The exaltation and proſperitie of *Ioſeph*: whereunto belongeth, 1. The authoritie committed unto him by *Pharaoh*, *Verſ.* 38. to *Verſ.* 42. 2. The great honour given unto him, *Verſ.* 43. 3. The changing of his name, 46. 4. His marriage and children, *Verſ.* 50. 4. The accompliſhment of the dreames. 1. In the ſeven plentifull yeares, *Verſ.* 49. to 54. 2. Then in the yeares of famine, beginning, &c. to the end.

2. *The divers readings.*

S. ap. f. pr. T. r. v. 2. *In a medow. B. G. C. P. in fenne ground. H. in achi. S. in the reed. T. achu* ſignifieth *graſſe*, and reade is like they ſtood among the reed, becauſe the leane kine ſtood by them in the brinke of the river, where ſedge and reed did grow, *Exod.* 2. 3.

H. alt. H. det. v. 7. *Devouring all the beautie of the former. H. and the thinne eares devoured the ſeven ranke and full eares. cat.*

Behold, it was a dreame: all have this clauſe, but the Latine.

T. G r. v. 11. *Wee both ſaw a dreame, a preſage of things to come. H. every one ſaw according to his dreame. S. we dreamed each man according to the interpretation of his dreame. C. G. P. each mans dreame of ſuch interpretation. B. each mans dreame agreeable to the interpretation. T.*

H. det. v. 14. *And they offered him to him, to whom hee ſaid. H. hee came to Pharaoh, then Pharaoh ſaid to Ioſeph. cat.*

S. c. T. B r. v. 16. *Without God, health ſhall not bee anſwered to Pharaoh. S. not from my wiſedome, but from the face of God, ſhall peace be anſwered to Pharaoh. C. without me ſhall God anſwer proſperous things to Pharaoh. H. not I, but God ſhall give Pharaoh an anſwer for peace. B. it is not in my power, but God, &c. T. beſide me. bilgnad, beſide, without.*

H. alt. v. 20. *Having devoured the former, they ſhewed no token of fulneſſe. H. and when they had eaten them up, it could not be knowne, that they had eaten them up. cat.*

H. S. c. v. 22. *I ſlept againe. H. S. I ſaw againe in my dreame. cat.*

v. 26. *Are ſeven yeares. S. ſeven yeares of plentie. cat.*

H. cor. v. 28. *Which ſhall be fulfilled in this order. H. this is the thing that I have ſaid to Pharaoh. C. this is the word that I have ſaid to Pharaoh. That God hath ſhewed to Pharaoh, what he will doe. cat.*

C. alt. v. 38. *Who is full of Gods ſpirit. H. in whom the ſpirit of prophecie is the face of God. C. in whom the ſpirit of God is. cat.*

v. 42. *Araied him with ſilke garments. C. H. S. P. of fine linnen. G. of raines. B. veſtis xylina, garments of fine cotten, or goſſipin. T. heb. ſheſh, ſilke.*

v. 43.

v. 40. *At thy word ſhall all the people bee ruled. C. B. bee obedient. H. S. ſhall kiſſe thee on the mouth. T. P. ſhall bee armed at thy word. G.* ſome derive the word of *ſhacach*, to move or run up and downe: ſome of *naſhack*, to kiſſe: ſome of *neſheck*, armour: ſo I take the laſt reading to bee beſt, with *Mercerus*; for though in thoſe countries, to *kiſſe* was a ſigne of obeiſance, and therefore it is ſaid in the ſecond Pſalme, *kiſſe the ſunne leſt hee bee angrie*: yet to kiſſe the mouth was a ſigne of love, rather than of feare and obedience, *Cantic.* 1. 1. *G.r.*

v. 43. *And they cried before him, Abrech. G. P. tender father. B. this is the father of the king. C. that they ſhould bow the knee before him. H. T. heb. barac, to bow the knee*: ſo readeth *Mercer*, *Oleaſter*, the Septuag. conſtrue this word. *T. H. r. S. det.*

v. 44. *Without thee ſhall no man lift up his hand. S. his hand or foot. cat. his hand to take armour, or foot to ride upon an horſe. C.* *C. ad.*

v. 45. *And hee called him in the Egyptian tongue, the Saviour of the world. H. the man to whom ſecrets are revealed. C. Saphinath, paaneach. cat.* *H. c. & ad.*

v. 45. *Prieſt of Heliopolis. H. S. Prieſt of On. B. Prince of On. cat. cohen, a Prince, or Prieſt.* *diverſ. ſig.*

v. 47. *The corne was bound in handfuls. H. the earth brought forth handfuls of aboundance. S. brought forth great ſtore. G. great ſtore to lay up. B. to lay up in barnes. P. the inhabitants gathered the corne into barnes. C. the earth brought forth by handfuls. T. heb.* hee referreth it, not to the binding of ſheaves, as Hi. or laying up in barnes, as B. C. but to the aboundance, that they had of every ſeed or graine an handfull: which ſeemeth alſo to bee the meaning of the Septuagint. *C. r. T. S. r.*

v. 54. *In all the world the famine prevailed, and the famine was in all Egypt. H. in all lands the famine prevailed, but in all the land of Egypt was food. cat.* *H. cor.*

v. 57. *That they might qualifie the evill of their want. H. becauſe the famine was ſore in all lands. cater.* *H. cor.*

3. *The Theologicall Explanation of doubtfull queſtions.*

Quest. I. *How long Ioſeph was in priſon, and where wee muſt begin the computation of theſe two yeares.*

Verſ. 1. *After two yeares Pharaoh dreamed, &c.* 1. I neither thinke with *Ioſephus* and *Mercerus* that theſe two yeares muſt bee accounted from the beginning of *Ioſephs* impriſonment, and that it was but two yeares in the whole in priſon: for the beginning of this chapter beſt agreeth with the end of the former, where mention is made of the Butlers reſtitution to his place: ſo then two yeares after that *Pharaoh* dreamed, *Iun.* 2. Yet doe I not thinke, that theſe officers were an whole yeare in priſon, as ſome conjecture, and that *Ioſeph* and they were impriſoned much about one time: for the keeper of the priſon, would not at the firſt give *Ioſeph* charge of ſuch priſoners, till hee had experience of his fidelitie: neither thinke, that *Ioſeph* was in priſon ſome time before, and that hee was there a whole yeare before the chiefe Butlers deliverance, and two yeare more after, three in all.

Quest. II. *Why Pharaoh dreamed, and where.*

Verſ. 1. *Pharaoh dreamed, &c.* 1. The Hebrewes note, that it is not here added, *Pharaoh* King of Egypt, till afterward, when *Ioſeph* was advanced, by whoſe prudence and wiſdome hee governed, that then hee was worthie the name of a King, and not before: but this is ſomewhat curious. 2. This dreame is ſhewed to *Pharaoh*, becauſe it belongeth to the office and dutie of a king to provide for his people. 3. This river was not a ſtreame iſſuing out of *Nilus*, as *Iun.* But *Nilus* it ſelfe, which is uſually called by the name of the river, *Exod.* 2. 3. and becauſe *Nilus* doth water the plaine of Egypt, where they have no raine, and ſo maketh it fruitfull, it ſerveth fitly to decipher the ſeven yeares of plentie, *Mercer.*

Quest. III. *The difference betweene the dreames of Pharaoh and Nebuchadnezzar.*

Verſ. 8. *Pharaoh told them his dreames, but none could interpret, &c.* 1. *Nebuchadnezzars* dreame which hee dreamed, *Dan.* 2. was unlike to this of *Pharaoh*: for hee had forgotten his dreame, not ſome thinke, becauſe hee ſlept with full ſtomacke, but God ſo diſpoſing: but *Pharaoh* very well remembreth his dreame: there *Nebuchadnezzar* commanded to ſlay the wiſe men, but *Pharaoh* of a more milde nature ſpareth them. 2. Neither did any of them attempt to give an interpretation of *Pharaohs* dreame, as that hee ſhould beget ſeven daughters, and burie ſeven ſonnes: or that he ſhould ſubdue ſeven Kingdomes, and ſeven other ſhould rebell: as ſome of the Hebrews conjecture: but they were all blinde, and could ſay nothing: God had blinded them: for otherwiſe it had beene an eaſie matter, by the yeares to underſtand plentie, *Mercer.* 3. It ſeemeth that *Pharaoh* was no proper name, but common to the Kings, as *Cæſar* is to the Emperours: for the Butler uſeth it in the third perſon, *verſ.* 10. as if wee ſhould ſay, the Kings majeſtie, *Iun.* and it had beene an uncivill thing to call the King by his proper name, *Mercer.*

The ſoothſayers blinded.

Pharaoh a common name to the Kings of Egypt.

Quest. IIII. *Whether Pharaoh in his dreame had an interpretation of it.*

Verſ. 15. *I Have heard ſay of thee, that when thou heareſt a dreame, &c.* 1. *Ioſephus* further addeth, that *Pharaoh* did gently intreat *Ioſeph*, tooke him by the hand, and bade him not to be afraid, but truely relate unto him his dreame, whatſoever it ſignified, good or evill. 2. This is likely and probable, but that conceit of *Ioſephus* hath no probabilitie, that *Pharaoh* together with his dreame had the interpretation thereof ſhewed him in his ſleepe: for it is like, that *Pharaoh* then would have ſpoken of it to *Ioſeph*. *Pharaoh* ſeemeth to have none other opinion of *Ioſeph*, but as of a cunning ſoothſaier and conjecturer of dreames: and ſuch was the opinion received of *Ioſeph* afterward, as *Trogus Pompejus*, whom *Juſtino* alſo writeth of him, that he did learne in Egypt art-magike, and other points of their learning: therefore

Ioseph knew not *Pharaohs* dreame aforehand, as *Pererius.*

therefore *Ioseph* of purpose maketh mention of God, who without any art or skill in *Ioseph*, should by his mouth give the interpretation of the dreame. 4. And whereas he saith, *God shall answer for the wel of Pharaoh*, *Ioseph* thus saith, not as knowing the dreame alreadie by revelation from God, as *Pererius* thinketh: but he ignorant as yet of the dreame doth not propheſie, but wiſh proſperitie to *Pharaoh*, and insinuateth himselfe by this dutifull comprecation, *Mercer. Iun. Muſcul.*

QUEST. V. *Of the thrice repeating of these dreames, and the reason thereof.*

Verſ. 20. AND *when they had eaten them up, &c.* 1. This is reported somewhat diverſly by *Pharaoh* than it was before expreſſed: not to this end, as some Hebrewes imagine, that *Pharaoh* would trie by these meanes *Iosephs* cunning, whether hee could rehearse the dreame aright: But where these dreames are thrice repeated, by *Moses*, *Pharaoh*, *Ioseph*, the same words are not every where but the sense: as we see the like, *Gen.* 24. where *Abrahams* servant somewhat diverſly in words reports the historie of *Rebeckahs* comming forth and behaviour towards him. 2. But some Hebrewes are more absurd, that whereas these dreames, of seven kine, and seven eares, betokening 14. yeares, of plenty, and seven of famine, are thrice repeated in this chapter, they make thrice 14. yeares: where these dreames though often rehearsed, are but one prophecie and tend to the same end, *Mercer.*

QUEST. VI. *Why Pharaohs dreames were doubled.*

Verſ. 25. PHARAOHS *dreames are one.* 1. They are one in signification, but divers in respect of the *Iun.* 2. The Hebrewes thinke, that *Ioseph* by this speech would excuse the Egyptian sayers, why they could not expound the dreames, because it was hard to find out the interpretation, ing these dreames being divers did portend but one thing: and beside, they take these to be dreames, whereas *Ioseph* sheweth they were of God. But *Ioseph* doth not insinuate himselfe into the and affection of these Magicians, whom hee knew to be professors of Idolatrie and superstition, doth faithfully discharge this dutie committed unto him. 3. Now although the dreames had one ning, yet they were doubled, not for any such cause as *Lyranus* & *Toſtatus* imagine, to shew the two offertilitie, good seed signified by the eares, and good tillage by the oxen: but *Ioseph* himselfe reci two reasons thereof, *verſ.* 33. the certaintie of this thing, and the speedie accomplishment thereof.

QUEST. VII. *Ioseph, not Pharaoh, the Prophet.*

Verſ. 25. GOD *hath shewed Pharaoh what he is about to doe.* 1. Though these visions were shewed *Pharaoh*, yet because he understood them not, *Ioseph* is rather to be counted a prophet that interpreted them, than *Pharaoh* that understood them not: for it is one thing to have a represen of things objected to the phantasie, another to have the mind lightned to understand them. 2. A whereas God is said to doe this, it was not an ordinarie plentie, or famine, procured by naturall means but extraordinarie sent of God: although I denie not, but that there might be a concurse some naturall meanes: for Nilus overflowing, if it be moderate, causeth plentie in Egypt; if it be bringeth sterilitie and barrennesse. *Plinie* sheweth, that the full increasing of Nilus is sixteene cubits *in duodecem cubitis famem sentit, &c. if it overflow under* 12. *cubits, famine followeth, and in* 13. *there is* scarcitie: 14. *cubita hilaritatem afferunt*, 15. *securitatem*, 16. *delicias.* 14. *cubits in the over bring chearefulnesse*, 15. *securitie*, 16. *plentie:* he further sheweth, that the greatest increase was of 18 under *Claudius*, the smallest of five cubits in the *Pharsalean* warre: *lib.* 5. *c.* 9. It might be that Nilus seven plentifull yeares overflowed 16. cubits or above, and so made the ground fruitfull; and in seven deare yeares exceeded not 12. cubits, or was much under, and so caused drinesse and barrenn *ex Perer.*

This plentie and famine not procured by naturall causes.

The increasing of Nilus in the yeares of plentie, how many cubits.

QUEST. VIII. *Iosephs wisdome in counselling to have a chiefe officer appointed for corne.*

Verſ. 33. LET *Pharaoh provide for a man of understanding, &c.* 1. *Ioseph* doth not onely foreel calamitie to come, but provideth a remedie for it; so could not the vaine Astrologers, *Apolloes* oracles, if sometime they ghessed at things to come, they could not tell how to helpe it, *Mer* 2. *Ioseph* doth not give this counsell ambitiously, as seeking his owne honour, as the Hebrewes thi for as yet he was ignorant of his advancement: but God directed him by his spirit, to give this adv that it might be a way to his exaltation. 3. This office here invented by *Ioseph*, to have a care to prov food for the people, grew afterwards to be very honourable: and from the Egyptians, it is like the R mans tooke this invention: the first officer among them, who was called *præfectus annonæ*, the ch steward for provision, was L. *Minutius*, what time there was such a famine in Rome, that many people themselves with their heads covered into Tyberis: *Pompey* the great, after many honourable triu was chosen to this office; who having made great provision in Affrica, being ready to take ship, staid though a great tempest arose, thus saying, *navigandi necessitas est, vivendi non est necessitas*: There is g necessitie to saile, (for the Citie was at that time in great want) but there is no necessitie to live: *ex Per*

QUEST. IX. *Why Ioseph advised to have the fift part taken.*

Verſ. 34. TAKE *up the fift part of the land, &c.* 1. Hee meaneth the fift part of the fruits of the land, wi was done at the Kings charge: for it is not like that he tooke away the fift part from owners, though afterward it was made a law, but it was bought with the Kings money, *Mercer.* 2. *Rasi* following *Onkelos*, readeth, let them defend the land of Egypt against the famine, by setting people a worke to gather the corne: be ause the word is so taken, *Exod.* 13. 18. where it is said Israelites came up armed, girt under the fift rib: but this reading is improper; and that the fift part is derstood, appeareth by the law of the fift part reserved to *Pharaoh*, *Gen.* 47. 24. 3. The fift part was thou sufficient, for it is like beside that other rich men, following the Kings president, laid up somewha store also, and in the yeare of famine somewhat might grow, though not much, and they made gre

ſpare in the time of ſcarcitie, *Perer. Mercer.* 4. *Ioſephs* prudence appeareth, in preſerving the corne ſo long for ſeven yeares: which was not done by uſing ſand and quickſilver, as *Rambam* ſuppoſeth: but as *Philo* well conjectureth, by laying up the corne in the ſtraw: for by this meanes it would keepe long ſweet, and the poore might be imployed in threſhing of it out, as alſo they had ſtraw for their cattell, *Perer. ex Philon.* How the corn was preſerved.

QUEST. X. *Of the ring, fine linnen, and other enſignes of Ioſephs honour.*

Verſ. 42. *PHaraoh tooke off his ring, &c.* 1. *Plinie* is here in an errour, that the uſe of rings came not up before the Trojane warre, whereas *Ioſeph* was honoured of *Pharaoh* with a ring, who was ſix hundred yeare before the ruine of Troy. Likewiſe the ſame author ſaith, that the Egyptians uſed no rings to ſeale with, *lib.* 33. *c.* 1. Whereas it is moſt like, that *Pharaoh* gave this ring to *Ioſeph* for that uſe: as *Aſſuerus* gave *Haman* his ring to ſeale letters in the Kings name, *Eſther* 3. 9. 2. It is like that *Ioſeph* went apart, till *Pharaoh* had conſulted with his Nobles, who all by their ſilence gave conſent, that *Ioſeph* was the fitteſt man. 3. Theſe then were the enſignes of *Ioſephs* honour: the King giveth him a ring, then he is araied with fine linen, or white ſilke, whereof there was great ſtore in Egypt, which was made of certaine cotten or bombaſine that came of the Goſipon tree, called Xilinon, *Iun. Perer.* The third ſigne of honour was a golden chaine, which was in great requeſt afterward among the Romans: the fourth was *Ioſephs* riding in the ſecond chariot, appointed for him, that was the Viceroy next in authoritie to the King. *Aſſuerus* cauſed *Mordechai* in token of honour & of the Kings favour, to ride upon his horſe, *Eſther* 6. And in the ſame place *Mordechai* is adorned with the like ornaments, as with royall apparell, and a princely diadem, and proclamation to be made before him, as was here before *Ioſeph*. So King *Balthazar* promiſeth the like reward to him that could interpret the writing, that he ſhould be clothed with purple, and ſhould have a chaine of gold about his necke, and be the third ruler in the kingdome, *Dan.* 5. 7.

QUEST. X. *The great authoritie committed to Ioſeph.*

Verſ. 44. *I Am Pharaoh &c.* 1. This is not an oath, as ſome think, that *Pharaoh* ſweareth by his honour: but he onely reſerveth unto himſelfe the Kingly name and majeſtie, as before, *verſ.* 40. *onely in the throne will I be above thee.* 2. In that he ſaith, none ſhall lift up his hand without thee, it is to be underſtood, not of private, but of the publike affaires of the kingdome, *Mercer.* 3. The Hebrewes here note, that as *Ioſeph* before humbled himſelfe and ſaid, *without me ſhall God make anſwer to Pharaoh*, ſo now he exalted: and *Pharaoh* ſaith, *without thee ſhall no man lift up his hand, &c.*

QUEST. XI. *Of the change of Ioſephs name, and the ſignification of it.*

Verſ. 45. *PHaraoh called Ioſephs name, Zaphnath paaneah, &c.* 1. Theſe are neither Hebrew words, as *Rambam* thinketh: for although the firſt may be derived from *tſaphan*, which ſignifieth hide, yet the originall of the other in the Hebrew tongue cannot be found, *Mercer. Hierome* thinketh it ſignifieth, *Saviour of the world*, in the Egyptian tongue, whom *Eugubinus* followeth: but it is likelier that it ſignifieth the revealer of ſecrets, as *Ioſephus Oukelos*, the Septuag. Some thinke he was a Prieſt rather, as the Chalde tranſlateth, than Prieſt of On: becauſe the prieſts of all other were moſt ſuperſtitious, *Iun.* This On was not the Citie (No) mentioned *Ezech.* 30. 16. which is Alexandria, but rather Heliopolis, as *Hierome*: the chiefe Citie of the regiment of Heliopolis, *Ptolemie* calleth Onium. Of the citie On.

Aſenah cannot be the daughter of *Dina Iacobs* daughter, as the Hebrewes dreame, being an Egyptian woman: *Ioſeph* marieth the daughter of an Idolater, becauſe he could not take a wife of his fathers kindred, being in a ſtrange countrey: ſo alſo did *Iacob* marrie *Labans* daughter that was an Idolater, and *Moſes* a Madianitiſh woman, whom afterward they converted to the true worſhip of God, as *Ioſeph* did his wife: and this might well be a type and figure of the calling of the Idolatrous Gentiles, *Mercer.* Why *Ioſeph* marieth the daughter of an Idolater.

QUEST. XII. *Potiphars, Whether two of that name.*

The daughter of Potipherah. 1. We refuſe here the opinion of *Hierome*, that thinketh this *Potiphar* to have beene the ſame whom *Ioſeph* before ſerved: and we hold that to be one of the fables of the Hebrewes, that this *Potiphar*, *Ioſephs* maſter, having a purpoſe to uſe *Ioſeph* to incontinencie, was ſtricken with drineſſe and withering in his ſecret parts, and afterward became a Prieſt. 2. I rather preferre *Auſtines* judgement, who upon theſe reaſons rather thinketh, that this was a divers *Potiphar* from the firſt: 1. Becauſe it had beene much for *Ioſephs* honour, that his maſter, whoſe ſervant he was, did now marrie upon him his daughter, and therefore *Moſes* would not have concealed it. 2. The other *Potiphar* was Captaine of *Pharaohs* ſouldiers, this Prieſt of On two offices much unlike. 3. This On or Heliopolis, was about twentie miles diſtant from Memphis the Kings Citie, but the other *Potiphar* was a continuall ſeruant in *Pharaohs* houſe: thus *Auguſtine qu.* 136. *in Gen.* 3. *Chryſoſtome* thinketh, that they were two brethren, but of one name, *hom.* 63. *in Gen.* But it is evident, that their names alſo differ: for the firſt is called *Potiphar*, the ſecond with the letter *ain*, in the end *Potipherang*; beſides, it is not like that *Ioſeph* would marrie the daughter of that adultereſſe and wanton woman, whoſe evill manners hee had ſeene of, *Mercer. Muſcul.*

QUEST. XIII. *To what end mention was made of Ioſephs age.*

Verſ. 46. *IOſeph was thirty yeares old, &c.* Mention is made of the age of *Ioſeph* for divers reaſons. 1. By this it may be gathered how long *Ioſeph* was a ſervant in Egypt, from 17. to 30. yeares, the 13. yeares, whereof 3. he ſpent in priſon, the reſt in ſervice, *Mercer.* 2. But *Ioſeph* for his thirteene yeares ſervice, was recompenced with 80. yeares of libertie, proſperitie and honour, for he lived till he was 110. yeares old: which may alſo be a figure of the everlaſting reward of the Saints, which they ſhal have for their ſhort and momentanie afflictions here, *Perer.* 3. This obſerving of *Ioſephs* age helpeth

towards

towards the Chronologie of *Iacob* and *Iosephs* age; for hence it is gathered, that *Ioseph* nine yeares after

Iacob and *Iosephs* yeares compared together.

when the seven plentifull yeares were past, and two of famine, was thirty nine yeares old, and *Iacob* that time, an hundred and thirty yeares old: then it will follow that *Ioseph* was begotten in the 91. yeare of *Iacobs* age, foureteene yeares after his comming into Mesopotamia: for *Ioseph* was borne in the end the second seventh yeare of *Iacobs* service: so that *Iacob* was 77. yeares old when hee went first into Mesopotamia, *Perer.* 4. *Iosephs* age is expressed, that it might appeare what wonderfull graces hee had received of God at those yeares: of chastitie, of patience, of pietie, of wisdome, of knowledge, of secrets, of policie, and government. It is said that *Iulius Cæsar*, beholding the picture of *Alexander* in Hercules temple at Gades, lamented that hee had done no worthy exploit at those yeares, wherein *Alexander* had conquered the whole world. But *Ioseph* here at the same age of thirty, had shewed more true wisdome and vertue, than either of them both, *Perer.* 5. Likewise by this president of *Ioseph*, made a governour

At 30. yeares a man fit for publike imployment.

thirty, wee see that at this age a man is fit for publike imployment: *David* at that age began to reign, *Ezechiel* then prophesied, *Ezech.* 1.1. Christ began to preach, and *Iohn* Baptist, *Mercer.* 6. Luke. *Iosephs* age is expressed, to shew how mightily the Lord wrought with him, that the grave counsellors and Elders of Egypt were content to give place to his youth, and be advised and ruled by him, *Cabus.*

QUEST. XIIII. *What food Ioseph laid up, where and how.*

Vers. 48. *Laid up food in the Cities.* 1. It is not like that *Ioseph* gathered of all other fruits and provision, as *Ramban* thinketh, but onely of corne: for other food could not have beene so well kept, and the next verse sheweth that food (*ochell,*) was gathered, namely, (*bar,*) wheat, *Mercer.* 2. In this wisdome appeareth, that provideth barnes for every Citie, that they should not need to travaile for food, but have it provided at home. 3. Where it is said *till he left numbring*: it is like that *Ioseph* observed order, in laying up of the corne, and kept a talie of it: he numbred it, not of *curiositie* as *David* numbred the multitudes of his people, but in a provident forecast, to see what quantitie would suffice every place, *Muscul.*

QUEST. XV. *Whether indeed Ioseph had forgotten his fathers houses, as it seemeth by the name of Manasseh formed of the word Nashah, to forget.*

Vers. 51. *God hath made me forget all my labour and my fathers house*: 1. I doe not thinke with *Cajetan* that this is to be imputed to *Ioseph* as a fault, that would commit to oblivion his father and house being entangled with this great honour and prosperitie: for how could hee forget his father, his fathers house, unlesse he should together abandon his faith and religion, and forget Gods covenant made to his father and his seed? 2. Neither doth it helpe the matter to say with some, that he did not forget his father, but his brethren, who are understood by his fathers house. 3. Nor yet is this spoken by way of comparison, that in respect of this great honour, his fathers house, his kindred, and education was neglected, as *Mercer.* 4. But the words doe expound themselves: he speaketh of the labour, and affliction, and great indignitie which he received at his brethrens hand, in his fathers house, the remembrance and grief whereof, his great preferment and honour in Egypt allayed and mitigated, *Iun.* 5. But whereas it may be demanded, if *Ioseph* had not forgotten his father, how came it to passe, that he remembred him not all this while, nor sent unto him, seeing *Memphis* the kings Citie, was not above 40. mile distant from

How it was wrought that *Iacob* had notice all this while of *Iosephs* being in Egypt.

bron, where *Iacob* dwelt: It may be answered, that whether by reason of *Iosephs* long affliction he

in which time he might thinke his father to be dead, or in respect of his most busie and troublesome imployment in the 7. yeares of plentie, or because he would yet conceale his kinred, he might forbeare to enquire after them, it was the speciall worke of Gods providence so disposing, that his brethren should first seeke unto him, and bow before him, that his dreames might take effect, *Mercer.*

Augustine further thinketh, that God so disposed, that *Ioseph* all this while sent not to *Iacob* being not above 300. mile from him, that *Iacob* by this meanes might be exercised with sorrow: *Volait Deus ista modo parva peccata Iacob in hoc seculo igne tribulationis consumere*: God would by this meanes with the fire of tribulation purge *Iacobs* sinnes in this world: *ser.* 82. *de tempor.* But *Augustine* is deceived in the distance of Mephis from Hebron, which was rather 50. than 300. miles: for the Patriarkes could carrie their corne so farre upon their beasts.

Thom. Anglicus and *Peresius* thinke that *Ioseph* had a revelation, how his brethren should come downe to Egypt to buy corn: But if this were so, it is not like, that *Moses* would have omitted it.

Theodoret thinketh that God so disposed, that *Iacob* knew not of *Iosephs* being in Egypt, lest he might have redeemed him from thence, and so the occasion of the Israelites going downe into Egypt should have beene prevented: this opinion and the first I preferre before the rest.

QUEST. XVI. *When Egypt began to be affamished, and what other countries beside.*

Vers. 55. *And the length all the land of Egypt was affamished, &c.* 1. For the first two yeares of famine, a dearth was not felt in Egypt, because private men might have laied up in store at home themselves: therefore the Latine text is here very corrupt, that in the former verse, where the true reading is, *in all the land of Egypt was bread*, readeth, *in all the land of Egypt was famine.* 2. Where the famine is said to be in all lands, we must not understand all the countries in the world, but these countries next adjoyning which came thither for corne, *vers.* 57. and so the Hebrewes especially apply it to be spoken of countries, *Phenice*, *Palestina*, *Arabia*, which doe border upon Egypt. 3. Some Hebrewes affirme, that *Ioseph* before he would sell the Egyptians corne, moved to have them circumcised, and that there was much altercation about it: It is like that he circumcised his owne two sonnes, and instructed the Egyptians in the true worship of God; but that he urged them generally to circumcision, being not of the seed of *Abraham*, to whom that ceremonie appertained, is not like, *Mercer.* 4. *Ioseph* is

v. 56. to breake to the Egyptians, that is, to sell them food: for so the word *shabar* signifieth: either because it breaketh famine, or because it is broken and ground to make bread of: or rather because they made their bread in thin cakes, and so used to breake, not to cut it, *Mercer.* The phrase to breake bread whence taken.

4 *Places of Doctrine.*

1. Doct. *God only the disposer and foreteller of things to come.*

Vers. 25. *GOd hath shewed Pharaoh, what he is about to doe.* God therefore is not an idle beholder or foreteller of things to come, but a doer and disposer of them: which overthroweth the opinion of the heathen, that ascribe the actions of men, some to fatall necessity, as the Stoikes, some to fortune or chance, as the Epicures: but the Scripture telleth us, that *whatsoever pleaseth God, he doth in heaven and earth, Psal.* 135. 6. Further, we see that onely God, that worketh in the world, can foretell the things that are done in the world, as the Prophet joyneth them both together: *Shew the things that are to come hereafter, &c. doe good or evill, &c.* 41. 21. therefore neither spirits nor any other creatures, that are not able to dispose things done in the world, have the foresight or knowledge of things to come.

2. Doct. *Repetitions of the same thing in Scripture not vaine.*

Vers. 32. *THe dreame was doubled, because the thing is established with God, &c.* Hence then it is evident, that repetitions in the Scripture, are not vaine *tautologies* and superfluous *battologies*, though they are set downe for more certaintie; for which cause this dreame was doubled to *Pharaoh*, as Saint *Paul* saith, *Philip.* 3. 1. *It grieveth me not to write the same things unto you, and for you it is sure thing.*

3. Doct. *The holy Ghost proved to be God.*

Vers. 38. *CAn we finde such a man as this, in whom the spirit of God is?* *Augustine* noteth this to be the third place in Genesis, where mention is made of the spirit of God: the first is, *Gen.* 1, 2. *The spirit of God moved upon the waters:* the second, *Genes.* 6. 3. *My spirit shall not alwaies strive with man,* the third in this place, *quæst.* 134. *in Gen.*

4. Doct. *The mutability and change of time.*

Vers. 54. *THen began the seven yeares of famine to come, &c.* After the yeares of plenty follow the yeares of famine: so after peace commeth warre, after health sickenesse, nothing is permanent or of long continuance here, *Muscul.* as the wise man saith, *There is a time for every purpose under heaven, &c. a time to weepe, a time to laugh, a time to mourne, a time to dance, Eccles.* 3. 14.

5. Doct. *Of the lawfulnesse of rich apparell and other ornaments in men of honourable place and calling.*

Vers. 42. *PHaraoh tooke off his ring. Ioseph* commeth forth adorned with these complements of honour, a ring, gold chaine, fine linnen, riding in the second charriot. So that such ornaments are not to be condemned in men of honourable place and condition, if these two rules be observed: that neither such things be ambitiously sought and desired; as here this great honour was offered to *Ioseph* by *Pharaoh*, of him not begged: and that they be not used to ostentation and vaine glory. And for the lawfulnesse of rich apparell, and ornaments of gold in men of high place, to shew their authority, and the more to keepe the people in feare and obedience, the testimonie of our Saviour may suffice, *Mat.* 6. *Solomon in all his glory was not arayed like one of these.*

5 *Places of Confutation.*

1. Confut. *Against superstitious shaving*

Vers. 14. *ANd he shaved him, &c. Ioseph* was shaved, not only to cleanse himselfe from the filthinesse and smell of the prison, but because it was not the fashion of that country to come before the king with long and disordered haire, *Mercer.* This was a civill use of shaving: they placed no religion in it, as the Popelings of Rome doe.

2. Confut. *The vulgar Latine not wholly Hieromes translation.*

Vers. 43. *THey cryed before him, Abrech.* This *Hierome* taketh to signifie a tender or young father of *Abh*, father, and *resh*, tender, delicate, *traditions in Gen.* yet the Latine translation unworthily to Hieromes name, readeth otherwise: *They cried before him, that all should bow their knees:* whence it is evident, that the vulgar Latin was not wholly of *Hieromes* doing, beside it is very corrupt in divers places as here: for *in all the land of Egypt was bread,* the Latine hath, *in all the land of Egypt was famine.* The Latine corrupt.

3. Confut. *Against the popish prohibition of the marriage of Ministers.*

Vers. 50. *HE gave him to wife Asenah, daughter of Potipherah, prince or priest of On.* The word *cohen* signifieth both a priest and a prince: the Chalde readeth, *prince*, others *the priest. H. S.* because the priests were in great authority in Egypt, and as from the Philosophers they chose Priests, so of the priests they made princes, *Mercer.* I thinke he was both priest and prince, that is, the chiefe or principall priest. This sheweth that among the Egyptians, their priests were married and had children: so also was it lawfull in the old testament for the priests, and in the new for the Apostles to be married: and never forbidden in the Church of God, till Antichrist began to set in his foot, and his adherents, to teach the doctrine of devils, &c. *forbidding to marry, and commanding to abstaine from meats,* as the Apostle saith, 1 *Tim.* 4. 1, 3.

4. Confut. *Against the superstitious restraint of marriage among Hebrews and Romanists.*

Vers. 50. NOw unto Ioseph were borne two sonnes, *before the yeares of famine came.* The Hebrews infer from hence, that all the time of famine *Ioseph* abstained from the company of his wife, because his children were borne before the famine came: and that it is unlawfull for the man and wife to come together in the time of famine, or any other common calamitie: as they would gather out of Ioel 2.16. *Let the Bride-groome goe forth of his chamber, and the Bride out of her bride-chamber, &c.* Contra. 1. It followeth not because *Ioseph* had no children borne in the time of the famine, that therefore he came not to his wife all that time: as though it is to be imagined, that the Patriarkes, when they had no children borne, abstained from their wives. 2. True it is, that the man and wife, according to the counsell of the Apostle, should sometime sequester themselves for fasting and prayer: but it must bee onely for a time and with consent, lest Satan tempt them for their incontinency, 1 *Cor.* 7.5. they must not defraud one another for many moneths, or many yeares. Not much unlike to this Jewish conceit is the Popish restraint of marriage in the time of Lent, for the holinesse of the time, as they imagine, though marriage were a pollution, either of time, place, or person.

6. *Places of exhortation and morall use.*

1. Morall. *To cleanse our selves when we come before God.*

Vers. 14. HE *changed his raiments, and came to Pharaoh.* As *Ioseph* changed his outward raiment and put off his filthy clothes when he came into the Kings presence; so ought we to cleanse our hearts and sanctifie our soules when we appeare before the Lord, *Muscul.* as the Preacher saith, *Take heed to thy foot when thou entrest into the house of God, Eccles.* 4.17.

2. Morall. *Not to glory in our gifts, but to referre all to the praise of God.*

Vers. 16. WIthout me God *shall answer. Ioseph* doth extenuate his owne gifts, detracteth from himselfe, and giveth the glory to God: so wee should not rejoyce in any thing that is in us, but acknowledge every good gift to be from God; for (as the Apostle saith) *Neither he that planteth nor he that watereth is any thing, but God that giveth increase*, 1 *Cor.* 3.7.

3. Morall. *Gods speciall care in providing for his Church.*

Vers. 16. GOd *shall answer for the wealth of Pharaoh.* Though God had great mercy upon *Pharaoh* and all Egypt, in forewarning them of the great famine to come, that they might afterward make provision for it: yet Gods speciall care and providence watched over his Church in *Iacobs* house that they might be preserved, as *Ioseph* himselfe acknowledgeth, *God sent me before you to preserve you a posterity in this land, Gen.* 45.7.

4. Morall. *Wisdome not to be despised though cloathed in rags.*

Vers. 15. I *Have heard say of thee thou canst interpret, &c.* Though the Butler before making mention of *Ioseph*, for feare rather than of love, lest by others it might have beene made knowne to *Pharaoh*, how *Ioseph* had expounded his dreame in prison, did in tearmes disgrace him, saying he was a young man, a childe in a manner, an Hebrew, who were an abomination to the Egyptians, and a servant or bondslave, *vers.* 12. yet *Pharaoh* disdaineth not to take counsell of him: we should not then despise wisdome though cloathed with rags, nor contemne the graces of Gods spirit in poore and base men in the world, *Mercer. Muscul.* Thus saith the Prophet, *There was found a poore and wise man, and he delivered the City by his wisdome, Eccles.* 9.15.

5. Morall. *Famine is unsatiable.*

Vers. 10. THe *leane kine did eat up the seven fat kine, &c. and it could not be knowne that they had eaten them.* When God sendeth the judgement of famine, there is not onely an outward want, but there is also a greedy appetite within, that cannot be satisfied, and that which is eaten is not seene in the body: as these seven leane kine were never the fuller nor fatter, though they had swallowed up the seven fat and well liking kine: so the Prophet saith, *He shall snatch at the right hand and be hungry, and eat at the left hand and not be satisfied, Isay* 9.20. This judgement God sendeth upon men for abusing of plentie: and he which eateth and drinketh of wantonnesse more than sufficeth, is justly punished with a greedie and doggish appetite, that never can have enough.

6. Morall. *Men of gifts must be called to publike office.*

Vers. 38. CAn *we finde such a man as this, in whom is the spirit of God?* *Pharaoh* thinketh *Ioseph* a meet man for government, because he was indued with the graces of the Spirit: So none should bee called to place of rule and oversight in Church or Common-wealth, but such as are thereunto elected and furnished with convenient and sufficient gifts: as *Numb.* 11.17. those Elders which were chosen to beare part of the burden with *Moses*, received also part of his spirit.

7. Morall. *The Kings office to provide for the want of his people.*

Vers. 55. THe *people cried to Pharaoh, and he said, goe to Ioseph.* Although the people knew that the King had deputed *Ioseph* the chiefe officer for corne, yet they make their complaint to the King: for it then belongeth to the King to provide for the necessities of the people, and to see that his officers doe their duty: so the woman in time of famine cried to the King, *Helpe my Lord, O King*, 1 *King.* 6.27.

CHAP. XLII.

1. The Method or Argument of the Chapter.

IN this chapter, first is set downe the comming of Israels sonnes into Egypt, wherefore they came, to buy food, *vers.* 1, 2. which of them came, all but *Benjamin*, and why? lest he should die by the way, *vers.* 4.

Secondly, the manner of their entertainment in Egypt, is described, from *vers.* 7. to *v.* 26. 1. *Ioseph* dealeth roughly with them in charging them to be spies, *vers.* 7. to 16. then in detaining *Simeon*, and binding him before their eies, till such time as they brought *Benjamin*, *vers.* 20. to 24. other interlocutory speeches are inserted, of the Patriarkes among themselves, in confessing their sinne toward their brother, *vers.* 21. 2. *Ioseph* sheweth this kindnesse to his brethren, in causing their money to bee put in their sacks mouth, *vers.* 25.

Thirdly, their returne home is expressed. 1. What happened in the way as they went, that in opening of their sacks they found their money. 2. The report and narration to *Iacob* of their manner of handling and entertainement in Egypt. 3. The refusall of *Iacob* to send his sonne *Benjamin* with them, although *Ruben* earnestly perswaded him.

2. The divers readings.

2. *Why are ye negligent, or sloathfull?* H. S. C. *why gaze yee, or looke ye one upon another?* B. G. T. P. *heb.* S. C. H. 6.
3. *Buy us necessaries from thence.* H. *buy us food.* S. G. *corne.* B. *buy us from thence.* T. C. P. *heb.* T. G. r
6. *Lest he take hurt by the way.* H. *be sicke by the way.* S. *die in the journey.* C. G. *lest destruction befall him.* B. T. P. *aven*, destruction, death. H. S. ad.
7. *Remembred, what he should say unto them.* C. *he made himselfe strange unto them.* cater. C. c.
9. *Ye are come to consider the passages of the land.* S. *to see the weakenesse or nakednesse.* cater. S. c.
11. *We are peaceable men, and intend no evill.* H. *we are peaceable and no spies.* S. *we meane truly, and are no spies.* B. G. *we are true or honest men and no spies.* C. T. P. *heb. cun*, right, true. S. H. alt.
15. *By the health of Pharaoh.* H. S. *by the life of Pharaoh.* C. B. G. *so may Pharaoh live.* T. P. *heb.* T. r.
16. *Shall be carried away.* S. *ye shall be in bonds.* cat.
19. *Carry the corne, which ye have bought for your houses.* H. *carrie the corne which ye have bought.* S. *carrie corne, which faileth in your houses.* C. *carry corne for the famine of your houses.* G. *to put away the famine of your houses.* B. P. *carry corne, the famine whereof is in your houses.* T. *carry corne of the famine of your houses. heb.* S. cor.
25. *To fill their sacks with corne.* H. B. G. *to fill their vessels or instruments with corne.* C. T. P. *calah*, a T. G. r.
30. *Laid us in prison as spies of the country.* S. G. *tooke us for spies of the country.* cater. S. G. c.
33. *Make with us as necessary for your houses.* H. *take corne which ye have bought for your houses.* S. *take food for your houses, the famine of your houses.* B. G. B. *take corne, that failed in your houses.* C. *take that whereof there is a famine in your houses.* T. *take the famine of your houses. heb.* T. C. r.
34. *To receive him that is kept in bonds.* H. *I will deliver your brother.* cat. H. cor.
35. *They every one found the bundels of money.* H. *they and their father, &c.* cat.
36. *Simeon is in bonds.* H. *Simeon is not.* cat. H. cor.
36. *All these evills are fallen upon me.* H. *all these things are upon me.* S. C. *against me.* cat. H. cor.
38. *My grey haires to hell.* H. C. *old age to hell.* S. *to the grave.* B. G. T. P. *sheol*, the grave. T. B. G. r.

3. The explanation of doubtfull questions.

QUEST. I. *How they are said one to gaze on another.*

WHy gaze ye? 1. Not as though they set a good face upon the matter, and would not be knowne to want, because of the Canaanites among them. 2. Neither doth this phrase signify contention or strife among them: as straining curtesie, who should seeke out first. 3. Nor yet that they one gaze and stare upon another, musing to see how they were altered and changed with famine. But the simple meaning is, that they stood as men amazed, not knowing what to doe: to the same purpose the Septuagint translate, *why are yee idle? &c. Mercer.*

QUEST. II. *How the Patriarkes descend into Egypt.*

GEt ye downe. 1. The Hebrews note is curious, who out of the word *redu*, goe downe, the letters whereof, make 210. doe gather the time of the abode of the Israelites in Egypt. 2. Not like that they went downe into Egypt of purpose to seeke out *Ioseph* whom they had thither by repenting of their fact. 3. But God so directed *Iacob*, that he sendeth them thither, that *Iosephs* dreame might take due effect: for now they all humbling themselves to *Ioseph* for food, doe reverence to his sheafe, as *Ioseph* formerly had dreamed, *Mercer.*

QUEST. III. *How Ioseph could know his brethren, and not be knowne of them.*

Vers. 7. *WHen Ioseph saw his brethren, he knew them, &c.* 1. He knew them at the very first sight of them, not as the Hebrews imagine, because all strangers, that came for corne, gave up their names before they came into the citie, who they were, and from whence they came. 2. Neither needed *Ioseph* of purpose disguise himselfe in his habite as some of them again think, not to be discerned of his brethren: for they pressed upon him unawares among others, that came for corne. 3. Therefore it was an easie matter for *Ioseph* to know his brethren, because they were at mans estate when they sold him. *Mercer.* and *Ioseph* might take specially view of them, when they did so afflict him: as men beset of purpose take speciall notice of them, *Muscul.* and by one, *Ioseph* might know another, whereas if hee had seene them asunder, it had not beene so easie; their speech also was the same, nothing altered, *Perer.* 4. But *Ioseph* was not knowne of them: he was altered in stature, countenance, and voice, being but a child of 17. yeares when they sold him: his imprisonment and afflictions might much alter him. Likewise his princely state and pompe tooke away all suspition and surmise from his brethren, that he was *Ioseph*: also he spake not unto them in hebrew, but by an interpreter.

QUEST. IV. *Wherefore Ioseph speaketh roughly at the first to his brethren.*

Vers. 7. *HE spake to them roughly. Ioseph* thus dealeth with his brethren for divers reasons. 1. That by this meanes they might be brought to the knowledge of their sinne committed against him: for men by afflictions learne to know themselves: as these also did, *vers.* 21. *Mercer.* 2. The more roughly they were handled at the first, the more acceptable was the favour shewed afterward, and the benefit appeared so much the greater, *Augustin. qu.* 46. *in Genes.* 3. By this meanes *Ioseph* came to the knowledge of his fathers state and *Benjamins*, for he might feare, seeing onely *Benjamin* wanting, lest they had of malice against *Ioseph*, wrought some evill against him, being his only brother by his mother. *Chrysost. hom.* 64. and *Calvin*.

QUEST. V. *What Ioseph meaneth by the weakenesse of the land.*

Vers. 9. *YE are spies, and are come to see the weakenesse of the land.* 1. By the weakenesse of the land, neither understand with some, the idlenesse and slothfulnesse of the people: although the Egyptians, by reason of the overflowing of Nilus which made the grounds fruitfull, were much given to sloth. 2. Nor yet with *Aben Ezra* doe we expound, the *nakednesse*, to be the secrets of the land, because the naked parts are secret. 3. Nor with the Septuagint, *vestigia*, the waies or passages into the country. 4. But the weake places, were the unwalled and undefenced townes, as the Latine, which *Munster* followeth, readeth, *immunita loca*, places without defence. And that this specially belongeth to spies, *Moses* sheweth, who giveth this charge to those which were set to spie out the land of Canaan: *Consider the land, what it is, and the people that dwell therein, whether they be strong or weake, many or few, whether the land be good or bad, whether they dwell in tents or walled townes, Numbers* 13. 19, 20.

QUEST. VI. *Why they alledge, that they were allone mans sonnes.*

Vers. 11. *WE are all one mans sonnes, &c.* 1. It is not like, as the Hebrewes conjecture, that the ten brethren did disperse themselves, at their entring into Egypt, and every man took a sundry way to seeke *Ioseph*, and that they confessed so much unto him, whereupon hee tooke occasion to say they were spies: for concerning *Ioseph*, they supposed that he was dead, *vers.* 13. But *Ioseph* doth thus charge them rather, because they came in that company as conspirators: and therefore they goe about to excuse the matter, for their comming so together. 2. Wherefore their meaning is this, 1. The cause of their so comming in one company was, for that they were brethren, and so much the more not to be spies because they came together, whereas spies use to disperse themselves, *Mercer.* 2. And that they are brethren, it is like that their father would have imployed his servants rather than some such a businesse, *Muscul.* 3. And seeing it was a capitall crime and danger to be a spie, it is unlike that one man would hazzard all his children at once, *Iun.*

QUEST. VII. *Whether Ioseph made a lie, and so offended, in charging his brethren to be spies.*

BUt now whereas *Ioseph* against his owne knowledge chargeth his brethren to bee spies, because they came for corne, how was not this a fault in *Ioseph*, so to dissemble? 1. I neither will yeeld that this have beene an infirmity in *Ioseph* with *Calvin*. 2. Neither with some, excuse this fact, and say it was, *cosum mendacium*, a pleasant lie, or in sport. 3. Much lesse was it a purposed lie, as though *Ioseph* had sworne to it, by the life of *Pharaoh*: for by that oath hee affirmeth not that they are spies, but binds them to bring their brother *Benjamin*. 4. Wherefore I thinke rather that *Ioseph* used here no lie at all. 1. But not in that sense, as R. *Salomon* taketh it, as though *Ioseph* had called them spies one way, because they searched the next way into the land of Egypt out of Canaan, and that they understood it another way: for *Ioseph* expoundeth himselfe that he meaneth spies properly, that they came to see the weakenesse of the land. 2. Neither doth he speake in the opinion of others, that they are counted so, but this thrice urging of that word, sheweth that he spake as from his owne judgement. 3. Neither doth he speake figuratively, turning his finger to himselfe, and that they spied out his weakenesse, and so his youth and simplicity, when they sold him to the Ismaelites, as *Rupertus*. 4. But I rather thinke that *Ioseph* thrice spake, not *assertive*, by way of assertion, or affirmation, but *probative and tentative*, by way of question to trie them, which was no lie nor dissimulation at all: as neither was that in our Saviour, who to make triall of his disciples humanity, made shew as though he would have gone further, *Luke* 24.

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QUEST. VIII. *Whether Ioseph had before forgotten his dreames.*

Vers. 9. AND *Ioseph remembred the dreames, which he dreamed of them.* 1. Not that *Ioseph* had either made small account before of his dreames, seeing the contrary event in his imprisonment and other afflictions. 2. Or that prosperity had made him to forget his former visions. 3. But now, when he saw his dreames to take effect, he doth more lively remember them, & better understandeth them than before, as it is said of the disciples, that they understood not those things, which were said of Christ at the first, but after hee was glorified, then they remembred that they were written of him, *Iohn* 12. 16. *Calvin.*

QUEST. IX. *Whether Ioseph sweareth by the life of Pharaoh, or therein did wel.*

Vers. 15. BY *the life of Pharaoh you shall not goe hence.* First some excuse *Ioseph* here, admitting this to be an oath. 1. Because in effect he did sweare by God, who was the author of *Pharaohs* health and life. 2. Some againe doe extenuate his oath, that he sware in effect by nothing, as *Socrates* used to sweare by a *goose*, or *dog*, *Zeno* by the *Caper tree*, to shew the vanity of the heathen that used to sweare by their Gods: but it is not like, that *Ioseph* set so light by the health of *Pharaoh*, as *Augustine* well noteth: *Bono & fideli servo vilis fuerit salus Pharaonis?* 3. Some would excuse it, because *Ioseph* was not in good earnest, but did all this in a friendly kind of dissimulation: but as it is not lawfull to lie in jest, so neither is it to sweare in jest.

Secondly they that denie this to have beene an oath, 1. Some say it was but a vehement kind of obtestation, as *Moses* calleth heaven and earth to witnesse, *Deut.* 30. 19, and as a man may protest, by his faith, by his head, and such like, *Calvin.* But yet this will not helpe, for our Saviour condemneth, whatsoever in our speech is used beside yea, or nay, *Math.* 5. that out of *Deut.* is a patheticall compellation of the creatures to be witnesses against the people of their ingratitude and disobedience, which is much unlike this case here. 2. Some hold this speech of *Ioseph* to be an execration: as if he should say, he wished *Pharaoh* otherwise to live, than he would doe as he said, *Thom. Aquinas.* But *Ioseph* was more reverent and religious of *Pharaohs* health and life. 3. *Iunius* saith it is a constant kinde of affirmation used both among Christians, and others: and will have it like to those asseverations, 1 *Sam.* 2. 26. *O my Lord* (*Anna* saith to Eli) *as thy soule liveth*, and *Abner* saith to *Saul*, *as thy soule liveth* (O king) *I cannot tell*, 1 *Sam.* 17. 55. and his use was to sweare by the soule of the Emperour, as he alleageth out of *Vlpianus*: But herein I cannot consent unto that learned man: for in those phrases, they alwayes either protested by themselves, or such person, as 2 *King.* 6. 31. *God do so to mee, and more also*: or by those to whom they speake, in the second person, as in the examples given in instance: and therefore the case is not all one with this: And concerning that use, to protest by the Emperous soule, though it continued under Christian Emperors, yet I remember that it was taken up before in the time of Idolatry, when they ascribed divine honours to their Emperors. 4. Wherefore I rather incline to thinke, that this kind of speech, to say, by the life of Pharaoh, was used commonly in Egypt as an oath, partly of flattery, partly of superstition, in ascribing as much to their Kings: which use they seeme to have derived from the Hebrewes, that as they used to say, *as the Lord liveth*, so they, *Pharaoh liveth*: and the Hebrewes write, that to this day it is a law among the Egyptians, that he which falsly sweareth by the kings head in a pecuniarie matter, shall be put to death, *Perer.* yea and the imperiall law is, that he which did commit perjury, swearing by the *genius imperatoris*, by the soule or spirit of the Emperour, should be beaten with clubs, and it should be lawfull over his head κατὰ τῆς ἀρχῆς μὴ ὄμνυε, sweare not rashly, *Iun. ex Vlpian.* But yet *Ioseph* in this place of purpose sweareth not, but by the common use and custome spake as the rest did, as it appeareth by his repeating of the same words together: like as in our English tongue, many suddenly will say (*Mary*) before they meane to sweare: which notwithstanding at the first (I thinke) was taken up as an oath by the custome of men: And beside *Ioseph* doth conforme himselfe of purpose to the Egyptian phrase, that his brethren should not suspect him to be an Hebrew, which they might easily have done, if he had said, *as the Lord liveth*: Therefore although *Ioseph* may be somewhat herein excused, yet can he not be cleared of all fault, but that living among a superstitious people, he was somewhat polluted also by their manners. *Genevens. annot.* in the great Bible: and so *Iosephs* brethren did take it, that he charged them with an oath.

QUEST. X. *Whether Ioseph did forsweare himselfe.*

Vers. 16. BY *the life of Pharaoh you are but spies.* It might seeme that *Ioseph* here did forsweare himselfe, because they were indeed no spies. 1. It doth not satisfie to say, he did not forsweare, because there is no mention made directly of God: for though we ought onely to sweare by the name of God, yet he that sweareth falsly by any other thing, forsweareth himselfe: It seemeth it was the Pharisees error, that a man might sweare by other things as well as God, so they did not forsweare: but our Saviour, not misliking their caution against forswearing, sheweth further, that it is not lawfull so much as to sweare at all, by the heaven or earth, by the head, &c. *Math.* 5. 34. 2. Neither sufficeth it to say that he did sweare in jest, not in good earnest, and therefore forsweareth not: for an oath is not to be used at all, but we must sweare in judgement, *Ierem.* 4. 2. that is, advisedly. 3. Wherefore to exempt *Ioseph* from perjurie, first he saith, *by the life of Pharaoh, ye shall not goe hence, except your youngest brother come hither*: which was performed, for they did not all goe, but left one bound to be a pledge for the rest: Although secondly if they failed in bringing their brother, *by the life of Pharaoh they were spies*: that is, their words should not prove true for the one, so they might very well bee suspected for the other, and worthily held to be spies: so *Augustine* well expounded, *Exploratores deputabimini mera-*

merito mendacii vestri; You shall deserve by your lie to be counted spies, quæst. 139. in Genes. And againe they did in a manner take it upon them, to be counted spies, if it were not true which they said, *Mercer.*

QUEST. XI. *Why Simeon was taken and bound rather than any other.*

Vers. 24. HE tooke *Simeon from among them, and bound him.* 1. They did not choose *Simeon*, to be pledge for the rest, but *Ioseph* tooke him. 2. Either because *Ioseph* had experience of his bloudy minde against the Sichemites, and so might hold him a principall agent in his affliction; and so hold that *Iudas Iscariot*, that betrayed our blessed Saviour, came of this *Simeon*. 3. Or because he would not assist *Ruben*, in delivering of *Ioseph*, being the next in yeares, and so they both joyning together might have swayed the rest, *sic Theodoret, quæst. 102. in Genes.* 4. Or rather, because he was the author of the conspiracie to kill *Ioseph*, and the first that let him downe into the pit, as *Philo* thinketh. 5. *Abenezra*, whom *Iunius* followeth, saith, *Ioseph* tooke *Simeon* for the rest, because he was the eldest, not *Ruben*, whom he spared for his kindnesse and brotherly affection toward him, though he committed him to prison with the rest at the first, lest he should have bewrayed himselfe. 6. And *Ioseph* knew *Simeon* to be of an unquiet and turbulent spirit, and therefore detained him, lest he might have hindered the motion for the bringing of *Benjamin*, *Muscul.*

QUEST. XII. *Who it was that opened his sacke in the Inne, and what sacke.*

Vers. 27. ASome of them opened his sacke to give his asse provender, &c. 1. Some say this was *Levi*; some opened his sacke, some thinke it was *Ruben*, but it cannot be certainely gathered who it was. 2. One of them opened his sacke, not that great one wherein they carried their corne, as *Rambam* for it is not like that they gave their asses wheat, neither yet was it the purse wherein they put their money, as *Mercer.* for he thereout tooke provender for his horse, but it was another lesser sacke, wherein they carried provision for their asses, *Iun.* and therefore another word is here used (*amthacath*, which signifieth a bag that is stretched out) than before, where that, wherein they carried their wheat, is called (*saccim*) sacke, the same in English and Hebrew. 3. And though they were in an Inne, it might be that there was no provender to be had, but such as they had brought; the word is *malon*, a lodging place, not like our Innes, where provision is made both for man and beast, *Muscul.*

QUEST. XIII. *Whether one or all opened their sacks in the Inne.*

BUt whereas one of them is here said to open his sacke, and finde his money, and the rest to have done the presence of their father, *vers.* 35. and yet *Gen.* 43. 21. they are all said to have opened their sacks in the Inne: for the solution hereof. 1. Some thinke, that indeed one of them did open his sacke in the Inne, and the rest at home: but they in reporting of it make but mention of the Inne, to be more compendious, *Iun.* or by a *synechdoche*, all are said to doe it, because one did, *Muscul.* or they joyne together, which was done in the Inne, and the house. But none of these answers doe satisfie, for still the contradiction remaineth: for they thus say to *Iosephs* steward, *As we came to an Inne, and opened our sacks, behold, every mans money was in our sacks mouth, Gen.* 43. 21. then it must needes be that every man opened his. 1. For it is not like, that after one had opened his sacke, and found his money, but that the rest wondering at it, would trie whether they had theirs also. 2. To say that the rest of their money was in the sacks mouth, but in the midst as some Hebrewes, and that therefore they opened their sacks at home, is against the text before alleaged, *every man found his money in his sacks mouth.* 3. Before one opened his sacke to give his asse provender, so it is like the other did so also: for that one cast out provender for all the rest, as *Mercerus* conjectureth, was neither likely nor possible. 4. Wherefore I rather, that they all opened their sacks, and found their money in the Inne, and knit up their sacks again, and they came at home, and then in the presence of their father emptied their sacks, that he might see where the money was put.

Reconciliation of places.

QUEST. XIV. *Of Rubens inconsiderate speech.*

Vers. 37. *Slay my two sonnes, if I bring him not to thee.* 1. This was but a foolish offer of *Ruben*: for what satisfaction had it been to *Iacob*, if *Benjamin* had miscarried, to kill two of his sonnes? and indeed it seemeth that *Ruben*, though the eldest, was not the wisest, as it is evident by his folly, in lying with his fathers concubine, for the which fact he lost his birthright, and it was given to *Ioseph*, 1 *Chron.* 5. 1. 2. Yet because *Iacob* had them in jealousie, for making away of *Ioseph*, *Ruben*'s speech would take all suspition from his father, of any hard measure to be offered to *Benjamin*. *Ruben* speaketh here but of two sons, whereas he had foure in all, *Gen.* 46. 9. either because the other were but little ones, and the other therefore more deare unto him, *Mercer.* or because these were now in sight and present, when *Ruben* uttered this inconsiderate speech, *Iunius.*

4. *Places of Doctrine.*

1. Doct. *How the Iewes should be intreated at the hands of Christian Princes.*

Vers. 17. SO he put them in ward, three dayes. *Rupertus* would have this proceeding of *Iosephs* brethren, to be a pattern for Christian Princes, how they should intreat the Iewes: but *Ioseph* doth only imprison them, and handle them roughly, to bring them to knowledge and confession of their treachery against him: so Christian governors should not put the Iewes to death, but deale hardly, by laying taxes and impositions upon them, that at the length they may be brought to

vance for their blasphemies against Christ: as it is in the Psalme, *Slay them not lest my people forget it, but scatter them abroad by thy power, Psal. 59. 12. Rupert. lib. 7. comment. in Gen. cap. 4.*

2. Doct. *Where the feare of God is not, there can be no true vertue.*

Vers. 18. *This doe and live, for I feare God, &c.* Ioseph biddeth them bee secure of his sincere and true dealing with him, because he feared God: so that true religion is the fountaine of vertue and honest dealing: they therefore that feare not God may for a while make a semblance and shew of honestie, but it cannot be in truth, where the ground of true religion is wanting: where therfore the feare of God is not, we cannot expect any vertuous action, as *Abraham* reasoned with himselfe when he sojourned in Gerar, *The feare of God is not in this place, and they will slay me for my wives sake, Gen. 20. 11.*

3. Doct. *The guilt of sinne remaineth when the act is past.*

Vers. 21. *They said one to another, we have verily sinned against our brother.* By this wee learne, that although the *act* of sinne be done and past, yet the *guilt* and conscience of sinne may continue, as here the sinne which they had committed against *Ioseph* 22. yeares before, is revived, *Muscul.* As the Lord said to *Cain, If thou doest not well, sinne lieth at the doore, Gen. 4. 7.* It lieth lurking in the doore of the conscience, ready upon every occasion to assault us.

4. Doct. *The author of affliction, it commeth not by chance.*

Vers. 28. *What is this that God hath done unto us?* These men having a guilty conscience, thinke that God meeteth with them in every corner: yet this good perswasion they have, that nothing happed to them by chance, as this, the finding of their money in their sacks mouth, but they ascribe it to Gods providence, they make him the authour of their crosses and affliction, *Calvin.* As *David* in the like manner saith, that the Lord bid *Shemei* curse him, *2 Sam. 16. 11.*

5. *Places of Confutation.*

1. Confut. *Saint Pauls prophecie of some that should give eare to the doctrine of devils, fulfilled in the Synagogue of Rome.*

Vers. 6. *They bowed their face to the ground before him.* Here *Josephs* brethren unwittingly doe fulfill *Josephs* prophecie, that they should fall downe unto him and doe him reverence: like as the Romanists unwittingly accomplish many things in the passion of Christ, which were foretold by the Prophets: they which in these dayes give eare to the doctrines of devils in the Romish and Antichristian Church, doe fulfill the prophecie of the Apostle, *1 Tim. 4. 1.* some of them of ignorance and simplicitie, but their blinde guides of malice and obstinacie against the truth, *Muscul.*

2. Confut. *Against Purgatory.*

Vers. 8. *They knew his brethren, but they knew not him. Augustine* propounding this question, how it can be true that all this time of *Josephs* prosperitie he sent no word to *Iacob*, but he continued mourning for his sonne, giveth this reason, *Quoniam sine fletu sic mentis peccatis Iacob esse non potuit, volens peccata in hac seculo igne tribulationis consumere, &c. Because Iacob could not be without teares, God would by the same meanes purge them with the fire of tribulation in this world, serm. 82. de verbis Domini.* If small sinnes then (which they call venial) bee purged in this world, then there is nothing to be cleansed in purgatory fire afterward, which they say serveth to the purging, not of mortall sinnes: and indeed *Iob* well sheweth that our purgatory fire is in the affliction and sorrow which he saith, *Exibo ut aurum, I shall come forth like gold, Iob 23. 10.* And the Prophet saith, *The Lord hath a fire in Sion, and his furnace at Jerusalem, Isa. 31. 9.* it is not then in hell or Purgatory. I perceive not wherein the sentence of *Augustine*, could not perceive how strongly it maketh against Purgatory.

3. Confut. *Against the swearing by Saints.*

Vers. 15. *By the life of Pharaoh ye shall not goe hence, &c. Thomas Aquinas* justifieth this fact of *Ioseph*, in swearing by the life of *Pharaoh*, and would warrant thereby the lawfulnesse of swearing by Saints: for an oath, saith he, is made two wayes, by *execration*, when some creature is named in whom the truth should be manifested: so we sweare by the life of Pharaoh, when some creature is expressed by Saints, that believed in the truth: so *Ioseph* sware by *Pharaoh*, as a minister of Gods truth and justice, *Thom. 2. 2. qu. 89. ar. 8.*

This Sophistical distinction doth justifie that kinde of oath, which is directly forbidden by our Saviour, to sweare by the head, *Matth. 5. 36. Neither shalt thou sweare by thine head:* wee may not sweare by the creature, whether the first be sware controll the holy doctrine of the Gospell. 2. Men may not sweare by the Gospell, but upon it, when they lay their hands upon the book: for so we reade, that they have used some visible ceremonie and rite in taking an oath: as *Abrahams* servant layed his hand upon his masters thigh, *Gen. 24. 3.* *Iacob* did sweare unto *Laban* upon an heape of stones, but neither did sweare by his masters thigh, nor the other by the stones, but by the name of God, *Gen. 31. 53.* *Iacob* sware by the feare of his father *Isaac*: after the same manner is a booke used as an object for further evidence, in the ministring of an oath: but Saints are neither visible, nor present, therefore the case is not alike. 3. It is also directly forbidden to sweare by any but by the Lord, *Deut. 6. 13. Thou shalt feare the Lord thy God, and serve him, and sweare by his name:* and though [*onely*] be

How a booke is used in the ministring of an oath.

be not here found, yet our Saviour so interpreteth, *Thou shalt worship the Lord thy God, and him only shalt thou serve, Matth.*4.10. and so consequently, by him onely shalt thou sweare. 4. Concerning *Ioseph* oth. I have shewed before, *quest.*9. that although it may be somewhat qualified and extenuated, yet it cannot be justified: but it savoureth somewhat of the Egyptian manners, and seemeth to be against that plain *Zephan.*1.5. where the Prophet reproveth those that sweare by the Lord, and sweare by *Malcham*, that is, their King: whether they made the idoll, or a mortall man their King; both abuses are here reproved.

6. *Places of Exhortation.*

1. Observ. *The righteous not exempted from publike calamity.*

Vers. 1. *IAcob saw that there was food in Egypt, &c. Iacob* among the rest of the Canaanites tasted the famine: whereby we see that the righteous are not exempted from publike calamities: *Abraham* was pinched in like manner with famine, and constrained to goe into Egypt, *Gen.*12. for his kingdome which the righteous looke for is not of this world, *Muscul.*

2. Observ. *God at the first seemeth to deale hardly with his children, as Ioseph did with his brethren.*

Vers. 7. *HE spake to them roughly.* Like as *Ioseph* at the first seemed to handle his brethren hardly, but inwardly he yearned in compassion toward them, and in the end shewed them great kindnesse: so the Lord dealeth with his children. When he humbleth them by affliction he seemeth unto them as an enemie, as *Iob* complaineth, that God counteth him as one of his enemies, *cap.*19.11. but in the end he sheweth his gracious favour, and fatherly affection, *Mercer.*

3. Observ. *Against the customs of swearing.*

Vers. 19. *OR else by the life of Pharaoh, &c. Ioseph* sweareth twice together: such a thing it is to be an evill custome: many that use to sweare are so accustomed to it that they cannot speake otherwise but sweare, *Calvin.* therefore we must take heed that sinne be not confirmed by custome: but as the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse, Rom.*12.21.

4. Observ. *As men measure to others it shall be mete to them againe.*

Vers. 21. *WE would not heare him, therefore this trouble is come upon us.* As they hardned their hearts against the pitifull complaint of their brother *Ioseph*, so they confesse it to bee just with God that now their suit is not heard. Thus it is just with God to pay men home in their owne measure: therefore let men take heed how they use their poore brethren hardly; the time may come that they may finde as hard measure at other mens hands: therefore let every man remember that saying of our Saviour, *Whatsoever yee would that men should doe to you, doe you unto them: this is the Law and the Prophets, Matth.*7.12.

5. Observ. *Affliction bringeth a man to repentance.*

Vers. 21. *AND they said one to another, we have verily sinned, &c.* We see the wonderfull and admirable effect of affliction, which bringeth a man to the knowledge of his sinne: it is the Lords plow wherewith we are made fruitfull: like to the helve which *Elizeus* cast into the water, which fetched up the iron in the bottome: so affliction raiseth up a sinner that lay drowned and mudded in his sinne.

Three notable fruits of affliction.

Affliction hath three notable effects: it maketh us to know God, our selves, and the world: it stirreth us up to thinke of God whom wee have offended, and to turne us to him by true repentance: the Scripture testifieth of *Manasses*, that after the Lord had humbled him by affliction, then he knew that the Lord was God, 2 *Chron.*33.13. We are called to the knowledge of God three wayes: 1. By affliction and inward motion wrought in us by God himselfe. 2. By the ministery of man, as either by examples, or admonitions and instructions. 3. We are forced by the necessity of affliction, *Perkinsian.* And as the profiting by affliction is a signe of spirituall health: so the hardning of the heart under the crosse is a signe of desperate state, as the Prophet *Ieremie* saith, *Thou hast smitten them, but they have not sorrowed, Ierem.*5.3.

Affliction maketh us to know God.

Affliction bringeth us to know our selves.

Secondly, affliction causeth us to know our selves: 1. Our mortall and corruptible state, our weake and fraile nature, that weareth and wasteth away with trouble, anguish, and sicknesse: as the Prophet David saith, *When thou with rebukes doest chastice man for iniquity, thou as a moth makest his beauty to consume, Psal.*39.7. 2. Beside, man by his affliction seeth his faults as in a glasse, and calleth to minde his former errours: as *David* saith, *Before I was afflicted I went wrong, Psal.*119.67.

Affliction teacheth us to know the world what it is.

Thirdly, affliction learneth us to know the world: 1. How vaine it is, as the Preacher saith, *All is vanities, all is but vanity, Eccles.*1.2. 2. It sheweth the instability and mutability of the world, how suddenly men fall from riches to poverty, from health to sicknesse, from honour to misery: as the Apostle saith, *The world passeth away and the lust thereof, 1 Ioh.*2.17. 3. Affliction layeth open the miserable that is in the world: for man is borne to sorrow, as the sparks flie upward, *Iob* 5.7. that is, as we say of the world and the pleasures thereof, with *Moses* in his song, *Their wine is the wine of Sodom, and the vines of Gomorrha, their grapes are as the grapes of gall, their clusters be bitter, their wine is the gall of Dragons, Deut.*32.32. 4. The deceitfulnesse of the world appeareth by affliction: how it deceiveth the hope of those that trust to it: like as *Lot* made choise of the pleasant, fruitfull vale of Sodom, which was soone turned into a filthy lake and poole of brimstone. 5. Lastly, By affliction and trouble we know the world to be evill, wretched, and wicked, that there is no goodnesse in it: as the Apostle saith, *The whole world lieth in wickednesse, 1 Ioh.*5.19. *ex Perer.*

CHAP. XLIII.

1. The Method or Argument.

FIrst in this Chapter is declared the manner of *Iacobs* condiscending to send *Benjamin* into Egypt with his brethren: where we have, 1. *Iudahs* absolute deniall to goe without him, *vers.*3,4,5. 2. *Iacobs* expostulating with his sonnes for confessing they had another brother, and their answer, *vers.* 6, 7. 3. *Iudahs* undertaking for *Benjamin*, *vers.*8,9,10. 4. *Iacobs* condescending, with his advice to take a present with them, and double mony, and his blessing of them, *vers.*11. to 15.

Secondly, this Chapter sheweth how they were entertained at *Iosephs* hand, 1. The preparation to their entertainment is set downe: to the which belongeth, 1. Their inviting to dinner, *vers.*16,17. 2. Their conference with *Iosephs* Steward concerning their money, and his satisfying of them, *vers.*18. to 23. 3. The delivering of *Simeon*, *vers.*23. 4. They addresse themselves, and their present, *vers.*24.25.

2. The entertainment it selfe is declared in *Iosephs* friendly communication with them, *vers.*27. to 30. his tender affection, *vers.*30. bountifull feast, with the manner of it, *vers.*32. to the end.

2. The divers readings.

2. The man did charge us with an oath. H.G. did testifie unto us with a witnesse or testimonie. S. did solemnly protest unto us. C.B.T.P. gunah, to protest, to witnesse. heb. — T. B. r.

3. The man, as we have often said, did denounce unto us, saying. H. the man said unto us. cat. — H.ad.

7. We answered him, consequenter, accordingly. H. we shewed him according to his question. S. according to the tenour of these words. S. according to the order of his words. C. the meaning of his words. T. according to these words. G. according to the mouth or face of these words. heb.

8. We and our little ones. H. we and you, and our substance. S. we and you, and our family. B.C. we and you, and our little ones. T.G. heb. taph, a little one. — H.det. S.cor.

9. I will receive the childe. H.S. I will be surety, or undertake for him. cat. — H.S.e.

11. Turpentine and almonds. H.C. turpentine and nuts. S. nuts and almonds. B.G. pine apples and almonds. P. nuts of the turpentine tree and almonds. T. boten, the turpentine tree with the fruit. heb. — T.r.

14. That he deliver your brother that is in bonds. H. Your other brother. cat. — H.ad.

If I be as one robbed of my children. H.B.I. as I have beene robbed of my children, shall be robbed. C.G. I as I have beene robbed of my children, am robbed of my children. S.I. if I be robbed of my children, I am robbed. T. that is, he securely committeth the successe to God, being prepared to beare whatsoever happen: the like phrase is used, *Esther.*4.16. — Tr.

15. Benjamin his brother by the mothers side. S. Benjamin. cat. without any addition. — S.ad.

16. They being terrified there. H. the men seeing they were brought into Iosephs house, were afraid. cat. — H.det.

18. That he may cast some cavill upon us, and violently bring us into servitude. H. that he may cavill with us, and lay to our charge. S. that he may be Lord over us, and seeke occasion against us. C. that he may seeke occasion against us, and violently lay hands on us. B. that he may picke a quarrell against us, and lay somewhat to our charge. G. that he may beare us downe, and runne upon us. T. that he may roll himselfe upon us, and throw himself upon us. heb.

25. They heard that he must dine there. S. that they should eat bread there. cat. — S.mut.pers.

30. His bowels were moved. H. enflamed. cat. camar, to wax hot.

32. They count such a feast prophane. H. because the cattell which the Egyptians worship, the Hebrewes kill. C. for that is an abomination to the Egyptians. cat. — H.c. inter.

34. And were drunken with him. B. drunke plentifully with him. T. shaear, to be drunken, or drinke freely. — T.

3. The explanation of doubtfull questions.

QUEST. I. *Whether all Iacobs family lived of the provision out of Egypt.*

Verse 2. Goe againe and buy us a little food, &c. 1. *Iacob* stayeth not till all the bread was eaten up, for whereof should they then have lived till they went and came, but the provision was very little, *Mercer.* 2. Neither is it to be thought that *Iacobs* whole family, which had some 200. or 300. (for there were 70. males which came out of *Iacobs* loynes, beside their wives, nieces, and servants) lived together of the wheat brought out of Egypt, but that in such great necessity there was a supply with herbs, roots, acornes, and such like, *Calvin.* 3. *Iacob* speaketh of buying a little food, not that he thought the famine to be at an end, but because in time of famine great parsimony is used, and little to goe a great way, *Muscul.*

QUEST. II. *Why Iudah prevaileth more with Iacob than all the rest.*

Verse 9. Then Iacob said, if it must be so now, &c. *Iudah* perswadeth more than the rest to have *Benjamin* goe with them, not in respect of the punishment which hee undertaketh, as though it were, to beare the blame for ever, which some make a type of everlasting punishment, whereas

Ruben

Ruben offered the preſent death of his two children, which was but temporary: but *Iacob* rather re-
jected that ſpeech of *Ruben* as fooliſh and inconſiderate. 2. Neither doth *Iudah* perſwade in reſpect of his
age, becauſe *Ruben* being not heard, and *Simeon* abſent, and *Levi* in diſgrace becauſe of the maſſacre
the Sichemites, *Iudah* was the next borne, *Muſcul.* 3. But *Ruben* was refuſed becauſe *Iacob* conceiv-
evill of him for his inceſt with his fathers concubine: *Iudah* was reſpected for his wiſdome and gravi-
of whom *Iacob* did foreſee that the Meſſiah ſhould be borne, *Mercer.* 4. As alſo *Iudah* watcheth his
when the proviſion was ſpent: ſo that *Iacob* was forced in reſpect of that preſent neceſſity to yeeld
them, *Perer.*

QUEST. III. *Of Iacobs preſent.*

Verſ. 11. *TAke of the beſt fruits of the land, &c.* 1. For three cauſes *Iacob* doth counſell them to
a preſent with them: 1. To finde grace with the Lord of the Countrey. 2. To redeem
their brother *Simeon.* 3. To cleare themſelves of the ſuſpition of being taken for ſpies, *Philo.* 2. Though
theſe gifts were not of any great price, yet *Iacob* hopeth that the good will of the giver ſhould be accep-
ted, *Calvin.* 3. But the Hebrewes here are very ridiculous in their ſuperſtitious toyes, who preſcribe
verſe thrice to be ſaid in the City gates where any peſtilence or other deadly danger rageth, when one
treth, and ſo he ſhall be preſerved, *Mercer.* as though Gods wrath were appeaſed with balme, rurpen-
almonds, ſuch as *Iacob* ſent for a preſent.

Hebrewes fond collections.

QUEST. IV. *Of the double money which they are bidden to carry with them.*

Verſ. 12. *TAke double money in your hand.* 1. Some thinke that they carried double money with them
to buy corne with; for *Iacob* might conjecture that the price of corne by reaſon of the
ceeding dearth was enhaunced: and that beſide this double money they carried the other money
was found in their ſacks mouth, *Raſi, Bahai,* whom *Iunius* and *Muſculus* follow. 2. But I rather
with *Mercerus,* that the money which they were to reſtore, was part of this double money, and the
halfe was to buy corne: for ſo *verſ.* 15. it is ſaid they tooke twice ſo much money with *Benjamin*:
is mention made onely of double money.

QUEST. V. *Of Iacobs prayer.*

Verſ. 14. *GOd almighty give you mercy, &c.* 1. The word is *rachamim,* which ſignifieth bowels,
conſequently compaſſion: and ſo indeed God heard *Iacobs* prayer, for afterward, when
Ioſephs bowels yearned, and his affection was moved at the ſight of *Benjamin, Muſcul.* 2. When
ſaith, that he may deliver your other brother, he meaneth not *Ioſeph,* as ſome thinke, but *Simeon* that
kept in bonds. 3. Some of the Hebrewes by theſe two, the captivity of *Simeon,* and the ſending away
Benjamin, doe myſtically underſtand the two captivities of the ten tribes, and of the two tribes, after
which there ſhould be no other: but they are deceived, for the Jewes are in captivity to this day.

Hebrews vaine confidence.

QUEST. VI. *The meaning of Iacobs words, if I am robbed, I am robbed.*

Verſ. 14. *IF I be robbed of my children, I am robbed.* 1. Not as though hee counted himſelfe robbed in
manner of all, when he loſt *Ioſeph,* as ſome Hebrewes expound. 2. Neither yet is this ſpo-
in reſpect of all his ſons in generall, whom he now ſent away, as *Calvin.* 3. Nor yet doth *Iacob* thus
plaine, either as deſpairing, or to make his ſonnes more ſollicitous and carefull, *Muſcul.* 4. Nor yet is
his meaning that I ſhall be deprived of *Benjamin,* as I am already of *Ioſeph* and *Simeon,* and that
did propheſie of *Benjamins* trouble about the cup, *Mercer.* 5. But this is the ſpeech of a reſolute
that doth caſt the worſt: as if he ſhould have ſaid, well *Benjamin* ſhall goe, and if I be robbed, I am
bed, Gods will be done: as *Eſther* ſaith in the like manner, *If I periſh, I periſh, Eſther* 4. 16. *Iunius.*

QUEST. VII. *Who Ioſephs ſteward was, and of the divining time.*

Verſ. 16. *WHen he ſaw Benjamin, he ſaid to his ſteward.* 1. *Ioſeph* knew not *Benjamin* (who
now 24. or 25. yeares old) otherwiſe than by ſeeing him with the reſt of his brethren
Mercer. 2. This ſteward could not be *Manaſſes Ioſephs* eldeſt ſonne, as ſome Hebrewes imagine, for he
not above ſix or ſeuen yeare old, and he could not at that age underſtand languages, as this man did;
ther was he fit to manage the houſhold affaires. 3. *The men ſhall eat with me at noone:* it ſeemeth that
ſpent the morning in the weighty affaires, and at noone tooke their dinner: both for that the morning
the fitteſt time to diſpatch ſerious buſineſſe, and for that in thoſe hot Countreyes they uſed in the
the day to keepe their houſes, *Mercer. Muſcul.*

QUEST. VIII. *Of the manner of the feaſt which Ioſeph prepared for his brethren.*

Verſ. 32. *AFter they prepared for him by himſelfe, &c.* 1. *Ioſeph* made his brethren a feaſt, to ſhew
good will toward them, and to inſinuate, that the former proceedings with them were
of hatred: the Romans uſed ſuch kinde of feaſts, which they call *chariſtia,* to the which were
none but kinſfolke, to continue love among them, and ſeeke reconciliation, if there had beene any
of friendſhip, *Valer. Maxim. lib. 2. cap. 1.* 2. It ſeemeth that there were three tables provided, the
Ioſeph, who ſate alone according to his ſtate, another for the Egyptians, the third for *Ioſephs*
Muſcul. 3. The Egyptians refuſed to eat with the Hebrewes, not onely becauſe they were a
ple, and deſpiſed all other nations beſide themſelves; but there was a more ſpeciall reaſon, be-
Hebrewes were keepers of ſheep, *Gen. 46. 34.* and ſo did eat of ſheepe and other cattell which
ans worſhipped: and therefore *Moſes* ſaith to *Pharaoh,* that they could not offer in the land of
which was an abomination to the Egyptians: that is, to kill and ſacrifice ſuch cattell as they
and to eat part thereof: thus the Chalde paraphraſt alſo expoundeth. 4. In that it is ſaid, *they ſate
him,* we ſee how ancient an uſe it is to ſit downe at the table, as before it is ſaid of *Ioſephs* brethren,
that they ſate downe to eat bread. 5. Likewiſe, where it is added, *they tooke meſſes from before*

Why the Egyptians refuſed to eat with the Hebrewes.

The ancient uſe of ſitting at the table.

seemeth it was a custome for great persons to send messes of meat from their table to such as they favoured: as *Xenophon* writeth of *Cyrus*, *lib.* 8. that he never used to eat his meat alone, but imparted it to those which were present, sometime sent part to his friends absent. 6. Where it is said, they drunke, and *inebriati sunt*, and were drunken, as the vulgar Latine and Septuagint reade: we must not thinke that they were indeed drunken, but here the word *Shacar* is taken for more liberall or plentifull drinking, as *Augustine* well noteth; *inebriandi vocabulum sæpe pro satietate solere poni, &c.* this word is often *taken in Scripture for satiety, fulnesse*, as *Hagg.* 1. 6. *Ye drinke but are not filled*; where the same word *Shacar* is used, and in the same sense it is taken here.

Readings of the word *Shacar*, to be drunken.

QUEST. IX. *Of their order of their sitting downe at the table.*

Vers. 33. THey sate before him, the eldest according to his age, &c. 1. The Hebrewes are deceived that thinke *Iudah* as the chiefe to have sate downe in the first place, and that the sonnes of *Leah* had their places before the sonnes of *Iacobs* concubines, and *Benjamin* they say was placed next to *Ioseph*: but the text is plaine, that they sate according to their age, *Ruben* first, and *Benjamin* last, *Muscul.* *Mercer.* 2. Neither did they thus place themselves according to their wonted use, as thinketh *Mercer.* but *Ioseph* appointed them; for so the text is, *They sate before him*, or in his presence, as it were by his direction, *Iun.* 3. But we refuse that fable of the Hebrewes, as though *Ioseph* by his divining cup should know every ones age, and so call him by his name to sit down: *Ioseph* was far from using any such superstition. 4. The cause then why *Iosephs* brethren marvelled, was not because *Benjamin* had five parts to their messe, as *Cajetane*, or because they had such great entertainment, *Mercer.* but they mused how *Ioseph*, being as they supposed an Egyptian, did know how to place them in order, *Iun. Muscul.*

QUEST. X. *How Benjamins messe was five times more than his brethrens.*

Vers. 34. BEnjamins messe was five times so much as any of theirs. 1. It is not like as some imagine, that the rest of the brethren, who were ten, were two to a messe, and *Benjamin* had five messes, so he should have as much as all the other ten, which is not like. 2. Some conjecture that the other brethren might have three messes a peece, and *Ioseph* five more than any, that is, eight in all, *Perer.* but then *Ioseph* messe was not five times greater than the rest, as the text is. 3. *Tostatus* thinketh that every one had two messes, and that *Benjamin* had five messes, but as big againe as theirs: but this cannot be, for *Benjamins* messes exceed rather in number than in quantity: the word is *rabah*, he multiplied. 4. *Iosephus* also differeth from the Scripture, in making *Benjamins* part but twice so much. 5. Wherefore it is more probable that *Benjamins* messe was five times so much to any of his brethrens, not comparing them all together, but sunderly and apart, that for every one of their messes *Benjamin* had five. But that beside *Benjamins* common part among his brethren, *Ioseph* should send him one, *Asenath* his wife another, *Manasses* and *Ephraim* each of them one to make up five, is but a curious observation of the Hebrewes, *Mercer.*

QUEST. XI. *Why Ioseph gave to Benjamin a greater portion than the rest.*

HOw *Ioseph* thus preferred *Benjamin* before his brethren, though he were in the last place. 1. Not to make the portions of *Rachels* children (in giving five parts to *Benjamin*, and keeping two to himself) equall to the portions of *Leahs* seven children, six sons and a daughter, as *Alexander Polyhistor. ex Iosh.* for *Dinah Leahs* daughter was not present to have a share among them. 2. Neither as *Lyranus*, was to feele the minde of the brethren how they were affected toward *Benjamin:* for after they had testified their love sufficiently in the next chapter, to *Benjamin*, when hee should have stayed for *Iosephs* cup, yet *Joseph* keepeth the same proportion in giving to *Benjamin* five suits of raiment, *Gen.* 45. 22. 3. Neither (with *Augustine*) need we make this a type and figure of *Pauls* excellencie in gifts, (who was of the tribe of *Benjamin*) before the rest of the Apostles. 4. But *Ioseph* did this to shew his love to *Benjamin*, being his onely brother by the mothers side, as *Elkanah* gave unto *Anna* his best beloved wife, a more worthy portion, *Iun. Mercer.*

4. *Places of Doctrine.*

1. Doct. *God the disposer of mens hearts.*

Vers. 14. GOd give you mercie in the sight of the man. *Iacob* acknowledgeth that God is the disposer of mens hearts and affections: as the Wise man saith, *The Kings heart is in the hand of the Lord, he turneth it whithersoever it pleaseth him, Prov.* 21. 1.

2. Doct. *We must rest in Gods providence, and carefully use the meanes.*

Vers. 11. TAke of the best fruits, &c. *Iacob*, though his trust were in God, that he would incline the rulers heart toward his sonnes: yet he refuseth not to use all meanes whereby they might ease themselves: as he adviseth them to take double money with them, and to carry a present. Wee therefore so to depend upon Gods providence, as that we use all meanes which God hath appointed, as. Like as though the Lord gave to *Paul* all the soules in the ship, yet by swimming and using the help and broken peeces of the ship they came to land, *Act.* 27. 24. 44.

3. Doct. *Restitution is to be made where any error or oversight is committed.*

LEst it were some oversight. *Iacob* would have the money restored which they found in their sacks mouthes, thinking that the seller might forget himselfe: *Iacobs* justice herein shewed in buying and selling where any oversight is committed, restitution and satisfaction should be made, not like as now a dayes, the buyer and seller thinke it well gained when they can one deceive the other: which abuse the Wise man reproveth, *It is naught, it is naught (saith the buyer, but when he is gone his way) he boasteth, Prov.* 20. 14.

4. Doct.

4. Doct. *The creatures of God may be used not onely for necessity but delight.*

Vers. 34. *They were made merry, or drunke their fill with him.* That is, they did eat and drinke liberally and plentifully: so that it is not onely lawfull to use the creatures of God for necessitie onely, but we may goe further, to receive them with delight and chearefullnesse, so that we take heed of surfetting and drunkennesse. As we reade of *Abraham*, that made a great feast when *Isaack* was weaned, *Gen.* 21.8. that is, a plentifull and liberall banket. As God hath made bread to strengthen man, so he hath given wine to cheare his heart, *Psal.* 104.15. But men must take heed lest in exceeding they fall to riot, and distemper themselves with superfluous abundance. *Philo* well observeth, that of ancient time they used after their sacrifices to make their feasts, and in the Temples, that the place and action might put them in minde of sobriety: whereupon some derive the word שכר, to bee drunke, of שר זבח, *sacrificing*. So wee reade that the Elders of Israel did eat bread with *Moses* father in law before God, *Exod.* 18.12. in that place where they had sacrificed. Wee should therefore thinke of God in the middest of our feasts, and not be like to those of whom Saint *Iude* speaketh of, *Without all feare feeding themselves, Iud.* 12.

5. *Places of Confutation.*

1. Confut. *Monkes despised of the Iewes.*

Vers. 30. *His afflictions were inflamed.* The word is *camar*, whereof the Idoll Priests were called כמרים *marim*, of their blacke garments, as of a *burnt* colour. The Iewes give that name unto *blacke* Monkes, *Mercer.* who by their superstitious apparell make themselves ridiculous to the blind Iewes, and by such fooliſh toyes hinder their conversion to the faith.

2. Confut. *Against the pride of superstitious Papists.*

Vers. 32. *That was an abomination to the Egyptians.* The Egyptians being a superstitious people despised the true Church of God, and counted them prophane in respect of themselves: which the Prophet noteth to be the guise of hypocrites, *Stand apart, come not neare me, I am holier than thou, Isay* 65.5. Even so the Pseudocatholike Papists despise the professors of the Gospell of Christ, counting them heretikes, refusing to come into their holy assemblies, *Calvin.*

6. *Places of morall use.*

1. Morall. *To commit our counsell to God.*

Vers. 7. *Could we know certainly that he would say so?* Iacobs sons in making mention of their lake of youngest brother, thought to have excused themselves, but thereby they came into greater danger: whereby we see that God doth many times frustrate our counsels, and maketh them to fall out otherwise than we imagined, *Mercer.* as *Peter* also intrapped *Ananias* by the words of his own mouth, *Act.* 5. therefore we must commit our counsels to God, that he would both direct the thoughts of our heart, and words of our mouth.

2. Morall. *A bad conscience full of suspition.*

Vers. 18. *Because of the money in our sacks mouth are we brought.* Thus a guilty conscience is alwayes suspitious, and disquieted upon every occasion, as appeareth in these men, that are fearfull without cause, and interpret every thing against themselves. Thus *Moses* describeth the fearefulnesse of men that are punished for their sinnes, *The sound of a leafe shaken shall chase them, Levit.* 27.36.

3. Morall. *We must be carefull to instruct our families.*

Vers. 23. *Your God, and the God of your fathers.* This steward of *Iosephs* house would never have spoken so reverently of the God of the Hebrewes, but that he was so taught of *Ioseph*, who had a great care to instruct his family in the right faith, in the middest of that idolatrous nation: this was *Abrahams* commendation, *Gen.* 18.18. and *Iacobs* practice, *Gen.* 35.4.

4. Morall. *Iustice to be tempered with mercy.*

Vers. 29. *God be mercifull to thee my sonne.* *Ioseph* which hitherto had shewed himselfe severe and rigorous towards his brethren, beginneth now to use them kindly: whose example teacheth that prudent governours should qualifie and temper justice with mercy, and severity with clemency, *Mercer.* as Saint *Paul* did towards the incestuous young man, 2 *Corinth.* 2.

CHAP. XLIV.

1. *The Method or Argument.*

First in this chapter is declared the practice of *Ioseph* in laying theft to *Benjamins* charge. 1. The device by *Ioseph vers.* 1, 2. 2. The execution by his servant in accusing them, *vers.* 4 to 6. 3. Their defence and agreement for the punishment, *vers* 9, 10. 4. The apprehension of the pretended theft with *Benjamin*, *vers.* 11. to *vers.* 14.

Secondly, the conventing of them before *Ioseph*, with their submission, and *Ioseph* mitigation of the punishment, *vers.* 15. to *vers.* 18.

Thirdly, *Iudah* interposeth himselfe, and maketh intercession for *Benjamin*, where is set down, 1.

narration both of their first speech had with *Ioseph*, *vers.* 18. to 24. then of their conference with their father, *vers.* 24. to 30. 2. *Iudahs* perswasion, 1. from the griefe that his father should be brought unto if *Benjamin* returned not, *vers.* 30, 31. 3. From his owne perswasion, who became surety for him. 4. By the oblation and tender of himselfe to remaine a servant in *Benjamins* place, *vers.* 33, 34.

2. *The divers readings.*

v. 5. *hath which he useth to divine. H.S.G. the which he useth to consult with the Propheciers. B. which he carefully sought for. C. by the which he trieth. P. or by experience certainly learneth what manner of men ye are. T. heb. nachash*, signifieth to divine, or play the Augre, and to trie by experience. *H.G.r.*

v. 15. *know ye not that there is not a man like unto me in the skill of divining? H. doe yee not know that a man, such as I am, will divine? S. that such a man as I doe consult with Propheciers? B. that such a man as I can divine? G. that such a man as I will search it out? Carrie it out? P. or learne it out by experience: sit & heb. nachesh*, the same word that was used before. *H.G.r.*

v. 18. *Thou art my Lord next after Pharaoh. H.S. you are as Pharaoh. cat.* *H.S.c.*

v. 21. *And I will have eare on him. S. that I may set mine eyes upon him. cat.*

v. 28. *And you said, a beast hath devoured him. H.S. and I said, he is surely torne in peeces. cat.* *H.S.c.*

v. 30. *His soule is deare unto him, as his owne soule. C. his life hangeth upon his life. B.G.S.H. his soule is tied & bound to his soule. T. heb.* *T.r.*

v. 31. *Bring the old age of their father with sorrow to hell. S. his gray haires with sorrow to hell. C.H. his gray head with sorrow to the grave. B.G.T.P. heb. sheol*, the grave. *B.G.T.r.*

3. *The explanation of doubtfull questions.*

Quest. 1. *Of Iosephs divining in the cup, how it is to be taken.*

Vers. 5. *IN the which he doth divine and prophecie, vers.* 15. *Know you not that such a man as I am can divine and prophecie?* First, some doe expound these words, as that *Ioseph* should be cleared from all blame. 1. *Theodoret. qu.* 104. *in Genes.* saith, that *Ioseph* doth not arrogate the skill of divining to himselfe, but saith, that such a man as he is could divine, as the Septuag. read: for it was no rare thing in Egypt for great men to use divination: but *Iosephs* steward, *vers.* 5. speaketh of his masters skill and use in divining. 2. *Augustine* excuseth this fact of *Ioseph*, *Quia magnum aliquid isto ludo significatur*, because there was some mystery in it, *qu.* 145. *in Gen.* but if this thing had beene evill in it selfe, a mysticall signification cannot make it good. 3. Others say, that the word divining is here taken generally for any kinde of prediction, and so *Ioseph* indeed had a gift of divining and knowing secrets, *Thom. Aquin. Perer.* But it is evident in the fifth verse, where *Iosephs* steward attributeth to his master the skill of divining in his cup, that he speaketh of such a kinde of divining as was used among the Egyptians: for it is like that the servant added not that of his owne, as *Pererius* thinketh, but that he spake as he was instructed. 4. Others answer, that *Ioseph* here affirmeth nothing of himselfe, but onely asketh a question by way of interrogation, *Know ye not?* But *vers.* 5. the steward doth directly so affirme of his master. 5. Some make this to be the meaning, that *Ioseph* by the losse of the cup wherein he did drinke, did conjecture that some evill was toward himselfe, *ex Vatablo*: but the contrary is evident by *Iosephs* speech, *vers.* 15. *What act is this that yee have done?* that he by divining found out their fault, and was not a Prophet against himselfe. 6. Some Hebrewes whom *Iunius* followeth, doe thus reade, *by the which cup*, hee now findeth by experience what manner of men ye are: and so the word *nachash* is taken for an experimentall knowledge, *Gen.* 30. 27. where *Laban* saith, *I have perceived or found by experience, that God hath blessed me for thy sake.* But this interpretation I cannot wholly approve for these reasons: 1. Because divers words must be supplied not in the text to make the sense perfect, as *quales sitis*, what manner of men yee are. 2. Because as yet having not found the cup, hee had no such experience of them. 3. The steward giveth two reasons whereby he doth aggravate their offence in taking away the cup, because his master did drinke in it, and did divine by it: and so the whole verse hangeth together, but in the other sense there is no coherence with the 4. Although this word be so taken some where else, it followeth not it should be so here.

Divers opinions of them which justifie this fact of *Iosephs* examined.

Secondly, as these former doe altogether discharge *Ioseph*, so some doe charge him too farre. 1. The Hebrewes thinke that *Ioseph* indeed by this cup did know every mans age and nativity: but it was farre unworthy *Ioseph* to pollute himselfe with those grosse superstitions of Egypt. 2. Some read thus, *Know ye not that such an one as I am doe consult with Propheciers or Augers? Paul Burgens.* But as it is a fault to use such divining, so is it also no lesse fault to consult with such. 3. Some think that *Ioseph* did *in hac simulatione graviter peccare*, grievously sinne in this dissimulation, and did impiously profane the gift of the Lord, in professing himselfe a Magitian in stead of Gods Prophet, *Calvin.* But in mine opinion this is too hard a censure: for whatsoever *Ioseph* here spake or professed, he did it not seriously, or as he would be taken or counted, but in respect of the vulgar opinion erroniously conceived of him.

Ioseph not to be charged here with a grievous sinne.

Ioseph fault how it may bee extenuated though not justified.

Thirdly, therefore I thinke the meane way betweene both to be safest, that as I exempt *Ioseph* from grievous sinne, so I free him not from some infirmity and oversight in this action. 1. Yet with *Testa-* I thinke not, that *Ioseph, voluit se vere augurem haberi à fratribus*, would have his brethren indeed take

him to be a diviner: for seeing he presently purposed to discover himselfe, hee would not his brethren should have such a prejudicate opinion of him. 2. Neither sufficeth it to say with *Augustine*, *Quod non serio, sed joco dictum est*; that this was alleaged in jest, not in earnest: for this is no excuse for him that doth evill, to say, *Am I not in sport? Prov.* 29.19. 3. Therefore this is the best excuse for *Ioseph*, that he did all this, not with a purpose to hurt his brethren, but onely to sift them, and know their affection toward *Benjamin*, and to take occasion to detaine him longer: as also he useth this allegation of his skill in divining neither as out of his owne judgement, who abhorred such vanities; neither because he would be so counted, but according to that opinion which the Egyptians had of him, who tooke him to be a Magician after the manner of Egypt, *Mercer*.

QUEST. II. *Why the searcher taketh no exception to the money found in their sacks mouth, but onely to the cup.*

Vers. 12. AND *he searched, and the cup was found in Benjamins sacke, &c.* 1. He cunningly searcheth all their sacks, though he knew well enough where to finde the cup, that it might bee done without suspition, *Muscul.* 2. Whereas the money was in every one of their sacks mouth, which hee that searched found no fault with, but onely for the cup, it was not for that (as *Rambam* thinketh) the money was put there with their privity, for the cup was conveyed into *Benjamins* sacke, together with the money. 3. But he passeth over the money with silence, because he had told them before, *Genes.* 43.23. that God gave them their treasure: and so he might say now againe, *Muscul.* and if he had taken exception to the money, they should all have beene stayed, whereas *Iosephs* purpose onely was to have *Benjamin* apprehended, for the triall of his brethrens affection toward him, *Mercer*.

QUEST. III. *Why Iudah speaketh for the rest.*

Vers. 16. THEN *said Iudah, &c. the Lord hath found out the iniquity, &c.* 1. *Iudah* speaketh first and for the rest, not because he had now the principality above his brethren, as *Calvin*, for that yet was not declared: but because he was surety to *Iacob* for *Benjamins* returne, and so this matter concerned him most, *Mercer*. 2. And this *iniquity* which God found out, is not to be referred with *Vatablus* to the present accusation of theft, whereof they were not guiltie, but to their former trespasse committed toward *Ioseph*, as they before confessed that trouble was befallen them for that cause, *Genes.* 42.21. *Iniquitas*, *Mercer*.

What iniquity they meane that God had found out.

QUEST. IV. *Why Iudah saith to Ioseph, thou art as Pharaoh.*

Vers. 18. THOU *art even as Pharaoh.* 1. *Iudah* maketh mention of his great authority, both to shew the reason of his former speech, *Let not thy wrath be kindled against thy servant*: he had reason to feare his displeasure being so great a person, *Iunius*: as also to shew that he was not ignorant of his greatnesse, and therefore pressed to speake unto him, not of any rude boldnesse, but of necessity, *Calvin*. Likewise he doth by this meanes insinuate himselfe: for great persons love to heare of their honour and authority, *Mercer*. 2. And now beginneth more lively to take effect that propheticall dreame of *Ioseph*, that his brethren should bow downe to him as their King: for so they objected to *Ioseph*, *Shalt thou reigne, or be a King over us? Gen.* 37.8. *Muscul.*

QUEST. V. *How some things are omitted by Moses, afterward expressed.*

Vers. 19. HAVE *ye a father, or a brother?* 1. This question asked by *Ioseph*, is not set downe by *Moses* before in the story, *Gen.* 42. in their first examination: yet there is no doubt but that *Ioseph* inquired of them, for *Iudah* would not tell an untruth in his presence, but *Moses* supplieth that here which was omitted before. 2. *Benjamin* is called a little lad or youth, *jeled cathan*, in respect of the rest: for otherwise he was now supposed to be thirtie yeares of age, having ten children which went down with him into Egypt, *Gen.* 47. some thinke he was but 24. or 25. yeares old: but that number of children will give him to be elder, *Mercer*.

Benjamin why called a little lad at thirty yeares.

QUEST. VI. *Why Benjamin could not depart farre from his father.*

Vers. 22. THE *childe cannot depart from his father.* 1. This is neither a doubtfull speech whether to be referred to *Iacob* or *Benjamin*, as *Aben Ezra*: as hee noteth that to bee of the same kinde *Ruth* 4.8. *He drew off his shooe*: whether it be understood of the buyer or seller. 2. Neither is it meant of *Benjamin*, that he could not depart from his father without danger to himselfe, as *Rambam*, 3. But it is spoken in respect of *Iacob*, whose love was such to *Benjamin*, that he could not endure that he should go from him: and therefore *Iudah* saith, that *Iacobs* life depended of his life, *vers.* 30.

4. *Places of Doctrine.*

1. Doct. *Nothing is hid from Gods sight.*

Vers. 16. THE *Lord hath found out our wickednesse, &c.* God then seeth all things; he knoweth what is done in secret: neither the darknesse of the night, neither the secrecie of the place can hide from his sight and knowledge: so the Apostle saith, *All things are naked and open in his eyes, with whom we have to doe, Heb.* 4.13.

2 Doct.

2. Doct. *Servitude and want of liberty the punishment of theft.*

Vers.16. *BEhold we are servants to my Lord, both we, and he with whom the cup is found.* They judge themselves worthy of servitude and bondage, because of this supposed theft of the cup: It is therefore a just punishment that they which doe steale away the goods of others, should lose the liberty and free use of their owne, *Muscul.* Answerable hereunto is that law which was afterward made by *Moses*; that if the theefe had not wherewithall to make restitution, hee should be sold for his theft, *Exod.22.4.*

5. *Places of Confutation.*

1. Confut. *Against the vulgar Latine translation.*

Vers.28. *AND I said, of a surety he is torne in peeces.* But the vulgar Latine translation readeth, *and yee said:* whereas the truth is, that *Iosephs* brethren did not so say to their father, but onely shewed him *Iacobs* coat embrued with bloud: but *Iacob* upon the sight thereof so gathered and said, *Iosephs surely is torne in peeces, Gen.37.33.*

2. Confut. *Against Bellarmine that taketh faith for a vow.*

Vers.32. THe Latine translation readeth, *Ego hunc in fidem meam recepi, I gave my faith, or became surety for him:* from this place *Bellarmine* would justifie his exposition of that place, *1 Tim.* 5.12. *Having damnation, because they have broken the first faith:* which he would have understood of the vow of continencie: as in this place *Iudah* by his faith meaneth the solemne promise made to his father: But *Bellarmine* faileth in this collection, for in the originall there is no word that signifieth faith: the word here used is *gnarabh*, which is to be surety, or undertake for another. *Bellar. lib.2. de Monach. cap.24.*

6. *Places of Morall use.*

1. Morall. *To use honour and wealth moderately,*

Vers.2. *PVt my silver cup, &c. Ioseph* might have used cups of gold and precious stone if hee would; his honour, riches, and abundance was so great: but he contenteth himselfe to drinke in silver, and carrieth himselfe moderately in his great honour, *Calvin.* whereby men are taught in the middest of their prosperity to be humble, and not to be proud of their riches: as it is in the Psalme, *If riches increase, set not your heart upon them, Psal.62.10.*

2. Morall. *That we should looke unto God in all our affliction.*

Vers.16. *GOd hath found out the wickednesse, &c.* These men doe wisely acknowledge God to be the author of their trouble and affliction, and their sinne to have justly procured it, *Vatablus.* So should we in all our tribulation looke unto God, and turne to him that smiteth us, as *David* said concerning *Shemei* that railed upon him, *The Lord hath bidden him to doe it, 2 Sam.16.11.*

3. Morall. *Of the childrens duty and reverent regard of their parents.*

Vers.33. *LEt me thy servant bide for the childe. Iudah* chuseth rather to become a bond-servant in *Benjamins* place, than to returne home to see his fathers griefe and miserie; wherein appeareth his dutifull love toward his father, who preferreth his safety before his owne liberty, *Mercer.* wherein he did indeed honour his father according to Gods commandement.

CHAP. XLV.

1. *The Method and parts of the Chapter.*

FIrst *Ioseph* discovereth himselfe to his brethren, wherein appeareth, 1. His wisdome, in causing all to depart beside his brethren, *vers.*1. 2. His love and affection in weeping over his brethren, and remitting their trespasse toward him, *vers.*2. to *vers.*6. 3. His pietie in ascribing all to Gods providence, *vers.*6. to *vers.*9.

Secondly, *Ioseph* sendeth for *Iacob* his father. 1. *Ioseph* maketh the first motion to his brethren to bring their father downe with them, and beside giveth them instructions what further to say unto him, *vers.*9. to 14. 2. *Pharaoh* ratifieth and confirmeth *Iosephs* motion, and giveth him authority to send for his father, *ver.*16. to *v.*20. 3. Then the manner is set downe how *Ioseph* did furnish them for their journey, with chariots, raiment, victuall, *vers.*21. to *vers.*24. and adviseth them not to fall out by the way, *vers.*24.

Thirdly, they deliver the message to their father, who at the first is somewhat doubtfull, *vers.*26. but when he saw the chariots he resolved to goe with them and see *Ioseph*, *vers.*27, 28.

2. The divers readings.

S.C.e. v.1. *And Ioseph could not suffer or endure all those that stood before him. S.C. Ioseph could no longer refraine or containe himselfe before those that stood by him. cat.*

S.H.e. v.7. *To nourish for you a great remainder or remnant. S. that you might have meat to live. H. to save you alive by a great deliverance. cat.*

T. v.8. *Hath made me a father with Pharaoh. T. a father unto Pharaoh. cat.*

S.e. v.17. *Lade your carts with wheat. S. lade your beasts. cat.*

S. v.18. *I will give you all the goods of Egypt. H. of all the goods of Egypt. S. the goods of the land of Egypt. I. the best of the land of Egypt. cater.*

T.G.r. H.cor. v.20. *Leave nothing of your household stuffe. H. let it not grieve your eye because of your household stuffe. T. regard not your stuffe. B.G. let not your eye spare your stuffe. cat.*

H.S.e. v.22. *He gave to every one two garments. H. double raiment. S. garments to put on. C. change of garments. cater.*

S.cor. *three hundred peeces of gold: S. peeces of silver. cater.*

B.T.r. v.26. *He was as one waked out of an heavy sleepe. H. he was astonished in his minde. S. these words were in his heart. C. his heart wavered. B. his heart failed. T.G. was weakned. P. phug, to be weakned.*

3. The Theologicall explication.

QUEST. I. *Why Ioseph biddeth all the company to goe forth.*

Vers. 1. *Have forth every man from me, &c.* *Ioseph* biddeth them to goe forth, that is, all which were present beside his brethren: not because he was ashamed of his brethren, and of his poore kindred, for he did afterward acknowledge them: neither as being wearied with the sutes of the rest of the company for his brethren, whom he bid goe forth, as the Hebrewes thinke: but he did it partly because he thought it not seemely for a man of his place to weepe before them, partly in respect of his brethren, whose unkinde and cruell affection toward himselfe, hee would not bewray in the hearing of others, *Iun.* 2. And it is probable that *Ioseph* declared not his brethrens offence to any, no not to *Iacob*: for that message which they sent to *Ioseph* in *Iacobs* name, *Gen.* 50.17. *Ramban* well noteth, is not expressed in the Scripture: and it is like that *Iacob*, if he had knowne it, would have set some note upon his sons for their cruelty against *Ioseph*, as he did upon *Simeon* and *Levi* for the murther of the Sichemites, *Mercer.*

Whether *Ioseph* ever revealed to *Iacob* the practice of his brethren against him.

QUEST. II. *Why Iosephs brethren could not answer.*

Vers. 3. *His brethren could not answer him, &c.* 1. This silence of *Iosephs* brethren proceeded not from any joy, as *Luther*: but from their feare, as the words following doe shew: *for they were astonished at his presence.* 2. This their feare did arise partly from their conscience of sinne, partly from the opinion of *Iosephs* great authority, who was able now to revenge his former wrong. 3. This then is the difference betweene feare and griefe: they which are in griefe doe crie out, because the spirits ascend upward and breake forth, and so the voice goeth out withall; but when feare invadeth men, the spirits are gathered inward, and so the voice is restrained: like as when a City is besieged, and in danger of the enemie, the Citizens withdraw themselves to the more inward parts, *Perer.*

QUEST. III. *Why Ioseph bid his brethren come neare.*

Vers. 4. *Ioseph said, come neare.* 1. Not to shew them his circumcision, as the Hebrewes imagine, that they might see he was *Ioseph*: for the mentioning of his selling into Egypt, which no man knew but themselves, was a more evident argument. 2. But *Ioseph* did call them nearer, (sitting in his chiefe estate) to speake comfortably unto them, that they should not be oppressed of griefe, and that he might speake unto them in secret, that his voice be not heard abroad. 3. The Egyptians heard his weeping and crying, being not farre off: and *Pharaohs* house heard the same by report onely, *vers.* 16. but it was not fit that any should heare what *Ioseph* said to his brethren in secret, *Mercer.*

QUEST. IV. *How Ioseph is said to be a father to Pharaoh.*

Vers. 8. *Who hath made me a father with Pharaoh.* 1. Not that *Pharaoh* is to be supposed to have been a young man, and *Ioseph* in respect of his years as a father to him, as some thinke: for *Ioseph* was but 30. yeares old when he stood before *Pharaoh*: and it appeareth by *Pharaohs* proceeding against his chiefe Butler and chiefe Baker before that, and by his prudent behaviour in seeking the interpretation of his dreame, and approving of *Iosephs* counsell, that he was a sage Prince, and of good years. 2. Neither doth *Ioseph* meane that he was a father in respect of *Pharaoh* himselfe, for that had been to challenge as it were superiority over him: whereas *Iudah* before thought it the greatest honour to say to *Ioseph*, that he was even as *Pharaoh*, *Gen.* 44.18. 3. But I rather approve *Iunius* reading, that he was a father, *apud Pharaonem*, with *Pharaoh*; as a grave and prudent Counsellor of state.

QUEST. V. *In what part of Egypt the land of Goshen was situate.*

Vers. 10. *Thou shalt dwell in the land of Goshen.* 1. Which was not in Arabia, as the Septuagint in some copies reade, Goshen in Arabia: for then *Iacob* should have beene further off than in Canaan. 2. Neither was this the Countrey called Thebais, bordering upon Ethiopia, as *Hierom* thinketh: for that had beene too long a journey for *Iacob*. 3. But this Goshen was situate betweene Nilus and the red sea, bordering upon Canaan, not far from On, where *Iosephs* chiefe habitation was

or this country was both fruitfull, and therefore fit for cattell; it was confined upon Canaan, and lay best for *Iacobs* journey: it was not far from *Ioseph*, so that he might see to his fathers wants: it was a country separate from the rest of Egypt, and fittest for *Iacob*, because the keepers of sheepe were an abomination to the Egyptians, *Iun. Mercer.*

QUEST. VI. *In what sense Ioseph saith my mouth speaketh.*

Vers. 12. *Your eyes doe see, that my mouth speaketh, &c.* 1. Not that he shewed them his circumcision, as *Rasi.* 2. Or because by his mouth, that is, his word and authority, all things were done, as R. *Levi*, for these had beene no certaine demonstrations that he was *Ioseph.* 3. But either because he spake unto them in the Hebrew tongue, without an interpreter, and after their owne pronuntiation: as *Ramban, Vatablus, Iunius:* as also for that he with his owne mouth had declared such things unto them, as were not knowne to any other beside themselves, *Mercer.*

QUEST. VII. *When Pharaoh promised the best of the land, why, and in what sense.*

Vers. 18. *I will give thee the best of the land of Egypt.* 1. *Pharaoh* was glad, when he heard of *Iosephs* brethren, and his servants, and maketh this liberall offer, not so much because, as the Hebrewes imagine, whereas *Ioseph* was thought to be a man of a base and servile birth, he is now knowne to come of a good stock and parentage: but *Pharaoh* sheweth hereby his great love to *Ioseph*, in this rewarding his kindred. 2. Neither need we to say with *Calvin*, that this offer was made by *Pharaoh*, before *Ioseph* promised the land of Goshen to his brethren, though it be set downe after: for *Ioseph* doubted not, but that *Pharaoh* of his princely love and liberality would confirme his grant. 3. *Lyranus* noteth this speech of *Pharaoh* to be prophetical, because afterwards it came so to passe, that the Israelites had the best things of Egypt, when they departed thence: but *Tostatus* misliketh that collection, because the Israelites had not the best things of all the land of Egypt, but only of those Egyptians that dwelt among them: and beside, the vulgar Latine thus reading, *I will give thee all the goods of the land of Egypt*, doth depart from the Hebrew text, where no mention is made of [*all*] but only, *I will give thee the best of the land of Egypt, &c.*

QUEST. VIII. *The meaning of these words: let not your eie spare your stuffe.*

Vers. 20. *Let not your eye spare your stuffe.* 1. The meaning of which words is not, either as the Latine vulgar text hath, *leave nothing of your stuffe.* 2. or as some Hebrewes, let not your eye have pittie of your stuffe, because you should leave it behinde: but bring all with you, and load your carts with it: for this sense agreeth not with the reason which is added; *For the best of all the land of Egypt is yours.* 3. Neither is the meaning, as *Mercerus* giveth the sense, carry what you will carry, and leave the rest: for thus a contrary sense should be gathered of the same words. 4. But he saith thus much in effect: let it not grieve you because of your stuffe, that you shall leave behinde, for you shall finde enough in Egypt, *Iun.* and therefore our English Bibles reade well in this place; *regard not your stuffe.*

QUEST. IX. *Of the change of rayment and silver, which Ioseph gave to his brethren.*

Vers. 22. *He gave to them all change of raiment.* 1. Not double garments, as *Hierome* and the Septuagint reade: for then *Benjamin* should have had not five, but ten suits of raiment, that had five times so much as the rest: but they had better garments given them, to change their old apparell with, which before they had rent for griefe, *Gen.* 44. and so change of garments is taken for single vestures, *Iud.* 14. 19. where *Sampson* slew thirty Philistims, and gave so many change of raiment to his thirty companions, *Vatabl.* 2. Whereas *Ioseph* giveth to *Benjamin* 300. sicles of silver, the Hebrewes note, that whereas *Ioseph* was sold for thirty sicles, he therefore giveth to *Benjamin* as much as all the other ten had for their shares, when *Ioseph* was sold, *ex Mercer.* But neither was *Ioseph* sold for thirty, but twenty sicles: neither yet had every one for his share twenty sicles, much lesse thirty, but the sum of twenty sicles, the price which was set upon *Ioseph*, was divided among them all: they therefore in this curious collection, are much deceived. 3. *Ioseph* gave these great gifts to his brethren, but especially to *Benjamin*; not so much to testifie his love unto them, as that hereby, they might perswade their wives and others, of the truth of their message, to make them more willing to leave Canaan, and goe downe to Egypt, *Calvin.*

Hebrewes curious collections.

QUEST. X. *How Ioseph is said likewise to send to Iacob.*

Vers. 23. *Vnto his father likewise he sent, &c.* 1. This is neither to be referred simply to that which followeth, that *Ioseph* sent after the same manner to *Iacob*, that is, *ten hee asses, &c.* as *Rasi, Onkelos*: for that was not after the same manner. 2. Neither (as *Ramban*) hath it relation to the victuall which *Ioseph* gave his brethren for their money, *vers.* 21. that so he sent to *Iacob* also the like victuall for his money. 3. But it hath reference to that which immediatly went before, that as he gave money and raiment to *Benjamin*, so he sent in the same proportion to *Iacob*, and moreover he sent *ten hee asses, &c. Vatabl. Iunius*, and so the Latine translator well expoundeth, *addens ei, &c.* he added moreover ten asses, &c.

QUEST. XI. *Why Ioseph chargeth his brethren not to fall out by the way.*

Vers. 24. *Fall not out by the way.* The word is *ragaz*, which signifieth to be afraid, to be moved, or troubled: 1. *Ramban* expoundeth it, that they should not beare any trouble by the way; because they were laden with so much riches, for *Iosephs* name and authority should be their protection. Some thinke that *Ioseph* biddeth them agree, because brethren are apt to fall out. 3. Some because travell, by reason that their bodies were distempered with their journey, and are often provoked by their evill talke, and communication, doe many times fall out, *Thom. Anglic.* 4. But *Ioseph* knew how they would wrangle in the way about himselfe, and his selling into Egypt, one laying the fault upon another (for

Ruben consented not at all, *Iudah* gave counsell to sell him, being unwilling he should perish, the rest conspired his death) therefore he giveth them this charge, *Chrysost. Mercer. Vatab. Iun.*

QUEST. XII. *How Iacobs heart is said to faile or faint, and for what cause.*

Vers. 29. *Iacobs heart failed, &c.* 1. *Iacob* was astonished at the report of his sonnes, that *Ioseph* yet lived: hee had not heard it then before, as the Hebrewes fable, how *Serah Asers* daughter had told *Iacob* that *Ioseph* was alive, and therefore she was translated alive into Paradise, *ex Munster.* 2. The meaning is not, that *Iacob* withdrew his heart and attention from them, and greatly regarded them not, as *R. Sel.* or as the Latine translator, he was as raised out of an heavy sleepe, that is, *Attonitus & stupidus ad intelligendum*; heavie and hard to understand, as a man newly awaked, as *Rupertus* expoundeth. 3. Nor yet as *Rambam* and *R. Abraham*, whom *Oleaster* followeth, is the meaning, that his heart left beating and panting, and so they would have the word *phag*, to signifie to cease. 4. But *Iacob* for the time did faint and swound, not for any sudden joy conceived, as *Peter.* for as yet he beleeved them not: nor of an affection mixt together of joy and feare, as *Calvin. Mercer.* for then the one would have qualified the other, that *Iacob* should not have fainted: but the very naming of *Ioseph* did renue and revive his former griefe, and so perplexed him, *Iun.*

Hebrewes fables.

QUEST. XIII. *How Iacobs spirit is said to revive.*

Vers. 27. *The spirit of Iacob revived, and he said, it is enough, &c.* 1. The Chalde paraphrast readeth, *The holy spirit rested upon Iacob*: as though the spirit of prophecie had departed from *Iacob* all the time of his griefe and heavinesse: whereupon the Hebrewes further note, that the spirit of God commeth upon those that are chearfull: for which cause they say most of the Prophets were young men, who are more given to chearfulnesse than they which are old: but this is spoken of *Iacobs* spirit, not of the spirit of God, who now came to himselfe againe, more 'giving credit to the sight of his eyes when they shewed him the charriots, than to their words, *Muscul. Mercer.* 2. He saith it is enough, not either in respect of *Iosephs* great honour, or the rich gifts which were sent, but because he heard he was alive: *Iosephs* life was more worth unto him than all the rest, *Iun.*

4. *Places of Doctrine.*

1. Doct. *The righteous are not void of affections.*

Vers. 2. *He wept and cryed.* In that *Ioseph* sheweth himselfe to be a man of affection, which draweth from him plenty of teares: we doe learne, that the righteous are not as stones and blocks that cannot be moved, as the Stoicks defined their wise men; but they also are subject to the affections of love, joy, sorrow, compassion, *Calvin.* Our Saviour in the day of his flesh did weepe, loved *Iohn* more than the rest, sometime he was angry: but in all these he sinned not, as it is hard for us to keepe a measure.

2. Doct. *God turneth evill to good.*

Vers. 8. *You sent me not hither, but God, &c. who hath made me a father, &c.* As God turned the malice of *Iosephs* brethren to the great good of his Church, the advancement of *Ioseph*, preservation of the whole land of Egypt: so is the Lord able still out of evill to draw goodnesse, as he commanded light to shine out of darknesse, 2 *Cor.* 4. 6. *Luther.* as *Sampson* found honey in the mouth of the dead and stinking Lion; as the Apostle saith, *All things shall worke together for the best, to those that love God, Rom.* 8. 28.

5. *Places of Confutation.*

1. Confut. *The selling of Ioseph into Egypt not done onely by Gods provision.*

Vers. 8. *You sent me not hither, but God.* Not that God was the author of that wicked conspiracy against *Ioseph*, which was inspired by the suggestion of Satan, nor by the instinct of Gods spirit: neither did God onely permit or suffer the same to be done, as *Bellarmine* would have it, *lib. 2. de amiss. grat. cap.* 11. For if God withdraw his power nothing can be done in the world: and therefore the Psalmist saith, *Whatsoever pleased the Lord, did he in heaven and in earth, Psal.* 135. 6. Wherefore the Lord as he did foresee what *Iosephs* brethren should doe in this action, and disposed and directed the same after it was done, to an happy end: so also he decreed that this thing should be done by no other meanes: and although in the particular the evilnesse of the action proceeded not from the malicious minde stirred by Satan; yet the generall overruling power and disposing providence of God so concurred, as that *Ioseph* should by this meanes and no other be sold into Egypt. So that *Iosephs* brethren were instruments herein of Gods decree and purpose: yet not thereby are they excusable, because they did that of a wicked minde, which God in his wise providence converted to good: as *Iudas* sinne was no whit the lesse in betraying Christ, though as *Peter* saith he were delivered up by the determinate counsell of God, *Act.* 2. *Calvin. Muscul.*

2. Confut. *Against the vulgar Latine translation.*

Vers. 20. *Regard not your stuffe.* The Latine translator maketh a contrary sense, *Leave nothing of your stuffe:* see before *qu.* 8. whereas the meaning is, that they should not care to leave their stuffe behinde them: thus that translation which the Romanists so much extoll and magnifie, is found to be faulty and erronious in many places.

6. Places of Morall vse.

1. Mor. *Not to suffer men to be swallowed up of griefe.*

Vers. 3. THen *Ioseph said, I am Ioseph.* He seeing his brethren almost oppressed with griefe, doth speake comfortably unto them, lest they might have beene overcome with too much heavinesse: which teacheth governours not to cast downe altogether with griefe, those which are sufficiently humbled, *Calvin*, as S. *Paul* shewed himselfe toward the incestuous party, *lest he be swallowed up of overmuch heavinesse*, 2 *Cor.* 2. 7.

2. Mor. *To preserve from spirituall famine the greatest deliverance.*

Vers. 7. TO *save you alive by a great deliverance.* If it bee a great deliverance to preserve men from the famine of corporall food, as *Ioseph* did, much more ought wee to be thankfull to God for such governours, as provide food for the soules of their people, and deliver them from spirituall famine, *Muscul.* for much more grievous is the famine of hearing the word, than of bread, or water, *Amos* 8. 11.

3. Mor. *Gods providence in turning all things to the best, should move us to forgive.*

Vers. 8. YOu *sent me not hither, but God. Ioseph* looking into Gods providence, who turned his brethrens evill meaning toward him to good, in that consideration, is more easily brought to forgive them: for when we see how God disposeth to our good of those wrongs that are done to us in the world, wee should in that respect be more ready to forget them. Thus S. *Peter* speaketh comfortably to the people, that gave consent to the killing of Christ: *ye have killed the Lord of life, &c. but those things that God had shewed before, by the mouth of the Prophets, that Christ should suffer, he hath thus fulfilled*, *Act.* 3. 15, 18.

4. Mor. *To seeke to maintaine peace.*

Vers. 24. FAll *not out by the way. Ioseph* as he was ready to make peace with his brethren, and to be at one with them, so he laboureth to maintaine peace among themselves: thus teaching us by his example, not only to be lovers of peace our selves, but to procure it in others: according to the doctrine of Christ: *Blessed are the peace-makers, for they shall be called the children of God*, *Matth.* 5. 9.

5. Mor. *Lyers shall not be beleeved, when they speake the truth.*

Vers. 26. FOr *he beleeved them not.* This is a just reward of lyers, that when they speake the truth, they shall not be beleeved: *Iacobs* sonnes had told him a tale before, when they shewed him *Ioseph*s coat, as though some wilde beast had devoured him, *Genes.* 37. and now when they tell the truth, that *Ioseph* was alive, no credit is given unto them, *Muscul.* Thus S. *Paul* would not endure, that the maid which had the spirit of divination, and deceived the people with lies, should testifie the truth of the Apostles, that they were the servants of God and taught the way to salvation, *Act.* 16. 18.

CHAP. XLVI.

1. The Method and Argument of the Chapter.

FIrst, we have here set downe *Iacobs* preparation to his journey. 1. He offereth sacrifice to God. 2. The Lord answereth him by vision, appearing unto him, and encouraging him to goe downe into Egypt, promising him both a prosperous journey, a peaceable end, and the returne of his posterity, *vers.* 2. to 5.

Secondly, the journey it selfe is described, *vers.* 5. to *vers.* 8. with an enumeration of the persons that went downe with *Iacob*. 1. In particular, the of-spring of *Leah* and her maid *Zilpah*, the of-spring likewise of *Rachel* and her maide *Bilhah*; of every one by themselves, from *v.* 8. to 26. they are all summed in grosse: *v.* 26. 27.

Thirdly, *Iacobs* arrivall in Egypt is declared. 1. How he sent for *Ioseph*, and of their meeting, greeting and salutation in Goshen, *vers.* 27. to 31. 2. The counsell and advice given by *Ioseph* to his brethren, how they should answer *Pharaoh*, that they might obtaine the land of Goshen, *vers.* 31. to the end.

2. The divers readings, where the translations differ.

1. he came to the well of the oath. H. S. to Bersheba. cater.	H. S. c.
2. he heard God calling him by a vision of the night. H. God said to Israel in a vision of the night. cat.	H. c.
3. I am the God of thy fathers. S. I am God, the God of thy father. B. G. I am the mighty God of thy father. cat. be. hael. elohe, the strong God.	T. C. H. t.
4. I will bring thee up againe in thy returne. H. I will bring thee back againe in the end. S. I will surely make thee come up againe. C. B. I will bring thee up againe. G. I will cause thee to come up, by comming up with me. T. P. be.	T. P. r.
5. they tooke their substance. S. their father, children, and wives. cater.	S. c.
6. they tooke all that they possessed in Canaan. H. S. they tooke their cattell and goods, which they had gotten in the land of Canaan. cater. he vacash to get goods.	H. S. c.
7. their daughters, and daughters daughters. S. their daughters. H. their daughters, and sons daughters. cat.	S. c. H. dat.

v. 10. *Iachin, Saher. H. B. Achin Saar. Iachin Saeber. C. Iachin Zohar. G. Iachin Tzochar. T. he. Sother.*

S. e. v. 12. *Ezron Amul. H. C. Eſron, Iemuel. S. Hezron. Hamul. B. G. chezron, chamul. T. P. heb.*

H. det. S. alt. v. 13. *Thola, Phua Semron. H. Thola, Phua, Aſum, Sambram. S. Thola, Phuah Iob, Simron. cat.*

S. alter. v. 16. *Arelis. S. Heri. cat. v.* 17. *Ieul. S. Ieſui. cat.*

diverſ. ſignif. v. 20. *prieſt of On. T. P. C. G. cohen*, ſignifieth both, *a prince and prieſt.*

S. add. v. 21. *the ſonnes of Manaſſes, which Syra his concubine bare unto him, were Machir: Machir begat Gilead the ſonnes of Ephraim Manaſſes brother, Sutalaam, and Taam, the ſonnes of Sutalaam, Edem. S.* the rest have none of theſe words.

S. add. v. 21. *Mophim, Ophim and Ared. H. Mamphim, Ophim, and Gerah begat Arad. S. Muppim, Huppim, Ards. cat.*

S. cor. v. 22. *eighteene ſoules in all. S. fourteene ſoules all. cat.*

S. cor. v. 27. *all the ſoules are ſeventy five. S. ſeventy. cater. the ſonnes of Ioſeph, nine ſoules. S. two ſoules. cater.*

S. cor. v. 28. *he ſent Iudah, &c. that he ſhould meet him at the citie of the nobles, in the land of Rameſſe. S. that he ſhould tell him, that he might meet him in Goſhen. H. to prepare before him. C. to direct his face to Goſhen. B. to direct his way to Goſhen. H. to premoniſh him to meet him in Goſhen. T. to appeare before his ſonne Goſhen. P. he. iarah*, to appeare to ſignifie.

S. det. v. 37. *ſaid to his brethren. S. ſaid to his brethren, and all his fathers houſe. cat.*

S. ad. v. 34. *in Geſem of Arabia. S. in the land of Goſhen. cat.*

3. *The theologicall explication.*

QUEST. I. *Why Iacob offered ſacrifice in Berſheba.*

Verſ. 1. *ISrael came to Berſheba, &c.* 1. This place is interpreted the well of the oath, or of ſeven: for *ſhabang* ſignifieth both: ſo called firſt by *Abraham*, where he made a covenant with *Abimelech*, and gave him ſeven lambs, *Gen.* 21. and afterward the name was revived by *Iſaack*, *Gen.* 26. 2. To this place came *Iacob*, being both in his way as he went to Egypt, for it is in the utmoſt bounds of Canaan, toward the South: as alſo becauſe there *Abraham* and *Iſaack* had long dwelled, built altars there, and conſecrated it as a peculiar place for Gods worſhip. 3. He offereth ſacrifice, both to give thanks to God, for the life of *Ioſeph*, and to deſire the Lord to make his journey proſperous, *Iun.*

QUEST. II. *Of the Lords calling of Iacob.*

Verſ. 2. *IAcob, Iacob, who anſwered, I am here, &c.* 1. He is called *Iacob*, not Iſrael, not becauſe, as the Hebrewes imagine, he ſhould not prevaile againſt men in Egypt, for he is alſo called Iſrael in Egypt, *Gen.* 48. 29. but when as the Lord vouchſafeth to ſpeake familiarly unto him, he calleth him by his name *Iacob*, *Mercer.* 2. The name is doubled, to ſtirre him up to greater attention, *Calvin*; and to ſhew the certainty of that which God ſpake, *Perer.* 3. *Iacob* anſwereth readily, *here am I*, and therefore *Ioſephus* miſreporteth this ſtory, that *Iacob* ſhould ſay *quiſnam eſſet*, who it was that ſpake unto him, as though he had not beene acquainted with Gods voice, *lib.* 1. *antiquit.*

QUEST. III. *Who it was that ſpake to Iacob.*

Verſ. 3. *I Am God, the God of thy father.* 1. This then was not an Angel, that ſpake in the perſon of God, but it was the Lord himſelfe, to whom *Iacob* offered ſacrifice, *verſ.* 1. 2. who is called the God of his father, rather than of *Abraham*, becauſe *Iacob* ſo uſed to call the Lord, the feare of his father *Iſaack*, *Geneſ.* 31. 53. and for that he had better experience of the mercies ſhewed to his father *Iſaack*, who alſo was not many yeares before departed, about the 30 yeare of *Iſephs* age, when *Iacob* was 130. *Mercer.* 3. Where God is ſaid to goe downe with *Iacob* into Egypt, it is to be underſtood by the effect, becauſe God was preſent with him, in protecting and defending him: for otherwiſe the God-head neither aſcendeth nor deſcendeth, filling heaven and earth, *Mercer.*

How the Lord is ſaid to goe downe.

QUEST. IV. *The divers cauſes why Iacob feared to goe downe into Egypt removed.*

Verſ. 3. *FEare not to goe downe into Egypt, &c.* There were divers cauſes why *Iacob* feared to goe downe to Egypt: which cauſes of his feare are here removed by the Lord. 1. He might ſomewhat doubtfull, becauſe ſometime in the like neceſſity of famine *Iſaack* was forbidden to goe downe to Egypt, *Geneſ.* 26. 2. *Mercer.* therefore to helpe this, the ſame God that charged his father not to goe downe, biddeth *Iacob* not to feare to goe downe. 2. He might feare leſt his children might be corrupted by the ſuperſtition of the idolaters: and about this time, as *Auguſtine* thinketh, began that groſſe idolatry of the Ægyptians in worſhiping *Apis*, a king of the Argives, that died in Egypt, calling him by the name of *Serapis*, which is compounded of the name *Apis* and *Suros*, the coffin wherein *Apis* was entombed: in memoriall of this *Apis*, they worſhipped a pide Bull, which they named *Apis*: by which occaſion the Iſraelites learned to worſhip a calfe, *Auguſt. lib.* 18. *de civit. Dei c.* 4. This feare *Iacob* is diſcharged of when the Lord ſaith, *I will goe downe with thee, &c.* the Lord promiſeth to be a guide to him and his, to keepe them in his feare. 3. *Iacob* was not ignorant of the prophecie given to *Abraham*, that his ſeed ſhould be afflicted and kept under in a ſtrange land; therefore the Lord to take away that ſcruple, telleth him, that his poſterity ſhall increaſe there, and he will make him a great nation. 4. He might thinke, that his poſterity being overtaken with the pleaſures of Egypt, would hardly returne from thence, and ſo ſhould loſe the hope of the inheritance of Canaan: to meet with this doubt, the Lord ſaith, *verſ.* 4. *I will alſo bring thee up againe.* 5. He alſo might feare, leſt being a weake old man he ſhould die by the way before he came to *Ioſeph*: therefore the Lord to make him ſecure in this, telleth him, that *Ioſeph* ſhall cloſe his eyes when he dyed, *verſ.* 4.

The groſſe ſuperſtition of the Egyptians in worſhipping their god *Apis*.

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QUEST. V. *Of the ancient uſe of cloſing the eies of the dead.*

Verſ. 4. *I will bring thee up againe, and Ioſeph, &c.* 1. The Lord brought *Iacob* up out of Egypt, when his body was carried to be buried in Canaan: but moſt of all was it performed in his ſeed, whom the Lord brought out of Egypt, under the hand of *Moſes* & *Aaron*. 2. It was the uſe to cloſe the eyes of the dead, which commonly are opened, when men dying doe lift up their eyes to heaven, *Muſcul.* and therefore they that ſtand by doe ſhut them before the body is ſtiffe. *Plinie* maketh mention of this ſolemne uſe among the Romans, who uſed to ſhut the eies of the dead at the time of their death, and to open them againe, when they brought them to the fire, *vt neque ab homine ſupremum eos ſpectari fas ſit, & cœlo non oſtendi, nefas: that neither (* ſaith he *) is it lawfull for men to ſee them laſt of all, and it were impious not to ſhew upon them toward heaven.* And this duty of cloſing the eyes was performed by thoſe which were deareſt, and beſt beloved of the dead: as *Ioſeph* was to *Iacob*: whoſe eyes *Ioſeph* did ſhut up, when he had given up the ghoſt, although no ſpeciall mention be made of it afterward, *Perer.*

QUEST. VI. *What goods and ſubſtance Iacob and his ſonnes carryed into Egypt.*

Verſ. 6. *They tooke their cattell, and their goods, which they had gotten in Canaan, &c.* 1. Though no mention be here made of their ſervants, yet it is like that *Iacob* carried them alſo with him, and would not leave them behinde in that hard time of famine, *Calvin.* 2. Though *Pharaoh* ſent them word, that they ſhould not regard their ſtuffe, yet they tooke their ſubſtance with them, that they might be as little chargeable as they could unto others: as *Abraham* comming forth out of his country at the Lords commandement into Canaan, brought his ſubſtance with him, *Gen.* 12. 5. *Luther. Mulcul.* 2. Mention is not made of *Iacobs* goods gotten in Meſopotamia, but onely in Canaan, not becauſe *Iacob* had given thoſe goods to *Eſau*, which is not like; but becauſe they were not to be compared to his ſubſtance, which he got in Canaan, and *Moſes* ſpeaketh alſo of the goods and ſubſtance of his ſonnes, that got all they had in Canaan, being not of yeares in Meſopotamia, to provide for themſelves, *Mercer.*

QUEST. VII. *Of Iacobs daughters and the order obſerved by Moſes in ſetting downe their names.*

Verſ. 8. *His daughters, and his ſonnes daughters, &c.* 1. *Iacob* had but one daughter here named, *Dinah* of *Leah*, and but one daughter of his ſonnes, *Serah* of *Aſher*, *verſ.* 17. yet they are put in the plurall number, according to the phraſe of the Hebrew, as *verſ.* 23. it is ſaid, *the ſonnes of Dan, Huſhai*, he had but one, *Muſcul.* 2. The whole ſum of *Iacobs* poſterity borne at this time, is ſeventy, *verſ.* 27. of which number *Iacob* himſelfe is one, as the head of the reſt, *Mercer.* 3. *Moſes* ſetteth not downe their names, according to the order of their birth, as in other places, *c.* 29. 30. 35. but firſt he reciteth ſuch as came of *Leah* and her maid, then thoſe that came of *Rachel* and her maid, *Mercer.*

QUEST. VIII. *Of the divers names of the ſonnes of the twelue Patriarkes.*

Verſ. 10. *The ſons of Simeon, Iemuel.* Many hard and difficult queſtions are moved out of this chapter, which ſhall briefly be diſcuſſed. Firſt, there is great difference in the names here rehearſed, and in other places of Scripture: the ſonnes of *Simeon, Iemuel*, and *Iamin*, are called *Nemuel* and *Iamin*, 1 *Chron.* 4. 24. *Zohar* is there named *Zerah*, *verſ.* 13. *Iob* the ſonne of *Iſſachar*, is called *Iaſhub*, *Numb.* 26. 24. *verſ.* 16. *Ziphion, Ezbon Arodi*, are called *Zephon, Ozni, Arod*, *Numb.* 26. 15. 16. 17. *verſ.* 11. the ſonnes of *Benjamin, Aſhbel, Becher, Ehi, Roſh, Muppim, Chuppim, Ard:* are otherwiſe named, *Iediael, Acharah, Nochah, Rapha, Shephuam, Churam, Addai*, 1 *Chron.* 8. 1, 2, 3. It is then no ſtrange thing in Scripture, for the ſame men to be called by divers names, ſometimes with the alteration of ſome letters, ſometimes with a change of the whole name.

QUEST. VIII. *Of other differences in the genealogie compared with the* 26. *Numer. and* 1 *Chron.* 7. 8. *chap.*

Verſ. 10. *The ſonnes of Simeon, Iemuel, Iamin, Ohad.* 1, It is to be conſidered, that divers of theſe here named, are elſe-where omitted: as *Ohad*, is not reckoned among the ſonnes of *Simeon*, *Numb.* 26. 12, 1 *Chron.* 4. 24. it ſhould ſeeme that he died without iſſue, *Muſcul.* ſo likewiſe three of *Benjamins* ſonnes, *Echi, Gera, Roſh*, are omitted by *Moſes*, *Numb.* 26. 40. of whom there came no families. Likewiſe that is there named *Achiram* and *Acharah*, 1 *Chron.* 8. 1. was not *Echi*, as *Iunius* thinketh upon the place, and *Muſcul.* in *Gen.* 46. *verſ.* 26. but *Becher*, who was one of the three chiefe fathers of *Benjamin*, 1 *Chron.* 7. 6. and therefore it is not like, that *Moſes* ſetting downe the chiefe families of *Benjamin*, would make no mention of him, *Numb.* 26. 3. whereas here are rehearſed ten ſons of *Benjamin*, which were not all properly his ſons, but two of them, *Ard* and *Naaman* were the ſons of *Bela*, and *Benjamins* nephewes, *Numb.* 26. 40. It was not then *Gerah*, as the Septuagint reade, but *Bela* that begat *Ard*. 4 Whereas *Bela* is made to have ſix ſonnes, 1 *Chron.* 8. 3, 4. and here he hath but two, the reaſon becauſe theſe two were only borne, when *Iacob* went downe to Egypt, the reſt were borne afterward. 5. And whereas 1 *Chron.* 7. 7. five ſonnes of *Bela* are named altogether, divers from thoſe ſix recited, 1 *Chron.* 8. 3. in the firſt place, not the immediate ſonnes of *Bela* are mentioned, but ſuch as were chiefe Princes of that family in the time of *David*, when *Ioab* numbred the people: in the other place, which were the next ſonnes of *Bela* are rehearſed. 6. *Moſes* in this place doth confuſedly ſet them together, not according to their order of birth, *Bela, Becher, Aſhbel, &c.* whereas *Aſhbel* was the ſecond, *Gera* or *Aharah* the third, *Nocah* or *Echi* the fourth, *Rapha* or *Raſh* the fift: as may appeare, *Gen.* 8, 1.

Reconciliation of ſome difference in the genealogie of the Belahites in the Chronicles.

QUEST. IX. *How Pharez is ſaid to have two ſonnes at Iacobs comming into Egypt.*

Verſ. 12. *The ſonnes of Phares, Ezron and Hamul, &c.* Whereas it may ſeeme ſtrange, that *Pharez* the ſon of *Iudah* by *Thamar*, ſhould have two children, that are ſaid to come downe with *Iacob* into Egypt. 1. The right ſolution is not to ſay with *Auguſtine*, that theſe two children are ſaid to come downe, becauſe they were in *Pharez* loynes; and not yet borne, in this ſenſe, all thoſe children which were

were afterward borne in Egypt, might be ſaid to goe downe, and ſo we ſhould have not ſeventy, but 700. perſons. 2. Neither is *Pererius* anſwer ſufficient for the ſame reaſon, who underſtandeth by *Iacobs* comming into Egypt, the whole time of his and *Ioſephs* life: for ſo we might account 7000. ſoules to have deſcended with *Iacob*. 3. Therefore according to *Moſes* narration, we ſay, that theſe two ſonnes of *Pharez* were then borne, but very young: who himſelfe being begotten of *Thamar* at *Iudahs* 30. yeare, might take a wife at 14. or 15. yeares: for *Pererius* conjecture is untrue, that *Pharez* was borne but the yeare before *Iacobs* deſcending into Egypt. 4. The like may be ſaid of *Bela Benjamins* ſonne, that had two ſonnes, *Ard* and *Naaman*, borne at *Iacobs* going downe: *Benjamin* was now at 30. yeares a grandfather, and *Bela* his eldeſt ſonne at 15. a father, *Mercer.* there is no other way to give ſatisfaction to thoſe doubts. And it is moſt like that *Iacobs* ſonnes married very ſoone, and their ſonnes alſo: for how elſe could they in the ſpace of 215. yeares, which was the time of their aboad in Egypt, from 70. increaſe to 600. thouſand, when as in 215. yeares before, from the 75. yeare of *Abraham*, till *Iacobs* going downe, they increaſed but to 70. ſoules in all. 5. Whereas *Selah* and *Zerah* alſo had iſſue as well as *Pharez*, as appeareth, *Numb.* 26. 20. it is not as *Pererius* thinketh, for the prerogative of *Pharez* of whom the Meſſias ſhould come, that *Pharez* poſterity is remembred, the others omitted, but becauſe *Pharez* ſonnes were now borne, the others afterward in Egypt.

Benjamin a grandfather as Iacobs going downe to Egypt.

QUEST. X. *Of Dinah Iacobs daughter, and whether Iacob had any more daughters.*

Verſ. 15. *These be the ſonnes of Leah, &c. which ſhe bare to Iacob in Padan Aram, with his daughter Dinah.* 1. All theſe before named, were not borne in Meſopotamia, but only the ſix ſonnes of *Leah*, for ſhe onely bare them and *Dinah*: the reſt were borne in Canaan, *Mercer. Iun.* 2. This *Dinah* ſome Hebrewes ſay, was married to *Iob*, but that is uncertaine: ſome thinke that *Simeon* tooke her to wife, having pitty upon her, after *Sichem* the Canaanite had defloured her, and that therefore ſhe is called a Canaanite, the mother of *Saul* before named: but it is abſurd to thinke, that *Simeon* would marry his owne ſiſter, or that *Iacob* would have ſuffered it. 3. Likewiſe whereas *Dinah* of *Leah*, and *Serah* of *Aſher* are all the women here rehearſed, that came of *Iacob*, that appeareth to be but a fable of the Hebrewes that *Iacob* with every ſonne had a twin daughter borne, which were his ſonnes wives: for there is no queſtion but that *Moſes* would have made ſome mention of them, either in this place, or ſome other.

Hebrewes conceits.

QUEST. XI. *How the number of 33. that came of Leah is to be counted.*

Verſ. 15. *All the ſoules of his ſonnes and daughters were thirty three.* But the whole number, with *Er* and *Onan*, maketh thirty foure: to make this account to agree; 1. We neither think with *Lyranus* that *Dinah*, becauſe ſhe is a woman, ſhould be excluded, ſeeing afterward *Serah* the daughter of *Aſher* is numbred among the reſt, *verſ.* 17. 2. Nor yet is *Saul* to be excluded, *verſ.* 10. although he were not *Simeons* ſonne, but the ſonne of the Canaanitiſh woman, by a former husband, as ſome thinke: for then to what purpoſe would mention be made of him here, being none of *Iacobs* poſterity? 3. Neither with ſome Hebrewes doe we here underſtand *Iochebed*, *Moſes* mother, ſeeing ſhe is not expreſſed, and ſhe was borne in Egypt, *Numb.* 26. 59. &c. 4. Therefore this is the juſt account; *Er* and *Onan*, becauſe they were dead, are not to be reckoned: there remaine then thirty two, and *Iacob* being added to the number maketh thirtie three: and that *Iacob* is one of this account, it is evident out of the 8. verſ. *and his ſonnes.*

QUEST. XII. *The erronious computation of the Septuagint neither agreeing with themſelves nor the Hebrew.*

Verſ. 22. *Fourteene ſoules in all:* The Septuagint doth reade, *eighteene*, wherein a three-fold error may be obſerved. 1. They beſide *Manaſſes* and *Ephraim* doe reckon five more, *Machir* and *Gilead* his ſonne of *Manaſſeh*, *Sutalam*, and *Tuhan*, and *Edem* the ſonne of *Sutalam* of *Ephraim*: that could not be borne at *Iacobs* comming downe to Egypt: for *Manaſſeh* was not then above nine yeare old: for *Ioſeph* tooke a wife in the beginning of the ſeven plentifull yeares, which were expired, and two of the deare yeares: to ſay that theſe are rehearſed for *Iacobs* honour, though they were borne afterward in *Ioſephs* life time, doth not ſatisfie: for onely *Moſes* accounteth thoſe which were then borne at *Iacobs* comming downe, which in all make ſeventy. 2. The Septuagint doe manifeſtly corrupt the Hebrew text, reading here for fourteene, 18. and *verſ.* 27. for two, they reade nine. 3. They agree not with themſelves: for the five, which are by them added, put to 14. make 19. not 18. and *Ioſeph* with his two ſons, and the other five, make not nine, but onely eight. *Auguſtine* and *Encherius* thinke this knot to be inſoluble, and would picke a myſtery out of it, *Auguſt. quæſt.* 152. *in Geneſ.* But we need not much trouble our ſelves to free the Septuagint here from error, ſeeing they ſo manifeſtly decline from the Hebrew verity.

QUEST. XIII. *The two numbers of 66. and 70. agree together.*

Verſ. 26. *Threeſcore and ſix.* In this number *Iacob* is not comprehended, for only they are ſummed that came out of *Iacobs* loines, though *Iacob* be one of the firſt number of 33. let all theſe numbers be joyned togethet, 33. of *Leah*, 16. of *Zilpah*, 22. of *Rachel*, *Ioſeph* and his two ſonnes being deducted, 7. of *Bilha*, and the ſum will be 66. *Iacob* beeing taken out: unto which number of 66. *Iacob* together with *Ioſeph*, and his two ſonnes being added, wee ſhall have in all 70. ſoules: and here in this laſt number *Moſes* ſaith not, as before, *verſ.* 26. *all the ſoules which came out of Iacobs loines*, but all the ſoules of the houſe of *Iacob* are 70. ſo that in this ſpeech *Iacob* himſelfe may bee very well included.

Qua

QUEST. XIV. *The number of seventy in Moses, and of seventy five in the Acts, reconciled.*

Verse 27. BUt whereas *Moses* nameth only seventy, and yet *Stephen* according to the Septuagint, saith, that they were seventy five, *Act.* 7. 14. the question is, how these may be reconciled.

The Septuagint, whether here in an error.

1. We neither answer with *Augustine* (to whom *Pererius* subscribeth) that the Septuagint are here in no error, nor yet *Stephen* following them: for they reckon five more, by way of anticipation, which were borne afterward in Egypt, while *Ioseph* lived: who because he was the cause of *Iacobs* comming downe into Egypt, *introitus ejus accipiendus est, quam diu vixit Ioseph*; his entrance into Egypt is to be taken all the while *Ioseph* lived, *quæst. ultim. in Genes.* but by this account there should not only be 70. but 7000. and more. For all they should be numbred that were borne while *Ioseph* lived, which was seventy yeare and five: for comming into Egypt: for *Ioseph* was then 39. yeare old, and he lived 110. yeares: beside, it is not likely, that in the Hebrew, onely seventy soules are accounted, and *Deut.* 10. 22. the Septuagint reade just seventy, though in this place, and *Exod.* 1. they translate seventy five.

2. Neither is it like that the translation of the Septuagint was herein corrupted by the ignorance of the writers or pen-men, and so that place in the *Acts* accordingly depraved: as *Eugubinus*: for the Septuagint doe of purpose adde five more of *Iosephs* posterity, to make up the number of 75.

3. Neither yet doth *Iunius* exposition fully satisfie: who thinketh that *Stephen* meaneth the whole number that are named in this chapter, as *Iacobs* two wives, and his two concubines, and *Iudahs* two sonnes, *Er* and *Onan*, who beside *Iacob* make the number 75. for *Moses* himselfe excludeth *Er* and *Onan*: neither are *Iacobs* wives accounted in the particular sums: and seeing *Iacob* is included in the number of 70. why should he be excluded in this other number of 75. Further, *Steven* meaneth those of *Iacobs* kindred that *Ioseph* sent for, and caused to be brought into Egypt: but *Iudahs* sons were dead, and so it is thought were *Iacobs* wives also.

4. Neither can I thinke, that Saint *Luke*, either as ignorant of the Hebrew, as *Hierome* reporteth from the opinion of others: or yeelding unto those times, because the translation of the Septuagint was of great authority among the Gentiles, did herein follow them: especially it being but a matter of story: which *Eugubinus*, *Mercerus*: for it is like that Saint *Stephen* speaking to the Hebrewes, did follow the Hebrew Scriptures: and Saint *Luke* did not otherwise report or write, than *Stephen* spake: this onely doth withhold me from approving this answer and solution.

5. Wherefore in this so great difficulty, nothing remaineth to answer, but that *Luke* did write, and *Stephen* spake according to the originall story, that 70. soules came into Egypt. And afterward by some mistaking, *pente*, which signifieth five, might creepe into the text, for *pantes*, as Master *Beza* conjecturing: or some might take upon them to correct S. *Lukes* report, according to the Septuagint, which was of greater authority and credit then in the world, *Calvin.* And yet against this answer it may be objected, that the Syriacke translation, which is most ancient, readeth in like manner 75. therefore, if S. *Lukes* text were altered or changed, such change was made, before it was translated into the Syriacke language. One of these two last answers I prefer before the rest, and the latter rather: let the reader make his choice. Howsoever, the Hebrew verity must be received, that onely 70. soules descended into Egypt of the twelve Patriarkes: in remembrance whereof, the Israelites pitched in Elim, where were twelve fountaines, and seventy palme trees: this number answereth the seventy fathers of the world that came of *Noah*, *Gen.* 10. according to this proportion were the seventy Elders chosen to be *Moses* assistants, *Numb.* 11. Our Saviour Christ also did choose unto him 12. Apostles, and 70. Disciples, to be spirituall fathers of the Church, *Muscul. Mercer.*

Why 70. persons descended into Egypt

QUEST. XV. *Of the sending of Iudah before to Ioseph.*

Vers. 28. HE sent *Iudah before him unto Ioseph, &c.* 1. It seemeth that *Iudah* was of authority among his brethren, as a man of more excellent parts, and therefore *Iacob* thinketh him the fittest to be imployed in this message. 2. He sendeth to *Ioseph* to meet him in Goshen, that countrie which *Ioseph* had made choice of before for his father, and it was neereſt to Canaan: it is like that some certaine place was appointed, where they should meet: the Septuagint read, *in the citie of the nobles*, but what that was it is unknowne. 3. The Hebrewes write that *Ioseph* when he came neere his father, did cast off his bonnet, and other ornaments of honour, that his father might the better discerne him, which is likelike. 4. Where it is said, *he fell upon his necke*: *Rasi* referreth it to *Ioseph*, to whom subscribeth *Aben Ezra*: *Ramban* to *Iacob*, whom *Iunius* followeth: though the construction favour the first opinion, that *Ioseph* is named in the verse, and not *Iacob* at all: yet the circumstance and usage of those times favour the other: for it is more beseeming the parents to fall upon their sonnes neck, who doe humble bow themselves to their father: as the father fell upon the prodigall childs necke, and kissed him, *Luke* 15. 20.

Whether *Iacob* or *Ioseph* fell one upon the others necke.

QUEST. XVI. *The causes why Ioseph desired that Iacob should dwell in Goshen.*

Vers. 29. THat ye may dwell in the land of Goshen. Divers reasons moved *Ioseph* to procure his brethren their dwelling in Goshen: 1. Because it was a most fruitfull place, and fit for their keeping, *Calvin.* 2. That they might dwell apart from the Egyptians, and so not be corrupted with idolatry and superstition, *Mercer. Muscul.* 3. Least that being dispersed among the Egyptians, they might be beene distracted, and so one divided from another, *Iosephus.* 4. Because the Egyptians abhorred all keepers of sheep, it would have beene an occasion of envy and hatred, if they had lived among the Egyptians. 5. lastly, the land of Goshen stood more commodious for the Israelites returne and passage out of

Egypt,

Egypt, being ſituate in the utmoſt bounds toward Canaan: whereas if the Iſraelites had beene ſeated in the inward or remote parts of the Countrey, they could not afterward ſo conveniently have eſcaped. *Pererius.*

QUEST. XVII. *Why keepers of ſheepe were an abomination to the Egyptians.*

Verſ. 34. *For every ſheepe-keeper is an abomination to the Egyptians, &c.* Theſe are the words of *Moſes* rather than of *Ioſeph*, as the like reaſon is inſerted by *Moſes*, *Gen.* 43. 34. why the Hebrewes and Egyptians might not eat together: the Egyptians then abhorred ſhepherds and keepers of ſheepe 1. Not onely becauſe they were a proud people, and deſpiſed ſhepherds as baſe and ſervile men, as *Pererius*: for they were an abomination unto them, which is more than to contemne and deſpiſe them. 2. Neither did they abhorre ſhepherds as though there were none of that condition among the Egyptians, for they had their flocks of ſheepe, *Geneſ.* 47. 17. 3. Neither yet is it like that the Egyptians did altogether abſtaine from all eating of fleſh, (*Aben Ezra* reporteth of the Indians that they kill no fleſh, neither doe ſo much as eat of the milke that commeth of cattell) and that for this cauſe the Egyptians abhorred the Hebrewes. 4. Therefore I thinke rather that the Egyptians eſpecially deteſted keepers of ſheepe rather than of other cattell, becauſe they ſuperſtitiouſly adored that kinde, and ſo abſtained altogether from ſlaying of ſheepe, and eating the fleſh thereof, keeping them for their milke and wooll: whereas the Hebrew ſhepherds did without any ſcruple eat of their flocks: other kinds of cattell they like they did eat of, as *Mercerus* reporteth the opinion of ſome writers, that it was lawfull for the Egyptians to kill and eat foure kinds of creatures, Oxen, Calves, Swine, and Geeſe.

4. *Places of Doctrine.*

1. Doct. *Not to depend upon meanes, or put any confidence in Princes.*

Verſ. 4. *I will goe downe with thee into Egypt.* Although *Ioſeph* were Lord of Egypt, and a man of great power, able to provide for *Iacob*, and protect him from danger, yet the Lord would not have *Iacob* to depend upon the meanes, but to truſt to his providence, *Muſcul.* Whereby alſo wee are taught not to put our confidence in men, but to wait upon God: as it is in the Pſalme, *It is better to truſt in the Lord, than to put any confidence in man: it is better to truſt in the Lord, than to put any confidence in Princes*, *Pſal.* 118. 9.

2. Doct. *The Lord will never forſake his elect.*

Verſ. 4. *I will alſo bring thee up againe, &c.* The Lord promiſeth his preſence and gracious aſſiſtance to *Iacob*, both going downe into Egypt, and returning: the Lord then will never forſake his elect; *Whom he once loveth, he loveth to the end*, *Ioh.* 13. 1. and as he ſaid to *Ioſua*, *I will not leave thee nor forſake thee*, *Ioſu.* 1. 5. ſo the ſame promiſe belongeth unto all the faithfull ſervants of God, as the Apoſtle applieth it, *Heb.* 13. 5.

3. Doct. *A man is not bound to reveale all his counſell, ſo he ſpeake the truth and lieve.*

Verſ. 34. *Then ye ſhall ſay, thy ſervants are men occupied about cattell.* This alſo was true which *Ioſeph* taught his brethren to anſwer, that they might dwell in the land of Goſhen, but there was another reaſon which *Ioſeph* would have them to conceale: becauſe it was the moſt fruitfull and beſt ſoyle of all Egypt. We ſee then that a man is not bound to utter all his minde, but ſpeaking the truth of the reſt, he may conceale that which he thinketh will bee prejudiciall to his ſuit and buſineſſe, *Chriſt* and in ſuch affaires that precept of our Saviour taketh place, *To be wiſe as ſerpents, but innocent as doves*, *Matth.* 10. 16.

5. *Places of Confutation.*

1. Confut. *No Sacraments without the ſpirit and life of the word.*

Verſ. 2. *God ſpake unto Iacob in a viſion.* The Lord doth not onely appeare and ſhew a viſion unto *Iacob*, but hee alſo ſpeaketh unto him, to the viſion he adjoyneth a voyce: of this kinde are all Gods ſignes and ceremonies, they are not dead or dumbe, but the word of God preached unto them. Wherefore it is preſumption in the Church of Rome to impoſe ſignes and Sacraments on the Church, which receive not their life from the Word, *Calvin.* as our Saviour ſaith, *It is the ſpirit that quickneth, the fleſh profiteth nothing*, *Ioh.* 6. 63. ſo the fleſhie and terrene part in ſignes and ſacraments profiteth not without the ſpirit and life, which they receive from the Word.

2. Confut. *Antiquity no good argument of the truth.*

Verſ. 3. *I am the God of thy father.* He ſaith not of thy fathers, as of thy great Grandfather, ſith he was an idolater, *Ioſu.* 24. 4. *Iacob* could not goe beyond *Abraham*, for divers hundred yeares to fetch his faith: though the moſt ancient Patriarks, *Noe*, *Sem*, *Heber*, were of the ſame faith and religion. Wee ſee then that antiquity is no good argument to prove true religion by, unleſſe wee run up to the firſt beginning: for ſo truth is more ancient than errour. In like manner wee deny not but that in late yeares wee cannot derive the profeſſion of the Goſpell from our fathers and anceſtors paſt the third degree, becauſe all the world was blinded with ſuperſtition and ignorance for divers

red yeares but leaving the meane generations, which were corrupted, we are able to fetch and de-
we our faith from the Apostles of Christ: but the Romanists doe call in derision, a probation of our faith,
by leaping. But *Iacob* could prove his faith no otherwise; he must leape from *Abraham*, to
Isaac, he could not prove his faith from the immediate descent of his father; for of
ye have always resisted the holy Ghost, as your fathers did, so do you. Act. 7. he ascendeth
and *Moses*, and the prophets times: and in such manner we prove and iustifie our
Against Paw that holdeth the Septuagint in the number of 75. not to be in Text.
ding *Pererius* justifieth the Septuagint, and freeth them from errour, although they set
more of *Iosephs* race, than *Moses* hath, which were born in Egypt afterward: If this saith he,
Moses in also numbreth among the rest the sonnes of *Phares* and
with *Iacob*, but were in Egypt. *Pererius* in cap. 46. numb. 27. which
It is untrue, that *Phares* and his sonnes were then unborne as *Iacob* going downe
how it is not unlikely, but they might well be all then
Moses words should not be true: *all the soules which came with Iacob into Egypt.* vers. 26.
with him. *Esrom* and *Manasses* came not downe with *Iacob*, and therefore they are
the first number of 66. but they were borne before *Iacob* descended, not afterward, and therefore
fitly comprehended in the other account of 70. Wherefore seeing the Septuagint reade 75. &
numbreth but seventy in all, eyther *Moses* must be in an errour, or they: for both cannot agree with
truth.

6. Places of morall use.

1. Mor. *Nothing to be enterprised without prayer.*

Iacob offered sacrifice to God. *Iacob* would not take this long and perilous journey in hand, but
first he calleth upon God, to consult with him, and prayeth that his journey bee prosperous:
example teacheth us, not to enterprise any journey or to take in hand any businesse of waight with-
out prayer, *Muscul.* so did *Abrahams* servant. *Gen.* 24. so did *Iacob*, *Gen.* 28.

2. Mor. *To provide as much as in us lieth not to be chargeable to others.*

Remember their cattell and their goods. Though *Pharaoh* sent them word to take no care for
any thing, yet they provided, hoping of their owne to be as little chargeable as they might
like to lame, that are careless for themselves and rely altogether upon the helpe of others.
S. Paul to labour with his owne hands, that he should not be chargeous to others. 2 *Thes.* 3. 7. 8.
duty to maintaine him. 1 *Cor.* 11. 8.

3. Mor. *The hatred of the world maketh us cleave faster to God.*

Egyptians teachers an abomination to the Egyptians. God turned the hatred of the Egyptians
to their great good: for by this meanes they had a place provided by themselves, where
orderly serve God. *Calvin.* so when the righteous are hated of the world, it causeth them to
withdraw themselves from the vaine delights thereof, and cleave more nearely to God, as the prophet *Da-*
vid his enemies hated him, *but I gave my selfe to prayer.* *Psal.* 109. 4.

CHAP. XLVII.

The Method and Argument.

In this chapter is set forth the manner of entertainment of *Iacob* and his sonnes
at *Pharaohs* hands and *Iosephs* suit, concerning *Iacobs* sonnes. *Ioseph* pre-
senteth fiue of them before the king: who demaundeth of them their calling. They make their request, and
Pharaoh granteth it, appointing them to dwell in Gosen, and if any of them were of ability, to make
Ioseph placeth his father and brethren in the land of Rameses, and nourisheth them.
Ioseph buyeth all the cattell and goods for land,
They sell all their cattell and goods for land,
They sell themselves and their children for bondmen. In this last sale
Ioseph shewed himself a faithfull steward, by reserving of the people
of the priests only. The number and multiplying of the people of
Iacob, and the time of his death.

Questions.

Perer. error in the chronologie.

1. Why did *Iacob* bring but five of his sonnes before the king? vers. 2.

Quest.

2. The divers readings.

T.G.s. v. 2. *he tooke the laſt of his brethren. H.G.P. from his brethren. S. of his company of his brethren. T.G. michelsab*, a part or end.

H.alt. v. 10. *Iacob bleſſed the king. H. bleſſed pharaoh. am.*

T.B.G.s. v. 12. *giving food to everyone. H. wheate by the body. S. providing bread according to every* *nouriſhed them with bread euen to the young children. G. with bread euen the leaſt of* that is, *as per ſuos ſuos minores. T.* as the father of the houſe had prouided bread for *to the ſmalle.*

H. cor. v. 13. *there was no bread in all the world. H. no bread in the land.*

diverſ.ſig. *the land of Egypt and Canaan oppreſſed with famine. H. faine ſore. B.G. ſtarued for famine. C.S. were mad, or in their wits and bereaued of the ſenſes. T. falne to be much* they did murmure, or were ſeditious becauſe of the famine.

H.S.cor. v. 18. *that we be not deſtroyed any more. S. we will not hide from my Lord. &c.* v. 21. *and he made the people ſeruants to Pharaoh. G. H. brought them into bondage.* ſeuerally caried.

diverſ.ſig. v. 22. *the lands of the officers or gouernours bought he not. T. the land of the prieſts &c. he* prince and prieſt.

H. cor. v. 22. *the prieſts land apperteined to the commandement. H. of Pharaoh. &c.*

T.mut. mum. v. 27. *and the Iſraelites dwelt in Egypt. T. and Iſrael dwelt* but leuery in all, expreſſ

H.alt. v. 28. *and he lived. H. and Iacob lyued. cet.*

T.B.G. v. 31. *he worſhipped upon the top of his rod. S. he worſhipped toward the beds head. B. G. prayed toward the* *head. C. Bowed himſelfe upon the pillow. T.* [illegible] pricks, a rod; the Apoſtle followeth the reading of the Septuagint, *Heb.* 11. which tranſlation was of great authority in the Church, the ſenſe being not much differing.

diverſ.ſignif.

3. The explanation of doubtfull queſtions.

QUEST. I. *Which five of his brethren Ioſeph preſented to Pharaoh.*

Verſ. 2. *Ioſeph tooke part of his brethren.* 1. Becauſe the word here uſed *chetzah*, ſignifieth a part or extreame part: ſome thinke that *Ioſeph* tooke five of the uppermoſt or chiefeſt of his brethren in perſon and willome, *ſic Lyran. Toſtat.* ſo is the word uſed, *Exod.* 14. 7. where the children of Iſrael put five of their ſtrongeſt men. 2. Some thinke he tooke five of the loweſt, or meaneſt, that he ſhould conceive no liking to make them courtiers, *ſic Oleaſter.* but the word here ſignifieth not a part or extremitie, but only a part, as ſhall be ſhewed. 3. Some ſay that beſide *Iudah, Ioſeph* and every of *Iacobs* wiues ſonnes that he ſhould not be partiall. *Caietan.* but that is uncertaine. 4. Some brothes got yet further, and ſhew which five they were, namely *Ruben, Simeon, Leui, Iſſachar* five of the weaker ſort: and therefore their names are not recorded of repentance in *Moſes* bleſſing, *Gen.* 49. But this is too curious. 5. Some would have *Ioſeph* to take of both ends, the eldeſt and the youngeſt. *Caietan.* 6. But the meaning is, that *Ioſeph* tooke five indifferently out of the company (as the Septuagint reade) ſuch as were deareſt unto him, of which company *Beniamin* might be one, *Hebron.* The word here uſed, *michzah*, is not compounded of the preposition, and the word *chetzah*, as *Pagninus* doth, *de extremitate*, out of the end, or extremitie: but is the whole word, which ſignifieth a part or portion, as it is uſed, *Dan.* 1. 2. *The Lord gaue Ioiakim into his hand, with part of the veſſels of the houſe of God*: ſo that *men* is not here a preposition, but a part of the word, *Vatab.*

QUEST. II. *The chronologie explained by the yeares of Iacobs life.*

Verſ. 9. *THe whole time of my pilgrimage is 130. yeares:* from this age of *Iacob* here mentioned ariſe diverſe points concerning the Chronologie may be concluded. 1. *Ioſeph* being one and thirtie yeares old when *Iacob* was 130. it followeth that *Ioſeph* was borne in the 99. yeare of *Iacob*. 2. *Ioſeph* being borne 99. yeares after *Iacob* came into Meſopotamia, *Iacob* muſt be of the age of 14. yeares when he came into Meſopotamia. 3. Further, *Ioſeph* being in the fifteene yeare of his age with *Iacob*, was nine thirty nine yeare old, when *Iacob* came into Egypt, and therefore about 40. yeares before, muſt be ſold. 4. *Simeon* forty nine, *Leui* forty foure, *Iudah* fifty three, and about 40. yeares before ſold. Hence it is gathered, that from the firſt promiſe made to *Abraham*, in the 75. yeare of his age, to the coming into Egypt, are two hundred and fifteene yeares. 5. *Iſaak* was threeſcore yeare after the promiſe made to *Abraham*, who in the ſixty yeare of *Iacob* begat *Iacob*, and *Iacob* was an hundred yeare old when he came into Egypt, and therefore 160. yeares after the promiſe made to *Abraham*, and ſo many yeares *Iacob* ſojourned in the land of Canaan. 6. *Abraham* was borne in the 292. yeare after the flood, and *Iacob* in the 452. yeare after the flood, ſo that from the birth of *Abraham* to the birth of *Iacob* are 160. yeares. 7. *Iſaak* was ſixty of *Iſaack*, and *Iacob* ſhall be borne in the 512. yeare after the flood. 8. Laſtly, *Terah* begat *Abraham* in the 130. yeare of his age, and therefore *Terah* was in the 205. yeare of his age when he died in that place.

Peter. error in the chronologie.

QUEST. III. *Why Iacob counteth himselfe a pilgrim.*

Vers. 9. *The whole time of my pilgrimage.* 1. *Iacob* counteth himselfe a pilgrim or stranger in two respects. 1. In respect of his dwelling in the world, where he had no certaine habitation: for he removed from his fathers house to Mesopotamia, where he sojourned with *Laban* twenty yeares: then he came to Succoth, after that to Sichem, *Gen.* 33. thence to Bethel, and so to Ephratah, and then to Hebron, where his father dwelt, *Gen.* 35. from whence he went downe to Egypt, *Perer.* 2. *Iacob* and the rest of the Patriarkes counted themselves pilgrims and strangers in the world, in respect of their celestiall inheritance in heaven, *Heb.* 11. 12. *Calvin.*

QUEST. IV. *Of the divers troubles which Iacob had endured in his life.*

Vers. 9. *Few and evill, &c.* 1. *Iacob*, though he had not attained to the yeares of his fathers, and yet seemed very old, and therefore was asked of *Pharaoh* of his age, giveth this as a reason; because he had gone through many troubles: in respect whereof he calleth his daies evill, that is, full of griefe and sorrow, *Mercer.* 2. The Hebrewes reckon seven calamities that befell *Iacob*: *Pererius* ten: others more: 1. His forsaking of his fathers house for feare of *Esau*. 2. His hard service in *Laban's* house. 3. The suborning of *Leah* for *Rachel*. 4. The feare of *Esau* after his returne. 5. The deflouring of *Dinah*. 6. The death of *Rachel*. 7. The incest of *Ruben*. 8. The fornication of *Iudah* with *Thamar*. 9. The slaughter of the Sichemites by *Simeon* and *Levi*. 10. The losse of *Ioseph*. 11. The detaining of *Simeon* in prison in Egypt. 12. The taking away of *Benjamin*. 3. Whereas *Iacob* saith, he had not attained to the yeares of his fathers, *Iacob* considering the manifold troubles which he had gone through, and feeling his present weakenesse and decay of nature, did easily conjecture, that he was not like to reach to his father, or grandfathers age, *Mercer.* Neither indeed did he: he living but an hundred forty seven yeares, wanted twenty eight of *Abrahams* age, which was an hundred seventy five, and 33. yeares of *Isaacks* age, which was 180.

How *Iacob* did know that he should not attaine to the yeares of his father.

QUEST. V. *Of the land of Rameses, what country it was.*

Vers. 11. *In the land of Rameses, as Pharaoh had commanded, &c.* 1. This land of Rameses was neither all one with Goshen, as *Augustine* seemeth to thinke, *quæst.* 157. *Genes.* 2. Neither was it a diverse citie from that which was builded by the Israelites, *Exod.* 1. 11. although there be a little difference in the name, this is Rameses, with *schevah* under *am*: that Rameses with *patach*, as thinketh *Arias Mont.* and *Iunius*, who would have this to be Heliopolis, the other Pelusum. 3. Neither yet is this the same citie which afterward the Israelites built, and that it is here named by way of anticipation, as *Tyrus. Perer. Genevens.* 4. But this land of Rameses was a region rather than a citie situate in the most fruitfull part thereof, where the citie Rameses was afterward built, bearing the name of the country, *sic Cajetan. Mercer.* for it is called, not the citie, but the land of Rameses. 5. Some take it for Memphis, some Heliopolis, the Septuagint call it the citie of the Nobles: but I take it rather to be the name of the whole territory and country. 6. The Israelites dwelt here apart and divided from the rest of Egypt, but yet there were some Egytians inhabiting among them, of whom they borrowed jewels of gold and silver at their departure from Rameses, *Exod.* 12. 35, 37. *Perer.*

QUEST. VI. *How Ioseph gave bread to the mouth of the children.*

Vers. 12. *To the mouth of the little ones.* 1. Some refer this to the number of the families, that *Ioseph* provided for every one of them, from the elder sort to the infants; *sic Chald. Hieron. B. G.* but that was said before, *he nourished all his fathers household.* 2. Some understand it of the great ones, that even the children, which use to play the wantons and cast away their bread, had enough: *sic Abenezra Hebræus.* 3. Some apply it to the manner, that *Ioseph* did provide for them all, as for young children, that is, without their labour or taking of care: which I take to be the right meaning, *Iun. Mercer.*

QUEST. VII. *When their money began to faile in Egypt, and how.*

Vers. 18. *They came unto him the second yeare, &c. since our money is spent, &c.* 1. This was neither the second yeare from the beginning of the famine, as the Hebrews imagine, that after *Iacobs* comming into Egypt, at his prayer Nilus came to his ordinary course, and God for his sake remitted five yeares of famine, at that time, which came afterward: for this is contrary to the story, *Gen.* 45. 6. *Ioseph* saith, there were five yeares of famine yet behind: neither was this in the third yeare: but when money was spent in the first yeare, they had corne the first yeare for their cattell, and in the seventh yeare they had given them seed to sow their grounds, because the 7. yeares of famine were expired; during which they could not sow: *sic Mercer. Iun. Luther. Calvin.* 2. *Isaack Cyrus* maketh this a doubtfull speech, thus reading, *if our money be spent*; supposing that they gave all their money in the beginning to *Ioseph*, and he gave them corne for it, as long as their money did last, according to his discretion: but this is false, for the text is, *v.* 15. *when money failed in the land of Egypt*: they had no more money to bring. Likewise it is uncertaine, as some doe note, that corne continued all at one price all the yeares of famine, like that *Ioseph* did set reasonable prices, but whether at the same continuall rate, it cannot be told, *Mercer.*

QUEST. VIII. *Whether Ioseph dealt hardly or unjustly in taking the Egyptians money, cattell and land, for corne.*

Vers. 20. *So Ioseph bought all the land of Egypt for Pharaoh.* It may seeme very hard, that *Ioseph*, when he had received all the Egyptians money for corne, doth take also their cattell, and last of all their land: wherefore *Iosephs* fact may be thus justified. 1. The corne, which was layd up in *Pharaohs* garners, was proper to the King: for in the seven plentifull yeares *Pharaoh* had taken up the fifth part for his owne use of the people, and now he selleth it againe, *Muscul.* therefore here was nothing but just.

2. Beside the *equitie*, we must consider *Iosephs* fidelity, it became him to deale faithfully with *Pharaohs* goods, being put in trust withall: and it is like that he did nothing without the privity and direction of the King. *Calvin.* 3. *Iosephs* charity appeared, who when as the people had sold themselves to be *Pharaohs* servants, and their lands; *Ioseph* remitteth their service, and taketh only their lands. Perverse liberality also is seene in this, that whereas he might have taken foure parts for *Pharaoh*, and left the fift for them: he only reserveth the fift part for *Pharaoh*: whereas in fruitfull grounds, such as the land of Egypt was, husbandmen doe willingly occupie land, for the halfe of the increase, *Mercer. Pererius.* *Iosephs* justice appeareth, in that he doth not force them to any thing, but al is done by the peoples offer, and willing consent, *Calvin.* 6. *Iosephs* prudencie and policie may be considered, who tooke this course both for the maintenance of the crowne and common-wealth, the King and his people: he sold not corne, and gave it not, *ne gratis accipiendo cultum terrarum relinqueret, quoniam qui aliena accipit, negligit*; *lest if they had received it freely, they might have lived idly, and neglected tillage: for he that may live of anothers, will be careless of his owne. Ambros. officior.* 2. 16. who further saith, that *Ioseph* did this, *ut constitueret tributum, quo sua tutius habere possent*, to raise a tribute, *that every man for your might more safely hold his owne.* 7. The people were so far from complaining of *Iosephs* injustice or hard dealing, that they thankfully acknowledge that he had saved their lives, *vers.* 25. 8. God by this famine doth punish the Egyptians riotous and licentious life in the yeares of plenty, by their extreme penurie and scarcity now, *Mercer.*

QUEST. IX. *Wherefore Ioseph removed the inhabitants of Egypt to new dwellings.*

Vers. 21. HE *moved the people to the cities, from one side of Egypt, &c.* 1. They were not removed from the principall cities to smaller townes, as some expound, but the contrary, they were removed from their fields and grounds to the cities. 2. They were not carried from one side of Egypt to the other, that had been too great a toyle: but throughout Egypt, this course was taken, that the owners and former possessours should change their grounds. 3. Which was done to this end, to acknowledge *Pharaoh* to bee Lord of their grounds and that it should not grieve them to pay this new tribute and imposition out of those possessions assigned them, which might have seemed gainfull unto in their old inheritance, *Iun. Mercer.*

QUEST. X. *Of the privilege and immunitie of the Priests in Egypt.*

Vers. 22. FOr *the Priests had an ordinarie.* 1. All the interpreters doe so reade, but *Iunius*, who thinketh that those were chiefe officers rather to the King, that had this immunitie, than the Priests, because *Iosephs* family was nourished at the Kings charge, and his fathers household also maintained of that family, which otherwise the Egyptians would have repined at. *Cont.* 1. *Iacobs* family was nourished of the Kings extraordinary favour, as likewise his dwelling was given him in the best of the land, therefore there was no repining at it. 2. The officers also might be nourished at the Kings charge, but they are not spoken of because they belonged to *Pharaohs* household, whereof *Moses* speaketh not here, but of other subjects. 3. The consent of interpreters, the Chalde and Septuagint, which here translate *Priests* with *Calvin*, *Muscul. Mercerus*, *Tostatus*, *Pererius*, and others, the testimony of forreine writers, *Herodot. in Euterpe. Diodorus lib.* 2. that Priests had their ordinary from the King: the great honour and dignity of the Priests in Egypt, who were honoured for their continent and contemplative life, *Horus Cheremon. lib.* 1. *adverſ. Iovinian.* were held the Masters and chiefe professours of the Mathematicks and other liberall sciences, *Aristot. princip. Metaphys.* were conversant and of counsell with the King of Egypt, *Strab. lib.* 17. all these reasons doe shew, that it is most probable, that this favour was not shewed to the order of Priests, than of any other. 2. Neither was this ordinary allowed to the Priests in this time of famine, as *Mercerus* thinketh: but it was a perpetuall custome for the Priests to be so maintained; *singulis eorum continuo cibi sacri præsto sunt, &c.* meat is prepared daily for every one of them, *Herodot. in Euterpe.*

QUEST. XI. *Whether Ioseph offended in giving allowance of food to the Priests of Egypt.*

NOw in that *Ioseph* as *Pharaohs* chiefe officer alloweth this ordinary to the idolatrous priests, it is not therein to be reprehended for his connivence, because he did no more resist their superstition. *Calvin.* for it is not unlike, but that he did what he could, and was grieved that he could not redresse as he desired. 2. But seeing the law and custome, and princes pleasure was so, that they should be maintained, and he was but the kings officer and minister, to see every one served according to their allowance: *Ioseph* could not have gainsayed without very great tumult and sedition, seeing those superstitious priests were greatly honoured with the king and people. *Mercer.*

QUEST. XII. *Why Iacob desireth to be buried in Canaan.*

Vers. 30. BUrie *me in their buriall. Iacob* desireth to be buryed with his fathers in the land of Canaan. 1. Not thereby shewing his hope of remission of sinnes in Christ: as *Augustine* interpreteth, *sepultura mortuorum, remissionem significat peccatorum: the buriall of the dead signifieth the remission of sinnes. quæst.* 161. *in Genes.* for although *Iacob* had this hope of remission of sinnes, yet it is not the proper and literall meaning of these words. 2. Neither yet was it the love of his country that moved him, as many men desire to live and die, *Oleast.* there was a greater matter that moved *Iacob*. 3. Neither yet as *Lyranus*, because he hoped to be one of those which should rise out of his grave at the resurrection of Christ: for this is too curious: and it is not like, that any buried so long before, or so far off, as this Iacob was thought to be 30. miles from Ierusalem, did rise out of their graves, but some about Ierusalem, such as had beene lately dead, and were knowne in the citie: for the text saith, *they went into the holy citie, and appeared to many*, *Matth.* 27. 53. and it is like, that they returned to their graves again. Therefore *Iacob* desireth to be buried with his fathers, partly to testifie his faith, that he doubted not but

his soule should presently be joyned to his fathers, *Calvin.* and his body rise againe in the generall resurrection, *Mercer.* partly to admonish his children, not to be too much addicted to the pleasures of Egypt, but to wait for their returne into the land of Canaan, as *Ioseph* also dying, declared his hope, *Gen.* 50. 25.

Quest. XIII. *Why Iacob causeth Ioseph to sweare.*

Then he said, sweare unto me. *Iacob* requireth an oath of *Ioseph*, not because he did mistrust his obedience: but 1. that *Iacob* might be better satisfied and confirmed in the thing which he desired. 2. Lest that *Ioseph* might have beene otherwise perswaded, or overruled by *Pharaoh*, to cause his father buried in Egypt: and therefore *Ioseph*, when he obtained leave of *Pharaoh* to burie his father, urgeth the oath which he made to his father, *Gen.* 50. 6. *Mercer. Rupert.* 3. Hee rather desired *Ioseph* to performe this, than any of his other sonnes, because of his authority and favour with Pharaoh.

Quest. XIV. *How and whom Iacob worshipped toward the beds head.*

He worshipped toward the beds head. 1. Some doe read, he worshipped toward the top of his rod, for *mittah* signifieth a bed, *matteh* a rod: so the Septuagint and they which follow them. 1. Some interpret that he worshipped toward *Ioseph* rod or scepter, as giving reverence to him, *Chrysost.* 2. Some that he leaned upon his owne staffe doing reverence to *Ioseph*, *Theod.* 3. Some that he worshipped *Ioseph* scepter, as a figure of the kingdome of Christ, *Procop.* But they are deceived by the translation of the Septuagint who themselves, in the 48. *chap. vers.* 2. doe read, not *rod* but *bed*, as *Hierome* well noteth, *tradit. in Genes.* 2. Some doe read, the *beds head*: and they that follow this reading. 1. Some say, that he worshipped that way because it was eastward toward Jerusalem, *Lyran.* as though *Iacob* had beene so superstitious as to set his bed east and west. Some because God is present at the beds head: so the superstitious Hebrews. 3. But he did nothing but leane himselfe upon his pillow at his beds head, leaning also upon his staffe, and so gave thankes to God: and that he bowed upon his staffe, may be supplied out of the Apostle to the Hebrewes, *Heb.* 11. 1. *Iun. Pisc.*

4. *Places of Doctrine.*

1. Doct. *Corne and food more worth than money.*

And Ioseph gathered all the money: the Egyptians that were borders up of gold and silver, yet were contented to exchange their money for corne: we see then, that money, if it be compared of, is a baser thing, than that which belongeth either to the belly or backe, *Muscul.* Such consideration should reach men not to covet money: but if they have foode for the belly, and rayment for to be there with content, as the Apostle saith, 1 *Timoth.* 6. 8.

2. Doct. *They which preach the Gospell, must live of the Gospell.*

Only the land of the Priests bought he not, for the Priests had an ordinary of Pharaoh; the law of nature then teacheth, that they which attend the service of God, and the instruction of the people, should have their publike maintenance: seeing *Pharaoh* an heathen prince, was so liberall unto his idolatrous Priests: much more should Christian Princes take care to provide for the Ministers of the Gospel: for as the Apostle saith, *As they, which did wait at the altar, were partakers with the altar, even so the Lord ordained, that they which preach the Gospel, should live of the Gospell*, 1 Cor. 9. 13, 14. *Calvin. Lauter.*

3. Doct. *They are fit to teach others, that first can teach themselves.*

Loe, I have bought your land for Pharaoh, loe here is seed for you, &c. *Gregorie* hereupon collecteth, that as the Egyptians received no seed, till first they had yeelded their land, and themselves to be servants to *Pharaoh*: so they are fit to have the seed of Gods word committed unto them, which first have reformed their owne life, and consecrated themselves to the service of God: *Restat, ut loquatur quisque doceat vitam alios, quam ipse moribus servat*; *It remaineth, that he teach others to live well, which hath reformed his owne*, *lib.* 6. *Moral.* So the Apostle reproveth the Iewes, *thou which teachest another, teachest thou not thy selfe?* *Rom.* 2. 21.

Doct. *Though sumptuous funerals are not to be desired yet the bodies of Saints must be reverently buried.*

When I shall sleepe with my fathers, thou shalt carry me out of Egypt, &c. Although pompous funerals, and sumptuous burials doe not profit the dead: which are as *Augustine* saith, *viventium solatia, than subsidia mortuorum*; *comforts for the living, than helps for the dead*: *Augustine* sheweth by the example of the rich man and *Lazarus*, that as the one was not helped by precious and solemne exequies, so neither was the other hindred by his vile and base sepulture; as the heathen man could say, *tolle tegitur, qui non habet urnam, he hath heaven for a cover that wanteth a tombe*. *Aug. lib.* 1. *de civit. c.* 12, 13. Neither did *Iacob* desire to be buried in Canaan, either for the holinesse of the place, or that he had any pompous solemnities, but to testifie his faith, as before is shewed, *quest.* 12. yet by this charge of *Ioseph*, we doe learne, that the bodies of the Saints ought in comely and reverent sort to be laid in the grave: as the brethren, that feared God, carried *Steven* to be buried with great lamentation, *Act.* 8. 2.

5. Doct. *Of the lawfulnesse of an oath.*

And he sware unto him: It was lawfull for *Iacob* in some serious and weighty matter to enquire an oath: and for *Ioseph* to performe it: for men are mutable and therefore may be bound

bound with an oath: and though *Ioseph* might otherwise have fulfilled his fathers will, yet it was not amisse, that he should be more straitly bound: we see then the lawfull use of an oath, against the error of the Anabaptists, which allow not Christians to take an oath: for the Apostle saith, *An oath for confirmation among men, is an end of strife, Heb.* 6, 16.

5. Places of Confutation.

1. Confut. *Against the corrupt Latine translation of this place.*

Vers. 31. *Israel worshipped toward the beds head:* not as the vulgar Latine readeth, *he adored the top of his rod, Heb.* 11, 21. which translation differeth both from the Latine in this place, which interpreteth, *he worshipped turning toward the beds head:* and from the Septuagint, which readeth, *he worshipped or bowed himselfe, επι το ακρον, upon the top of his rod*: or staffe: the Latine text corruptly leaveth out the preposition *επι upon*: but it differeth most of all from the Hebrew, which standeth thus, *he worshipped toward the beds head*: from which reading the Septuagint doe vary in these two points: first in adding the word, *suae, his*, which is not in the Hebrew: secondly, in mistaking the word, *mittah*, bed, reading, *matteh*, a rod: both which words are derived of *natah*, which signifieth to extend or stretch forth: because a man doth stretch himselfe upon his bed, and on his staffe.

Heb. 11. 21.

Wherefore we see what a simple ground the Rhemists have, to prove by this corrupt Latine text, that creatures may be adored: *contr. Hebr.* 10. 21. there being no such thing in the Hebrew, Greeke, or Latine text in this place, that *Iacob* adored his rod. Further, the like ground had *Hadrianus* the Pope, as hee is cited in that erronious Councell, the second Nicene, who by this text would prove the adoration of Images, with relation to their *prototypa*, that is, the presidents, patterns, or patrons of those Images: because say they, the adoration which *Iacob* gave to this rod, he intended it to *Ioseph*, whose rod or scepter it was: not that *Iacob* worshipped neither his owne staffe or *Iosephs* scepter: but toward the bed head, worshipped God.

2. Confut. *That the Latine text is not authenticall.*

FUrther, whereas the Apostle seemeth to follow the translation of the Septuagint, rather than the Hebrew text: the Rhemists doe infer thereupon, that after the same manner the vulgar Latine text may be received as authenticall, though it doe varie from the Hebrew, *ibid.*

How and when the Apostles doe follow the Septuagint.

Contra. 1. The Apostles indeed doe sometime follow the Septuagint, because it was a common translation, and of great authority: but they therein neither approve their errors, nor yet make that of equall authority to the originall: citing only such testimonies, wherein the Greeke translation hath the same sense, though not the words: as in this place, whether we say *Iacob* leaning upon his staffe, or bowing to the beds head, worshipped: the principall sense is kept, that *Iacob* worshipped God, especially seeing the same word, with very little alteration in the points, signifieth both a *bed*, and a *rod*, or *staffe*. 2. Howsoever this observation then is good, though *Perezius* without cause misliketh it, *Diligenter observandum etc. It is to be diligently observed, that where the Apostles and Evangelists doe cite testimonies out of the Old testament, they follow not the words, but the sense: and where the Septuagint differ from the Hebrew, they expresse the Hebrew sense*: for the Apostle in this place keepeth the Hebrew sense, that *Iacob* worshipped God, leaning upon his bed and staffe: for it is true, that *Iacob* did both, that he reared himselfe upon his staffe towards the beds head. 3. The Apostle then rather expoundeth, than alleageth that text: for he nameth *Iacob*, whereas *Moses* saith Israel: he speaketh of *Iacobs* worshipping, when he had blessed his children, but here *Iacob* worshippeth, before he blessed them. 4. This then is no good argument, that we must follow the Septuagint, where they keepe the Hebrew sense, though not the words, *Ergo* the Latine text must be received, where it differeth both in sense and words from the originall.

6. Places of morall use.

1 Mor. *That none should live idly without some honest trade or vocation.*

Vers. 3. *WHat is your trade, or what is your worke? Pharaoh* as a prudent Prince, examineth his brethren of their manner of living and occupation: by the which question it appeareth that he condemned all idle persons, that lived without any trade: and it is the part of good Magistrates straitly to sift and examine all such as spend their time unthriftily, not in any profitable labour: according to the Apostles doctrine, *that they which doe not worke, should not eat*, 2 *Thes.* 3. 10. *Musculus.*

2. Mor. *A poore life in the Church of God, is to be preferred before the pleasures of the world.*

Vers. 3. *THy servants are shepherds. Ioseph* taught his brethren thus to say, that they might dwell part by themselves, and not be imployed in *Pharaohs* court, or in the affaires of the kingdome: they did choose rather to live as poore shepheards, in the service of God, than to be in the Kings Palace, as strangers from the Church and household of faith: though *Ioseph* had a speciall grace given him of God, not to be corrupted with that place of honour, yet he saw it not to bee meet nor convenient for his brethren, *Calvin*; so the Prophet *David* saith, *A day in thy courts is better than a thousand elsewhere, Psal.* 84. 10. *Moses* likewise did choose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, *Heb.* 11. 25.

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3. Morall. *Men called to honour should not despise their parents.*

Vers. 7. *Ioseph also brought Iacob, and set him before Pharaoh.* Ioseph though of honourable place in Egypt, yet was not ashamed of his poore aged father, but presented him to the King: to this Ioseph many are unlike in these dayes, that thinke it a disgrace unto them to acknowledge their poore parents, &c. So did not *David*, who brought his father and mother to the King of Moab to keepe and provide for them, 1 *Sam.* 22. 4. as *Ioseph* here fetcheth his father before *Pharaoh*.

4. Morall. *Our life here is but a pilgrimage.* This not only *Iacob*, but the rest of the fathers counted themselves but as strangers and pilgrims in the earth, and there by declared that they sought a countrey, *Heb.* 11. 13, 14. So the Apostle saith, *We have not here a continuing citie, but seeke for one to come*, *Heb.* 13. 14. and therefore we should not set our affections upon such things, but passe the dayes of the yeares of our pilgrimage. Thus not only *Iacob*, but the rest of the fathers counted themselves but as strangers and pilgrims in the earth, and there by declared that they sought a countrey, *Heb.* 11. 13, 14. So the Apostle saith, *We have not here a continuing citie, but seeke for one to come*, *Heb.* 13. 14. and therefore we should not set our affections upon such things, but passe our desire toward our heavenly Countrey.

5. Morall. *Good officers should not seeke to inrich themselves.* *Ioseph laid up the money in Pharaohs house.* *Ioseph* was a faithfull officer to *Pharaoh*, he did not seeke to inrich himselfe by his office, but sought the Kings profit, and increased his treasure, so no one was *Iosua*, who in the division of the land of Canaan to the tribes, did not share any thing to himselfe, but the children of Israel gave him an inheritance among them, when they had made an end of dividing the land, *Ios.* 19. 49. Such should officers and Iudges be toward the King and people, faithfully with the one, and justly with the other, not to turne all to their owne profit and gaine, as many now adayes.

CHAP. XLVIII.

1. *The Method and Argument of the Chapter.*

IN this Chapter is declared how *Ioseph* came to visit *Iacob* when he was sicke.

Secondly, *Iacobs* testament is set downe, first, concerning *Iosephs* sonnes, then his gift and legacie toward *Ioseph* himselfe, *vers.* 22. with a generall prophecie of the returne of all his children, *vers.* 21.

Concerning *Iosephs* sonnes: The ground and occasion of *Iacobs* blessing of them is expressed, which is first the promise of God, *vers.* 4. then the right & property that *Iacob* had *vers.* 5. Thirdly, because *Rachel* was taken away, leaving not much issue behinde her, *vers.* 7. was the eldest of her, who was his principall wife. 2. *Iacobs* blessing followeth: first, the preparation to the blessing: where we have set forth, 1. *Iacobs* kissing and embracing of *Manasses* and *Ephraim*, *vers.* 9, 10. 2. *Iosephs* reverence to his father, *vers.* 12. 3. The presenting of his two sonnes, and manner of disposing them, *Manasses* to *Iacobs* right hand, and *Ephraim* to his left, *vers.* 13. Secondly, in the blessing: 1 There is the *ceremonie*, the laying on of *Iacobs* hands contrary to *Iosephs* intention, the right hand upon the youngest, the left upon the eldest, *vers.* 14. 2. The *pronouncing* of the blessing, which sheweth the author or efficient cause, God who had fed him and delivered him, *vers.* 15, 16. and the effects, the naming of them among the tribes, and their great increase and multiplying, *vers.* 16. 3. The *ratification* of the blessing: where we have first *Iosephs* exception, *vers.* 17, 18. then *Iacobs* answer, containing a *satisfaction* to *Ioseph*, *vers.* 8, 9. a confirmation of the blessing, *vers.* 20.

2. *The divers readings.*

It was told to Iacob. H.S.C. one told Iacob. cat. *H.S.C. mut. voc.*

Concerning the divers reading of this verse see before *chap.* 35. *vers.* 16. and *quest.* 13. upon that Chapter.

I buried her in the way of the horse-race. S. neare the way to Ephrata. cat. *S.c.*

I was deprived of thy face. H.S. I had not thought to have seene thy face. cat. *S.H.c.*

He layed his left hand upon the head of Manasses, which was the elder, changing his hands. H.S. he set his hands, although Manasses was the elder. C. guiding or directing his hands of purpose, for Manasses was the elder. B. G. he knew feeling with his hands that Manasses was the elder. T. caused his father understand that Manasseh was the elder. P. facel. to understand. *H.S.c.*

The children my fathers pleased in his sight. S. served in his sight. C. walked in his sight. cat. hatach, *diff. verb.*

That they may grow into a multitude. S. H. grow as fish into a multitude. cat. *H.S. det.*

In thee Israel shall be blessed. H.S.C. shall blesse. cat. *H.S.C. mut. voc.*

The word of God shall be your helper. C. God shall be with you. cat.

I have given thee one portion of land, &c. B. I have given thee one portion above thy brethren. S. I have given thee one portion above thy brethren. cat. Sechem, the chiefe part above thy brethren. C. the principall part or portion above, &c. C. G. T. Sechem, signifieth a part, portion, or elbow ground, and it is also the proper name of a place. *C. interp.* *S. ap. f. pro.*

I tooke out of the hand of the Amorites, by my prayer and deprecation. C. by my sword and my bow. cat. *C. cat.*

3. *The*

3. *The explanation of doubtfull questions.*

QUEST. I. *Of the adopting of Manasseh and Ephraim into the degree of Iacobs sonnes.*

Vers. 5. *Manasseh and Ephraim shall be mine, as Reuben and Simeon are mine.* 1. *Iacob* upon [illegible] promise, that he should increase into many people by the spirit of prophecie, adopteth *Manasseh* and *Ephraim* into the number of his sonnes, that seeing *Rachel* was taken away, before he had many children by her, he should by these be increased. 2. He adopteth them in the place of *Reuben* and *Simeon*, the two elder brethren, and so the birth-right is conveyed from *Ruben* to *Iosephs* sonnes, because he had defiled his fathers bed, 1. Chron. 5. 1. 3. Here we have the practice of that law afterward established, *Deut.* 21. 17. of allotting a double part to the eldest, *Iun.* for *Ioseph* had a double part, in that two tribes came of him, whereas the rest of his brethren had but each one his tribe: *Manasseh* and *Ephraim* had not each of them his double part to the rest, as some Hebrewes thinke: but they two being the [illegible] thers of the two tribes, doe make their fathers part double to the rest, *Mercer.*

QUEST. II. *Whether Ioseph had any other sonnes besides Manasseh and Ephraim.*

Vers. 6. *The issue which thou hast gotten after them, &c.* 1. This is to be understood, [illegible] *permissely*, which thou maiest get afterward: for the Scripture maketh no mention of [illegible] sonnes, beside these two, that *Ioseph* had at this present. *Iun. Mercer.* as also it might be uncertaine, whether *Iosephs* wife, were at this time with childe, *Mercer.* 2. The other sonnes should be more properly *Iosephs*, yet so as that they should make no tribe of themselves, but be accounted with *Manasseh* and *Ephraim*, *Iun.* 3. They are deceived, which thinke that *Machir* and *Galaad* of *Manasseh*, and other of *Ephraim*, were those other sonnes of *Ioseph*, for they are his nephewes, and *Manasseh* and *Ephraim* were their fathers, not their brethren: also some thinke, that if *Ioseph* had begotten any other sonnes, they should have had no inheritance in Canaan: but this is not like, seeing they came of *Iacob*, whose [illegible] seed was chosen: likewise whether *Ioseph* had afterward any other sonnes, it is uncertaine: it is likely he had not, because no mention is made of them in Scripture: neither doth it much skill, seeing they were to be annexed and incorporate into these two tribes of their brethren, *Mercer.*

QUEST. III. *Why Iacob maketh mention of the death and buriall of Rachel.*

Vers. 7. *I Buried in the way to Ephrath.* 1. *Iacob* maketh mention of the death and buriall of [illegible] 1. Not to answer a secret objection, why he buried not *Rachel* in the double cave with his fathers, as he himselfe desired to be buried, and thereupon tooke an oath of *Ioseph*: because she died suddenly in the way, and he had no time to carry her thither, being in his journey: *Iacob* had no need to make any such excuse to *Ioseph*, *ex Mercer.* 2. But these reasons may be yeelded, why *Iacob* bringeth mention hereof. 1. To call to *Iosephs* remembrance, that *Rachel* forsooke her fathers house, and [illegible] ned with *Iacob* in Canaan: that *Ioseph* might hereby be stirred up to be willing much more to leave Egypt which was not his country, *Calvin.* 2. As also that hee might have a greater desire to the place of his mothers sepulture. 3. Further, in that *Iacob* buryed her in the way, being so neare to the city, because he would not bury her among Idolaters: by the way he admonisheth *Ioseph* to detest the Idolatry of Egypt. 4. But the cheifest reasons of the mentioning of this matter are; one, that seeing *Rachel* died, leaving no great issue behinde her, *Iacob* hopeth that Gods promise for the multiplying of his seed should be fulfilled in these two, *Mercer.* The other, that seeing *Ioseph* was the eldest by his principall wife, *Iacob* might shew how justly the birth-right was translated from *Ruben* to *Iosephs* sonnes, *Iun.*

QUEST. IV. *Why Iacob knew not Ephraim and Manasseh at the first, and why Ioseph removeth them.*

Vers. 12. *AND Ioseph tooke them away from his knees.* 1. Whereas *Iacob* before *vers.* 8. asked who they were, namely *Manasseh* and *Ephraim*; it was not for that, *Iacob* foreseeing, that [illegible] ked *Ieroboam* should come of *Ephraim*, and *Iehu* of *Manasseh*, did therefore at the first take no knowledge of them, but deferred his blessing, as some Hebrewes imagine; but the cause is shewed, [illegible] because *Iacobs* eies were dim, and he could not well see. 2. *Iacob* caused them to be brought neere him that he might imbrace them: they were not set upon the bed, for they were some 22. or 23. yeares old, being borne in the yeares of plenty, some 4. or 5. yeares before *Iacob* came downe into Egypt, who had beene there now 17. yeares. 3. *Ioseph* tooke them not from his owne knees, but from his fathers, as the [illegible] tine text readeth, though in the originall it be *from his knees*, not his fathers knees: that he might place them in order, to receive their fathers blessing, *Mercer.* for *Ioseph* might perceive, either by the [illegible] of *Ephraim* before *Manasseh*. or by *Iacobs* imbracing them, that he more inclined to *Ephraim* before *Manasseh*: and therefore with *Iacobs* leave removeth a little, and presenteth them againe according to [illegible] age, *Iun.*

QUEST. V. *Of the translating of the birth-right from Manasseh to Ephraim what it signifieth.*

Vers. 14. *ISrael stretched out his right hand, and laid it upon Ephraims head.* 1. *Iacob* seeling with [illegible] hands, which was the elder and bigger (for the words are *he crossed his hands*) [illegible] of purpose laid his right hand upon *Ephraim*, in signe of preheminence, *Iun.* for although among the Persians the left hand was the more honourable place, as *Xenophon* reporteth of *Cyrus*, that those [illegible] honoured most, he placed at his left hand, because it was most subject to danger: yet the phrase of Scripture is otherwise: as *Salomon* caused his mother to sit upon his right hand, 1 *King.* 2. And this is agreeable to nature, to give the preheminence to the right hand, which is quicker & nimbler, and readier [illegible]

2. *Iacob* here transferreth the birthright from *Manasseh* to *Ephraim*, as it was before conveyed from *Esau* to *Iacob*: as the priesthood was translated from *Abiathar* to *Zadock*; the regall dignitie from *Saul* to *David*; so here there is a translation of the birthright. 3. Which as it sheweth, that God useth his gifts without respect of persons: so it might prefigure the calling of the Gentiles in stead of the Iewes, who were as the eldest brother, as the parable of the prodigall childe sheweth, *Luke* 15.

QUEST. VI. *The Angell that protected Iacob, whether hee were Christ.*

Vers. 16. *The Angell.* 1. Although it bee somewhat too curious out of this place to prove the Trinitie, because God is twice mentioned, and the Angell in the third place: 2. Yet I thinke rather with *Calvin* and *Iunius*, that the Angell was Christ, than with *Mercerus*, that it was an Angell, to whom Iacob ascribeth his deliverance, as to Gods ministers: and that for these reasons: 1. Because it is usuall in scripture to call Christ an Angell, *Malach.* 3.1. 2. The Angell which conducted the Israelites is called Iehovah, *Exod.* 14.19, 24. Saint *Paul* saith he was Christ, 1 *Cor.* 10.4, 9. 3. Because Christ is the Mediatour from the beginning of reconciliation, and of all those covenants made betweene God and man, *Calvin.* 4. In this place this Angell is joyned in equall power of blessing with God, and therefore cannot be any of the created Angels, *Iun.* 5. Though Christ appeared in the forme and shape of an Angell, yet hee tooke not upon him the nature of Angels, but of man: as the Angels appeared in the forme of men, yet tooke not their nature, *Calvin.*

QUEST. VII. *The great increase of Ephraim and Manasseh.*

Vers. 16. *In thee Israel shall blesse, &c.* 1. Here Israel is taken not for the proper name of *Iacob*, but for the name of the whole nation that came of him: which hee saw by the spirit of prophecie would be given to his posteritie. 2. *In thee*, is not here taken casually, as the Lord said to *Abraham*, *in thee shall all the families of the earth be blessed*: for Christ of *Abraham* was the cause and author of this blessing. But it is only a forme of blessing, which should be taken up in Israel: the Lord blesse thee as *Ephraim* and *Manasseh*: as the like is used, *Ruth* 4.11. *The Lord make the wife that commeth into thy house like Rachel and Leah.* And indeed *Ephraim* and *Manasseh* increased abundantly in Egypt, even as the fish, as *Iacob* foretold: for at the going forth of Israel out of Egypt, there were of *Manasseh*, 42700. of *Ephraim*, 40500. and all these perishing in the wildernesse, there were at their entring into Canaan, of *Ephraim*, 42500. of *Manasseh*, 32200. *Munsterus.* so that in the space of 215. yeares there sprang out of *Ioseph* 75200.

QUEST. VIII. *What portion of ground it was that Iacob giveth to Ioseph.*

Vers. 22. *I have given unto thee one portion above thy brethren.* 1. This portion was *Sechem*, which neither is to bee understood spiritually, that as *Iacob* gave *Ioseph* that place, where hee buried the gods, *Gen.* 35.4. So Christ should possesse the Gentiles, that worshipped Idols, so *Augustine. qu. in Genes.* 2. Neither was it the citie only of Sechem, which *Iacob* here giveth, as *Chrysost. hom.* 67. *in Ioan.* For *Iacobs* sons kept their sheep in Sechem, *Gen.* 37.12. and so also possessed the grounds and fields belonging to the citie. 3. Neither did hee only give that plat of ground, which hee bought for 100. pieces of money, *Gen.* 33.19. as *Hierom. traditions. Hebraic.* For that seemed to be no great circuit bought for so little, *Calvin.* 4. Neither was this portion a severall lot to *Ioseph*, beside the portion that afterwards fell unto *Ephraim* and *Manasseh* in the division of the land: for they had it in their lot, *Iosu.* 24.32. *Theodoret.* 5. Wherefore this portion given to *Ioseph*, was both the citie Sechem, and territorie adjoyning, whereof mention is made, *Iohn* 4.5. For though Sechem bee not here a proper name, as the Septuag. read, because of the word, *achad*, *one*, that is joyned with it, (for there was but one *Sechem*) yet in this word, which signifieth a part or portion, there is a fit allusion also to the place it selfe, which *Iacob* meaneth.

QUEST. IX. *How Iacob is said to have gotten Sechem by his sword and bow.*

Vers. 22. *Which I got out of the hand of the Amorite by my sword and bow.* 1. Neither is this understood of the violent taking of the citie by the sword of *Simeon* and *Levi*, which *Iacob* disliked in his act, because his familie assisted them, and for his cause God spared them, *Euseb. Chron.* Nor *Iacob* afterward accursed them for this cruell act; and professed that hee no waies consented unto it: *into their secret let not my soule come*, *Gen.* 49.6. 2. Nor yet by the sword and bow *Iacobs* inuocation is understood, whereby hee was delivered, *Hierom.* or his Praiers, as the Chaldee: for we must not flie unto metaphors and figures, where the historicall and literall sense may serve. 4. It is a vaine and forced interpretation, that *Iacob* got it by his sword, that is, by his money, which he by his labour gathered, *Hierom.* 5. And to applie it by the figure *prolepsis* to the time following, when the Israelites expelled the Canaanites by force, as *Iunius* doth, is not to fit: for this had beene no gift at all: and beside *Iacob* had already possession of Sechem in Canaan, and so might dispose of it, either because it fell to the lot and share of *Ephraim* and *Manasses*, is it said to be given to *Ioseph*: for *Ioseph* had a peculiar right in it, and therefore was suffered there. 7. Some by the sword and bow expound the favour and grace which *Iacob* found with *Hamor*, to buy the ground for so little money; for grace and favour are two contrarie things. 8. Some thinke that *Iacob* used some ceremonie by the use of arrow, and holding out a sword, as *Ioas* did in the presence of *Elisha*, 2 *King.* 9. so giving possession of that countrie: But *Iacob* speaketh of the time past, which *I have gotten*, not any thing then presently. 9. Some thinke that *Iacob* did indeed some such exploit by force of armes against the foe, as *Abraham* did against the foure kings, *Genes.* 14. though it be not expressed, *Cajetane, Andre.* But where the scripture sufficeth, we need not devise unwritten stories. 10. Wherefore I expound this

this place by that, *Gen.* 35. *vers.* 5. where after that the Sichemites were destroyed, and *Iacob* at God's appointment removed to Bethel, God sent a feare upon the cities round about, that they durst not encounter with *Iacob* and his familie: who as is most like, stood upon their guard, and armed themselves, ready to have resisted their enemies, if they had assaulted them: And by this meanes, because *Iacob* held possession of Sechem, as it were, by warlike policie, the Lord causing the Canaanites to feare his force and valour, he is said to have gotten it by his sword and bow, *Lyran.* following *R. Salomon*, *Mercer.* which I take to be the most proper exposition.

QUEST. X. *How Iacob is said to have gotten Sechem out of the hand of the Amorite.*

Vers. 22. WHich I gat out of the hand of the Amorite: whereas *Hemor* the Lord of Sichem was an Hivite, *Genes.* 34. 2. the question is, how *Iacob* is said to have gotten Sechem out of the hand of the Amorite: for the satisfaction whereof; 1. Neither was *Sechem* the sonne of *Hemor* an Amorite of his father, for *Hemor* beginneth with the Hebrew letter *cheth*: Amorite with *ain*. 2. Neither need we suppose, that *Iacob* after he had bought a peece of ground of *Hemor*, did afterward inlarge it by expelling the Amorites, as *Masius*, there being no such expressed in the story. 3. Neither yet with *Pererius* are we forced to say, that all the Canaanites were called Amorites. 4. But it is most like, that the Hivites and Amorites were mixed together, and that the denomination is taken from the Amorite, as the more valiant people, *Mercer.* this also confirmeth our former exposition, that *Iacob* in saying, *which I gat by my sword and bow, out of the hand of the Amorite*, meaneth not the surprising of the Sichemites by *Simeon* and *Levi*, for they were Hivites, not Amorites, but rather the keeping of that possession afterwards from the Amorites, which inhabited other cities adjoyning, who would have invaded *Iacob*, but that the feare of God came upon them, that they durst attempt nothing against *Iacob* and his, whom they held to be men of valour.

4. *Places of Doctrine.*

1. Doct. *Ministers have no power in themselves to blesse, but onely in Gods name.*

Vers. 16. THe Angel blessed the children: *Iacob* taketh not upon him to blesse in his owne name, but as a Minister onely and pronouncer of the blessing, desireth God to blesse the children: Ministers then have no power actually in themselves to blesse or curse, but onely as instruments and messengers, they pronounce the sentence of blessing or cursing in the name of God: so that as the Apostle saith, *he that planteth is nothing, nor he that watereth, but God that giveth the increase*, 1 *Cor.* 3. 7. *Calvin.*

2. Doct. *God bestoweth his gifts freely, without respect to our worthinesse.*

Vers. 19. HIs younger brother shall be greater than he: *Ephraim* is preferred before his elder brother *Manasseh*, and therefore his tribe beareth the name of his father *Ioseph*. *Apocalyp.* 7. 8. whereas *Manasses* tribe is rehearsed under his owne name: so was *Abel* preferred before *Cain*; *Isaac* before *Ismael*, *Iacob* before *Esau*: this was not for any worthinesse in *Ephraim*, more than in *Manasseh*: for wicked *Ieroboam*, that caused Israel to sinne, came of *Ephraim*: but that we should know that all is of God's grace, without any respect unto mens worke: as the Scripture saith, *I will have mercy on him, to whom I will shew mercy*, *Rom.* 9. 15.

5. *Places of Confutation.*

1. Confut. *Against the vulgar Latine translation.*

Vers. 12. IOseph did reverence downe to the ground. If *Ioseph* did shew such great reverence to his father in bowing himselfe downe to the ground: it is not like that *Iacob* adored or worshipped the rod and scepter of *Ioseph*, thereby giving honour to his sonne, as the blinde Latine translation readeth *Hebr.* 11. 21. see before, *Chap.* 47. confut. 1.

2. Confut. *Against the superstitious use of the signe of the crosse.*

Vers. 14. DIvelling his hands of purpose, &c. Hence *Perer.* noteth, that *Iacob* of purpose layed his hands acrosse, to prefigure the mystery of the crosse, whereby the Gentiles, as the younger brothers, were preferred before their elder brothers the Iewes, in *Genes.* 48. *Numer.* 7.

Contra. 1. *Iacob* had no such intendment to prefigure the signe of the crosse, but as the present occasion was offered, because *Ioseph* had so placed his sonnes, he could not otherwise, but by crossing his armes, lay his right hand upon *Ephraims* head: so that *Ephraim* was not preferred to the right hand, because *Iacob* would lay his hands acrosse, but *Iacob* did lay his hands acrosse, because *Ephraim* was to be preferred. 2. Although the fathers did beleeve in the Messiah to come; yet we finde not that they had so particular a knowledge, as to describe the very fashion of the crosse, on which Christ suffered.

3. Confut. *Against the invocation of Saints.*

Vers. 16. LEt my name be named upon them: This maketh nothing for the popish invocation of Saints. *Iacob* meaneth not, that they should call upon his name, but should in the world be called by his name; as the like phrase is used before, *vers.* 6. *they shall be called after the names of their brethren*, as the women are said to be called by their husbands name, *Isay* 4. 2. Neither doe we reade, that ever the Israelites made their prayers to *Abraham*, *Isaack*, and *Iacob*, *Mercer.*

6. Places of morall observation.

1. Mor. *God granteth beyond our hope.*

Gen. 48. 11. *I had not thought to have seene thy face: yet lo God hath shewed me thy seed*: thus God dealeth most liberally with his children, granting them many things, beyond and above their hope, as the prophet *David* confesseth: *thou diddest prevent him with blessings: he asked life of thee, and thou gavest him a long life for ever, and ever*, Psalm. 12. 3, 4.

2. Mor. *To submit our naturall affections to the will of God.*

Gen. 48. 19. *His younger brother.* Although *Iacobs* naturall affection, might be inclined, as well as *Iosephs*, to the elder, yet he submitteth his affection to the will of God, who had given *Ephraim* the preheminence: so *Abraham* cast out *Hagar* and her sonne, because God so commanded, although it was grievous unto him, *Genes.* 21. 12, 14. so we must learne to conforme our wills and affections to the will of God.

3. Mor. *Gods promise dieth not with his servants.*

Gen. 48. 21. *Behold I die, and God shall be with you:* though *Iacob* died, yet the promise of God died not: the death of Gods saints though it be grievous to the Church, yet it cannot hinder Gods worke, *Calvin.* but as it is in the *Psal. instead of thy fathers, thou shalt have children, whom thou maiest make princes, &c. Psal.* 45. 16. God can raise up others instead of his faithfull servants deceased.

AN

6. Places of more all obiect Pastors.

1. Mor. God provideth beyond our hope.

I Hadest thou hope to have seene thy face: yet lo God hath shewed mercy to me: thus God dealeth most liberally with his children, granting them many things, beyond and above their hope, as the prophet David confesseth: thou hadst preserve him with blessings: he asked life of thee, and thou gauest him a long life for ever, and ever, Psalm. 21. 3, 4.

2. Mor. To submit our naturall affections to the will of God.

Hypocrite brother. Although Jacob naturall affection, might be inclined as well as Esau to the elder, yet he submitteth his affection to the will of God, who had given the Birthright: so Abraham cast out Hagar and her sonne, because God so commanded: although she was previous unto him, Gen. 21. 13, 14. so we must learne to conforme our will and affections to the will of God.

3. Mor. God promise doth not rob by warrant.

Behold I die, and God shall be with you: though Jacob die, yet the promise of God shall not die: the death of Gods saints though it be grievous to the Church, yet is cannot hinder Gods purpose. Calvin. but as it is in the Psal. the head of thy fathers, thou shalt have children, whom thou maiest appoint, &c. Psal. 45. 16. God can raise up others instead of his faithfull servants deceased.

AN APPENDIX, OR ADDITION TO THIS SECOND BOOKE,

containing that divine Prophecie of IACOB, in his last Will and Testament, and *the Historie of his solemne funerall*, and honourable buriall.

Dedicated

To the right reverend Fathers in God, TOBIE, L. Bishop of *Duresme*, and MARTIN, L. Bishop of *Elie*.

RIght Reverend Fathers, among other honorable Friends, whom I have remembred in this worke, I thought it not fit in silence to passe by your Lordships: of whose humanity, humilitie, and love, especially toward Ministers and Preachers of the word, as of the one I have had a liberall proofe, so of the other, I have found a comfortable experience: that unto you both fitly agreeth S. Pauls description of a Bishop, that he should be gentle, and

1 Tim 3.3. Tit. 1.8.

no striker of men, as Ambrose saith, Episcopus debet esse magis amabilis quàm timendus, magis benignus quàm austerus, magis misericors quàm severus, magis omnibus consulens quàm sibi, magis ministris quàm imperans, quidquid vere filii: A Bishop should use Ministers as his members, and Clergymen, as children.

Offic. 2. 27.

I have gone bold of late upon you to dedicate this Preface, that as you have consociated us before in your learned education in that famous colledge, and are now still linked together

Christs-church in Oxford.

(for so I would have separable you in this destinies, that as Ambrose saith, Nihil tam proprium est societatis, nihil tam sacrum communionis, quàm ea quæ in dividuum sunt: that as there you enioyed a certaine communion, so here you should have a division

In obit Satyri.

Your Lordships ready to be commanded

one of your Lordships hath an interest in me, as being Patron of that Church to the which I am called, the other hath an interest in this worke: to whom one already, a pain-

Master Gibbons upon Genesis dedicated to the L. Bishop of Durehme.

full and industrious man, now as I heare, unto the Lord, did dedicate his labour
Genesis: that which he began, made but an entrance into this booke
Gods grace finished: yet proceeding in other wise, then
and as yet hath not been prevented by any, so that I may
with Hierome, Opus in manibus inauditum habeo, non
insolenter extollam, sed quod indoctis contemtui, et
neleiences: I have a
commend my study, but only to provoke to the reading of that, wherein I
so much laboured, those which yet knew it not.

In this Booke of Genesis, Moses *the first and best Historiographer, doth open the*
and acts of the holy Patriarks, Abraham, Isaack, Iacob, Ioseph, *with the rest:*
whom God vouchsafed this great honour, that so great a Prophet as Moses,
whom there rose not up any in Israel, should be the Chronicler of their doings. Tully
Orat. pro Archia. *certaine place remembreth of* Alexander *the great conquerour, that beholding Achilles*
tombe, he should thus say, O fortunate adolescens, qui tuæ virtutis Homerum
conem inveneris; O happy young man, which hadst *Homer* to be the setter
of thy praise. But much more happy are these fathers, whose doings are commended
recorded by Moses.

The examples of these godly Fathers, who practiced as they professed, and
they loved God, whose obedience was answerable to their faith, doe teach all Christians
but especially us that are set apart to this function, to beautifie and adorne our holy vo-
Iam. 2. 21. *tion, with a godly conversation*: so Abraham *is set forth in Scripture not only as a*
faithfull beleever, but as a fruitfull follower of good works: by his faith he was justified
with God, by his works he is also said to be justified, that is, so declared and testified before
men: whose example we must imitate both for beleeving and living, whose sonnes
1. Pet. 3. 9. *daughters we are, as the Apostle saith.* While we doe well. Cyprian also well saith:
prodest verbis proferre veritatem, & factis destruere virtutem, ferm. de moralit.
ribus placere debent, qui de altaribus vivunt: tales sunt sacrati, qualia sacra tun
singular. Clericor. It profiteth not in words to pronounce verity, and in deed
renounce vertue: they which live of the Altar, must please the God of the
consecrated men should be like to the sacred things.

In this last addition to this booke, I have explained the divine
and bequests of Iacob to his sonnes: and specially that heavenly
ning of Shilo, Gen. 49. 10. wherein I have brought the diverse exposi-
tions, and some not yet touched by any: I have handled in this
many difficult questions, with such perspicuity, brevity, variety, as
they do not blame me to be upon by any former diligence as Hierome saith of
Romans apud Hieron. *thing of Origen into the Latine tongue, I may say of our English, in Graecia*
lingua quantum boni fuit ante me dictum, & dicere meum est, & proferre
link. Thus by his meanes it shall be no unpardonable presumption in me
before, and begin next to know more

These my labours I now commend to the profitable use of the Church of
favourable censure, and your Lordships to be blessed preservation of

Your Lordships ready to be commanded in the Lord

ANDREW WILLET.

Chap. XLIX.

1. The Method and Argument of the Chapter.

This chapter containeth the last will and testament of *Iacob*: whereof there are two parts: the first concerneth his sonnes, to *vers.* 29. the second, himselfe and his buriall, *vers.* 29. to the end.

In the first part, *Iacobs* sonnes are *partly* censured and accursed. *Ruben* is deprived of the birth-right and dignitie, because of his incest, *vers.* 3, 4. *Simeon* and *Levi* are divided in *Israel*, because of their cruelty against the Sichemites, to *vers.* 8.

Partly, they are blessed, more *principally*, *Iudah*, with preheminence over his bre- [illegible] 8. strength against his enemies, *vers.* 9. stabilitie and continuance of his regiment, *vers.* 10. [illegible] ptie, *vers.* 11. *Ioseph*, who is blessed with strength and valour against his enemies, *vers.* 23, 24. [illegible] the Author is God; *vers.* 25. and with a fruitfull countrie, *vers.* 26.

[illegible] *principally* are blessed all the other sonnes of *Iacob*, which are in number seven, *Zebulun*, *vers.* 13. [illegible] 15. *Dan*, *vers.* 16, 17. *Gad*, *vers.* 19. *Asher*, *vers.* 20. *Nephtali*, *vers.* 20. *Benjamin*, *vers.* 27.

In the second part, *Iacob* 1. Chargeth his sonnes to burie him with his fathers, *vers.* 29. 2. The place is [illegible] by the situation, *vers.* 30. by the persons there buried, *vers.* 31. by the parties of whom it was [illegible], *vers.* 32. 3. Then *Iacob* dieth quietly and in peace.

1. The diuers readings.

[illegible] the beginning of my sorrow. *H.* the beginning of my sonnes. *S.* the beginning of my strength. *cat. non*, signi- [illegible] strength and sorrow. *H.S.c.*

[illegible] greater in dominion. *H.* hard to beare, hard and stubborne, thou hast done wrong. *S.* thou shouldst [illegible] two parts, the birth-right, the kingdome, the priesthood. *C.* the excellencie of dignitie, [illegible] of strength. *cat.* *H.S.C.cet.*

[illegible] powred out like water, thou shalt not increase. *H.* as water thou shalt not wax hot. *S.* because [illegible] follow thine owne will, as water powred out, thou shalt not prosper, nor receive the increasing part. *H.S.C.cet.*

[illegible] unstable as water. *B.G.P.* thou shalt fall away as water. *T.*

[illegible] bed. *H.* thou didst defile my bed, when thou wentest up. *S.C.* thou didst defile my bed with [illegible] thou didst defile my bed, thy dignitie is gone. *G.P.* thou hast defiled: he went up to my bed. *T.* *T.B.r.*

[illegible] and Levi brethren, the warring instruments of iniquitie. *H.* Simeon and Levi, brethren, have finish- [illegible] dignitie of their purpose. *S.* Simeon and Levi brethren, valiant men, in the land of their pilgrimage; [illegible] their strength. *C.* Simeon and Levi, *&c.* the instruments of cruelty in their habitations. *B.G.P.* *S.H.C.r.* *T.r.*

[illegible] compacts and agreements. *T.* mechera signifieth a compact or bargaine, an habitation, & a sword.

[illegible] with they pulled away oxen. *T.* hanged a bull. *S.* digged through a wall. *cat.* *shor*, signifieth a bull, [illegible] *shur*, is a wall. *diverſ. ſignif.*

[illegible] are come up from the branches. *S.* from the prey. *cat.* *taraph*, signifieth a prey, and a branch. *S.c.*

[illegible] whelp. *S.* as a lyoneſſe. *H.B.G.C.* as a great lyon. *T.P.* *Labi*, a lyon, which word is used here: [illegible] a lioneſſe. *T.p.r.*

[illegible] shall not depart: *A.P.G.* prince. *S.C.* ſcepter. *H.B.G.* the tribe. *T.* *ſhebet*, a rod, a tribe. *T.r.*

[illegible] which is to be sent. *H.* till those things come, which are laid up for him. *S.* till the Messiah [illegible] Shiloh come. *B.G.* till his sonnes come. *T.* *heb. ſhiloh*, of *ſhil*, a sonne, but *ſhalach*, signifieth *T.r.*

[illegible] shall be the expectation of the Gentiles. *H.S.* to himselfe shall be the gathering of the Gentiles. *B.G.* *T.C.r.*

[illegible] shall be obedient unto him. *T.C.P* *jachah*, is to obey, *chavah*, to wait, expect.

[illegible] shall dwell in the circuit of his citie, people shall build his temple, *&c.* *C.* he shall bind his asse-foale [illegible] *&c.* *cat.* the Chalde is here very corrupt, and commeth nothing neare the text. *C.cor.*

[illegible] asse to the vine, O my sonne. *H.* and his asse-colt to the best vine: *edit.* *H.cor.*

[illegible] teeth whiter than milke. *H.S.* white with milke: *cat.* the Chalde is very corrupt, reading thus: [illegible] shall be red with wine, and his fields white with corne. *Ch.c.*

[illegible] bar a strong asse couching betweene the bounds. *H.* Isachar desired good, resting betweene the [illegible] lots. *B.G.T.r.*

lots. S. Isachar rich in substance, and his possession betweene the bounds. C. Isachar a strong asse, couching betweene two burthens. B. G. T. mishphath, a bound, a lot, a burthen.

C.cor. S.cor. v.15. Hee saw his rest, that it was good, &c. and he shall make the provinces of the people subject. C. he saw that rest is good, and that the land is pleasant: cat.

Hee became an husband-man. S. he shalbe subject to tribute: cat. mas, signifieth tribute and making, and it maketh men to waste and drink.

Ch.c. v.16. The Chalde thus maketh a paraphrase upon this verse: from the house of Dan shall be chosen a man, in his time shall the people be delivered: the rest agree in the common translation.

C.c. v.17. The Chalde also thus readeth: There shall a man arise of Dan, whose feare shall fall upon the people, he shall strike the Philistims, &c.

C.c. v.18. Is thus interpreted: I looke not for the salvation of Gedeon, the sonne of Ioas, which is a temporall salvation, nor the salvation of Sampson, but I looke for the redemption of Christ, the sonne of David, &c. C.

C.H.S.cor. v.19. The campe of armed men shall come out of the house of Gad, and passe over Iordan to battell before their brethren, and with much substance shall they returne. C. Gad, a tentation shall tempt him, but he shall overcome him neare the foet. S. Gad being girded, shall fight before him, and he shall be girded backward. H. Gad, an hoast of men shall overcome him, but he shall overcome at the last: cat.

C.cor. v.20. The land of Aser is excellent, and he shall be nourished with the delights of Kings. C. Aser, his bread shall be fat, and he shall yeeld pleasures for a King: cat.

C.c. v.21. Nepthali, his lot shall fall in a good ground, &c. they shall praise and blesse over them. C. Nepthali, a trunke, or post, (remissus) sent backe, sending forth beautie in the branch. S. Nepthali, as an hinde let loose, sent forth, giving goodly words: cat. ajal, signifieth an hart, and a post: vomer, a word amis, an hinde.

S.div. signif. H.S.C.div. signif. v.22. Ioseph a sonne increasing. H.S.C. a fruitfull bough: cat. er. ben sig. a sonne and a bough. Pleasant to behold. H.S. as a fruitfull bough beside the fountaine: cat. gnen sig. an eye, and a fountaine.

H.S.div. signif. S.C.H.c. His daughters ran upon the wall. H.P. my young sonne returne unto me. S. two tribes shall come out of his sonnes, and shall receive their part and inheritance. C. his small branches run upon the wall: cat. his daughters, branches.

C.cor. S.c. v.23. The men of dissention. C. the archers, or shooters: cat.

H.S.c. T.B.r. T.B.v. v.24. Their bowes were broken with strength. S. his bow abode strong: cat. jashab to sit, to rest, to remaine. The sinewes or strings of his armes were dissolved. H.S. the armes of his hands were strengthened. T. the hands of his armes were strengthened. G. phazaz, to strengthen. From thence Israel is strengthened of God thy father. S. of whom was the feeder appointed by the stone of Israel. G. of him shall come a shepherd (or herd-man. B.) the stone of Israel. T.H.B.P. the Chalde translateth here very corruptly, comming nothing neare the text: thus the prophecie was fulfilled in them, because they kept the law in secret, and propounded unto them hope, then gold was put upon his armes, &c.

C.cor. S.c. C.c. S.c. v.25. The blessing of the earth having all things. S. the blessing of the deep beneath: cat. With the blessings of thy father and mother. C. with the blessings of the breasts and the wombe: cat.

T.H.r. T.G.r. v.26. The blessing of thy father and mother, above the blessing of the stable hills. S. the blessings of thy father shall be added above the blessings of my fathers. C.B.G.P. the blessings of thy father are strong, above the blessings of his fathers. H. or of mine elders. T.H.br. Her, an hill, harah, a father, a progenitor.

S.c. C.c.inter. v.26. In the blessings of the everlasting hills. S. untill the desire of the everlasting hills come. H. which the Princes have desired, which were since the world. C. to the utmost hills of the world. B. to the end of the hills of the world. T. G. taah, sig. to limit: avah, to desire: which was ruler over his brethren. S. which was a Nazarite, or separate among his brethren: cat. nazar to separate.

S.mut.pers. H.det. v.27. In the land of Benjamin shall dwell the majestie of the temple, and in the possession thereof, the sanctuary. evening and morning shall the Priests offer sacrifices, and in the evening they shall divide the rest, &c. the rest agree in the vulgar reading.

v.31. There they buried Leah: S. there Leah lyeth buried. H. there I buried Leah: cat.

v.32. The possession of the field and cave therein, of the sonnes of Heth. S.T. the purchase of the field, &c. of the sonnes of Heth. B.G.C.P. chanah, sig. both to possesse, & purchase: this verse is omitted in the vulgar Latine.

3. The Explanation of doubtfull questions.

Quest. 1. Of the prophetie all testament or Iacobs in generall.

Vers. 1. THen Iacob called his sonnes, &c. 1. *Iacob* not by any naturall instinct (as some hold as opinion that the soule is more divine, and apter to foretell things to come, when death approcheth, as *Xenophon* reporteth of *Cyrus*, lib. 8. *Plato* of *Socrates*, in apolog.) but by a divine inspiration doth prophesie what shall befall his children: as *Isaack* did blesse his two sonnes, *Gen.* 27. *Moses* the tribes of Israel, *Deut.* 33. *David* blessed *Salomon*, 1 *Chron.* 29. our blessed Saviour praied for his disciples immediately before his death, *Ioan.* 17. *Peter.*

2. *Iacob* doth not blesse all his children, three of them he censureth for their sinne: *Ruben*, *Simeon*, *Levi*: but *Moses* blesseth all the tribes, *Deuter.* 33. the cause is not, as *R. Salomon* imagineth, that *Iacob* purposed to blesse all, but being forsaken of Gods spirit, and beside himselfe, he falleth into a fit of prophesie: which were impious to thinke, *Peter.*

3. Some make question, whether *Iacob* spake these words, or *Moses* rather so penned them, as his owne. But it is more like, that *Iacob* being moved by the spirit, spake after this concise manner as a prophet, though not altogether in the same forme of words.

4. S

4. Some doe wonder how *Moſes* ſhould come by the knowledge of theſe words, which *Iacob* ſpake 400. yeares before to his ſonnes in a corner: they may as well muſe how *Moſes* ſhould deſcribe the particular places of the land of Canaan, which hee never ſaw, and ſet downe the hiſtorie of the creation: which things *Moſes* might have by godly tradition, but moſt of all by the revelation of the ſpirit, *Calvin.*

How *Moſes* came to the knowledge of *Iacobs* will.

5. *Ioſephus* is too ſlender in the reporting of this propheticall ſpeech of *Iacob*, making onely mention thereof in generall, that he prophefied how his children ſhould inherit the land of Canaan, *lib. 2. anti-quit.* Some other have beene too bold, to forge other fables upon this occaſion: as *Origen* maketh mention of a booke entituled, *The narration of Ioſeph the ſonne of Iacob, tom. 2. in Ioann.* out of the which he cites certaine teſtimonies to prove the *incarnation* of Angels; and the prognoſtication of things done in the world by the ſtarres: but *Athanaſius, in Synopſ.* holdeth this to be a forged booke: ſo is that other, called, *Teſtament of the twelve Patriarkes*, mentioned by *Origen, hom. 15. in Ioſua. ex Perer.* Some alſo of our own have beene too bold, in allegorizing *Iacobs* words, whereas the literall and hiſtoricall ſenſe is full enough, and containeth excellent matter, *Calvin.*

Iacobs teſtament depraved and abuſed.

QUEST. II. *What laſt times Iacob ſpeaketh of.*

Gather your ſelves, &c. I will tell you what ſhall come in the laſt daies. 2. He calleth all his children to the preſent, who were not all before aſſembled, when *Iacob* bleſſed *Ephraim* and *Manaſſeh*: and he draweth them up alſo to attention, to conſider diligently what he ſaith, *Mercer.* 2. We need not with *Iunius*, by *Iacobs* ſonnes to underſtand his ſpirituall ſeed, the Churchof Chriſt: ſeeing this prophecie was literally accompliſhed in his carnall ofspring. 3. By the *laſt daies* wee underſtand not onely the times of the Meſſiah, as *David Kimhi, Hierome* and *Lyranus* will have it alwaies taken in the prophets: for ſometime it betokeneth the age next enſuing: as *Dan. 2. 28.* God ſheweth the King what ſhall be in the latter daies: that is, *verſ. 29.* what ſhall come to paſſe afterward: ſome part of his dreame fell out in the latter times and age after *Nabuchadnezzar*: Like as then in this place *Iacob* ſpeaketh of the comming of the *Meſſiah, verſ. 10.* ſo alſo he propeſieth of the diviſion of the land of Canaan among his ſonnes, that came to paſſe 215. yeares after, *Perer. Iun.* and therefore *Iunius* interpreteth the word *acharith*, in the times following, that is, afterwards. 4. But *Iſidorus Peluſiota* is much deceived, who writeth, *lib. 1. epiſt. 365.* that whereas *Iacob* intended to declare to his ſonnes the myſterie of the incarnation of Chriſt, becauſe they were unworthy to heare it, God turned his minde, that he forgot what he purpoſed to ſay, and told them of things paſt, in ſtead of things to come: to this purpoſe to prove the alteration and change of *Iacobs* intention, he wreſteth that ſaying of *Eſay 40. 27. why ſayeſt thou O Iacob my way is hid from the Lord, my judgement is paſſed over of my God. Contra.* 1. The Prophet ſpeaketh this not of the perſon, but of the people and poſteritie of *Iacob*. 2. *Iacob* here doth reveale to his ſonnes the myſterie of the Meſſiah. 3. And all of *Iacobs* ſpeech is propheticall of the times to come: he onely in foure of them remembreth things paſt and paſt, in *Ruben, Simeon, Levi*, and ſomewhat of *Ioſeph, ex Perer.*

The laſt times, how taken in Scripture.

The error of *Iſidor. Peluſiota.*

QUEST. III. *Of Rubens prerogatives.*

Ruben the beginning of my ſtrength, &c. 1. This is the firſt effect of his ſtrength, *Iun.* whom he begot in the ſtrength of his yeares, *Perer.* as the Septuag. expound, *the beginning of my ſonnes*: The Latine tranſlator is deceived, that readeth *the beginning of my ſorrow*: which ſome underſtand, of the ſorrow of travell in the firſt borne: ſome, of the Parents care, when he beginneth to have children: ſome, of his fathers grieſe, becauſe of his inceſt: but this varietie of expoſition ariſeth of the miſtaking of the word, *aon*, which here ſignifieth ſtrength, not ſorrow, as it is taken, *Deut. 21. 21.* 3. *The excellencie of dignitie, the excellencie of power*: ſome underſtand theſe words generally of *Rubens* dignitie, *Mercer.* The *Caldee* intimateth three privileges due to the firſt borne, *the kingdome, the birth-right, the prieſthood. Hierom* by dignitie underſtandeth his double part, or gifts; by power, his command over his brethren: or by dignitie rather, he meaneth, his preeminence over his brethren, which is conueied to *Iudah*: by power, his double part, which belonged to the eldeſtſhip, beſtowed upon *Ioſeph, Iun.*

Of Ruben.

QUEST. IIII. *How Ruben is ſaid to be light like water.*

Light as water, thou ſhalt not be excellent. 1. Some underſtand this *lightneſſe as water*, of *Rubens* intemperancie, that his luſt carried him away as water, *Hierom. Mercer.* 2. But it is better referred to the loſſe of his dignitie: that as water runneth to the lower parts, *Toſtat.* and being powred out leaveth nothing behind in the veſſell, as oile and wine doth, *Lyran.* ſo he was fallen from his dignitie and birth-right, *Iun.* 3. As the next word giveth this ſenſe: *thou ſhalt not be excellent, or increaſe*: the tribe of Ruben did performe no excellent or worthy exploit: *Deborah* reproveth them for their ſlowardneſſe, *Iud. 5. 15.* and *Ruben* was but ſmall in number, in reſpect of other tribes, *Deuteron. 33. 6.*

QUEST. V. *How Ruben is ſaid to aſcend or goe up to his fathers bed, and the divers expoſitions thereof.*

How diddeſt defile my bed, &c. We need not to enforce here a myſticall ſenſe, either with *Ambroſe*, to applie it to the Jewes, who inſulted againſt Chriſts humanitie, which was as the bed of the Godhead, or defiled Gods bed: or with *Ruffinus*, that they profaned the law by the which God as it were dwelled with them; by corrupting it with their gloſſes, by preferring the carnall rites thereof before the grace of Chriſt: or with the ordinarie gloſſe by *Ruben* to underſtand the Angels, which waxed inſolent againſt God, and ſo were caſt out of heaven as water: or with *Rupertus* to expound it of heretikes, who with corrupt doctrine defile the Church the habitation of God. 2. And concerning the literall ſenſe of theſe words: 1. Neither doe we read, thou haſt defiled my bed by going up: for *gnulah*, is not the infinitive, but the preter tenſe, *Mercer.* 2. Neither is the meaning thy dignitie is gone: for the word *ieiſugni* hath a ſervile accent, that joyneth it with the word following, *Mercer.* 3. Nor yet, in ſaying, my

bed is gone up or aſcended; is the meaning that *Iacob* forſooke his bed, and never lay with *Bilha* more, as *Kimhi*: or that the dignitie and honour of his bed was gone, *Mercer*. For the word *gnalah* is perſonally uſed before of *Ruben*, not really of the bed. 4. Therefore as before hee ſaid in the ſecond perſon, *Thou wenteſt up to thy fathers bed*; ſo here in the third perſon he ſpeaketh to his ſonnes in deteſtation of this fact, *He aſcended, or went up to my bed, Iun.*

QUEST. VI. *Simeon and Levi how ſaid to be brethren.*

Verſ. 5. *Simeon and Levi brethren.* 1. Not ſo much brethren by nature, as in this their evill purpoſe: theſe two were thought to be the principall contrivers of *Ioſephs* death, if the reſt would have conſented: ſome thinke that theſe two tribes put Chriſt to death, *Iudas* of *Simeon*, the Prieſts of *Levi*. *Mercer*. Though the reſt of *Iacobs* ſonnes conſented to this action, yet *Simeon* and *Levi* are named as chiefe. 2. They are ſaid to be cruell inſtruments in their compacts, for ſo the word *mechereth* is beſt interpreted of *carah* to buy or bargaine, than for their habitations, as *Mercer*. or ſwords, (as *Hieron.* as before is ſhewed) becauſe they made a ſubtill agreement with the Sichemites, *Iun.* And this ſeemeth to bee the meaning of the Septuagint, who thus read, *They have finiſhed the iniquitie of their purpoſe invention.*

Of *Simeon* and *Levi.*

3. Their cruell and unjuſt enterpriſe herein appeareth: 1. That the ſlaughter of the Sichemites was made againſt the peace and covenant concluded. 2. They made a fraudulent league, having no purpoſe to keepe it. 3. They diſhonoured their owne profeſſion, killing thoſe which were contented to be circumciſed. 4. And at that time, when they were ſore of cutting, and to be pitied. 5. They put not *Sichem* alone to the ſword, who had offended, but all the reſt of the Citie that were innocent. 6. They were not content with the ſlaughter of men, but made a ſpoile and havocke of the Citie, *Perer.*

The greatneſſe of the ſinne of *Simeon* and *Levi.*

QUEST. VII. *What Iacob meaneth by his glorie.*

Verſ. 6 *My glorie, bee not thou joyned with their aſſembly.* 1. Some by glorie underſtand good name and fame; ſome the ſoule, the glorie of the body, *Mercer*. But it rather here betokeneth the tongue, which is the inſtrument of praiſe and glorie, as it is taken *Pſal.* 30. 16. there the word translated *tongue*, is in the originall *chebodh*, glorie: ſo that the meaning is, that as hee gave no conſent unto them in his heart, ſo neither would he afford that action any approbation with his tongue, *Muſcul. Iun.* 2. R. *Salomon* expoundeth the firſt clauſe, *into their ſecret let not my ſoule come*, of *Zimri* his uncleane act who was of *Simeon*, that in ſecret companied with *Cozbi*, *Numb.* 2. and the other of *Core* his rebellious aſſemblies, *Numb.* 16. who was of *Levi*: but it is more properly referred to the time paſt, concerning the cruell exploit of *Simeon* and *Levi*, *Perer.*

QUEST. VIII. *Whether Simeon and Levi digged downe a wall, killed, or haughed the ox.*

Verſ. 6. *In their ſelfe-will they digged downe a wall.* 1. Some read, they *haughed* a bull, *Septuag.* or carried away their oxen, *Iun.* They which follow this reading, ſome referre it to *Sichem*, who was the principall man whom they ſlue: ſome underſtand it of *Ioſeph*, who is compared to a bullock *Deut.* 33. 17. the ſame word *ſhor* is there uſed, *Tharg. Hieroſ.* becauſe *Simeon* and *Levi* are held to be ring-leaders in that conſpiracie againſt *Ioſeph*: for they were of the elder ſort, not the younger brethren that would have had *Ioſeph* killed: now *Ruben* and *Iudah*, the firſt and the fourth ſonnes, conſented to kill him: therefore it is moſt like, that *Simeon* and *Levi* were the authors; for which cauſe ſome thinke, that *Ioſeph* afterward cauſed *Simeon* to be bound in Egypt: but this expoſition agreeth not with the former clauſe, *in their wrath they ſlue a man*: for *Ioſeph* was not killed. *Iunius* ſeemeth to underſtand it of the ſpoile of the Citie, and carrying away of their cattell; but that ſeemeth to have been ſpoken rather of *Iacobs* ſonnes, than of *Simeon* and *Levi*, *Gen.* 34. 28. 2. *Mercer*, *Muſculus*, *Calvin* thinke it to bee the better reading, *they digged thorow a wall*: Of which reading theſe reaſons may bee given. 1. Becauſe this was a more peculiar and proper act of their rage, than to carrie away their oxen, which proceeded of a covetous, rather than irefull minde. 2. Though this be not directly expreſſed, yet the words inſinuate as much, *they went into the citie boldly*, *Gen.* 34. 25. that is, breaking into the citie violently, and over throwing the wals before them, *Perer.* 3. Though *ſhor*, the word here uſed, ſignifie an oxe, *ſhur*, a wall; yet *ſchurech* may bee put for *cholem*, as the Chalde Interpreter readeth, *ſhur*, & the word *ghaear*, *to root or pull up*, properly underſtood of plants, *Eccleſ.* 3. 2. is more fitly by a metaphor applyed to the rooting up of cities, *Zephan.* 2. 4. than unto cattell and living things.

3. But theſe reaſons notwithſtanding I rather preferre the reading of the Septuagint: *they houghed an oxe or bull*: for *ſhor*, the word here uſed, ſignifieth an oxe, *c.* 32. 5. *Deut.* 33. 17. the word *ſhur* is a wall: neither needed they to have undermined the wals, the citie being ſecure, and the gates open unto them: the word *ghakar* is *gnakar*, ſignifieth to hough or cut ſinewes, as *Ioſh.* 11. 6. *Ioſhua* is bidden of the Lord to hough the Canaanites horſe: it ſeemeth in their furie, that they abuſed the dumb beaſts, as *Balaam* in his rage threatned, if he had had a ſword, to have killed his Aſſe, *Numb.* 22. 29. now in that act not mentioned before in the ſtorie, it need not ſeeme ſtrange in all matters and circumſtances of fact the Scripture uſeth not to expreſſe, as that of *Iacobs* concerning the Amorites, *with the ſword & bow*.

QUEST. IX. *How Simeon and Levi were divided in Iſrael.*

Verſ. 7. *I will divide them in Iacob.* 1. *Iacob* appointeth a puniſhment anſwerable to the offence: for before they conſpired together to doe miſchiefe, ſo now they ſhall be ſeparated and divided. *Iun.* 2. Which accordingly came to paſſe; for *Simeon* had no poſſeſſion or inheritance by himſelfe, but intermingled with *Iudah*, *Ioſ.* 19. and were conſtrained afterward by force of armes to inlarge their bounds, 1 *Chron.* 4. 41. *Iun.* Some thinke that the poore Scribes which were diſperſed in Iſrael came of *Simeon*, *Tharg. Hieroſ.* But certaine it is, that it was a baſe and contemptible tribe in reſpect of the reſt

for which cauſe *Moſes* omitteth it in his bleſſing, *Deut.* 33. *Mercer.* rather than for that *Simeon* was cruell againſt the Sichemites, for then *Levi* ſhould have beene omitted alſo: or becauſe *Simeon* was the chiefe in the conſpiracie againſt *Ioſeph*, or becauſe *Iudas Iſcariot* came of *Simeon*, for both theſe are uncertaine: or for that *Zimri* of *Simeon* lately had committed ſuch an uncleane act, as *Perer.* 3. *Levi* alſo was divided in Iſrael: they had no certaine inheritance, but only certaine cities allotted unto them among the reſt of the tribes, to the number of 48. *Ioſ.* 21. they alſo went wandring up and downe the tribes, to gather the tithes of their maintenance, *Mercer.* 4. Yet God, who could bring light out of darkneſſe, turned this, which at the firſt was ordained for a puniſhment, to a bleſſing; for the calling of the Levites was honourable to themſelves, and everie one was glad to entertaine them: it was alſo profitable to others for their inſtruction, *Calvin.* 5. This prophecie againſt *Simeon* and *Levi* is not unfitly by *Ambroſe*, *Raſh. Reperi.* applyed againſt the Scribes & Prieſts that put Chriſt to death; for by this means the wals of Ieruſalem were digged down & overthrown, & the Jewes are diſperſed in the world to this day, *Perer.*

QUEST. X. *Of the preeminence of Iudah.*

Verſ. 8. *Thy brethren ſhall praiſe thee*, &c. 1. Though *Iudah* alſo was faultie concerning *Thamar*, yet *Iacob* paſſeth over his offences, and of the reſt of his ſons touching onely the moſt notorious crimes among the reſt, as of *Ruben*, *Simeon*, *Levi*, *Muſcul.* 2. In ſaying, *Thy brethren ſhall praiſe thee*, he alludeth to the name of *Iudah*, ſo called by *Leah*, of *jadah*, to praiſe, becauſe ſhee had occaſion thereby to praiſe the Lord: and now his brethren ſhall magnifie and praiſe him, *Iun.* The Chalde readeth, *Thou haſt confeſſed, and waſt not aſhamed*: which ſome underſtand of *Iudah* his delivering of *Ioſeph*, or of his acquiring of *Thamar*: but the other reading is more proper. 3. *Iacob* propheſieth foure things of *Iudah*: 1. His principalitie over his brethren, *verſ.* 8. 2. His victorie over his enemies, *verſ.* 9. 3. The ſtabilitie and continuance of his kingdome under the Meſſiah, *verſ.* 10. 4. His outward plentie and proſperitie, *verſ.* 11. 4. *Thy fathers ſonnes ſhall bow downe*, &c. Though *Ioſeph* for the time preſent had the temporall honour, yet the perpetuall preeminence is given to *Iudah*: ſo that hence it appeareth why the Lord was angrie with the people for deſiring a King, becauſe the time was not yet come when God purpoſed to exalt *Iudah*: and for the ſame cauſe the Kingdome of *Saul*, of *Benjamin*, not of *Iudah*, proſpered not, *Calvin.* 5. This authoritie of *Iudah* over his brethren tooke beginning, *Iudg.* 1. when the tribe of *Iudah* was appointed to be as the Captaine to the reſt after *Ioſua* his departure, but it was more fully accompliſhed in *David* and *Salomon*; and moſt of all in Chriſt, of *David*, of whoſe kingdome ſhall be none end, *Iun.* 6. Although the ten tribes did revolt from *Iudah*, yet the right of the kingdome remained with *Iudah* ſtill: which continued, notwithſtanding it was often by Iſrael impugned, when the other was diſſolved, *Calvin.*

QUEST. XI. *Of the explication of the tenth verſe.*

Verſ. 10. *The ſcepter ſhall not depart.* 1. The word is *ſhebet*, which is ſometime taken for a tribe, *Pſal.* 78.68. and ſo *Iunius* readeth here, it ſignifieth alſo a ſcepter, *Hierom*, *Mercer*, *Pagnin*, agreeable whereunto, the Septuagint and Chalde read, *the Prince ſhall not faile*, &c. and the next word giveth it, becauſe it belongeth to the Prince to make lawes. 2. The word *mechochech* doth not here properly ſignifie a Captaine, as H. S. tranſlate, nor a Scribe, C. but a Law-giver, as it is taken, *Pſal.* 60.7. *Iudah is my Law-giver*, *Iun.* *Mercer.* 3. *From betweene his feet*: not becauſe Kings or Judges uſe to have Scribes ſitting at their feet, as the phraſe is taken, *Deut.* 33. 3. *Vatablus*, *Calvin*; but the meaning is, that *Iudah* ſhould alwaies have a Law-giver borne of his poſterity, (ſo is the phraſe uſed, *Deut.* 28.50.) and brought up as upon his knees, (*Gen.* 50.23.) *Iun.* The Latine and Greeke Tranſlator, keeping the ſame ſenſe, read, a Captaine out of his thigh: the Chalde, *from among his ſonnes*: which in effect is the ſame, *Mercer.* *Shiloh*, ſome derive of *ſhalah*, which is to be peaceable, *Mercer.* Some of *ſhalach*, to ſend, reading *cheth* for *he*, *Hieron.* Some read *ſhiloh*, making it two words, which ſignifieth, *which to him*, ſupplying *are due*, or *laidup*, which is the meaning of the Septuagint, *Oleaſter.* But it is moſt like to come of *ſhil*, which is a ſon, and *he* is put for *vau*; *ſhiloh* then is, *his ſon*, and it ſeemeth to be derived of *ſhiliah*, which ſignifieth the burthen, or after-birth, and is taken for the childe contained therein, *Deut.* 28. 57. but is more ſpecially underſtood of Chriſt, who proceeded from the womb of a virgin. 5. The people ſhall *be obedient unto him*, rather than ſhall be *gathered*: or he ſhall be the *expectation of the Gentiles*, as *Hierome*; as is ſhewed before in the divers readings: and therefore we need not buſie our ſelves with *Pererius*, to ſearch how Chriſt ſhould be ſaid to be the *expectation* of the Gentiles: either with *Auguſtine*, to underſtand it of the expectation of his ſecond comming; or that the Gentiles ſtood in need of Chriſt, and therefore ought to expect him, or to underſtand it of the converted Gentiles that looked for Chriſt, *Iun.* for the true reading of theſe words will eaſe us of this labour, though I deny not but that Chriſt is alſo the expectation of the Gentiles: as he is called the deſire of the nations, *Hagg.* 2.8. ſo called of effect, that conſidering the great ſalvation which Chriſt brought to the Gentiles, he ought to be deſired of all, and was deſired after the light began to appeare unto them.

How Chriſt is the expectation and deſire of the Gentiles.

QUEST. XII. *Againſt the Iewes who deny the prophecie of the comming of the Meſſiah to be fulfilled.*

Verſ. 10. *The ſcepter ſhall not depart.* 1. The Hebrewes doe but cavill, that by *ſhebeth* which ſignifieth a ſcepter or rod, doe underſtand affliction: for neither is it true, that affliction departed not from *Iudah*, till *Meſſiah* came: and the next words, *nor a Law-giver from betweene his feet*, doe ſhew that *ſhebeth* is here taken for a *ſcepter*, rather than a *rod* or *ſcourge*: and *Iacob* propheſieth all happie and proſperous things to *Iudah*.

2. Neither is this the ſenſe, that after *Meſſiah* is come, who ſhould reſtore the kingdome of *Iudah*, the ſcepter ſhould never depart: for beſide that, *Iacob* ſpeaketh not of the ſpirituall, but temporall regiment of *Iudah*, the words will not beare that ſenſe, which are *gnad che*, *untill*, not *after Meſſiah* is come.

3. Rab.

3. *Rab. Salomons* conceit is without ſhew of reaſon, who holdeth that the ſcepter is not yet departed from *Iudah*, and therefore concludeth that the Meſſiah is not yet come: for it is notoriouſly evident to all the world, that the Jewes have no common-wealth at this day, or regiment, but are tributaries and ſubjects to other Kings, as to the Perſian, the great Turke, and others.

4. Some Hebrewes take *Shiloh* for the proper name of that Citie where the Arke of God continued a long time: as though the meaning ſhould be this, that *Iudah* ſhould not loſe his dominion, till a King came that ſhould be annointed in Shiloh, which they tooke to be *Saul*. *Contra.* 1. *Saul* was not elected King in Shiloh, but in Mizpeh, 1 *Sam.* 10. 17. Shiloh was then forſaken and became deſolate: the coming of Shiloh is then improperly taken for the deſolation and ruine thereof. 3. After this *Iudah* began to have the ſcepter in *David*, and therefore it is an impudent and ſhameleſſe gloſſe, to make the regiment of *Iudah* then to have an end, when it tooke beginning.

5. And it is abſurd, to make this *Shiloh Nabuchadnezzer*, who ſhould be the man ſent of God to puniſh Iſrael, and by whom the ſcepter was taken from *Iudah*, which is the opinion of ſome Hebrewes: for after the captivitie *Zerubbabel* the ſonne of *Salathiel*, was the Prince of *Iudah*, and a Captaine and lawgiver to the people, *Ezra* 2. 2. *Hagg.* 1. 1.

The prophecies touching the Meſſiah, abſolute, not conditionall.

6. Some ſay that this promiſe for the continuance of the regall authoritie in *Iudah*, untill the Meſſiah came, was only conditional, if their ſinnes did not deſerve otherwiſe. *Contra.* 1. No ſuch condition in Scripture is expreſſed, not here inſerted by *Iacob*. 2. It is to be obſerved, that the promiſes concerning the Meſſiah are abſolute, and not conditionall: as that he ſhould come of the ſeed of *Abraham*, and of the root or ſtock of *David*, and that he ſhould be born of a virgin, and that in Bethlehem: as theſe prophecies had no condition annexed, no more hath this, *ex Perer.*

QUEST. XIII. *How this propheeie of Iudah was accompliſhed.*

WHerefore the Jews doe but cavill, and in vaine ſeeke to obſcure this prophecie of *Iacob*, concerning the Meſſiah. But a greater queſtion ariſeth among our ſelves, how and when this prophecie tooke place: for ſeeing the Iſraelites had foure kinde of governments; 1. They were governed by Captaines, *Moſes* and *Ioſua*: 2. By Judges: 3. By Kings till the captivitie: 4. By the high prieſts, who were as Kings untill *Herod*: in all theſe changes, unleſſe onely under the Kings, the government was but of all exerciſed by the tribe of *Iudah*: for *Moſes* was of *Levi*, *Ioſuah* of *Ephraim*, two onely of the Judges *Othoniel* and *Ibzah* were of *Iudah*: and from the returne out of the Captivitie, the high Prieſts were the chiefe commanders, and many of them crowned Kings: how then can it be juſtified that the ſcepter did not depart from *Iudah*, till the Meſſiah came?

1. Some thinke that the ſcepter and kingdome is not ſtrictly tyed unto *Iudah*, but onely a principalitie, in reſpect of other tribes, which might be, though other tribes had the regall authoritie, *Euſeb. de prapar.*

Contra. 1. But *Iacob* directly ſaith, the ſcepter ſhall not depart from *Iudah*, the S. and Creade, *the ſame ſhall not faile from Iudah.* 2. How could *Iudah* have the principalitie, when another tribe had the imperiall authoritie? there is no queſtion, but that after the Captivitie, the tribe of *Levi*, having the crowne had alſo the preeminence and principalitie over other tribes.

2. Some thinke that *Zerubbabel* of *Iudah*, and his poſteritie hsd the princely authoritie till *Herod*. *Cyrill. lib.* 8. *cont. Iulian. Contra.* 1. The hiſtories of that nation, as is extant in *Ioſephus*, doe teſtifie contrarie, that the chiefe government was in the Machabees, and their line, which were of *Levi*, *Ariſtobulus* ſonne of *Hircanus* the ſonne of *Simeon*, was the firſt Levite that bare a crowne: and it continued his race untill *Herod*. 2. We want not ſufficient evidence; for this is in the Scripture: for the prophet ſpeaketh concerning *Ieconiah*, *that none of his ſeed ſhould ſit upon the throne of David*, *Ierem.* 22. 30. in him the regall line of *Iudah* ended. 3. A third opinion is, that the high prieſts after the captivitie were of *Iudah* by the mother ſide, as *Iehoiada* the prieſt married *Iehoſhabeath* ſiſter to *Ahaziah* the King, 2 *Chron.* 22. 11. *Toſtatus.* ſome ſay further that they were alſo of the tribe of *Iudah* by the fathers ſide: and by this meanes the ſcepter did not depart from *Iudah.*

No King of the tribe of *Iudah*, after *Ieconiah.*

Contra. 1. It is uncertaine, whether the high prieſts did alwaies take their wives out of the tribe of *Iudah*, though ſome did, nay it is more probable they did not. 2. Though they did, yet could they not be ſaid to be of the tribe of *Iudah*: for the tribes were counted by the fathers ſide, not the mothers. And by this meanes, it ſhould be rather true of *Levi*, that the ſcepter ſhould not depart from him, than *Iudah*. 4. Neither will it ſatisfie to ſay, the high prieſts were of *Iudah* by the fathers ſide, for then the Machabees might have challenged the kingdome by inheritance, whereas it came to them by election, as *Ionathan* was choſen by conſent of the people, in the place of *Iudas*, 1. *Mach.* 9. 31. and beſide the Apoſtle witneſſeth, that never any of the tribe of *Iudah* had the office of the prieſthood, *Heb.* 7. 14. *Mattathias was* a prieſt, 1 *Mach.* 2. 1. and therefore not of *Iudah.*

4. *Cajetanus* anſwereth, that the ſcepter was taken away *quoad actum*, *in act*, but not *quoad ſpem*, *hope*: but ſtill they were in expectation, that the kingdome ſhould be reſtored in the Meſſiah.

Contra. This anſwer is not ſufficient. 1. Becauſe *Iacob* ſpeaketh of the viſible and terrene kingdome annexed to *Iudah*, whereof there was no hope to have it reſtored, as the prophet *Ieremie* ſaith of *Ieconias*, that none of his ſeed ſhould ſit upon the throne of *David*, *Ierem.* 22. and yet the Meſſiah came of *Ieconiah*: his kingdome was therefore ſpirituall. 2. By this interpretation, this place, which we urge againſt the Jewes, to prove that the Meſſiah is come, ſhould want his force: ſeeing they will alſo anſwer, that the kingdome of *Iudah* is onely ceaſed and intermitted in act, but not in hope to be reſtored.

§. C

Cornelius lib. 2. de loc. theolog. hath found out this answer, that the tribe of *Iudah* had not lost the scepter, quoad jus, in respect of their right, though, quoad usum, in regard of the use, it might bee addressed by other tribes: and to this purpose hee alleageth that place, 1 *Machab.* 14. 42. *How the Iewes and priests consented that Simeon should bee their prince and high priest perpetually, till the Lord raised up the true Prophet*: where the men of *Iudah* surrender their right to *Simeon*.

Contra. 1. True it is, that the right of the kingdome appertained to *Iudah*: and neither could the tribe of *Iudah* give it to any other tribe, nor they take it: and therefore it is well observed, that the Machabees and their posteritie were justly punished of God, as usurpers: first in being perverted with the wicked sect of Sadducees: for *Ioannes Hircanus* the sonne of *Simon*, was a Saducee, and put many of the Pharisees to death: so did his sonne *Alexander*, who slew 50000. Pharisees; secondly, they were dispossessed of their owne and dignitie by *Antipater*, their servant, and his sonne *Herod*. 2. Yet this cannot bee the meaning of this prophecie, for then wee could not conclude out of this place against the Iewes, that the Messiah is come, seeing they may also answer, that the scepter is not gone from *Iudah* yet, *quoad jus*, in respect of the right, and therefore they may yet expect the Messiah: *Iacob* therefore must be understood to speake of a reall and visible principalitie in *Iudah*, which should not cease, till Messiah was to come, and the ceasing thereof should be taken as a manifest argument of the approaching of the Messiah. Therefore, seeing it is manifest, that the scepter and princely government did not really remaine in the tribe of *Iudah*, till the comming of the Messiah: for *Ezechiel* thus prophesieth of the kingdome of *Iudah*, *Thus saith the Lord, I will take away the diademe, and take off the crowne, it shall be no more the same, I will overturne, overturne, overturne it, till hee come, whose right it is, and I will give it him*, *Ezech.* 21. 26, 27. And so indeed, the government after the captivitie was thrice turned, and changed, first they had captaines, as *Zerubbabel*, for their chiefe governours, then the high Priests, last of all, Kings. Now I say that the reall and actuall principalitie and regiment of *Iudah* ceased, not long after the returne of captivitie: as the Prophet *Amos* saith, *In that day will I raise up the tabernacle of David, that is fallen*, *chap.* 9. 11. And seeing further that it sufficeth not, that the princely regiment remained in the tribe of *Iudah*, in hope, or in right: for the Iewes might answer us, that it so remaineth still: therefore this prophecie can receive no other sense or interpretation, than one of these foure waies: which I will set downe, with the approbation of the best.

How the scepter should not depart from *Iudah*, till *Shiloh* come.

1. Some by *Iudah* understand, not the tribe of *Iudah* only, but the whole nation of the Iewes, both tribes, although there were of the tribes of *Levi* and *Benjamin* among them, yet the whole Common-wealth had the name of *Iudah*: and the Kingdome was in the tribe, lot, and territorie, that appertained to *Iudah*: and therefore it may fitly bee called the scepter of *Iudah*, though it might bee usurped by some, not of the tribe of *Iudah*: and in this sense it is true, that the Iewes had alwaies a King and governour of their owne nation, untill *Herod* an Idumæan invaded the regall dignitie, in the 30. yeare of whose reigne, *Shiloh* the Messiah was borne, *Peterius*, who alleageth *Eusebius, hister. lib. 1. cap. 6. August. lib. de civit. Dei, c. 45. Rupertus lib. 9. in Gen. c.* 29. as authors and fautors of this opinion.

This interpretation might well bee received, but that it seemeth, by *Iacobs* severall prophecies of his sonnes, that hee meaneth particularly the tribe of *Iudah*, and such as should be borne of that tribe: for the meaning of that phrase, *from betweene his feet*: and seeing *Iacob* had said before, *thy brethren shall praise thee, thy fathers sonnes shall bow unto thee*, meaning by *Iudah*, that particular tribe, and not the whole nation of the Iewes, it should seeme that *Iudah* also in this place should be taken in the same sense.

2. These words also of *Iacobs* prophecie, *untill Shiloh come*, may bee understood of that time, when a certaine time and number of years should be revealed of *Shilohs comming*, which was shewed unto *Daniel* in the first yeare of King *Darius*, *Daniel* 9. 1. To whom *Cyrus* permitted the regiment of Babylon, and the Iewes together with him: from which time there are reckoned 70. weekes, that is, 490. yeares: which weekes begin in the first yeare of *Cyrus*, when the Edict went forth for the returne of the Iewes, and end in the passion of Christ, at this time, &c. At this time *Zerubbabel* prince of *Iudah* was captaine of the people, *Ezra* 2. 2. and unto this time, after the scepter was given to *Iudah* in *David*, it was not removed, but onely during the captivitie of *Iudah*, when it is like also that the heads of *Iudah* bare the chiefe sway over their brethren: I leave this interpretation to the judgment of the learned, neither doe I much insist upon it: seeing the prophecie of *Iacob* rather aymeth at the historicall comming of the Messiah, than the prediction of his comming.

Some doe take the word *shebet* here not for a Scepter, but for the tribe, as *Iunius* and *Oleaster* translate: *it shall not depart from Iudah*: this opinion may seeme probable for these reasons: 1. the word is so taken in this chapter for a tribe, *vers.* 28. these are the tribes, *shibteem* and it is very rare, or not at all used *Iunius* for the scepter. 2. Thus this prophecie was evidently fulfilled, for till our Saviour Christs time the line of *Iudah*, especially from *David*, was exactly kept, as may appeare by the genealogie set downe by *Matthew* and S. *Luke*: but after *Shiloh* was come, the policie and government of the Iewes was in one generation dissolved, and the line and stocke of *Iudah* not regarded, but shuffled and confounded with the rest: neither can the Iewes tell at this day, of what tribe they are descended: I therefore herein follow *Calvins* judgement, who understandeth this prophecie of the policie and common-wealth of the Iewes: which presently after the Messiahs comming was overthrowne. 3. But it will bee objected, that the tribe of *Levi* continued till Christs time, as well as *Iudah*, *Peter*. I answer, that *Levi* was none of the twelve tribes, neither had his peculiar lot, as the rest had, but according to the prophecie of *Iacob*, hee was dispersed in Israel: againe, though some of the Levites kept their pedigree, yet most of them could not prove their descent, as it appeareth, *Ezra* 2. 62. *these sought their writing of the genealogies, but*

they

they were not found, therefore were they put from their Priest-hood: and further mention is made, [illegible] names of the chiefe fathers of the *Levites* were written unto the dayes of *Iohanan*, and some of [illegible] to the reigne of *Darius* the last King of Persia, *Nehem.* 12. 22, 23. it seemeth then, that after that [illegible] genealogies were not kept.

4. Some understand this prophecie of the 70. Elders, called *Sanedrim*, which were elected out [illegible] *Iudah*, to whom the cognizance of the weightiest causes, and establishing of lawes appertained [illegible] were of such supreme authoritie, that they convicted *Herod*, who hardly escaped the sentence of [illegible] for his contumacie: these *Sanedrim* continued untill *Herod*, who not long before Christ's birth, [illegible] them all out: and then *Herod* himselfe was absolute King: *so Mercer.*

This interpretation joyned with the former, I preferre before the rest: for in this sense *Iudah* [illegible] taken for the particular tribe: and the word *shebet*, signifieth sometime the authoritie of the [illegible] magistrate, as *Iudg.* 5. 14. *Amos* 1. 6. The meaning then of this prophecie is, that *Iudah* [illegible] possessed of the regall, or at the least the chiefe authoritie, untill Messiah come.

QUEST. XIV. *Of the abundance of vines and wine promised to Iudah.*

Vers. 11. *He shall binde his asse foale to the vine, &c.* 1. Wee doe not with *Onkelos*, by the [illegible] foale, understand the parents and children, that should cleave unto the law, [illegible] the vine: and by the washing of their garments in wine, that the Princes should bee cleansed [illegible] ple: by the eyes, the hills which should bee full of vines; and by the teeth, the fields white with [illegible] 2. Neither need wee here run to allegories, as to make the binding of the asse to the vine to [illegible] the calling of the Gentiles to Christ: and by the blood of the grape to understand the blood of Christ [illegible] the which wee are washed from our sinnes: by the eyes, the Prophets and Apostles: by the teeth, [illegible] Doctors and Pastors of the Church, whose office it is to prepare the spirituall food for the [illegible] 3. Nor yet is that mysticall sense proper to this place, to signifie the abundance of spirituall knowledge [illegible] the Church under Christ. 4. And with *Hierome* literally to understand the colt which the Apostles [illegible] tyed, which they loosed and brought to Christ, seemeth to be forced. 5. Wherefore the meaning [illegible] no more but this: to shew, that in *Iudahs* lot, there should bee vines of that greatnesse as they might [illegible] serve to binde their asses unto, *Perer.* and they should be as common, as shrubbes, and bushes, [illegible] which they use to tye their Cattell, *Iun. Calvin.* And that they should bring their asses to their vines [illegible] to load them with grapes, *Mercer.* Yea and such plenty of wine they should have, that they might [illegible] in stead of water to wash their garments, *Mercer.* and it should bee excellent wine, such as might [illegible] eyes of them that drinke it red: and such store of good pastures should bee in *Iudahs* portion, that [illegible] they might eat milke in great abundance, *Iun.*

QUEST. XV. *Of the situation of Zabulun.*

Vers. 13. *Zabulun shall dwell by the sea side.* 1. *Iacob* rehearsed not his sonnes according to the order [illegible] of their birth, for *Zabulun* was the tenth sonne: first, he nameth the sonnes of Leah, then the sonnes of the concubines; *Zabulun* is set before *Issachar*, who was the elder in regard of [illegible] the situation of the countrey, for *Issachar* had his lot betweene *Zabulun* and *Dan*, *Mercer.* *Zabulun* [illegible] der did not extend to *Zidon*, for it is like mention would have beene made thereof, *Iosh.* 19. [illegible] dwelling of *Zabulun* is bounded, *Perer.* Neither is the meaning that they should only traffike with [illegible] Sidonians, as *Andr. Masius*: but that their side and coasts should bee over against *Sidon*, [illegible] the sea, and full of havens, *Iun.* 3. This tribe of *Zabulun* was famous, because of the mount Tabor, [illegible] Christ was transfigured, and the citie Nazareth, where Christ was conceived, *Luke* 1. 26. and brought [illegible] up, *Math.* 2. 23. there also Christ began to preach, *Matth.* 4. 15. to the people that sat in darkenesse [illegible] began there, where was greatest need: for they that dwell by the sea are most given to corruption [illegible] 1. Because of their wealth, which maketh them proud. 2. Their situation, which ministreth occa- [illegible] sion of robberies, and pyracies upon the seas. 3. Because of their trading with other countries: [illegible] therefore *Plato* in his common-wealth would not have the *Metropolis*, or chiefe citie, neere unto the [illegible] Sea, by ten miles, as *Eusebius* sheweth, that Ierusalem was situate, *Libr.* 12. *de praparat. c.* 27. [illegible] 4. I omit here *Ambrose* allegorie, that compareth the Church to *Zabulun*, which is situate upon the [illegible] sea of this world, subject to much trouble, seeth the wracke of Heretikes, Pagans, Iewes: is occupied [illegible] in spirituall merchandise, in transporting and bringing men to the kingdome of God: *Iacob* had no such [illegible] meaning here, but only sheweth how well *Zabulun* should bee situated for trafficke, as *Moses* afterward [illegible] said, *Rejoyce Zebulun in thy going out*, that is, in thy prosperous voyages, *Deut.* 33. 18.

QUEST. XVI. *Of Issachars sloth and love of ease.*

Vers. 14. *Issachar shalbe a strong asse, &c.* 1. The Chalde paraphrast giveth a contrary sense, that he [illegible] shall subdue provinces, and dispeople the inhabitants: whereas *Iacob* sheweth, that by reason [illegible] of their sloth, they shall become tributarie. 2. Some Hebrews understand this *couching* like [illegible] of their great labour and studie in the law, as out of this tribe *came men that had understanding [illegible] to know what Israel ought to doe*: 1 *Chron.* 12. 32. but this is but an inforced interpretation. 3. *Issachar* [illegible] compared to a strong asse, (not lying betweene two bounds, that is, the sea of Galilee on the one [illegible] and Thabor on the other, as *Mercer.* but) couching betweene two burthens, as the word signifieth [illegible] better translated: because an asse yeeldeth his backe to the burthen, and willingly beareth it, [illegible] his provender, notwithstanding his burthen; so *Issachar* should labour as an asse in tilling [illegible] ground, and give himselfe to sloth at home, and doe no exploit abroad, as *Moses* saith, *and thou [illegible] thy tents*, *Deut.* 33. That is, hee would not willingly be drawne from home, but rather choose to live [illegible] his ease and quietnesse with any tribute, imposition, or other burthen, that should be laid upon him,

Qui

QUEST. XVII. *How Dan should judge his people.*

Dan shall judge his people, &c. It is in that *Dan* is placed first, who was the sonne of *Bilha* *Rachels* maid, and *Nephtali* was the other, but *Gad* and *Asher* come between, the reason of which is left to fall out together in the lande: or it is like that *Jacob* did mocke himselfe to the setting downe of his children, *Merom.* 2. This prophecie is unfitly applied to Antichrist, that he should be as a serpent biting the horse heeles, as *Perer.* for that Antichrist shall not come of the tribe of *Dan*, as shall be shewed afterwards among the places of confutation: neither is it understood of the Israelites generall, that they should be counted as one of the tribes; *Calvin*; nor yet of *Sampson* onely, who caused the rider to fall backwarde, when he pulled downe the house upon the Philistines: but it is both understood of the Israelites in generall, for so by fubtilty they should inlarge their kingdome, *Iudg.* 18. with especiall reference to *Sampson*, who of *Dan* judged *Israel* by subtilty: as wee did shewe in the Philistines: and therefore is compared to a Lion leaping for his pray, *Deut.* 33. 22. So that this is for the honour to the tribe of *Dan*, above other tribes, foure onely excepted, *Ruben, Simeon, Gad, Iudah*, so out of *Dan* should arise a judge his people, *Chaldie Barleph. Ioan.* but yet in no such manner as *Iudah* did, before they would be subdued.

QUEST. XVIII. *What salvation Iacob looked for.*

I have waited for thy salvation, &c. The meaning of which words is not that he desireth to be preserved from the craft of *Dan*, as before he said of *Simeon* and *Levi*, into the family whereof, *verse.* 6. *Oleaster.* Now yet doth *Iacob* correct himselfe, as though he looked for the Messiah, for seeing by the Spirit of Prophecie what great deliverance he should have, therefore now he prayeth that he expecteth another Saviour, *Rupert. Ferrarius*: for to him the Messiah should come of *Iudah*, and not of *Dan*. 2. Neither yet let us here take occasion of errour, which in time to come should take Antichrist for the Messiah: teaching us to expect the true Messiah, *Perer.* for there is no such feare that the Jewes should take Antichrist, the Pope, with his idolatrous corporation for their Messiah. 3. Therefore *Iacob* foreseeing the miseries which the tribe of *Dan* should be subject unto, both civill and in being oppressed of them that were of the Ammonites, *Judges* 11. and in being corrupted with idolatry, he prayeth for Gods gracious assistance and deliverance, and looking also to the Messiah, the inheritance and redemption of his Church to be accomplished.

QUEST. XIX. *Of the blessing of Gad.*

Gad, a troope shall overcome him, &c. In his blessing pleaseth *Iacob* to his sonnes names, as before he said, *Dan* shall judge his people, whom *Rachel* so called, because the Lord judged on her side, *Gen.* 30. which indeed was of him to judge: so here also in another sense reference is had of the name of *Gad*, which signifieth a troop or soldier.

This is understood also prophetically of *Iephte* of his good successe against the Ammonites *Iudg.* 11. and also of the benefit of the tribe of *Gad*: because he was of valour, and did valiantly in the warres of the Ammonites. *Contra. Iephte* is rather to be thought to have beene of the tribe of *Manasses*, not of *Gilead* the sonne of *Machir*, the sonne of *Manasses*, but of *Gilead* the father of *Iephte*, and the children of *Manasses* had the halfe of *Gilead* in their lot, as other parts, *Iosh.* 13. and this people of the Gadites which helped to take the possession of the two tribes against the Ammonites, were not *Gadites* properly, but the sonnes of *Manasses*, which dwelt in *Gilead* over *Jordan*, as *Iosephus* and the Paraphrast: but this was not peculiar to the Gadites, for the tribe of *Ruben*, and the halfe tribe of *Manasses* before their inheritance as well as *Gad* neither in their exploits were they overcome, but successe against the Ammonites, whom the Gadites had with the rest of the tribes, as before is mentioned. 4. Of which prophecie then is rather to be referred to the divers conflicts which the Gadites had with the Ammonites, *Nahash* and *Nadab*, whom at length they overcame, when together with the rest of the tribes, and a great army of Israel besides, they destroyed *Moses*. This also is agreeable to the comparing him to a Lion, *Deut.* 33. 20. Of whom the same is spoken, which was the head and hope of that tribe, as the Chalde. *Oleaster.* nor yet the *Moses* prophecie of *God* compared with this of *Iacob.* *Moses* buriall in the land of Moab, whereof God himself had made mention, and gave them a promise by him that they should enter into the land of Canaan. *Deut.* 34. 6. *Moses* was buried, *laid up in their port or lot*: which *Perer.* understandeth of *Moses* buriall in Nebo, where he died and was buried of God: but the place of *Moses* buriall was not yet revealed: which was to keep up before Israel's eyes the Canaanites.

QUEST. XX. *Of the blessing of Asher.*

Asher his bread shall be fat, and he shall yeeld pleasures for a King. In some readings he is joined with the pleasures of a King, *Chald.* but the other reading is more agreeable to the originall. 2. These pleasures fit for a King, are not understood of his fat ground, or power, or rich spices, or such like, wherewith this Country abounded: as *Moses* saith, *Deut.* 33. 24. which is acceptable to Kings, and whereof are commodities for Princes. *Oleaster.* *Moses* setteth downe other blessings of *Asher* beside the fatnesse of his ground: *His shoes should be iron and brasse:* he should abound with these metalls: and further, his strength should continue all his dayes:

Asher

After should bring forth strong wine? *Hieronym.* saith, *as the dayes of thy youth, so shall be thine old age*, rather in a contrary sense, than translating *Iamim* for *strength*, readeth, *speech*, making this to be the sense, shall be speech of thee as long as thou livest: but the word *dabar*, signifieth strength, and also speech, as the sequel doth expresse the same by the word, *virtus, fortitudo, strength*. 4. This scripture may fitly be applied to Christ, who is the bread of life, that nourisheth our soules. *Iohn* 6. *Mystically.*

Quest. XXI. *Of the blessing of Nephtali.*

Vers. 21. NEphtali *is an hinde let go, giving goodly words.* 1. The Hebrewes understand this blessing given to *Nephtali* of the fruitfulnesse of the ground, which by reason of the fruitfulnesse therof in speedy bringing forth of fruit, is compared to an Hinde: from thence the first fruits were brought to the Temple, over the which the Priest praised God: so this text doth *Chaldee Paraphrast* seem to incline, as is to be seene before in the divers readings. 2. Some doe apply it to *Barak*, of whose victory against *Sisara* is described, *Iud.* 4. and the goodly or faire words here spoken of, to be of *Barak* and *Deborah*, *Iud.* 5. *Cornelius.* 3. But as this prophecie very well comprehendeth that, so it generally describeth the state and condition of the whole tribe, who should be as forward to fight as an Hinde let goe of the hunters is swift: but yet they should by friendly and peaceable means seek peace, before they would rashly attempt warre, *Iunius*: they should be of gentle and friendly behaviour, and therfore beloved, *Pererius*. Herewith agreeth the prophecie of *Moses*: *Nephtali satisfied with favour, and filled with the blessing of the Lord, Deut.* 33. 23. 4. And whereas it followeth in that place, *possesse thou the West and the South*: the meaning is one, that he should possesse the Sea, as *Hieronymus* translateth, either the Mediterranean Sea, or the Sea of Tyberias, as the Chaldee: or that he should by traffique with others have the benefit of the Sea; but because the Sea was Westward, it is usually taken for the West, as *Genesis* 28. 14. is said to be on the Sea side, that is, Westward. 5. This prophecie also may bee extended to the time of Christ, who began to preach and to utter his pleasant and comfortable words in the tribe of *Nephtali*, *Matth.* 4. *Hieronym.*

Quest. XXII. *Ioseph by compared to a fruitfull bough.*

Vers. 22. *Ioseph shall be a fruitfull bough.* 1. Which is a better reading then to say, *a sonne increasing*, because of the words following, *a fruitfull bough by the Well side*, where the metaphore is plaine, that *Ioseph* is compared to a fruitfull bough planted by the fountaine, *Iunius*. 2. *His braunches run over the wall*, that is, out of him branched the two tribes, *Ephraim* and *Manasseh*, *Chald. Iun.* Some read, *daughters* ran upon the wall, which *Rabbi Aben Ezra* expoundeth of the daughters of Egypt, that did strive to behold *Ioseph* riding in his chariot: some of *Ioseph* his issue that stand upon his bounds: but the first sense is to be preferred, *Iun. Mercer.*

Quest. XXIII. *How Ioseph his bow abode strong, &c.*

Vers. 23. *THe archers grieved him, &c. his bow abode strong, &c.* Some referre this to the time of Christ, signifying the great troubles and afflictions which *Ioseph* pallestey should have, which were conflicts with the Syrians and other enemies: but it most aptly describeth the divers practises of *Ioseph* brethren, of his mistresse and mother against him, *Iunius, Mercer.* 2. It typically also signifieth the practises of the Scribes and Phariseis against our Saviour, *Calvin.* The Septuagint read, *they have sorely provoked him, and the Latine interpreter, They have sharply shot at him*, referring the words and fetters wherewith *Ioseph* was tied: whereas in a contrary sense the text is, *his arme and hands were not adorned with bracelets and gold, as the Chaldee saith*: but *Ioseph* subjected to a strong and mighty power, the other his enemies as archers shot at him, so his bow was stedfast, and his armes strong: that is, the wonderfull fortitude and strength of his minde is expressed, *Mercerus.*

Quest. XXIV. *How Ioseph is called the feeder and stone of Israel.*

Vers. 24. *FRom whom the feeder, &c.* 1. Of whom, that is, of the mighty God of *Iacob*, as it followeth: for he is meant by the feeder: for from whence came the feeder, that is, out of *Ioseph* was either? but the meaning is, that the mighty God of *Iacob* appointed *Ioseph* to be a feeder: neither by the feeder doe we understand the Captaines and Kings that came of *Ephraim* and *Manasseh*, neither yet doe we approve that saying, *Of whom was the first feeder of Israel*, which was the head and stocke of that familie, as the Chalde, *Mercer, Pagnin.* nor yet by the mighty God understand Christ, as the Greeke Interpreter, *Iunius*: the meaning is, that of *Ioseph* should come the feeder, that is, the father of his fathers house, and as a stone that ioyneth the corners together, that is, the mighty God of *Iacob* should make *Ioseph* to be a feeder and stone of *Israel*, *Iun.*

Quest. XXV. *Of Ioseph blessings.*

Vers. 25. WHo helpeth thee by the God of thy father, and he shall blesse thee with blessings of heaven above, blessings of the deepe that lieth under, blessings of the breasts and of the wombe. 1. This blessing is understood not only of the fruitfulnesse of the earth, and raine, &c. but also of the wholesomenesse of the ayre, and the sweetnesse of the water, as *Moses* further expounds it, *Deut.* 33. 13. *Blessed of the Lord is his land for the precious things of heaven, for the dew, &c. for the sweetnesse of the deepe that lieth under*, &c. 2. *Blessings of the breasts and of the wombe*, that is, not only the fruit of the wombe, but also the wholesome and prosperous education of the children, *Mercer.* 3. *By the helpe of the God of thy father*, *Iun.* but this blessing upon *Ioseph*, *Genesis* 48. 16. was pronounced upon *Ephraim*, *Genesis* 48. 16. and *Manasseh*, *Genesis* 48. 20. and so the application of this text unto Christ, who was sent of God from heaven, &c.

who was blessed in the wombe, being conceived without sinne, and blessed at his mothers brests, *Perer.* Though all this be true of our blessed Saviour, yet it is not the meaning of this place.

QUEST. XXVI. *How Iacobs blessing is said to be stronger than the blessing of his elders.*

Ver. 26. *The blessings of thy father, &c.* Some read, *shall be stronger than the blessings of mine elders.* B. G. P. and do understand it some of the blessings of his elders *passiuely*, wherewith they were blessed of their father *Iacob* bestoweth a greater blessing upon *Ioseph* than his fathers received, *Mer.* Some, *actiuely* of the blessing wherewith his elders blessed him, *Burgens.* But *Isaacks* blessing upon *Iacob*, whereby hee bestowed the birthright upon him, seemeth not to have beene inferiour to this given to *Ioseph*: some understand the blessings which he received of God, & the promises, which were greater than any which his fathers received, *Lyran.* True it is, he had more visions, than any of his fathers, *Abraham* or *Isaack* and that he excelled in the gift of prophecie, that he saw greator increase of his seed: yet *Iacob* would not preferre himselfe before *Abraham*, who by his faith was justified with God, & is called the father of the faithfull: some say *Iacobs* blessing upon *Ioseph* was greater, but was neerer to take effect, *Calvin.* 2. But the other reading is to be preferred: that, *the blessings of thy father, with the blessings of mine Elders*: not above them, or strengthened by them, as though *Iacobs* blessing received force and vertue from his fathers blessing, as *Rupertus*: but that being added together, and united with the former blessings of *Abraham* and *Isaack*, they are the stronger: so that all those blessings together, of *Abraham*, *Isaack*, and *Iacob*, doe light upon the head of *Ioseph*, *Innius.* The Hebrew preposition *gnal*, signifieth as well as with; as *supra* above.

QUEST. XXVII. *What is meant by the end of the hils of the world.*

Ver. 26. *Vnto the end of the hils of the world.* 1. Some read, *to the desire of the hils.* H. P. and understand it of the Messiah, who was appointed to come, from the beginning of the world, before the hils were. Some by the hils interpret the Princes of the world, that desired to be partakers of *Iosephs* blessings, *Cal.* But the better reading is, *the end of the hils:* and so the word here used, *taavah*, shall be derived rather from *taah*, which signifieth to limit, than from *avah*, to desire: *Mercer.* which words wee rather with *Kimhi*, whom *Iunius* followeth, referre to the duration and continuance of time, that this blessing shall continue, as long as the hils: than *Rab. Salomon* referre it to the place: as that this blessing should not containe it selfe within the countrey of Canaan, but be extended to the utmost hils of the world, *Iun. Mercer.* 3. This blessing promised to be perpetuall, as were all things temporall, was conditionall, and *Iosephs* posterity lost it by their sinnes: but the spirituall verity whereof is eternall in Christ, *Mercer.* 4. This blessing pronounced upon *Ioseph*, may also bee extended to the fruitfull hils and mountaines, which fell to the lot of *Iosephs* sonnes, as *Moses* in *Iosephs* blessing, maketh mention of the ancient mountaines and old hils, *Deutr.* 33. 15. *Tostat.*

QUEST. XXVIII. *Why Ioseph is said to be separate from his brethren.*

Ver. 26. *Vpon the head of him that was separate from his brethren, &c.* 1. Some reade, *the Prince of his brethren.* and so would derive it of *nazar*, a crowne. 2. *Hierome* a Nazarite, as though *Ioseph* should be so called for holinesse and chastity: but as yet the profession of the Nazarites was not instituted. 3. *Ioseph* then is said to be separate from his brethren, for so *nazar* signifieth, to divide or separate: not for that he did separate himselfe from the manners and conditions of his brethren, whom he complained of to his father, or because his brethren did separate him from themselves, when they sold him into Ægypt, but because the Lord separated, and set him apart from them, and advanced him to honour, *Iun. Vatab.*

QUEST. XXIX. *Why Benjamin is compared unto a Wolfe.*

Ver. 27. *Benjamin shall ravin as a Wolfe.* 1. *R. Salomon* applyeth it to that exploit of the Benjamites, that took by force a prey the daughters of *Silo*, as they came forth to daunce, to bee their wives. 2. Some other understand it of Saul that prayed upon the Amalekites, in the morning, and of *Esther* and *Mordecai*, that in the evening, that is a good while after, made a prey of *Haman.* 3. Some of the fathers, as *Ambros. Chrysostome*, *Theoderet*, referre this prophecie to Saint *Paul*, who was of *Benjamin*, and as a wolfe at the first made havocke of the Church, afterward being converted, divided the spoyle among the Gentiles, in preaching of the Gospell. 4. Some doe take this spoken of *Benjamin*, because the Temple was situate at Jerusalem, in the tribe of *Benjamin*: where the sacrifices were brought to the alter, which devoured them as a wolfe: but this was more proper to *Levi*, for the Priests did eat that which remained of the sacrifice,) than to *Benjamin*: as *Moses* touched this prerogative of *Benjamin* in his blessing, saying, that God *dwelled between his shoulders*, Deut. 33. 12. that is, upon the hils in his chiefe city, where the temple stood: but this is not the meaning here. Therefore this prophecie sheweth the warlike disposition of the whole tribe of *Benjamin*, as may appeare by their fierce battell which they fought with the other tribes, wherein they twice overcame them, being fewer in number, Iud. 20. and by the wars, which the house of *Saul* had with *David*, and the tribe of *Iudah* for the kingdome.

QUEST. XXX. *How Iacob is said to have given every one of his sonnes a blessing.*

Ver. 28. *Every one of them he blessed with a severall blessing.* Because *Iacob* did not blesse all his sons, but accursed three of them, *Ruben*, *Levi*, and *Simeon.* 1. We neither say with *Ambrose* that they are rather to be prophecies, than blessings, *lib. de Benedic. Patriarc. c.* 2. 2. Neither with *Pererius*, that they were so called in part: for it is said, that *he blessed every one.* 3. Neither by the word *blessing*, is cursing understood by irony, that is, a contrary kind of speech, as some thinke: but *Iacob* blessed them verily and indeed. 4. But the saying of *R. Salomon* is not farre from blasphemy, that *Iacob* did indeed purpose to blesse his sonnes, but falling into the spirit, he cursed them in stead of blessing: for this were to make the motions of Gods spirit, mad fits. 5. Neither will it follow that *Iacob* gave his sonnes other blessings here not expressed. 6. But hee indeed blessed them all, though for the temporall chastisement laid upon *Ruben*, *Simeon*, *Levi*, was but a fatherly correction for their sinne, *Calvin*, they also are blessed, because they are counted among the tribes, & had their inheritance among them

them, *Mercer.* whereupon afterward, *Moses* in particular blessed both *Ruben* and *Levi*, *Deut.* 33. *Iacob* also
conclude these three within the number of his sonnes, and so comprehendeth them within the covenant, &c.

QUEST. XXXI. *Of the double cave where Iacob desired to be buried.*

Hebrewes fables. Vers. 30. *IN the cave that is beside Machpelah, &c.* 1. *Iacob* maketh a particular and perfect description of
cave, where he would be buried, from whence he had beene absent 17. yeares, *Ioseph* 39. yeares,
they should not doubt of the place. 2. But that is a fable devised by the Jewes, that *Tsepho* the sonne of
did strive with *Iacobs* sonnes about this burying place, and that he fought a great battell with them, but
came him and brought him downe to Ægypt, and when *Ioseph* was dead, he fled out of Ægypt into Italy.
intreated his sonne *Ioseph* to bury him with his fathers, but he chargeth and commandeth his sonnes;
Ioseph was the principall, who should obtaine leave of *Pharaoh*, and at whose costs *Iacobs* funerall
lemnized: the rest were but to accompany him, *Mercer.* beside his other sons did still depend upon him
as a part of his family, whereas *Ioseph* was a man of great command and authority in Ægypt, *Perer.* 4.
eth who were buried there, and maketh speciall mention of *Abraham*; that his sonnes should be more
there to bury him also, seeing *Abraham* had of purpose bought that ground to bee a place of buriall for
his, *Luther.* and seeing that his mother was there buried, and *Leah* his wife, it might seeme more reason
he should be buried there also. 5. These three couples here mentioned were buried together there, *Abraham*
Isaack, Rebeckah: Iacob, Leah: the hebrewes thinke also that *Adam* and *Eve* had their sepulture there,
is not like: as it is also uncertaine, whether any other of the twelve Patriarkes were there interred, *Mercer.*

QUEST. XXXII. *Why Iacob maketh mention againe of the purchase of the cave.*

Vers. 32. *THe purchase of the field, &c.* 1. This repetition is not inserted by *Moses*, as *Marlorat*; but the
the words of *Iacob*. 2. This verse therefore without cause is wholly omitted and left out by
tine Translater. 3. Yet did not *Iacob* here shew unto his sonnes the very instrument of conveyance, whereby
ham did purchase the cave and field, as the Hebrewes: for that rite & custome was not then in use. But *Iacob*
sheweth the undoubted right which he had to that ground, whereof his fathers had possession both alive

4. *Places of Doctrine.*

1. Doct. *How the Patriarkes and Prophets used imprecations.*

Vers. 7. *CVrsed be their wrath, &c.* The righteous did many times use imprecations and denounce
David, Psal. 35. 4. *Let them be confounded and put to shame that seeke after my soule:* and
places, and *Iacob* here: but they did it not in wrath, or in their heat, but with these considerations
1. They spake as Prophets, and as Ministers and Pronouncers of Gods sentence and decree: so that they
so much maledictions, as predictions, *Perer.* 2. For the most part, they accursed such only in tempor
their amendment: as *Iacob* here doth his sonnes: as *David* also saith, *Fill their faces with shame,*
seeke thy name, O Lord, Psal. 83. 18. *Perer.* 3. If they denounced any spirituall curse, it was upon such
corrigible: as *Psal.* 68. 21. *God will wound the hairy pate of him, that goeth on in his sinnes.* 4. They did
by revenge their owne particular cause, but did censure them as enemies to the whole Church: as *Psal.* 35.
imagine deceitfull words against the quiet of the land. But these examples are no warrant for us to use
precations, because we have not the like spirit of prophecie: as our Saviour answered to *Iames* and *Iohn*,
ked him if they should command fire to come downe from heaven upon the Samaritans, as *Elias* did; *Ye*
of what spirit ye are of, Luk. 9. 55.

2. Doct. *Iacob propheseth of his sonnes, as the spirit of God directed him.*

FUrther, in that *Iacob* spareth not to pronounce the curse of God against his owne sonnes: it is evident
spake not of any partiall affection, or ambitiously seeking to make his posterity great, as the prophane
of *Lucian* the Atheists use to object against the doctrine and history of *Moses*, *Calvin.* but that he spake
thereunto moved by the spirit of God: both in that against his naturall and fatherly disposition, hee pro
hard and heavy things against his sonnes; as also because the event afterward answered to these his predic

3. Doct. *All our helpe and strength is from God.*

Vers. 24. *THe armes of his hands were strengthened by the hand of the mighty God, &c.* Although in
battell, weapons of warre, and other meanes are carefully to be used; yet the help power
must come from God: as *Ioseph* was strengthened by the hand of God against his enemies: as *David*
Make haste to deliver me, make haste to helpe me, O God, Psal. 70. 1. *Luther.*

5. *Places of Confutation.*

1. Confut. *That the punishment of sinne remaineth not after the remission of the fault.*

Vers. 6. *INto their secret let not my soule come.* This punishment, which was inflicted upon *Simeon*
was not a satisfaction for their sinne past, which was already upon their repentance remitted
as the Popish doctrine is, that the punishment of sinne often remaineth, the fault being pardoned: but the
keth good to chastise those which have offended, though their sin be forgiven them, for these causes: 1.
may thorowly be humbled, and take heed, that thy commit not the like againe: as *David* therefore
good for me that I have beene afflicted, Calv. 2. For the example of other, that they also may be warned,
offend not in the like: as this correction imposed upon *Simeon* and *Levi*, was for the admonition of
and posterity. 3. That men feeling the justice of God in their due corrections, may flee unto Gods mercy
promises of God in Christ: as *Adam*, when he received the sentence of death for his transgression,
promise of the Messiah given him, *Mercer.*

2. Confut. *Against popish purgatory paines.*

Seeing then, that corrections remaining after the forgivenesse of sin, are to make our selves and others carefull: this is no ground for the Popish purgatory paines, which are not visible, and so serve not for the example of others: neither are they availeable unto godly repentance, for the which there is no place after this life, *Mercer.*

3. Confut. *Peter not the chiefest of the Apostles because first named.*

Vers. 3. *Ruben mine eldest sonne.* This is to be observed, that the twelve Patriarks are not rehearsed in the same order here, as before, *Gen.* 30. and *Genes.* 27. and afterward, *Numb.* 1. *Deut.* 33. yet in these places *Ruben* is named first: but not alwayes, sometime *Iudah* is named before him, as *Numb.* 2. 2. As then this were but a simple argument for the preheminence of *Ruben* before his brethren, because he is here named first, being the eldest: so as simply doe the Papists conclude for *Peters* supremacie before the other Apostles, because he is commonly named first: which was rather because of his Elder-ship, then any priority before the rest: neither is he alwayes named in the first place, for *Galat.* 2. 9. *Iames* is named before him.

4. Confut. *The bookes of Iudith and Tobie not canonicall.*

Vers. 5. *Simeon and Levi brethren in evill.* Hence it may appeare, that the booke of *Iudith* is not Canonicall, because there this fact of *Simeon* is commended, *cap.* 9. 2. which here *Iacob* condemneth and curseth. It satisfieth not to say with *Dyonis. Carthusian.* that the fact of *Simeon* and *Levi* in respect of the Sichemites was just, but unjust in respect of them who brake their faith and covenant: for *Iudith* commendeth their zeale; *which were moved with thy zeale, v.* 4. Neither is *Lyranus* and *Pererius* answer sufficient: 1. For *Iudith* in that place commendeth also the manner of the fact, and saith, that God did put the sword of vengeance into their hand, *vers.* 2. and *Iacob* here curseth their very affection and zeale wherewith they were first moved: *Cursed be their wrath, for it was cruell:* and further, whereas *Iudith* ascribeth it downe as a reward of their zeale, *Thou gavest their Princes to the slaughter: Iacob* even there-upon doth recurse: *For in their wrath they slew a man.* It is evident then that the booke of *Iudith* was not written by the spirit of God, because it commendeth that which is here condemned. Seeing also *Iacob* remembreth *Sampson* in *Dan*; *Mordecai* and *Esther* in *Benjamin*; *Barak* in *Nepthali*: it is like that *Tobie* the elder *Nepthali*, and *Iudith* in *Simeon*, should not have beene forgotten, if their stories were of like credit.

5. Confut. *The Pope succeedeth not Christ in this Kingdome.*

Vers. 10. *The scepter shall not depart from Iudah. Pererius* applieth this to the kingdome of Christ, that is, his Church, which shall endure for ever, and so shall the Pope Christs vicar (saith he who succeedeth Christ as the sonne doth the father) in his authority and dignity, *in Gen.* 49. *numer.* 58. *Contra.* 1. If it is that of Christs dominion there shall be none end, and that he will alwayes have a Church upon earth. But the Pope, which is the Antichrist, is no successor to Christ, but an usurper of his kingdome: no Christs son, as the Jewes boasted they were *Abrahams* sonnes: but Christ telleth them plainly, *They are of their father the Devill: if ye were Abrahams children* (saith our Saviour) *ye would doe the workes of Abraham. Iohn* 8. 39. 44. So the Pope is his sonne, whose doctrine he followeth: but to forbid to marry, to teach to abstaine from meats (as the Pope doth) are the doctrines of Devils, 1 *Tim.* 4. 1, 2.

6. Confut. *Antichrist shall not come of Dan.*

Vers. 17. *Dan shall be a serpent by the way, &c.* Divers of the ancient Writers upon this place did ground their opinion, that Antichrist should come of *Dan*, and therefore they say that tribe is omitted *Apocal.* 7. and this *Pererius* holdeth a probable opinion, and worthy of credit. *Contr.* 1. By this meanes the blessing which *Iacob* pronounceth as a blessing upon *Dan*, they turne to a curse: and whereas *Iacob* speaketh of one that should be a deliverer of his people, which some doe fitly apply to *Sampson*, they would have him to be an enemy and adversary to the Church of God. 2. The tribe of *Dan* was dispersed a thousand yeares before Antichrist appeared in the world. 3. *Dan* is omitted in the Apocalypse, because of the idolatry which began in that tribe, wherein Antichrist doth imitate him, though hee come not of his race: so likewise is *Simeon* omitted in *Moses* benediction, *Deuter.* 33. yet they will not inferre, that Antichrist should come of that tribe: as *Simeon* is omitted by *Moses* for his evill example, so *Dan* is by *Iohn* for his idolatry.

7. Confut. *Against Limbus patrum.*

Vers. 25. *Who shall blesse thee with the blessings of the deepe that lieth beneath. Pererius* maketh *Ioseph* here a type of Christ: whom the Patriarks blessed and praised in the lake or Limbus, in the deepe beneath, whom he delivered from thence, *numer.* 165. *Contra.* 1. These are but weake arguments in so weighty matters, that are taken from types and figures. 2. *Iacob* speaketh here of temporall blessings, the wholesome aire, pleasant dewes, fruitfull ground, and nourishing springs in the deepe below; and therefore unproperly applied to spirituall. 3. Neither shall he ever be able to prove, that the Patriarks were shut up in the deepe below: seeing that the rich man in hell looked up, and lift up his eyes and saw being in *Abrahams* bosome, *Luk.* 16. it was then a place above, not in the deepe beneath.

8. Confut. *What it is to be gathered to his people.*

Vers. 29. *I am gathered to his people.* 1. *Burgensis* will have this people to be the fathers in Limbus, to whom *Iacob* went, so also *Lyranus*: *Contra.* 1. *Henoch* was of this people, to whom he went after death, but hee was not in *Limbus*, hee was taken up to heaven and walked with God. *Abraham* went to his fathers in peace, *Gen.* 15. 15. that is, with joy and comfort: but what comfort in *Limbus*, a lake, and dungeon of darkenesse? 3. Wherefore to be gathered to his people, is not

not to be joyned to the Angels, as *gloss. interlinear.* for *Abraham* is said to goe also to his fathers, but the Angels were not his fathers: neither is this phrase all one, as to say, he slept with his fathers, or went the way of all flesh, or changed his life, as *Perer. Mercer.* for *Ismael* is said also to goe to his people, *Gen.* 25. Now *Abraham* and *Ismael* had not the same people to goe unto: the faithfull cannot be said to be *Ismaels* people, nor the prophane sort to be *Abrahams.* But if the meaning of the phrase were no more than that they were gathered and joyned to the state of the dead, the faithfull and prophane sort shall all goe to one people: wherefore this phrase betokeneth a speciall disposition of the soules of the faithfull after this life, in being associated to the company of the just: and a laying up of their bodies in hope of the resurrection, *Calvin. Muscul. Luther.* The Apostle also sheweth what it is for the righteous to be gathered to their people: *Wee are come to the celestiall Ierusalem, to the innumerable company of Angels, to the congregation of the first borne, &c. to the spirits of just and perfect men, Hebr.* 12.22.23. and these are we joyned by faith while we live, and really, when we are dead: now *quoad spem*, in hope, *quoad rem*, in deed.

6. *Places of morall use.*

1. Mor. *Fathers must rebuke and chastise their children.*

Vers. 4. *Thou shalt not be excellent.* Fathers may learne by *Iacobs* example to chastise their children for their sinnes, as here *Ruben* is censured for defiling his fathers bed: for this cause *Heli* and his posterity were punished, because hee did not reprove his sonnes according to the quality of their offence, *Perer.*

2. Mor. *Gods vengeance though it be deferred will certainly come.*

FUrther, in that *Rubens* punishment had beene a long time suspended and deferred, almost [illegible] after he had committed this uncleane sinne, yet at the last it commeth: let no sinner flatter himself in his impunity: for if the long suffering of God draw him not to repentance, it shall but increase his punishment: as the Apostle sheweth, *Rom.* 2.4,5.

3. Mor. *The short pleasures of sinne deprive men of many blessings.*

AGaine, as *Ruben* for a little short pleasure, lost his birthright and dignity: so many for the vaine and momentany pleasures of this life, are deprived of many and great blessings: like to *Esau*, that for a messe of pottage, did part with his birthright.

4. Mor. *Contumely against parents never goeth unpunished.*

WE see also, what an high offence before God it is, to offer any wrong or contumely to our parents: such was *Cham* toward *Noah*; *Absalon* toward *David*; and here *Ruben*, in that he defiled his father *Iacobs* bed.

5. Mor. *Against unjust and immoderate revenge.*

Vers. 7. *Cursed be their wrath.* The Lord condemneth all kinde of revenge that proceedeth of malice, especially such as here was committed by *Simeon* and *Levi.* 1. It was done by craft and subtilty, under pretence of friendship. 2. Against men unawares, suspecting nothing. 3. When they were in grieffe of body. 4. With a pretext and shew of religion. 5. The revenge farre exceeded in greatnesse the quality of the offence: Such a kinde of revenge is unjust and cruell: Wherefore in this case, we must follow the Wise-mans counsell: *Say not, I will recompence evill, but wait upon the Lord, and he shall save thee, Prov.* 20.22. *Perer.*

6. Mor. *Every mans portion in the earth assigned of God.*

Vers. 13. *AS Zabulun shall dwell by the sea side.* Hence we learne that the lot of men, for their habitation and dwelling in the earth, falleth not out unto them by chance, but by Gods providence and appointment: for as it is in the Psalme, *The earth is the Lords, and the fulnesse thereof*, therefore every one should be contented with his lot and portion, as assigned unto him of God, *Perer.*

7. Mor. *The Church shall overcome at last.*

Vers. 19. *AND an host of men shall overcome him, but he shall overcome at the last, &c.* So the Church of God, though it shall indure much trouble and sorrow in the world, yet it shall in the end have the victory in the end: as our Saviour saith to his Apostles, *In the world yee shall have trouble, but be of good comfort, I have overcome the world, Iohn* 16.33.

8. Mor. *The quiet and peaceable end of the righteous.*

Vers. 33. *HE plucked up his feet into the bed.* Before *Iacob* had raised up himselfe as well as he could, not having his legs hanging out of the bed, as *Perer.* that had beene no fit lying for a man ready to dye: but he had stretched out himselfe before, as well as he could, for reverence unto the blessing of God, which he delivered: but now feeling the houre of his death to be instant, hee doth gather his legs, after a seemely and quiet manner, not strugling or striving against death, as many doe, but as death were in his power, he doth meekely and gently yeeld himselfe unto it: such a peaceable kinde of departure God often granteth to his children, *Muscul.* Howbeit, this is not always so, for sometime a wicked man may dye like a lambe, still and quiet, as the Psalme saith, *There are no bands in their death, Psal.* 73.4. and a righteous man may have a strong death, by reason of the extremity of his disease and the manner of the disease: but yet inwardly he hath a peaceable and quiet soule and therefore *Balaam* had good reason to pray as he did: *Let me dye the death of the righteous, and let my last end be like his, Num.* 23.10.

CH

Chap. L.

1. The Method and Argument.

IN this Chapter is set forth, 1. *Iosephs* piety toward his father *Iacob*, in causing him to be embawmed, *vers.* 2, 3. in his buriall. 1. He procured leave of *Pharaoh*, *vers.* 4, 5, 6. 2. He did honourably accompany him, *vers.* 7, 8, 9. 3. They mourned for him by the way, *vers.* 10, 11. 4. Then they buried him, as he had commanded.

2. His humanity toward his brethren: with their message in their fathers name, *vers.* 14, 15, 16. their humility, *vers.* 18. *Iosephs* friendly answer, *vers.* 19, 20, 21.

3. *Iosephs* prosperity in seeing his childrens children, *v.* 23.

4. His faithfull departure, buriall, and age, *v.* 24, 25.

2. The divers readings.

2. he commanded those which had charge of funerals. S. commanded the Physitians: cat. S.c.

4. Ioseph to pharaohs Princes of Pharaoh. S. spake to Pharaohs house: cat. S.c.

8. and their kinred they left, their sheepe and oxen, &c. S. their children or little ones: cat.

10. they came to Goren Atad. G. to the corne-floore or field beset with thistles. T. to the corne-floore of Athad: cat. of Athad. H. athad, signifieth a thistle. T.r.

11. Abel Misraim. G. the mourning of the Egyptians: cat.

13. beside Mamre. G. before Mamre. B. over against Mamre: cat. against, or before the face of Mamre: cat. G.pr.f.app.

19. for wot, can we resist Gods will? H. for I am Gods. S. for I feare God. C. am not I under God? G. am I God? I am I in the stead of God? T. P. H.T.r.

3. The explanation of doubtfull questions and places.

Quest. I. *Of the divers fashions of buriall.*

Vers. 2. *And Moses commanded his servants the Physitians, &c.* 1. At the first it seemeth that Physitians were not much regarded, seeing the servants were Physitians: so also it was among the Romans, but afterwards they grew in credit, and were much honoured, *Plini. libr. 29. initi.* 2. It seemeth that some among the Egyptians were especially deputed for this service to embawme the dead. *Diodorus* writeth, that they used to come to the house of the dead, to know in what manner they would have their buriall solemnized: for there were three degrees of buriall, some after a costly manner, some in a meane, some poorely had their funerals kept: and of these embawmers some did only cut the body, and take out the excrements, who were hated of all; some did embawme them with spices, and these were highly honoured, *Diodor. lib. 2. cap.* 5. 3. Divers countries had divers fashions of buriall: The *Hircani* devoure dead bodies with dogs: the *Iberi* expose them to the vultures: the *Nasamones* bury them in the sand: the *Celtæ* drinke in dead mens bones: the *Scythians* hang them up upon trees to wast and consume: the *Indians* hang them up in their houses: the Romans from the dayes of Numa till the time of the Emperours *Antonini* used to burne them, the Egyptians to embawme them. The Persians burne not the dead, because they hold fire to be a God, and therefore not fit to feed of dead carkasses: the Egyptians burne not, because they hold fire to have life and to devoure, and when it hath devoured, it dieth it selfe, *Perer. ex Herod. lib. 2.*

Quest. II. *Of the time and continuance of the Egyptians mourning.*

Vers. 3. *And 40. dayes were accomplished.* 1. These 40. dayes of embawming are part of the 70. dayes of mourning, that is, they embawmed him 40. dayes, and mourned 30. dayes more, *Mercer*, not *Diodorus*, that they embawmed 30. dayes, or as *Herodot.* that after the embawming, they salted the body 70. dayes, or as *Comestor*, the Egyptians did mourne forty dayes, the Hebrewes thirty; for the Egyptians are said to have mourned seventy dayes. 2. Before the times of the Gospell when the hope of the resurrection was not so common, the Hebrewes used more ceremonies in buriall, and the Egyptians and other nations, that had not that hope, more than they: so that this use and custome of the Hebrewes and of the Egyptians, which they retained in burials of great persons, as *Asa* was laid into a bed, 2 *Chron.* 12. 3. *Ioseph* did not observe this custome of embawming for feare to offend the Egyptians, but partly to honour his father with this solemnity without superstition, and partly of necessity because they were to carry the corps a long journey, *Mercerus.* 4. The Egyptians are said to have mourned, because it was no wonder, that he was bewailed of his owne children and family: neither did they mourne, because by *Iacobs* comming into Egypt they escaped two yeeres of famine, as some Hebrewes imagine; for there were seven yeeres of famine compleat: but they mourned to shew their love unto *Iacob*, and their reverence to *Ioseph*. 5. Here the Egyptians mourne seventy dayes: the Israelites for *Moses* mourned thirty dayes, following the Egyptian use: *Numa Pompilius* also ordained a mourning of some ten moneths: the mourning for *Constantine* the great at Nicomedia continued twenty

Herodot. lib. 2. Diodor. lib. 2. Histor. scholast. c. 114. in Genes.

Why the Egyptians are noted to have mourned.

Of the dayes and time of mourning for the dead.

twenty dayes: the custome was divers for the time: but the usuall stint was seven dayes, *Ecclesiast.* 22.12. so long mourned *Ioseph* for his father *Iacob*, *v.* 10. so many dayes did the Romans bewaile the Emperour *Severus*, *Herodian. lib.* 4. *Iun.*

QUEST. III. *Why Ioseph moved Pharaoh by others, not by himselfe.*

Vers. 4. *IOseph spake to the house of Pharaoh.* 1. *Ioseph* used other intercessors to *Pharaoh*, because he had need of a great company to goe with them, which could not be done without *Pharaohs* leave, *Muscul.* 2. *Ioseph* also mourned, and therefore was not fit to present himselfe before the King: for such used not to come in the Princes presence, *Esther* 4.2. *Iun.* 3. Beside it, was least suspicious that the matter to be moved by others: lest if *Ioseph* had spoken himselfe, hee might have beene thought to have despised the land of Egypt, and therefore he maketh mention of his fathers purpose before for his oath and the oath wherewith he bound him. *Calvin.* 4. *Pharaoh* also might have thought, that *Ioseph* intended to leave Egypt, and therefore promiseth to returne againe. *Mercer.* 5. Beside, seeing the King moved for him, it was better accepted, because he had the consent of the whole court. *Mercer.* 6. Some brewes thinke, that *Ioseph* did in policie set others a worke, to decline the suit of the countries, who would have beene instant with *Ioseph* to bury his father in Egypt.

QUEST. IV. *Why Iacob is said to have digged or made a grave for himselfe.*

Vers. 5. *BVry me in my grave which I have made or digged for me.* 1. This is not understood of the purchase of the place of sepulture made by *Iacob*; as the word *carah* to dig, sometime signifieth, as *Deut.* 2.6. *Thou shalt dig* (that is, buy) *water for money*: for *Iacob* did not buy this double cave, but *Abraham.* 2. And *Iacob* cannot be said to buy it, because *Abraham* bought it, as *Lyranus*: for *Abraham* in every where, is said to have bought it, and not *Iacob*, *Gen.* 49.30.50.13. 3. That also is but a fable of the brewes, that *Iacob* is said to have *digged*, or gotten it, because he bought out *Esaus* right with a summe of gold. 4. And it signifieth more, than that *Iacob* appointed himselfe a certaine place of buriall there. 5. Therefore it is most like, that in deed *Iacob* did cause a place of sepulture to be digged, and made ready for himselfe against he died, though this be not else where mentioned, *August. qu.* 170. *in Genes.* Neither was it the use, for men in their life time to make their sepulchers, as *Asa* did, 2 *Chron.* 16.14. and *Ioseph* of Arimathea, *Matth.* 27.60. *Iun.*

QUEST. V. *Why Christ refused to give leave to his disciple to bury his father: yet Pharaoh granteth it to Ioseph.*

Vers. 6. *AND Pharaoh said, Goe up and bury thy father.* It need not seeme strange that *Pharaoh* a heathen King giveth leave to *Ioseph* to bury his father, and yet our Saviour would not grant so much to one of his disciples: for the case was not alike. 1. This disciple was called to preach the Gospel, and he could not attend that businesse, unlesse he neglected his calling. 2. His meaning was, not to goe bury his father, and come straight againe, but to stay with him till he died. 3. Beside his sons were none of the faithfull or beleevers, but he was of their number that were spiritually dead, and therefore had beene dangerous for the disciple to converse with such. 4. Neither was he bound by an oath to performe that duty, as *Ioseph* was here, *Muscul.*

QUEST. VI. *Why they left their children and cattell behind.*

Vers. 8. *ONly their children, and their sheepe, &c. left they behind, &c.* 1. The Egyptians did not kill their cattell, as now beginning to oppresse them, as the Hebrewes: for they were not so to be used. 2. But they left these things, which might be cumbersome unto them, because they purposed to turne againe, both for that *Ioseph* so promised, upon whom they depended, who was not to forsake his calling: and for that their time of returne was not yet come, and therefore the sonnes of *Ephraim* had but hard successe, because they prevented the time, 1 *Chron.* 7.21. *Mercer.* 3. Although no mention be made of their women and servants, yet it is like, that they stayed behind likewise, the one to attend their children, the other their cattell, *Muscul.* 4. The charets and horsemen were for their defense.

QUEST. VII. *The corne flower of Atad, why so called, and whether on this side, or beyond Iordan.*

Vers. 10. *THey came to Goren Atad.* 1. *Atad* signifieth a thorne or bramble bush, of the great which brancheth out, and is of the bigenesse of a laurell tree: so it is taken, *Psal.* 58. *before your thornes are felt as great brambles*, that is, before your power increase, the Lord shall destroy. *Iun.* This place then was beset with such brambles: so that *Goren Atad* is here rather a name appellative than proper, *Iun.* 2. This place was not beyond Jordan, as the most translate, H. B. G. P. S. and some thinke, that *Ioseph* brought them about by the desarts of Idumæa, and so to Jordan, the same way which afterward *Iosua* did conduct the people by into Canaan, for feare of the Canaanites, lest they should have troubled them in the way. But *Ioseph* being so well accompanied, needed not to feare the Canaanites, and the Egyptians at that time were feared of other nations: and seeing they going the streight way might be as soone and sooner at Mamre than at Jordan, which lay Eastward out of the way, *Ioseph* had no reason to fetch a circuit about. *Augustine* thinketh they came first to Mamre, and from thence over Jordan to this place, where they mourned, which was 50. miles off from the place of buriall, and returned againe the same way over Jordan to Mamre, *quest.* 171. *in Gen.* But there is small reason to thinke they should goe 50. miles beyond the place of buriall, which was the utmost period of their journey, to goe backe againe. Wherefore *Mercerus* thinketh, it is to be read rather on this side of Jordan: *citra Iordanem, ad vadum Iordanis*, at the passage of Jordan, for so the word *begneber* signifieth, that is, on this side from Jordan: for as *Mercerus* well noteth, and *Luther*, *beth* signifieth *ein*, on this side, *jenseit*, or on the other side. *Hierome* also giveth witnesse hereunto, that this field of thistles was so called of stones cast from Jerico, two miles from Jordan, called *Betagla*, that is, the maze or circle, because the

Egyptians went about circle wise, when they mourned for *Iacob*. Now Jerico is on the West side of Jordan, not beyond. *Hierome* saith, it was *trans Iordanem*, beyond Jordan in respect of some other place, as France, which the Romans call *Transalpina*, beyond the Alpes, is to them in France, *Cisalpina* on this side the Alpes, *Mercer.*

QUEST. VIII. *Why they mourned in Atad, before the place of burial.*

Vers. 10. *There he mourned for his father seven dayes.* 1. This mourning then of *Ioseph* and the Egyptians in this place, was not for the great slaughter of the Israelites, which afterward fell out in this place, when the Lord sent a fire amongst them for their murmuring, as *Histor. scholast.* noteth: for neither was that fire sent forth in this place, which is mentioned, *Numb.* 11. or *Numb.* 16. and the text saith plainly, that they mourned for *Iacob*. 2. Whereupon of their mourning it was called *Abel*, which signifieth *mourning*, not a plaine which is so called, because it mourneth for barrennesse, as *Ramban* and *Mercerus* following him. 3. They mourned before they came to the place of buriall, *Mercer.* as some thinke, and not for feare lest they should have beene interrupted by the Canaanites, if they had deferred this solemnity, till they came to Mambre, as *Pererius*: but this being a fit place for them to rest their weary cattell, that had gone a long way thorow the solitary and sandy desart, in the same time they used this solemnity, *Muscul.*

QUEST. IX. *How Iacobs sonnes carried him, and in what order.*

Vers. 13. *His sonnes carried him into the land of Canaan.* The Hebrewes here have certaine curious observations: 1. That *Iacob* gave charge that his sonnes only, not his nephewes should carry him, because most of them were borne of Canaanitish women. 2. That *Levi* should not beare him, whose posterity was afterward to beare the Arke; nor *Ioseph*, because he was a governour; but *Ephraim* and *Manasses* should be in their stead. 3. That *Iacob* appointed them their places, three on the East side of the coffin, three on the West, three toward the North, three toward the South: it is like they carried the coffin after a seemely and orderly manner, but whether in this forme, it is uncertaine, *ex Mercer.*

Hebrewes curious observations.

QUEST. X. *By whom the message was sent to Ioseph, and whether indeed Iacob dying, gave any such charge.*

Vers. 16. *They sent unto Ioseph, saying, &c.* 1. This message was not sent by any of the Egyptians, to whom they would not impart that secret; neither is it like that *Dan* and *Nephtali*, the sonnes of Bilha carried it, because *Ioseph* did keepe sheepe with them, *Genes.* 37. 2. as the Hebrewes thinke: but it is rather like, that some of their domesticall and trusty servants went with this message in the name of all their brethren, *Mercer.* 2. Neither did they come in, watching their time, while the message was in delivering, as some thinke, but they stayed till they knew *Iosephs* minde by the messenger, *Calvin.* 3. They use perswasions to move *Ioseph*, *vers.* 17. because they were brethren, servants of the same God, it was their fathers will, *Iun.* 4. Yet all this seemeth to be fained: for it is like, that *Iacob* would have spoken to *Ioseph* himselfe, if there had beene any such matter: and *Ramban* thinketh, that *Iacob* never knew of his sonnes offence against *Ioseph*: for he himselfe did forbeare to tell his father, because he had remitted it, and his sonnes would not accuse themselves, *Calvin. Mercer.* 5. The cause of their suspition, was not (as the Hebrewes imagine,) because *Ioseph* being in the land of Canaan went to see the pit, into the which he was let downe, and there gave thankes, whereby they thought his mind was altered toward them; but their owne timorous heart misgiveth them, and they measured *Ioseph* by themselves, thinking that he had but dissembled his malice toward them hitherto for feare of their father, as *Esau* purposed to doe toward *Iacob* while *Isaack* lived, *Mercer.* 6. *Ioseph* wept for griefe, that without cause they so hardly conceived of him. 7. *Iosephus* is here deceived, that *Iosephs* brethren refused to returne into Egypt with him, but that they gently intreated them: for all this was done after that they were returned.

When and upon what occasion this message was sent to *Ioseph*.

Ioseph. lib. 2. antiquit.

QUEST. XI. *In what sense Ioseph saith, am I God.*

Vers. 19. *Am I in Gods stead? &c.* 1. Some doe read, *Am not I under God?* and make this sense: if God be ready to forgive, much more I. 2. Some, *I dot feare God*, or I am Gods, *S. C.* therefore will not seeke to revenge. 3. But the best reading is, *Am I in Gods stead?* with an interrogation, not without, as *Cajetane* readeth, *I am in Gods stead*, that is, I follow Gods will and sentence, I looke not to any evill intent: the word *thachath*, signifieth both *pro*, for, and sometime it is a note of *subjection*, but it is taken in the first sense. 4. The meaning then of these words, *Am I God*, is not, 1. either, that I should aske God forgiveneſſe, and not him: 2. or that he committed his revenge to God, for hee thought of no revenge: 3. or that he would not have them to worship him as God, for he had divers times received that reverence at their hands: 4. neither doth he by this meanes excuse their fault, because he referreth all to Gods will. 5. But the meaning is, that seeing God had turned their evill counsell in him, to his good, and theirs, and of many beside, he would not for his part be the man that should take revenge, *Calvin. Mercer.* and so the Latine Interpreter doth hit the sense, though not the words. *Is it for Gods will? Iacob* after the same manner said to *Rachel*, (that said, *give me children,*) *am I* in stead of God, *Gen.* 30. 2. that is, it is not in my power to give thee children: so here *Ioseph* saith, *am I God?* it is not in my power to hurt you, whom the Lord intendeth by this meanes to blesse, *Iun.*

QUEST. XII. *The computation of Iosephs age.*

Vers. 22. *Ioseph lived an hundred and ten yeeres.* 1. Thus God recompenced *Iosephs* short affliction, which endured 13. yeeres from the 17. yeere (not from the 16. as *Pererius* saith, following the Latine text) of his age, to the 30. when he stood before *Pharaoh*, with a long time of prosperity, space of 80. yeeres, that is, from the 30. yeere, to the 110. yeares, for so long he lived. 2. Yet attribute *Ioseph* to the yeeres of his father, which were 147. and some of his brethren overlived him,

him as *Levi*, who lived 137. yeares, *Exod.* 6. 16. whether *Ioseph* dyed first of all his brethren, as *Perer.* thinketh, it is uncertaine: the great affliction and hard imprisonment in his youth, the cares and [illegible] of the government and administration of the kingdome, might be some reason of the shortning of [illegible] dayes, *Perer.* 3. This then was the age of *Ioseph*, hee was 17. yeares old when he was sold into [illegible] *Gen.* 37. 2. at 30. yeares he stood before *Pharaoh*, *Gen.* 41. 46. he was 49. yeares old when *Iacob* came into Egypt, for the seven yeares of plenty were then past, and two of famine, *Gen.* 45. 6. at *Iacobs* death, who lived 17. yeares in Egypt, *Gen.* 47. 28. he was 56. yeares old; and 54. yeares he lived after, which make 110. in all. 4. By this age of *Ioseph* it may appeare, how long hee dyed before *Moses* was borne, namely 64. yeares, and 144. yeares before the departure of Israel out of Egypt: as may be thus gathered: from the promise made to *Abraham*, to the going out of Israel, are 430. yeares, *Exod.* 12. 40. *Gal.* 3. 17. of this time 215. yeares were run, when *Iacob* came downe to Egypt: for *Abraham* was 75. yeares old, when the promise was first made, *Gen.* 12. 4. *Isaack* was borne when *Abraham* was 100. yeares old, *Gen.* 17. 17. *Isaack* at 60. had *Esau* and *Iacob* borne, *Gen.* 25. 26. *Iacob* at 130. came downe to Egypt, *Gen.* 48. 9. these yeares put together, 25. of *Abrahams* age, 60. of *Isaacks*, 130. of *Iacobs*, make up exactly: there remaineth then the other halfe of 215. of the which time *Ioseph* lived 71. yeares, when he was 49. when *Iacob* came downe to Egypt, and lived 110. yeares, there remaineth then, 144. yeares: from this 80. yeares, for so old was *Moses*, when *Israel* went out of Egypt, and the remnant is 64. years *Iosephs* death to *Moses* birth. 5. Here appeareth *Tostatus* errour, that would have 66. years from the death of *Ioseph* till *Moses*: and 146. from thence to *Israels* departure, wherein he failes 2. yeares. But *Iustinus* the historiographer is in a greater error, who would have *Moses* to be *Ioseph*. *lib.* 36. and in the same place, he hath other untruths; as that *Ioseph* was his fathers youngest sonne, his brethren sold him for the excellency of his wit, whereas they did it of malice; that he got [illegible] interpreting dreames by art magicke: whereas the Magitians and wise-men of Egypt could not do it, he by the spirit of God was enabled thereunto, *ex Perer.*

How long *Ioseph* died before *Moses* was borne,

Iustinus the historiographer, detected of sundrie untruths.

QUEST. XIIII. *How many generations Ioseph saw of Ephraim.*

Vers. 23. *IOseph saw Ephraims children to the third generation.* 1. Thus most doe read, that *Ioseph* saw *Ephraims* childrens childrens children, in the third descent from *Ephraim*, [illegible] grand-nephewes: which were *abnepotes* to *Ioseph*, nephewes in the fourth degree: but of *Manasseh* saw onely his childrens children: so that *Manasseh* was only a grand-father, *Ephraim* a great grand-[illegible] while *Ioseph* lived: so that *Ephraim* was forwarder in his posterity, than *Manasseh* by one descent. I rather thinke that *Ioseph* saw *Ephraims* children in the fourth generation from *Ephraim*, in the [illegible] himselfe. 1. Because they are called, in the originall, *the sonnes of the third*, namely from *Ephraim*: [illegible] of the third are in the fourth generation: and so *Iunius* translateth well *abnepotes*, that is, nephewes in the fourth descent. 2. Because we finde that *Ephraim* though younger than *Manasseh*, exceeded him two descents: for *Iosuah* was the seventh from *Ephraim*, who was the sonne of *Nun*, the son of [illegible] *ma*, of *Ammihud*, of *Hodan*, of *Shutelah*, of *Ephraim*, 1 *Chron.* 7. 26, 27. But *Zelophehad*, who with *Iosua*, and dyed in the wildernesse, of *Hepher*, of *Gilead*, of *Machir*, of *Manasseh*, was but the [illegible] from *Manasseh*, *Numb.* 29. 1. Therefore when *Ioseph* saw the sonnes of *Machir*, of *Manasseh* in the second degree from *Manasseh*, he might see *Elishama* in the fourth descent from *Ephraim*: and that *Iacobs* prophecie more fully tooke effect even in *Iacobs* time, that *Ephraim* should be greater in [illegible] than *Manasseh*.

QUEST. XIV. *The meaning of this phrase to be brought up upon the knee.*

Vers. 23. *WEre brought up on Iosephs knees.* The Scripture useth three phrases of this kinde: [illegible] *come from betweene the feet*, which is taken for education and bringing up, *Gen.* [illegible] though sometime it be specially applied to the birth of women, *Deuter.* 28. 57. 2. They are said, *to [illegible] upon his knees*, that is, to receive the children newly borne, and to lay hand on them, which properly [illegible] geth to women; as *Rachel* saith, when she gave *Bilha* her maid to *Iacob*, *She shall beare upon my knees*, [illegible] 30. 3. 3. The children are said to be brought up upon the fathers knees, because they with joy [illegible] their babes, and dandle them on their knees, *Mercer. Iunius.*

QUEST. XV. *Why Ioseph would not presently be buried in Canaan.*

Vers. 25. *IOseph tooke an oath of the children of Israel.* 1. The Latine readeth only, he tooke an oath of them: but the Hebrewes well note, that it is said, of the *children of Israel*, because not only the Patriarkes in person, but all their posterity afterwards did take themselves bound to this oath, and afterwards performed it. 2. *Ioseph* did not presently charge them to bury him in Canaan, but at their departure, for these reasons: 1. Because he would not prevent the time which God appointed, for he knew that God would visit them and deliver them, *Mercer.* 2. He did it to shew his faith, as the Apostle [illegible] eth, that this motion proceeded of faith, *Hebr.* 11. 22. and that seeing they were to indure great affliction, which *Ioseph* did foresee, and therefore he saith, God would visit them, hee by this meanes would have them confirmed in the hope and expectation of their deliverance. 3. Hee knew that the Egyptians would not suffer his body to be removed, *Perer.* 4. And this would bee an occasion, that the Israelites should have *Ioseph* in remembrance, leaving his monument among them, and deale the better with them in [illegible] tion, *Mercer.*

QUEST. XVI. *Why Ioseph was buried in Sechem.*

Vers. 25. *YE shall carry my bones hence.* 1. This was accordingly performed by *Moses*, when the Israelites came out of Egypt, *Exod.* 13. 19. 2. Besides, it is evident also out of the Scripture, that *Ioseph* was buried in Sechem, not because *Ioseph* was there sold into Egypt, as some Hebrewes thinke, for

done in Dothan, not in Sechem, *Genes.* 37. 17. neither as Rab. *Salomon* thinketh, because *Iacob* gave Sechem to *Ioseph*, to that end to be a place of buriall, or for that *Ioseph* gave charge to his brethren, there to bury him, *Mercer.* for no such thing is mentioned in the story. But I rather thinke that the Israelites by Gods direction did there bury him, because that place was given him in speciall words by *Iacob*, and be-came his out to be in the inheritance of his sonnes: for which cause also they buried *Iosua* in his inheritance in mount Ephraim, *Iosua* 24. 30. 32.

QUEST. XVII. *Whether the rest of the Patriarkes were buried in Sechem.*

NOw whereas a question may be moved whether the Israelites removed the bones of the rest of the Patriarkes, when they came out of Egypt. 1. It is not like, that the Patriarkes as they died in Egypt were carried to Hebron, where *Iacob* was buried, as *Iosephus* thinketh, *lib. 2. antiquitat. cap. 4.* for this were a great trouble to make so many severall journeyes: and seeing *Iosephs* bones were kept in Sechem, there was no reason to remove the rest. 2. Much more unlike it is (as some thinke,) that they were carried to Sechem as they died: for *Ioseph* was the first that was there buried. 3. And that they were removed from Sechem by the sonnes of *Hemor*, as some expound that place, *Act.* 7. 16. it is not probable: for the Israelites after their returne would not have suffered any other to meddle with their fathers sepulchers before they returned, they would rather have buried them in Hebron, than in Sechem. Therefore it is most likely, that the Patriarkes bones were carried out of Egypt together with *Iosephs* and there all buried together, as *Stephen* sheweth, *Act.* 7. 16. *Perer. Consent.*

Now whereas mention is made of that place, *Act.* 7. 16. where it is said, *That Iacob and the fathers were carried into Sichem, and put in the sepulcher, which Abraham bought of the sonnes of Hemor of Sichem:* this hath moved much question: I will adde somewhat here of this matter, to that which is before collected, *qu.* 13. *in Gen.* 23.

QUEST. XVIII. *How Abraham is said, Act.* 7. 19. *to have bought the sepulcher of the sonnes of Hemor, whereas he indeed bought it of Ephron.*

Here I refused their opinion, that thinke *Stephen* might faile in memory, and name *Abraham* for *Iacob*. 2. Theirs also I rejected, which thinke that *Zophar Ephraims* father, of whom *Abra-ham* bought the ground, was also called *Hemor*: whereunto *Pererius* subscribeth. 3. Neither doe I con-sent to *Beroald*, which thinketh that the Patriarkes were removed from Sichem, to the sepulcher which *Iacob* bought, by the sonnes of *Hemor*, and so referre the last words, *of the sonnes of Hemor*, not to the place bought, but to the word, *ètethésan*, *put*: but this is not likely, that the Sichemites had any thing to doe with their bones. 4. Nor yet can I altogether approve *Beza* his conjecture, that thinketh, by the negligence of the scribes, *Abraham* to be put into the text for *Iacob*: the reasons why I refused these conjectures I have set downe in that place, whither I referre the Reader.

The Syrian Translater readeth in the singular *metetithe*, he was translated, and *etéthe*, was put, and so understandeth it only of *Iacob*, that he was removed to Sichem, and from thence by the Sichemites carried to Hebron. But the Scripture overthroweth this conjecture, which testifieth, that his sonnes buried him in *Abrahams* place of sepulture, which he bought of *Ephron*, *Gen.* 50. 13. beside, the originall copy in the place readeth in the plurall, not in the singular.

I resolved in that place upon the exposition of *histor. scholastic.* from the which *Iunius* seemeth not much to differ: *histor. scholastic.* transporteth the words thus: *And were translated to Sichem*, bought *of the sonnes of Hemor, and from thence put in the sepulcher, which Abraham bought for money*: but this trans-posing may seeme very hard: therefore *Iunius* transposeth not the words, but thinketh the article τὸ, to be supplied: that where it is said, τοῦ τῶν υἱῶν, of the sonnes, he would have it, τοῦ πρὸ τούτου, &c. *beside that which the sonnes of Hemor*, that is, bought of them: and would have this to be the meaning, that *Iacob* and the rest were buried part of them in *Abrahams* sepulcher, part in Sechem, which *Iacob* bought. To this exposition, that *Stephen* here abridgeth two historics, of *Abrahams* and *Iacobs* purchase, I gave liking as the best of all the rest propounded.

But since I have considered of another way to reconcile this place, which doth satisfie my selfe best: and this it is, that by *Abraham* here is not understood the posterity of *Abraham*, as *Genevens.* upon that place, for that were an unproper kinde of speaking: but I rather thinke, according to the manner of the Hebrew tongue, wherein *Stephen* then spake, that there is here an *eclipsis* of a word of cognation, as of brother, or such like: for it is usuall in the Scriptures to eclipse such termes and names of kindred: as *1 Chron.* 8. *He tooke the five sonnes of Michal*, that is, of the *sister of Michal*: for *Michal* had no children as you may see of that chapter: *Elhanah slew Goliah the Gittite*, that is, the brother of *Goliah Lahmi*, 1 *Chron.* 20. where the word *brother* is eclipsed: so also in this place *Hemor of Sichem*, where, not the word *sonne*, as the common English translations reade it, but *father*, as *Beza*, or *prince*, as *Iunius* must be supplied: so also we reade *Marie of Iames*, that is, the mother of *Iames*, *Mark.* 15. 40. So here in this place, the *sonne* of *Abraham*, may as well be admitted, as to supply *sister*, or brother in the place before *Gen.* 21. 8, 9. I leave now the Reader to take his choice.

The meaning of *Stephen* is plaine, that the Patriarkes were all buried in Sichem: and so *Hierome* saith, that in his time their monuments and sepulchers were there to bee seene, *epitaph. Paul.* and *Iosephus lib. 2. antiquit. c. 4.* saith, they were buried in Hebron: both may be true, that they were carried to Sichem, then to Hebron: but not by the Sichemites, nor yet immediately removed thi-ther out of Egypt: But I rather with *Beza* for this matter, admit *Hieromes* report than *Iosephus*.

QUEST.

QUEST. XIX. *Whether Iacob made his purchase with money, or with lambes.*

BUt whereas it may be objected against this interpretation, which understandeth this place of I… purchase: that he bought it not for money, but for an hundred lambes, *Genes.* 33. 19. I… thinke with *Eugubinus*, that *Hierome*, reading *lambes*, was deceived by the Septuagints translation, … at the first as he thinketh, did read, μνᾶν, money, not ἀμνῶν, lambes: for the Chalde Interpreter also … deth, *lambes*. 2. Neither with R. *Achibas*, whom *Oleaster* followeth, doe I thinke the word *chesita*, … borrowed of the Arabians, who so call their money. 3. Nor yet, was the money, so called *chesita*, … as the Basilian penie is called *corvus*, a raven, as *Lippoman*. 4. But I rather approve *Iunius* conjecture … it was a peece of money stamped with the print of a lambe: and so it is taken for a peece of coine … 11. where it is said, that every one of *Iobs* friends gave him *a peece of money, and an earing of gold*: … beene no great gift, to bestow upon him a lambe, and the other gift which is joyned with it being … doth rather shew, that it was money: wherefore *Stephen* in this place doth interpret the other, that … purchase was made with that kinde of money, rather than with lambes.

QUEST. XX. *Of the puting of Iosephs bones in a chest.*

Hebrewes fables.

Vers. 26. *They put him in a chest.* 1. I omit here the Hebrewes fables, how that when they could … finde *Iosephs* tombe, to bring it out of Egypt, a sheepe spake unto them, and shewed … it was: whereupon they led the sheepe with them in the wilderness, and therefore say they, it is … the Psalme, *Thou didst lead thy people like sheepe, by the hand of Moses and Aaron.* 2. The like … ported by the Author of *histor. scholastic.* that when *Nilus* had overflowne the place where *Ioseph* … was, *Moses* cast a certaine thin plate of gold into the water, wherein hee writ the name *Iehouah*, … floting upon the waters, stood still where *Iosephs* chest was, which they tooke up, and carried … out of Egypt: and he fableth further, that *Iosephs* bones did prophesie of their difficult and … ney. This fable is worthy no better credit than the other: though *Perer.* give not the like … 3. Whereas in Ecclesiasticus, *cap.* 49. 19. it is said, as the vulgar Latine translateth, *Iosephs bones … after his death*: which *Pererius* understandeth, of the accomplishment of *Iosephs* prophecie … that God would visit his people: the words in the originall are, the bones of *Ioseph* כפקדי … *of God*, and so the *Interlinearie* translation readeth. 4. *Cajetanus* thinketh, that *Iosephs* bones … in a marble coffin: but it is more like to have beene made of wood, as fittest for carriage. The … also thinke, that the Israelites carried but two Arkes in the wildernesse: the Arke of the … *Iosephs* arke or chest. But besides that, this is great presumption and boldnesse in them, to … Arke and *Iosephs* coffin together: it is probable, that the rest of the Patriarks bones were … Egypt, at the returne of the Israelites, and that they were buried in Sechem together with … when else should they have beene conveyed thither? not before they came out of Egypt, … would have laid them in Hebron, where *Iacob* was buried, rather than in Sechem: and after … not, when they were departed out of Egypt: And though mention be made only by *Moses*, of the … of *Ioseph* in Sechem, because he was the more honourable person, and to shew how carefully they … ged the oath made to *Ioseph*, yet we doubt not, but that according to *Stephens* report, the rest of … triarks were translated thither: which thing *Stephen* might know, either by undoubted tradition, … authentike bookes now perished; as *Paul* learned, that the names of the Magicians in Egypt, … *Moses*, were called *Iannes* and *Iambres*, 2 *Tim.* 3. 8.

How *Stephen* might know that the rest of the Patriarkes were buried in Sechem.

4. *Places of Doctrine.*

1. Doct. *Righteous men apt to shed teares.*

Vers. 1. *Ioseph wept.* This is now the fixt time that *Ioseph* is said to weepe, *Genes.* 42. 24. *Gen.* … *Gen.* 45. 2. *Gen.* 46. 29. and twice in this chapter, *vers.* 15. 18. By this the Stoikes are … who would have a wise man without compassion or affection, *Muscul.* Also wee see that good … Scripture were apt to shed teares, as *Ioseph*, and *David*, who often in the Psalmes maketh mention … teares: such were the holy Apostles S. *Paul*, *Act.* 20. 19 and S. *Peter*, *Matth.* 27. 57.

2. Doct. *God turneth evill actions into good.*

Vers. 2. *When yee thought evill against me, God disposed it to good.* Herein appeareth the … power of God, who is able to turne evill unto good: not that he either … evill actions, and letteth them alone, *Calv.* neither is he the author, approver, worker, or … *Mercer.* but he overruleth, even the actions of wicked men, and ordereth and disposeth them … end it pleaseth him: as *Iudas* conspiracie against Christ, did serve to execute and bring to … minate counsell of God, *Act.* 2. 23. yet are not the workers of evill thereby any thing excusable, … Gods will taketh place: the good that commeth of an evill action, as here the preservation of … by *Iosephs* captivity, proceedeth from the goodnesse of God, not from any such intendment in … ment, *Pererius*. Therefore *Boetius* saith well, *Sola divina vis est, cui mala quæq; bona sint, &c.* … can turne evill into good, by using evill to bring forth a good effect.

3. Doct. *To love our enemies.*

Vers. 21. *Feare not, I will nourish you.* Thus we are taught by *Ioseph* to love our enemies, to do … them that hate us: according to the doctrine of our Saviour, *Matth.* 5. 44. For so … a foster-father unto them, that would have starved him in the pit, *Muscul.*

5. Places of Confutation.

1. Confut. *Againſt Maſſes and Trentals for the dead.*

Verſ. 3. *THe Egyptians bewailed him 70. dayes. Petrus Comeſtor* divideth this number into 40. dayes, and 30. dayes: the firſt was the time of the Egyptians mourning, the other of the Hebrewes: whereupon he groundeth the ſuperſtitious uſe of the Chriſtians in mourning, and ſaying Maſſes 30. dayes for the dead, *cap.* 114. *hiſtor. ſcholaſtic. in Geneſ. Contra.* 1. The text ſaith, that the Egyptians, not the Hebrewes, mourned theſe 70. dayes: and that uſe taken up afterward by the Hebrewes, was borrowed from the Egyptians: for the ſtint of mourning uſed among the faithfull was but for ſeven dayes: ſo long mourned *Ioſeph*, *ver.* 10. 2. Though the Hebrewes mourne 30. dayes, yet did they not pray for their ſoules, offer any ſacrifice for them, nor yet doe any penance for the dead: which ſeemeth to be directly forbidden, Leuit. 19. 28. that they ſhould not cut their haire, or their beard, or make any print in their fleſh for the dead; as though the dead were profited by any ſuch afflicting of themſelves.

2. Confut. *Againſt the ſuperſtitious choice of the place of buriall.*

Verſ. 13. *THey buried him in the cave of the field, &c.* Thus was it the uſe among the Hebrewes to bury their dead without the Cities, as we may read, *Luk.* 7. 12. where our Saviour did meet the people at the gate of the City, carrying a young man to be buried: This cuſtome of a long time was retained among the Gentiles: as among the Athenians, who would by no meanes grant to *Servius Sulpitius* a place of buriall within the City, *Cicer. epiſt. famil. lib.* 4. *Plato* alſo perſcribeth, that the dead ſhould be buried in the fields, and ſuch as were barren and good for nothing elſe, *lib.* 2. *de legib.* It was alſo forbidden by the Romane Jewes: *Hominem mortuum in urbe ne ſepelito*; *Bury not a dead man in the Citie.* The Chriſtians were the firſt, which buried the dead in their Churches; not as *Toſtatus*, which firſt buried them within their Cities or houſes, as *Pererius* therein confuting him, ſheweth out of *Diodorus*, that it was the manner of the Egyptians, to keepe their dead in coffins at home, placing them upright, and to leave their bodies as pledges to their creditors, *Diodor. lib.* 2. *cap.* 11. and out of *Herodotus*, how the Egyptians doe incloſe their dead in veſſels of glaſſe, in their houſes, and make pictures of them, *Herod. lib.* 3. But to bury the dead in Churches and neare unto them, for more holineſſe of the place, was firſt taken up by ſuperſtitious Chriſtians: which reſpect of the place, if it be onely civilly uſed, wee condemne not: for *Lycurgus* ordained, that the dead ſhould be buried neere unto the Temples, that others paſſing by, might be ſtirred up by the ſight of their monuments to imitate their vertues, *Plutarg. in Lycurg.* But to place the dead in Church, or Church-yard, to be helped by the prayers of the living, as *Toſtatus* and *Pererius*, is a ſuperſtitious device of fantaſticall men, without any warrant of Scripture; for if they died in the Lord, they reſt from their labours, and their workes follow them, *Revel.* 14. 13. If otherwiſe, they are in the place of torment, from whence is no returne, *Luk.* 16. 26. and our prayers can doe them no good.

3. Confut. *Againſt traditions and viſions.*

Verſ. 25. *GOd will ſurely viſit you. Ioſeph* though he had received no viſion or revelation from God concerning this, yet he did verily beleeve the word and promiſe of God, which hee had heard of *Iacob*; which ſheweth their errour, that as not contented with the Scriptures, ſeeke other helps, as the Papiſts by their blinde traditions, the Anabaptiſts by their fantaſticall viſions, *Calvin.* But wee are taught that the Scriptures are ſufficient to lead us into all truth, and that they which do teach otherwiſe, though an Angell from heaven, are to be held as accurſed, *Galath.* 1. 8.

4. Confut. *Againſt prayer for the dead.*

Verſ. 25. *YE ſhall carry my bones hence.* The Patriarkes *Iacob* and *Ioſeph*, deſired to be buried in the Land of promiſe: 1. Becauſe that was the place, which the Lord did chooſe for his people to dwell in. 2. They did hereby teſtifie their faith in Gods promiſes, that he would bring their ſeed thither. 3. They deſired to be buried with their fathers, as having the ſame hope of the reſurrection. 4. They foreſaw by the ſpirit of prophecie, that the Meſſiah ſhould be borne there. 5. But this was no cauſe, as *Bellarmine* imagineth, that they might receive benefit by the prayers and ſacrifices of the dead. 1. For at this time, and 200. yeeres after *Iacobs* death, there was no worſhip of God nor publike prayer profeſſed in Aegypt, till the Iſraelites returned out of Egypt. 2. And if prayer were availeable for the dead, it might profit them which were buried in Egypt farre off, as well as neere hand. 3. No example can be produced out of the Canonicall Scriptures of the old Teſtament, that ever any prayed for the dead.

Bellar. de purgat. lib. 1. *c.* 2.

5. Confut. *Againſt the carrying about of relikes.*

Verſ. 26. *THey put him in a cheſt in Egypt. Ioſeph* was layed up in a coffin, and there kept: they did not rake in his aſhes, and take out his bones, and carry them about to worke miracles, as they doe the bodies of Saints in the popiſh Church, if they be their bodies: *Plinie* maketh mention of *Pyrrhus*, that his great toe on the right foot could not be burned with his body, and that it gave helpe being touched, to thoſe which had the ſwelling of the ſplene, whereupon it was laid up in the Temple, *Plin. l.* 7. Whether it were an impoſture of Sathan, or one of *Plinies* fables, I cannot ſay: many like tales current among the Romaniſts. But *Ioſias* practiſed the contrary, who would not ſuffer the bones of the Prophet of *Iudah* to be removed, that propheſied of him by name, 2 *King.* 23. 17.

6. Places

6. *Places of morall observation.*

1. Mor. *To mourne moderately for the dead.*

Vers. 3. *THe Egyptians bewayled him 70. daies.* But *Ioseph* onely mourned for his father seven daies *vers.* 10. wherein appeareth the difference betweene the mourning of the faithfull, which have hope, and of infidels, which have no hope of the resurrection: the one is moderate, the other excessive: So the Apostle teacheth, that wee should not mourne for the dead, as those that have no hope, 1 *Thess.* 4. 13. but with sobriety and in measure.

2. Mor. *Vnity of religion the bond of peace.*

Vers. 17. *FOrgive the trespasse of the servants of thy Fathers God*: there is nothing which ought more to perswade men to unitie, than that they worship one and the same God: as S. *Paul* exhorteth, *to keepe the unitie of the spirit in the bond of peace, for there is one Lord, one faith, one baptisme,* &c. *Ephes.* 3. 4, 5. Therefore Christians doe much forget themselves, in dishonouring their holy profession with unbrotherly strife and contention.

3. Mor. *Oaths must be religiously kept.*

Vers. 6. *GOe and burie thy father, as he made thee to sweare.* Even *Pharaoh* an Heathen prince made conscience of an oath, and therefore condescended to *Iosephs* request. This example shall condemne many Christians, that are carelesse to performe their oathes, *Calvin.* whereas the Scripture teacheth, that a man should keepe his oath, though hee swear to his owne hinderance, *Psal.* 15. 4.

4. Mor. *A guilty conscience alwayes fearefull.*

Vers. 15. *IT may be that Ioseph will hate us: Iosephs* brethren, now after 40. yeares, call to minde the trespasse committed against *Ioseph*, *Mercer.* such is the nature of a guilty conscience, upon every occasion it is apt to be revived and stirred: as the Lord said to *Cain: If thou doest not well, sin lieth at the doore, Gen.* 4. 7. of such *Moses* saith, *the sound of a leafe shaken shall chase them, Levit.* 26. 36. Therefore when any hath sinned, let him seeke soundly to heale the wound of his conscience, that it doe not grieve him afterward.

5. Mor. *Perfect reconciliation doth good for evill.*

Vers. 21. *FEare not, I will nourish you, &c. Ioseph* here sheweth his unfained reconciliation, in that he doth not only forgive his brethren, but also doth them good: Many now adaies think they are perfectly reconciled, if they doe not recompence evill, though they will not extend their hand to doe good to them, who were before their enemies. But our Saviours doctrine is otherwise, that we should doe good to those that hate us, *Matth.* 5. *vers.* 44.

6. Mor. *To renounce the world, and the vanities thereof.*

Vers. 22. *IOseph dwelt in Egypt, he and his fathers house.* The Latine readeth, *with his fathers house*: it is like, that *Ioseph* did joyne himselfe in society of religion with his fathers house, yet exercising his place of government still: wherein he shewed, that he regarded not the honours and pleasures of the Court, in respect of the fellowship with Gods Church: So the Apostle saith of *Moses, that he chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, Heb.* 11. 25. by these examples we are taught to renounce this world, not to be entangled with the vanities thereof, but to presse forward in desire to our heavenly Canaan.

Here then is an end of this booke: which the Jewes make such account of, that they have numbred the very letters, which make 4395. But as they dwell in the letter, so we should take delight in the spirituall sense and godly edifying. Thus have I by Gods gracious assistance finished this labourous and painfull worke: most humbly beseeching God, to make me able to goe forward in this course, if he shall see it to be to his glorie, and the good of his Church: to whom I give all hearty thanks, who hath thus far holpen and assisted me: and so I conclude with that saying in the Revelation;

Praise, honour, and glory, be unto him that sitteth upon the throne, and unto the lamb for ever, Revel. 5. 13.

FINIS.

Hexapla in Exodum,

That is,

A SIXFOLD COMMENTARY

VPON

The second Booke of MOSES called

EXODVS:

Wherein according to the Method propounded in *Hexapla* upon Genesis, these six things are observed in every Chapter: 1. The argument and method. 2. The divers readings. 3. The questions discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall common places applied.

Wherein in the divers readings these translations are compared together: 1. The Chalde. 2. The Septuagint. 3. The vulgar Latine. 4. *Pagnine*. 5. *Montanus*. 6. *Iunius*. 7. *Vatablus*. 8. The great English Bible. 9. The Geneva edition. 10. And the Hebrew originall maketh the tenth.

And in the same there are well nie two thousand Theologicall questions handled: and above fortie Authors old and new, writing upon this booke, abridged.

Divided into two parts or Tomes: The first containing the deliverance of the Israelites, with their preservation: The other, the constitution and setling of their State by wholesome lawes.

By ANDREW WILLET, *Professor of Divinitie.*

The first Part or Tome.

PSAL. 77.20.

Thou didst lead thy people like sheepe by the hand of Moses and Aaron.

LONDON,

Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1633.

Hexapla in Exodum,

That is,

A SIXFOLD COMMENTARY

UPON

The Second Booke of Moses called

EXODVS:

Wherein according to the Method proposed in Hexapla upon Genesis, these six things are observed in every Chapter: 1. The argument and method. 2. The divers readings. 3. The questions difcussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall common places applied.

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By ANDREW VVILLET, Professor of Divinitie.

The first Part or Tome.

PSAL. 77. 20.

Thou didst lead thy people like sheepe by the hand of Moses and Aaron.

LONDON,

Printed by the Assignes of THOMAS MAN, PAVL MAN, and IOHN MAN. 1633.

TO THE MOST CHRISTIAN RIGHT NOBLE, MOST EXCELLENT AND mightie Prince, IAMES by the grace of God King of Great *Britaine*, *France* and *Ireland*, Defender of the true Christian Faith.

ANtipater *King of* Macedonia (*most gracious Sovereigne*) *when one presented unto him a booke treating of happinesse, is said to have rejected it with this answer:* I am not at leisure. *To whom the presenter replied*; Be not King, if thou hast no leisure. *Your Majestie with better reason might be excused by want of leisure, if such kinde of presents were neglected; both because your Highnesse affaires of the Kingdome are greater, and such gifts are now exhibited oftner. But that replie was rash and audacious: for be so much the more is worthie the name of a King, who intending more weightie businesse, cannot attend smaller matters: yet seeing Princes are as gods in earth, and this is Gods glorie,* who dwelling on high abaseth himselfe to behold things in heaven and earth; *may it please your Majestie to descend a little from your Throne of honour, and to vouchsafe to take knowledge of this gift, which is now offered.*

Plutarch. ex Stobæo, ser. 66.

Psal. 113. 5.

I here present to your sacred view the historie of Moses *birth, education, acts, and exploits: whose faithfulnesse in Gods house, courage against Gods enemies, clemencie and pitie toward his people, and other excellent vertues, as they are mirrors for Princes, so well expressed in your Majesties acts: So in nothing more lively doth your Highnesse, our* Moses, *resemble this ancient and worthie* Moses, *than in the manifold preservation of your life and state, even from your cradle and infantie unto this present. Moses being a childe should have beene destroyed; after he was Governour of Israel, divers times did they assault him, murmure and conspire against him: So your Majesties infancie hath beene assaulted, and since your royall person endangered by many unnaturall conspiracies: but now of late most of all in that barbarous and devilish treason, intended against your princely person, and the honourable state of this land, assembled in Parliament.*

Neuer before us, or now present, nor countrie ever brought forth the like monster,

ſuch an unnaturall and wicked conſpiracie, for device ſo ſubtile, in working ſo ſecret, in execution ſo miſchievous, or that came neerer to the deſigned period, non [illegible] effect. The greater was the danger, the more glorious the deliverance; the more [illegible] villiſh the invention, the more gracious the divine prevention; the more [illegible] triver, the more honourable the finder out. And herein as God is to have the [illegible] rie, being the author of this counſell, and the onely revealer of ſecrets: ſo your [illegible] is to be honoured, as the inſtrument, whoſe cogitation the Lord directed as [illegible] ſearch out the myſterie of darkneſſe, and as a cunning Pilot to guide the ſhip [illegible]

Prov. 20. 8. the rocks and ſands. Now is fulfilled that ſaying of the Wiſe-man: A King that ſitteth in the throne of judgement, chaſeth away all evill with his eyes. [illegible] David, not the ſons of Zerviah, Ioab and Abiſhai his Counſellors, that found out [illegible]

2 Sam. 23. 11. conſulting with God, the treacherie of the men of Keilah, intended againſt him. [illegible] Pharaoh himſelfe had the inſtinct by dreame to foreſee the calamitie of Egypt, by [illegible] future famine. And the King of Nineveh gave the advice how to prevent the [illegible]

Ambroſ. in obitum Valentin. ſtruction of the Citie by repentance. Like as Ambroſe doth celebrate the memorie of the Emperour Valentinian, who ſitting in his Conſiſtorie, aſſiſted with his Nobles, when they all gave counſell, to reſtore unto the Romans their Idoll Temples: Solus velut Daniel, excitato in ſe Dei ſpiritu, Gentilibus obviabat: He onely as another Daniel, the ſpirit of God moving him, reſiſted the Gentiles requeſt. The Seraphims in Iſaiah (which Hierome was taught by an Hebrew Rabbine to underſtand the Kings and ſtate of Iudea) had ſix wings, with two they covered their faces, [illegible] two their feet, and with two they did flie: ſo while the face of the men of the [illegible] as it were blinded, and the feet and inferiour parts had their counſell darkned, [illegible] bee to God, that your Majeſties wings of judgement were not pinioned, but [illegible] aloft with the Eagle, to eſpie what was working below. And ſo, as he was [illegible]

Ambroſ. ſer. 40. Neceſſe erat, ut qui potentior cunctis fuerat, prudentior fieret univerſis: It was fit, that hee which was beyond all in power, ſhould exceed the reſt in prudence.

But now may it pleaſe your Majeſtie, to the glorie of God, and for eternall memorie to bee tranſmitted to poſteritie, to give mee leave in few words to deſcribe the worke of darkneſſe, and to bring it to the light, whereby this Cockatrice brood, conſulting with infernall ſpirits in the earth, thought at once to have undermined and

Iudg. 9. ſubverted both the Civill and Eccleſiaſticall State of this land. Wicked Abimelech ſlew upon one ſtone ſeventie of Gedeons ſonnes, yet Iotham eſcaped: but here

Iudg. 1. within danger could have beene delivered. Adonibezeks crueltie is noted, who cut off the thumbs of hand and feet of ſeventie Kings: but in this miſchievous [illegible] both the heads and hands of many honourable perſons ſhould have beene miſ-

1 Sam. 21. 18. rent from their bodies. Cruell Saul in one day commanded foureſcore and five Prieſts to bee murthered, yet Abiathar the ſonne of the high Prieſt was delivered: but in this bloudie exploit all our Reverend Fathers were appointed to the ſlaugh-

2 King. 11. ter. Ambitious Athaliah deſtroyed all the Kings ſeed, yet Ioaſh the King [illegible] was preſerved: but here no not the heire of the Crowne ſhould have beene [illegible]

Senec. 2. de ira. Savage Caligula was not more barbarous, who wiſhed that all the Senatours of Rome had but one necke, that hee might ſmite it off at a blow: Nor yet Hannibal, who when he ſaw a pit filled with humane bloud, cried out: O formoſum ſpectaculum! O goodly ſight! Or Valeſus Proconſul of Aſia under Auguſtus Cæſar, having put to death three hundred men, walked and vaunted himſelfe among the [illegible]

bellat, saying; O rem regiam: O Kingly act! Sylla *was not so bloudie, who commanded seven thousand Citizens to be killed, whose crie was heard to the Senate house, where Sylla with the Senatours was assembled; for hee did forbeare the Senate house: nor that King of* Persia, *which commanded the people of* Syria *to have their eares cut off: or inefull* Cambyses, *who in his expedition against the Æthiopians, caused every tenth man to be tithed out for food, his armie being almost famished. But* [illegible] *one man of ten that feared God, and loved the truth, should have beene left alive: yea the very infants could not have beene exempted from this generall massacre: as* Hierom *speaketh of the crueltie of the Hunnes:* Cogerentur mori qui nondum vivere cœperant, & nescientes malum suum, inter hostium manus riderent: They should have beene forced to die, that yet begun not to live: and not knowing their doome, should have smiled under the bloudie hand of the enemie. Hierom. ad Oceanum.

Blessed be God therefore who hath in his great mercie and love to his Church, disappointed their wicked imaginations: in this snare which they laid for others is their owne foot taken: and they are sunke into the pit, that they made for others: the stone which they would have rolled upon us, is fallen upon their owne head. And as Ambrose writeth of the Bees: Apes quæ non obtemperaverint legibus regis, immoderatum aculei sui vulneri; That they which disobey the order of their King wrought them, die upon their owne stings: So that engine, wherewith the Romanists thought to have gored others, hath wounded themselves. As they with Abimelech sought to have fired the tower of Sichem, so their owne parts have justly felt the fire: and as with Sathan, that used the winds to overwhelme the house upon Iobs children, they attempted with a sulphureous spirit to have blowne up that honourable house, so now most worthily their owne members are exposed to the winde and aire, and their wicked acts leave a sulphureous smell behind them. This I write not (God is my record) as rejoycing in their confusion, but grieving rather at the cause thereof, pitying their persons, but hating their actions, ut probem me (as he saith) non homines odisse, sed errores: To shew, that I hate not the men, but their manners. They with Dathan and Abiram *are gone downe into the pit, whose mouth they opened to* swallow others: as they laboured in the earth to worke iniquitie, so their names are written in the earth to blot out their memorie: they which wickedly imagined to deprive others of burial, with Iehoiakim are themselves buried, as an asse is buried, and cast forth without the gates of Ierusalem. Hierom. ad Oceanum. Heywood. lib. 5. cap. 11. Iudg. 9. 49. Numb. 16. Ierem. 22. 19.

Now nothing remaineth (most Christian King) but that we give due thankes unto our gracious God, who hath wrought this glorious deliverance. In which action of thanksgiving, the Church of God hath used to performe three duties: To give some praise unto God; to send presents one to another, in signe of joy; and to give almes to the poore. In the first your Majestie hath given us example, who in the very place, where the danger was devised, and deliverance received, publiquely as a godly Iehoshaphat *blessed God: and this honourable Parliament, concurring with your Christian Majestie, hath well seconded your princely example, in decreeing* an annuall commemoration to bee kept of that day: no lesse worthie to bee remembred, than the Iewes feast of Purim, *when vile* Haman *had cast lots over them for their destruction: or the feast of the dedication of the Temple, after* Antiochus *had polluted it: for how can our mercifull God be sufficiently praised, who discovered the secret counsels of the wicked, undermined the underminers, and he that is a wall of* 2 Chron. 20. Esth. 9. 19. 22. Esther 9. 28. 1 Mach. 4. 59. Ibid. 10. 22.

Zach.2.5. Iob 28.7. Iob 34.25. Amos.5.8. Psal.91.5. Numb.21.17. Iudg.5.31.

fire about Ierusalem, hath quenched their fire? There is a path (as Iob saith) which no fowle hath knowne, neither hath the eye of kites seene it: yet the Lord hath declared their works, (as Elihu answereth) and he hath turned the night, that there is no darknesse, nor shadow of death, that the workers of iniquitie might be hid therein. The Lord hath so brought to passe, that neither sagitta volitans per diem the arrow of treacherie flying by day; nor negotium ambulans in tenebris, any spiracie walking in the darke, hath come neere us: therefore alwaies praised be his name. Concerning sending of presents, a testimonie of our joy, that honourable assemblie hath with loving hearts presented to your Majestie a subsidiarie benevolence, as a token of their dutie and thankfulnesse. And may it please your Majestie also to accept the widowes mite, this poore present, which I in all humblenesse and loyaltie dooe offer to your Princely view: thinking it not the least part of my terrene happinesse, that as my Synopsis was readie to meet your Majestie at your joyfull entrance, so this booke commeth forth (by Gods goodnesse) to congratulate for your prosperous deliverance. The gifts to the poore, are your Princely clemencie and bountie to your Majesties loving subjects; that as the first is extended according to the honourable customes of this nation in the determining of the Parliament, to some kinde of offenders: so the other is desired and expected, in seeing provision and maintenance to be procured for the Ministers and Preachers of the Gospell, which in many places is very small, and so the number of them to be not empaired but increased, that religion and learning may flourish, the two principall props of this Kingdome, as your Majestie well knoweth, howsoever some have impiously thought and profanely written to the contrarie.

God strengthen your Majestie, with all the honourable State, that as other countries have digged pits, which hold no water; so our Lawgiver, with the Princes of Israel, may dig wells (of springing water) with their staves, as it is said of Moses; that is, enact such lawes whereby the spring of the Gospell may be kept open, and run along to our posteritie; but the heads of the bitter Romish waters may be dammed and stopped: that all the people of God may use the same joyfull acclamations to such good lawes, as the Israelites did to the well; Rise up well, sing yee unto it. And so in the last, I end with the conclusion of Baraks song: So let all thine enemies perish O Lord, but they which love him, shall be as the Sun that riseth in his might.

Your Majesties most humble Subject,

Andrew Willet.

TO THE MOST REVEREND FATHER IN GOD, RICHARD BY THE DIVINE PROVIdence, Archbiſhop of *Canterburie*, Primate and Metropolitane of all England, and of his Majeſties moſt Honourable Privie Counſell.

AS *concerning lawes, ſo of bookes* (Right Reverend Father) *there are two opinions; ſome miſlike there ſhould be many, as* Arceſilaus *in* Laertius; *whoſe ſaying was,* Quemadmodum ubi multi medici, ibi multi morbi, ita ubi permultæ leges, ibi plus vitiorum; Like as where are many Phyſitians, there are many diſeaſes; ſo where there are many lawes, there are many faults. *Some thinke it not neceſſarie there ſhould be any: as* Demonax *uſed to ſay,* Leges prorſus eſſe inutiles, ut quibus boni non egerent, mali nihilo fierent meliores; That lawes were altogether unprofitable, becauſe neither the good ſtood in need of them, neither were the evill bettered by them. *But* Chryſoſtome *with a better ſpirit, approved all good lawes, and would have none* [illegible]: In cythera non ſatis eſſe in uno tantùm nervo concentum efficere, univerſos oportet percuti numeroſe & decenter; Like as to make muſick on an harpe, to ſtrike upon one ſtring was not ſufficient, unleſſe all were played upon in due meaſure. *The like judgement is to bee given of bookes, that as ſuperfluous ſcribling might be well ſpared, ſo neceſſarie and profitable writing is not to be lightly eſteemed.*

There are then three ſorts of men, whom I firſt deſire briefely to ſatisfie, and then I will in few words declare the contents, order and end of this worke.

Firſt, ſome there are, that hold theſe labours ſuperfluous, and thinke that this age is given too much to ſcribling, and that the world is peſtred with too many books. But this is their error, that, becauſe ſome books are vainely written, doe ſo judge of all: and finding ſome treatiſes unneceſſarie, they imagine the reſt to be ſo. Indeed it cannot be denied, but that there are ſome writings, which as Ariſton compared Logike, are like ſpiders webs, very curious, *but* nothing profitable: *yet hee which ſhould contemne all, becauſe he juſtly condemneth ſome, were like to an unwiſe patient, who, becauſe of ſome unlearned Empirikes, ſhould reject the skilfull Phyſitian; as even the Heathen Poets* Λιαν τηχικοι εἰσιν οἱ χρῆσιμοι. ψυχῆς ἰατρὸν καταλιπεῖν τὰ γράμματα.

could ſay, that he, which neglected learning, left the Phyſitian of his ſoule. In mens divers wits, the diverſitie of Gods gifts diverſly appeareth: There is no eye ſo quicke, but may overſee ſomewhat, which another may eſpie: no wit ſo ſharpe, but may be more whetted: nor yet any gift ſo meane, but there may be ſome uſe thereof: nor no labourer ſo ſimple, but may bring ſomewhat to further Gods building, as the Apoſtle ſaith, Ye may all propheſie one by one, that all may learne, 1 Cor. 14. 3. *and all may have comfort. Even the greateſt Prophet, and beſt interpreter, may receive ſome benefit by the meaneſt Preacher, and expounder. True it is, that in theſe dayes, bookes are counted the vileſt*

vileſt merchandiſe; and the laſt thing, for the moſt part, which a man buyeth, is a booke; and no thing is thought more neceſſarie, than that which is for the ſoule. This alſo is the cauſe, why men are more ſued unto, than wiſe men, and Merchants and Uſurers doores are more frequented than Preachers houſes: becauſe, as one being demanded the reaſon, why wiſe men were more rare than men, and not the rich to the wiſe, anſwered, Wiſe men know what is neceſſarie for them, and ſo doe not the other: Therefore the one ſeeketh things temporall, as requiſite for the bodie, the other neglecteth wiſdome, being neceſſarie for the ſoule. Now concerning ſuch neglecters of divine things and contemners of ſpirituall labours: I ſay, as Hierome anſwered Ruffinus, Mihi & Iſmenium canens, ſi aures ſurdæ ſunt cæterorum: I will ſing unto me and mine, as Amphion the Muſician ſaid to his ſcholar Iſmenius, if other mens eares be deafe.

Another ſort there be, that are given to carpe at other mens writings, who if they be ſuch as are enemies to the truth; I ſay with the Apoſtle, Am I become your enemie, becauſe I ſpeake the truth? Hierom ſaith, Scio me offenſurum quàm plurimos, qui dum mihi irascuntur, indicant conſcientiam; I know I ſhall offend many, who while they be angrie with me, bewray their conſcience. If they ſpeake againſt him that defendeth the truth, they ſhew themſelves therein enemies to the truth; if they cannot indure error to be diſcovered, they declare themſelves to be in error: In this caſe therefore, they which are offended, doe diſcover their own conſcience to bee corrupted. But if the reprehenders of this worke, be ſuch as blame other mens diligence, becauſe they themſelves are idle, and finde faults with that, which they cannot mend, ſuch as like nothing, but their owne; I anſwer with the Apoſtle, He that praiſeth himſelfe is not allowed, but he whom the Lord praiſeth. Now howſoever other are affected toward me, and my poore labours, this minde I will beare toward the ſharpeſt Cenſurers and their writings: that the Apoſtle ſaid of certaine contentious Preachers in his time, That, ſo Chriſt be preached, whether under pretence or ſincerely, hee would therein joy: So I ſay of ſuch writers, whether they write of emulation, and vaine glorie, or of ſincere affection, ſo the truth be maintained, I doe joy therein, and give God thanks for their labours. As Hierom writeth of his friends letters: Si amas, ſcribe obſecranti, ſi iraſceris, iratus licèt ſcribe, magnum & hoc deſiderii ſolatium habebo, ſi amici literas vel indignantis accipiam; Ad Nitriam: If thou loveſt me, write unto my requeſt, if thou art angrie, yet write; it is ſome comfort unto me, that I may receive thy letters, yea of an angrie friend.

But ſome doe thinke, that it is in vaine for men to write in this age, which ſo ſmally conſidereth their paines, and that it is labour loſt, which findeth not recompence in the world. As though learning were the reward of the pen, and the grace of God depended upon the grace and favour of men. But as gifts of God, as they are not bought with money, ſo neither ſhould they be ſold for money. He that ſerveth the world, let him looke for his reward in the world: he that ſerveth Chriſt, ſhall finde him a plentifull rewarder. He that ſaid to his Apoſtles, Great is your reward in heaven, hath a reward in ſtore for thoſe which labour in his name: They which expect either praiſe or profit in this world, having their deſire, doe receive their reward, as our Saviour ſaid of the Phariſees that did all of vaine oſtentation: They have their reward. As for the praiſe of men, as Hierom ſaith of the Preacher, Docente te in Eccleſia, non clamor populi, ſed gemitus inferatur, lachrymæ auditorum laudes tuæ ſint; ad Nepotian. When thou teacheſt in the Church, ſeeke not the to raiſe the crying, but the ſighing of the people; let the teares of the hearers be thy praiſe. As the Preacher muſt not reſpect the praiſe of men, ſo neither the writer. And concerning other reward of gaine or preferment to be expected, Ambroſe hath this excellent ſpeech; Propoſitam pia mens mercedem non appetit, ſed pro mercede habet bonæ conſcientiam, & juſti operis effectum; anguſtæ mentes invitentur promiſſo, erigantur ſperatis mercedibus; lib. 1. de Abraham cap. 8. A godly minde coveteth no propounded reward; but counteth the conſcience of well doing, and the good effect of the well done worke, a reward: let unwilling minds bee enticed by promiſes, and ſtirred up with hope of rewards.

Now it remaineth that I briefely ſhew the argument, order, and matter of this Commentarie, wherein I have chiefely propounded unto my ſelfe (omitting the ordinarie and uſuall collections, diſcuſſing and ſolution of ſuch queſtions as ſeemed more obſcure and difficult: according to that ſaying of Auguſtine, Verbi Dei altitudo exercet ſtudium, non denegat intellectum; The depth of the word of God, doth exerciſe meditation and ſtudie, it denieth not underſtanding. Which fitly reſembleth the holy writers, the Prophets and Apoſtles, to the Angels whom Jacob ſaw aſcending and deſcending: Aſcendentes ſunt, quando perfectis perfecta prædicant; deſcendentes quando

Anthiſpaet.

Apolog. 2. in Ruffin.

Galath. 4. 16. Hieron. ad Ruſtic.

2 Cor. 10. 18.

Philip. 1. 18.

Serm. 79. de verbi Apoſtolic.

...lis & imperitis ſimplicia inſinuant: They aſcend, when they preach perfect ...perfect: they deſcend, when they inſinuate plaine things to the ſimple. *I have ...ſame method in this Commentarie upon* Exodus, *which I did before obſerue upon ...Genesis: that the one may helpe the other. This hiſtorie of* Exodus *conſiſting of ...two parts, the redemption of the Lords people, and the conſtitution of them being redeemed, by whole-ſome lawes and ordinances; I haue accordingly diuided into two parts, or tomes: the firſt whereof ...the peoples deliverance, and preſervation, unto the 19. Chapter: The ſecond treateth of ...their inſtitution, and ſetling of their eſtate by wholeſome lawes, both Morall, Iudiciall and Ceremo-niall: which part likewiſe is diſtributed into two books, the firſt containing the promulgation of the ...lawes, to Chapter 30. the other the execution thereof, thence to the end of the booke.*

...I proceede in the old Teſtament hitherto: not being yet reſolued with my ſelfe, whether ...the bookes of the Hebrew Scriptures in order, which a mans life time would ſcarce ſuffice in ...the manner to goe thorow, or to make choice of the more difficult books indifferently out of the old ...and new Teſtament: In the handling whereof, wee ſhall ſee the different gifts of Interpreters, as ...S. Hierome well noteth, Multi ſuper Euangelia bene diſſerunt, ſed in explanatione Apoſtoli im-...ſiſſunt, alii cum in inſtrumento novo optimè ſenſerint, in Pſalmis & veteri Teſtamen-...to parum. Dialog. 1. adverſ. Pelagian. Divers doe treat well upon the Goſpels, but in ...explaining the Apoſtle are unlike themſelves: others being of ſound judgement in the new ...Teſtament, are no bodie in the old. *But yet to begin with the old, maketh a good way to underſtand ...the new: for the law is a ſchoolemaſter, as the* * *Apoſtle ſaith, to bring us unto Chriſt. And as* Am-...broſe *elegantly reſembleth it,* Lex velut inferioris molæ ſaxum, tarda, pigra, otioſa; The law as ...the nether milſtone is heavie, ſlow, and of ſmall riddance. *But yet as the upper milſtone, though ...of greater agilitie and quicker diſpatch, yet cannot grinde without the nether, but both together make ...perfect: ſo the truth and faith of Chriſt, as fine flower, is betweene the old and new Teſtament ...ſifted and diuided forth unto us.*

But this further I muſt aduertiſe the diſcreet Reader of, not to take offence, that I haue made ...in this Commentarie, both of Proteſtant and Popiſh writers, old and new upon this booke (as I ...haue here ſet them downe in the margen) not rejecting the judgement of any that witneſſe for the ...truth. For as the Apoſtle alleageth the Heathen Poets, ſo farre as they are witneſſes of the truth: ...I thinke a Proteſtant, by that warrant, may borrow of ſuch Interpreters, which otherwiſe fauour ...not of ſuperſtition, where their pen is a miniſter and handmaid of truth: and whereas S. ...Paule ſaith, Haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons; *they ...doe refuſe the teſtimonie of the truth at any mans hand, in reſpect of any ſchiſme, ſect or profeſ-...ſion, ſhewe to be partiall in diſcerning of the truth, againſt the Apoſtles rule; wherein Pro-...teſtants are more equall than the Romaniſts: for they thinke ſcorne to uſe our writers, though ...of more excellent parts: as appeareth in* Pererius *Commentaries, who forteth out his collections ...only out of men of his owne ſect (I ſpeake of the new writers) whereas he needed be no more aſhamed, ...to haue followed the judgement of* Luther, Caluine, Simlerus, Iunius, *and other worthie writers ...among the Proteſtants, as we doe not refuſe the learned obſeruations of* Cajetanus, Montanus, ...Vatablus, *with others of their ſide. I haue therefore out of their writings taken the beſt and left ...the reſt: where they ſpeake the truth, I alleage them; where they are found in error, I refute them: ...in following* Hieroms *preſident,* Operis eſt & ſtudii mei multos legere, ut ex plurimis di-...ligos flores carperem, non tam probaturus omnia, quàm, quæ bona, electurus. *Adverſ. ...Rufin.* I profeſſe this to be my ſtudie, to gather varietie of flowers out of divers, not to al-...low all which I finde, but to make choice of the beſt. *And as* Ambroſe *well ſaith,* Legimus ...ut non, ne legantur; legimus, ne ignoremus; legimus, non ut teneamus, ſed ut repudiemus: ...*ſome things we reade, that others ſhould not read them; we reade them, not to be ignorant ...of them; we reade them, not to retaine them, but to reject them.*

...Theſe my labours, as your Grace was my great incourager firſt to undertake them, ſo it is meet ...they ſhould with the firſt reape the fruit of them. And this I wiſh from my heart, and humblie ...pray of God, that, all domeſticall contentions being laid aſide, wee the Miniſters of the Goſpell ...may ſo ſpend our time, and imploy our paines, that the age preſent might receive comfort by our ...labours, and poſteritie profit. And I ſay with Auguſtine *to* Hierome, Quieſcamus ab his ...contentionibus, noſtræ vitæ ſalutique parcamus, minus certè aſſequatur illa, quæ inflat, dum ...non impugnatur illa quæ ædificat: Let us reſt from theſe contentions, and fauour our life and ...ſalue: let that have leſſe which puffeth up, ſo that be not offended which edifieth. *Mens ...charitie ſhould give place to charitie, and opinion of knowledge to peace, and ſelfe loue to the ...common*

* Galath. 3. 19.

Joſephus.
Origen.
Cyprian.
Cyril.
Chryſoſtom.
Hierom.
Auguſtine.
Gregorie.
Theodoret.
Damaſcene
Lyranus.
Thom. Aquin.
Hugo Cardinalis.
Iſidore.
Hugo de S. Vict.
Burgenſis.
Rupertus.
Rabanus.
Caluin.
Pagnin.
Iunius annot.
Arias Montan.
Iunius Analyſ.
Pellican.
Simlerus.
Gallaſius.
Marbachius.
Pelargus.
Borrhaius.
Oſiander.
Aretius.
Zeiglerus.
Cajetanus.
Lippomanus.
Toſtatus.
Ferus.
Pererius.
Vatablus.
Oleaſter.
Piſcator.
Geneuenſ.

Ambroſ. Prolog. in Luc.

common good. And ſo I conclude with that ſaying of Hierome, Precor itaque ut pacem quam nobis reliquit Dominus, habeamus: in brevi ante tribunal ejus, reconciliati ſenſibus cordiâ, aut præmium recuperabit, aut pœnam; ad Caſtorinam: I pray therefore, that we may injoy that peace, which our Lord left unto us: ſhortly before his tribunall ſeat, where kept or broken, we ſhall receive reward or puniſhment.

Your Graces readie to be commanded in the bleſſed Lord Ieſus,

Andrew Willet.

CERTAINE DIRECTIONS TO THE READER.

Deſire thee (courteous Reader) to follow theſe directions in the reading of this worke. In the whole Scripture and euery part thereof, there are two things generally to be conſidered, the ſenſe and underſtanding, and the uſe and profit: As the Apoſtle toucheth both, firſt ſpeaking to Timothie *of the* Knowing, *that is, the underſtanding of Scripture, then of the profitable uſe,* 2 Tim.3.15,16. *The ſenſe of the Scripture is either the literall and ſingle ſenſe, which is ſeene in the interpretation of the words; or the compound and mixt ſenſe, which conſiſteth either in ſhewing the coherence of the text, with the other parts going before, and following; or in removing of doubts, difficulties and contradictions. Now the uſe and profit of Scripture, either conſiſteth in doctrine, in confirming the truth, and confuting error; or manners, in reproving vice, or exhorting to vertue: and thus the Apoſtle ſaith,* The whole Scripture is profitable to teach, to improve, to correct and inſtruct in righteouſneſſe, 2 Tim.3.16.

According to this diſtribution, have I obſerved ſix points upon every Chapter: three belonging to the ſenſe, the Argument and method ſhewing the coherence, the divers Readings explaning the ſignification and ſignification of words, and the explication of queſtions, which concerneth the removing of doubts: the other three doe ſhew the uſe, in noting the doctrines for confirmation of the truth, the controverſies for the confuting of errors; and then follow the Morall obſervations, tending either to the inſtruction of vice, or inſtruction in righteouſneſſe.

In the Divers Readings, I. *ſignifieth* Junius, V. Vatablus, C. *the Chalde Paraphraſt,* S. *the Samaritane,* L. *the vulgar Latine tranſlation,* A. Arias Montanus, P. Pagnine, B. *the great Bible,* G. *the Geneva edition,* H. *the Hebrew originall. And the letters in the margen ſhew the ſame readings: the ſtarre fixed in the margen noteth the diverſitie of reading in ſome principall place. Theſe my labours now I commend unto thy favourable acceptation (Chriſtian Reader,) and both thee and them, to the gracious bleſſing of our glorious Lord Ieſus Chriſt: to whom be praiſe for ever.*

CERTAINE DIRECTIONS TO THE READER.

THE SECOND BOOKE OF MOSES CALLED EXODVS.

GENERALL OBSERVATIONS out of the whole Booke.

1. *The summe and argument.*

AS in the former booke *Moses* shewed the originall and beginning of the Church: so in this hee declareth the progresse and increase thereof. *Simler:* wherein, both Gods faithfulnesse and truth appeareth in performing his promise made to their fathers, in multiplying their seed wonderfully, and that under the miserable thraldome and bondage of Egypt. *Pellican.* and the Lords glorie and power notably appeared in those mighty signes and wonders, whereby *Pharaoh* was forced to let Israel goe. *Varab.* his fatherly and tender care also shewed it selfe, in sparing his people and not utterly destroying them, when they fell into lust, murmuring, and idolatrie: still correcting them as a father, by his chastisements to bring them to repentance, yet remembring his ancient love still following them with new benefits. *Genevens.* and his wonderfull providence is manifested in giving them lawes to be governed by, [illegible] unto them a most excellent forme of worship. *Iunius.* And the summe of this booke is [illegible] in the 105. Psalme, from verse 24. to the end: wherein the Psalmist sheweth how [illegible] in Egypt before their deliverance: by what meanes they were delivered, and what [illegible] for them after their deliverance. *Ferus.*

2. *The parts of the booke.*

The booke of Exodus in two parts:

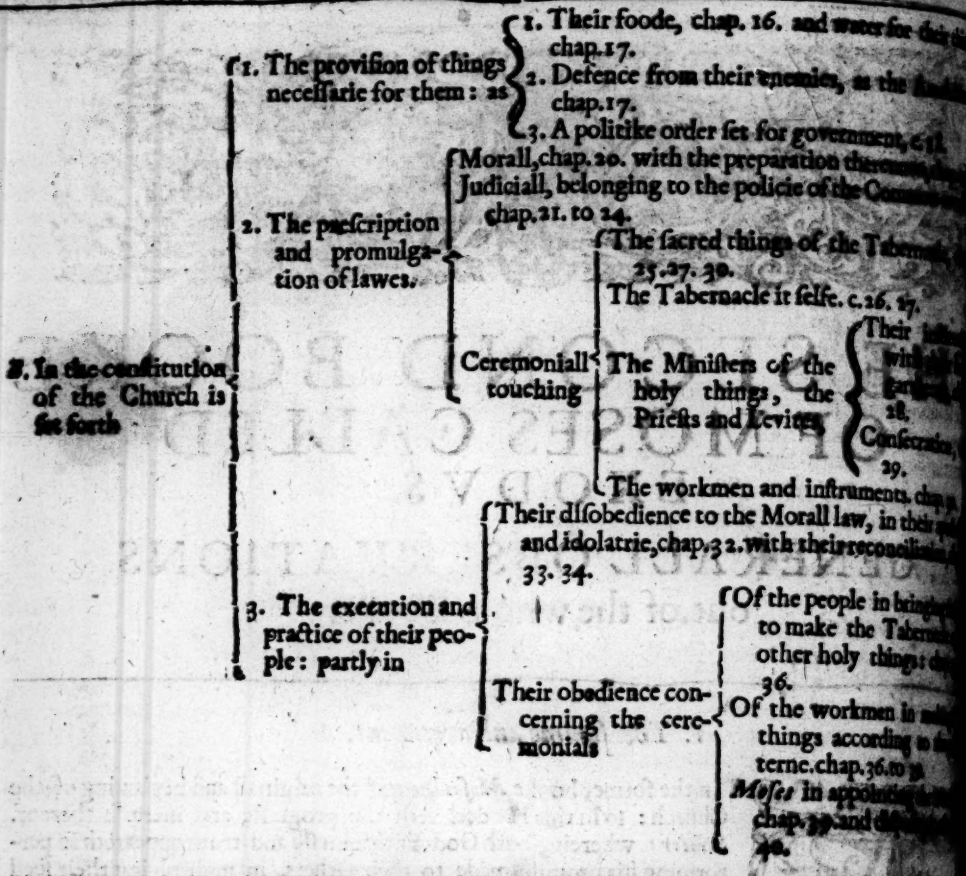
1. The narration and historie of the Israelites deliverance and going out of Egyt. *A.*
2. The constitution and setling of the Church after their deliverance. *B.*

A. 1. Such things as went before: as [illegible] deliverance [illegible] to bee

- The occasion, which was their grievous oppression in Egypt. chap. 1.
- The preparation of the instruments of their deliverance: of *Moses*, chap. 2, 3, 4. and *Aaron*, chap. 4. with their message to *Pharaoh*, chap. 5, 6.
- The meanes procuring their deliverance, those ten severall plagues, which were sent upon Egypt: described from chap. 7. to chap. 12.

A. 2. Their deliverance it selfe: consisting of their

- Departure out of Egypt, with the manner thereof, and institution of the Passeover, chap. 12. and their going forward in their journey, c. 13.
- Their passing thorow the red sea, with the destruction of the Egyptians. chap. 14.
- Their thanksgiving. chap. 15.



3. Certaine generall questions out of the whole booke explained.

Quest. I. *Concerning the inscription of the booke.*

THis booke is called in Hebrew of the first words, *velle shemoth*, that is, *and these are the* Greekes, it is called Ἔξοδος, Exodus, of the miraculous going of the Israelites out of The inscription of the bookes of Scripture is of three sorts: for it is taken either from wrote them, as the bookes of *Esay*, *Ieremy*, &c. or whereof they be written, either in of *Iosuah*, and of the Judges: or in part, as the bookes of *Samuel*: or else from the as the booke of Leviticus, Numbers, &c. or of the first words of the booke: as Genesis, brewes, *beresheth*, *in the beginning*: Leviticus, *vaiikra*, *and he called*, &c. which are the first and so also is this booke named, as is said before: *Iun.* and the reason of it may be this, writer of any booke of Scripture left it without name, they of elder time for reverence did forbeare to give it any title. *Simler.*

Quest. II. *Of the computation of yeeres, comprehended in the storie of Exodus.*

CConcerning the continuance of time and number of yeeres, which are comprehended they are found to be 148. as may bee thus gathered: From the death of *Ioseph* to the are yeeres 60. from the birth of *Moses* unto the departure of Israel out of Egypt, from the departure of Israel thence unto the Tabernacle erected, was one yeere, chap. 40. two latter numbers are certainly gathered out of the Scripture: only the first may be is thus also warranted: all the time of the peregrination of *Abraham* and his seed in Egypt maketh 430. yeeres, *Exod.* 22. 40. this time beginneth when *Abraham* was called out and 30. yeeres was run at the birth of *Isaack*: who at 60. begat *Iacob*, *Gen.* 25. 26. who downe into Egypt unto *Ioseph*, *Gen.* 47. 9. who being then 39. yeeres old, and dying at lived after that yeeres 71. then put hereunto 80. yeeres of *Moses* age: all maketh (of 30. 60. 130. 71. 80. together) yeeres 371: there remaineth then the summe of 59. up the whole summe of 430. yeeres.

Quest. III. *Whether Moses were the writer of this booke.*

NOw that *Moses* was the pen-man and writer of this booke (the spirit of God be inspirer thereof, it is diversly evident: 1. for *Moses* testifieth of himselfe, that he wro of the Lord, *Exod.* 24. 4. which are contained in this booke. 2. The Scripture so divi the old Testament, that they were written either by *Moses*, or some other of the Pro 3. Our Saviour alleaging a certaine place out of this booke, doth call it the booke of

read in the booke of Moses? so also *Luk.* 20. 37. *And that the dead shall rise againe, even Moses shewed beside the bush, when he said, &c.*

QUEST. IV. *Whether Moses Judiciall lawes do now necessarily bind the Civill Magistrate.*

In this booke divers both morall, ceremoniall and Judiciall lawes are prescribed, where- first there is no question, but that the one doth bind us still, and the other is abrogated: ing the Judicials of *Moses*, it is controverted, whether Christian Magistrates are bound to which Judicials being of three sorts, either such which are annexed to the Morall law, as of adulterie and murther and disobedience to parents with death, and such like: or such as to the Ceremoniall law, as the punishment of those that touched any dead thing, or that woman in her monethly course, and such like: or such as belonged to the peculiar policie Common-wealth, as concerning the yeere of Jubile, the raising up of seed to the bro- in maying his wife, and such like: of the two latter there is no doubt made, but that the ed together with the ceremonies, whereon they attended, the other as proper to that go- now determined: only the third kinde of Judicials remaineth, about the which great que- how farre Christian governours are obliged to the same.

Moses Judicials of three sorts.

Moses Judicials not left absolutely free unto Christian Magistrates.

discussing of which question, 1. I neither am of their opinion, which thinke that the Judiciall the libertie of the Christian Magistrate to adde to it, and take from it, and to alter it, as shall for the time and manner of the countrey: for this were, 1. to be wiser than God, to leave those directions and rules of justice, which he hath set downe: and the Apostle saith, *the foo- of God is wiser than men*, 1. *Cor.* 1. 25. that which seemeth to be meanest of the Divine orders, is the wisest humane inventions. 2. And there is but one Law-giver *that can save and destroy*, Onely God that gave unto man his life, hath power to take it away: and therefore otherwise Goliath given direction, either by particular precept, or generall rule the life of man is not to bee 3. And seeing Magistrates are but Gods Ministers, *Rom* 13. 4. they must execute justice ac- his will: for it is required of a disposer that he bee found faithfull, 1. *Cor.* 4. 2. but Gods will appeareth not; than in his word. 4. And seeing whatsoever is not of faith (that is, firme per- is sinne, *Rom.* 14. 23. and faith must be grounded upon the word, as being wrought by the 10. 17. how can the Magistrate approve his acts of justice as in the sight of God, unlesse hee warrant the same by the word?

The Christian Magistratie not necessarily tied to Moses Judicials.

2. Neither yet can I consent with those which thinke, that the punishment inflicted by *Moses* for the ach of the morall law together with the morall law is imposed upon Christian Magistrates: as it is lawfull to punish adulterie otherwise than by death, nor simple theft by death but by restitution: *in profusion, in Exod.* for if this were so, then the Gospell should overthrow the policie and institu- divers Common-wealths, which of a long time have continued: but God is the author of peace, confusion. 1. *Cor.* 14. 33. 2. *Mardoche* and *Daniel* having place of government under the Persian no doubt ministred justice according to the lawes of that countrey. 3. Our Saviour Christ ing to give tribute to *Cæsar*, and injoyning obedience to the higher powers which did beare and that for conscience sake, *Rom.* 13. seeme to give approbation to the lawes of nations main- and tending to equity. 4. Our Saviour himselfe observed not the judicials belonging law: for whereas he that gathered stickes upon the Sabbath was stoned to death by *Moses*, excuseth and defendeth his Apostles, who did, as much as the other, in rubbing the eares necessity, *Matth.* 12. yea hee giveth a rule, that for fornication onely and adulterie it lawfull for a man to put away his wife, *Matth.* 19. which exception needed not, if either in fact or in right afterward, adulterers and adultereſſes were to bee punished by death. If it be answered Christ took not upon him the office of the Civill Magistrate, to impose corporall punishment: yet our Saviour have defended his Apostles, nor yet by silence have left them unreproved for ne- the law.

How far Moses Judicials doe bind.

Therefore the best resolution is, that the morall judicials of *Moses* do partly bind, and partly are left do not hold *affirmatively*, that we are tied to the same severity of punishment now, which was but *negatively* they doe hold, that now the punishment of death should not be adjudged, of death is not given by *Moses*: Christian Magistrates ruling now under Christ the Prince that is of clemencie & mercie, may abate of the severitie of *Moses* law, & mitigate the pu- death: but they cannot adde unto it, to make the burthen more heavie: to shew more ri- *Moses*, becommeth not the Gospell, to extend more favour is not unbeseeming: of these two reasons are as followeth: 1. That which *Ambrose* urgeth out of the mouth of *Luke*, how reproveth his Disciples, because they would have had fire come downe upon the Samaritanes, such example hee thus inferreth: *Ostenditur nobis, non semper in eos qui peccaverunt vindi- quam amplius prodest clementia tibi ad patientiam, lapso ad correctionem: It is shew- vengeance is not to bee taken of those that offend, because oftentimes clemencie is more patience in thee, and amendement in the offender.* And this collection is ratified by the an- our in that place: *The Sonne of man is not come to destroy mens lives, but to save* 2. *Augustine* urgeth the example of Christ, who suffered the woman taken in adul- without punishment of death, *Joh.* 8. Whereupon hee inferreth that the adultereſſe is to death, but to live rather, to be reconciled to her husband, or to come to repen- answer is, that our Saviour doth not here abrogate the Law against adultery, but re-

Ambr. lib. 7. comment. in 9. cap. Luc. and it is cited *C.* 23. *qu.* 4. *c.* 26.

Lib. 2. ad Pollet- tinum de adulter. conjug. lib. 2. cap. 6. 7.

Piscat. de abrogation. Iudicial. ration.3.

fuseth only to meddle with the Magistrates office: *Piscator. Anſ.* Neither doe wee say that Christ abrogateth that law: but leaveth it free and taketh away the necessitie of it. And though Christ exercised not the Magistrates office in his owne person, yet in this case, it had not beene impertinent to have given direction to have her before the Magistrate, as in another case, he sendeth the leper to the Priest *Matth.*8.4. if it had pleased him to impose still the severitie of the law: yea our Saviour shewed by his answer: *Let him that is amongst you without sinne, cast the first stone at her, Ioh.*8.7. that hee would not have them such strait executors of the rigour of *Moses* law upon others, but rather to bee severe judges of themselves, and with charitable affection to support the frailty of others, to the which themselves were subject. 3. Further, the difference betweene the times of the Law and of the Gospell must be considered: then they received the spirit of bondage to feare, but now the spirit of adoption, *Rom.*8.15. then they which came neere the mount, where the morall Law was given, were stoned or thrust thorow with darts, whether man or beast, *Heb.*12.20. but it is not so now: then the bloud of *Abel* cryed for vengeance, but the bloud of Christ now calleth for mercie: and so *speaketh better things than that of Abel, Heb.*12.24. Therefore to mitigate the severitie of *Moses* Law, in some cases (yet not leaving sinne unpunished, nor by connivence cherishing the same) it is more sutable to the profession of the Gospell of peace and mercie.

The rigour of Moses law mitigated.

Wherefore I here say with **Chrysostome: Vbi paterfamilias largus est, dispensator non debet esse tenax. Where the master of the house is bountifull, the steward must not be sparing: Melius est propter misericordiam rationem reddere, quàm propter crudelitatem: It is better to be called to account for too much pitie, than for cruelty.* 4. The continuall practice of the Church sheweth as much, that the rigour of *Moses* judicials is mitigated. S. *Paul* willeth the incestuous man only to be excommunicate, 1. *Cor.*5. it seemeth then that there was no law in force to put such to death: nor in *Cyprians* time, who thus writeth: *Quidam episcopi in nostra provincia, &c. Some Bishops in our province have altogether shut up penance against adulterie.* Nor after that in the time of the Eliberin Councell, which was held under the reigne of *Constantine*, where it was decreed, *can.*9. *Mœchatus post pœnitentiam, That he which committed adulterie after publike penance, should finally be denied the Communion.* In *Hieromes* time it seemeth that adulterie was punished by death: who in a certaine epistle maketh mention of a young man, *qui adulterii insimulatus ad mortem trahitur*: who being accused of adultery was led forth to death: yet *Augustine*, as is shewed before, reasoneth against it: but of all other *Origen* writeth most plainly: *Apud Christianos, si adulterium fuerit admissum, &c.* Among Christians if adulterie be committed, it is not commanded that the adulterer or adulteresse be punished with corporall death, &c. neither therefore was the law cruell then, neither now doth the Gospell seeme to bee dissolute: but in them both the benignitie of God appeareth (yet) by a diuers dispensation: then by the death of the bodie the people was rather purged from their sinnes, than condemned: but unto us sinne is purged, not by corporall punishment but by repentance: and it is to be feared lest our punishment be greater, whose vengeance is laid up for the next world (when as they were absolved from their sinne by the paying of the punishment) as the Apostle saith, how much more punishment is he worthy of, that treadeth under foote the Sonne of God? Two reasons *Origen* yeeldeth of this his opinion, that there is now a mitigation of the rigour of *Moses* law; because then it served as an expiation of their sinnes, prefiguring the death of Christ: as S. *Paul* applieth that sentence (Cursed is every one that hangeth on a tree) which is generally delivered by *Moses*, to the particular death of Christ, *Galat.*3.13. but now the expiation of sinne is by repentance and remission of sinnes in Christ. Againe, now a greater punishment abideth the contemners of the Gospell, even eternall in the next world, and therefore corporall death is not so much inflicted now, for *God punisheth not twice for the same thing*, as *Origen* in the same place alleageth.

* Or rather the author of *Oper. imperfect. Hom.*43. *in cap.*32. *Matth.* and it is alleaged *Caus.*27.94.1. *cap.*12. *Cyprian. lib.*4. *epist.*2. *Epistol. ad Innocentium.*

Whether adulterie necessarily is to be punished by death.

Yet, although we contend, that the capitall punishment of *Moses* law may now be dispensed with in some cases upon the reasons before alleaged, this is not either to condemne those Common-weales which doe reteine still and practise the severity of *Moses* law against adulterers, who therein sinne not: but as *Ambrose* saith of the Apostles, that asked for fire to come downe upon the Samaritanes: *Nati discipuli peccant legem sequentes: Yet did not the Disciples offend, following the law:* neither to excuse those places, where this sinne is too easily and lightly punished, as *Erasmus* complaineth in his time: *Non est adulterium lusus magnatum est: Now adulterie is but a sport of great men.* Where adulterie is not capitally punished, yet great severity otherwise should be used: as it was decreed in the Eliberin Councell, that *he which having a wife committed adulterie, should be under penance five yeeres, can.*64. *He that sinne that way after should not bee received to the peace of the Church till his dying day. c.*48. *He that commit adulteries after penance, should never be restored to the communion of the Church. c.*7. These or the like severe constitutions, this wanton and lascivious age hath need of, that this overflowing sinne might be kept in with higher bankes, than now it is: So then I conclude this point with *Cyprian*, who speaketh of divers kindes of Ecclesiasticall censure used in divers places, thus writeth: *Manente concordiæ vinculo, suum quisque actum suum disponit & dirigit unusquisq; Episcopus, &c. The bond of amity remaining still, every Bishop directeth and disposeth his owne act, that he is thereof to give account unto God.* The like may bee said of Princes and Magistrates, in their dominions and regiments: that the difference in publike punishments (all intending the glorie of God, and the brideling of sinne) is no cause to breake peace or breede hatred betweene Christian states.

Annot. in Heb. epist. Hieron. ad Innocentium.

*Cyprian lib.*4. *epist.*2.

Moses Iudicials are not to be exceeded in severity.

Now for the other part, that *Moses* Judicials doe bind negatively, that is, where *Moses* Law inflicteth not death, there Christian Magistrates are not to punish with death: the reasons are these: 1. Because the regiment of the Gospell should exceed in terror, the strictnesse and severitie of *Moses* Law. 2.

...whosoever sheds life and destroyeth, Iam. 4. 12. he gave life, and he only hath right to take ... *God hath created man in his image, Gen. 9. 6.* which image is expressed in mans soule animating ... This image then is not to be defaced and dissolved, but by warrant and direction from God: ... the equitie of the Judicials of *Moses* ought to be a rule, either by generall direction, or par... dent to all Magistrates, in what cases and for what sinnes they are to deprive the offendors of ...

But here it will be objected, that if this be so, then all those Common-wealths are in error, which pu... death, which by *Moses* law is satisfied by making restitution. Exod. 22. 2. *Ans.* Even by ... some kinde of theft received a capitall punishment: as if it were a violent theft, as it was law... to kill a theefe breaking into the house, *Exodus* 22. 2. or a wanton theft, as *David* judged him wor... that having many sheepe of his owne, tooke by violence the onely sheepe which his poore ... had, 2. Sam. 12. 5. Likewise publike theft and sacrilege in *Achan* was punished by death, ... But that simple theft, when a man stealeth only to satisfie his hungrie soule, or to supply his pre... necessitie, should be proceeded against to the losse of life, it seemeth hard. And as I take it, the lawes ... this land have used a good consideration herein, that such small felons should escape by their booke: ... herein, to my understanding, greater clemencie and favour in some Judges were more commendable, ... require an exactnesse of such simple clerkes; unlesse they bee such as are worthy, for other former ... demerits to be cut off as rotten members. There is a saying in the law, *Favores sunt ampliandi: Where ... is intended, it should be the largest way extended.* It were also to be wished, that a greater valuation ... set, than of the usuall rate, in such small fellonies, when a man is to bee judged for his life. By ... law some kindes of theft are charged with restitution of foure fold: by another authentike ... the theefe is adjudged to bee beaten with clubbes. By the Decrees, *Qui fecerit furtum capitale. &c.* ... that committed any capitall theft, as in breaking into an house, in stealing a beast, or some other ... of price, if he were a Clergie man he was to be under penance seven yeeres; if a lay man, five: if it ... a small theft, he was to make restitution and to doe penance one yeere. By any of these or the like ... constitutions, sufficient provision might be made against simple theft. But it can no wayes be justified, ... that simple theft should bee more straightly punished than adulterie, which farre exceedeth the ... the Wise man compareth them together, *Prov. 6. 30. 32.* that which the spirit of God hath jud... to be the weightier sinne, by mans ballance cannot be made lighter. And hereof *Erasmus* complaint ... crime was just: *Savitur passim in miseros fures &c. Poore theeves are every where streightly handled, ... neither Draco, nor the Romane, nor Moses lawes punish theft with death.* Then hee proceedeth: *... vestra facit ut ideo magnum malum existimemus furtum, quia pecuniam summi boni loco ducimus: ... is the cause that we count theft such a great evill, because we hold money to be so great a ...* This may suffice of this question.

Some kinds of theft punishable by death by the word of God.

Simple theft deserveth not death. *Cod. lib. 6. t. 2. l. 11 & leg. 18. Cod. lib. 6. tit. 1. leg. 3.*

Caus. 17. qu. 4. c. 17.

Annot. Erasmi in Hieron. epistol. ad Innocentium.

4. *Places of doctrine out of the whole booke.*

1. Doct. *Gods election sure and infallible.*

... it is evident by this booke of Exodus, wherein is set forth unto us, how diversly the people pro... voked God by their sinnes, as their Idolatrie, lust, murmuring, impatience, yet God continued their ... mercifull Lord still: that Gods election is immutable, and whom he loveth he loveth to the end, *Ioh. ...* Gomarus.

2. Doct. *Which is the best forme of a Common-wealth.*

... Secondly, In this booke also is described the best forme of a Common-wealth, when as both Prince, ... Nobles, and people have their due: that forme which is mixed of these three states is the happiest, ... least subject to change, and freest from mutinies. So was it in Israel in *Moses* time: in his sole go... ment there was a Monarchie, in the 70. Elders, assistants, an Aristocracie, in that out of every tribe the ... rours and Elders were indifferently chosen; therein there was a shaddow of the Democraticall ... Sinder. This mixt forme of government is well seene in our high Court of Parliament, where there ... concurrence of three estates.

5. *Places of confutation.*

1. *Confutation against election by workes.*

... this booke shewing on the one side the ingratitude and disobedience of the people, on the other ... stedfast love of God toward them, affoordeth an evident argument of Gods free election without ... pect to workes, against those which defend election *ex prævisis operibus*, of workes foreseene be... and the Apostle to the same purpose out of this booke alleageth that notable text, *I will have ... on him, upon whom I will have mercie, Rom. 9. 15. Borrhaius.*

2. *Confutation against those which say all things were carnall to the fathers.*

... some out of *Serveins* schoole, which have taught that the fathers in the law had only a carnal ... gination of terrene things, and no knowledge of the Messiah, are in this booke confuted: for S. ... weth how that in their externall actions, and symbols, baptisme was shadowed forth, and ... both their spirituall meat and drinke and ours, 1. *Cor.* 10. 2. 3. And though the Apostles expected

 a terrene

a terrene kingdome, Act. 1. that they did draw from the error of those times, it being a generall received opinion. But they themselves before that joyned with *Peter*, in confessing Christ to be the Sonne of God, Matth. 16. and afterward, they shewed, wherein their happinesse consisted, in preaching remission of sinnes in Christ. *Simler. Prologomen.*

6. *Places of morall use.*

1. Mor. *Our spirituall deliverance by Christ shadowed forth.*

FIrst, here in the deliverance of Israel out of Egypt, is shadowed forth our spirituall deliverance by Christ: they under *Moses* escaped from the tyrannie of *Pharaoh* and the bondage of Egypt: wee by Christ are set free from the spirituall captivitie of sinne and Sathan: as the Prophet *Zacharie* alludeth unto this externall deliverance, chap. 10. 11. *The Scepter of Egypt shall depart away. Borrah.*

2. Mor. *Gods chastisements tend not to destruction, but to amendment.*

AGaine: in that the Lord, when the people sinned, scourged them, and yet not to their destruction but to their amendement: it sheweth that both God is not partiall, but will punish sinne, even in his owne children, as also, that the afflictions, which God layeth upon his children, tendeth not to their overthrow sion, but is sent rather to worke their conversion: *Genevens.* The Apostle saith; *If ye endure chastisement God, offereth himselfe unto you, as unto sonnes.* Heb. 12. 7.

3. Mor. *Example of speciall vertues in this booke.*

FUrther, in this booke many examples of singular vertues are propounded worthy of imitation: as piety in the Midwives, of faith in *Moses* parents, of meeknesse in *Moses*, and faithfulnesse towards his people, of zeale in the Levites: that all flocked to *Moses* to execute vengeance upon the Idolaters. *Simler.*

Chap. I.

THis chapter sheweth the occasion which moved the Lord (for the cause thereof was in himselfe) to procure the deliverance of his people. This occasion is of two sorts:

First, the wonderfull increase of the people, where is mention made both of their names and number comming downe to Egypt, vers. 1. to vers. 7. then of their increasing in Egypt, vers. 7.

Secondly: The other occasion is the affliction of the Israelites, which followed upon this their increasing and multiplying: where is set down their consultation with the threefold end thereof, vers. 10. Then the execution: where foure severall afflictions of the Israelites are described. 1. Their hard usage under the taskmasters, vers. 11. 2. Their miserable bondage being at the command in generall of the Egyptians not only for publike but private workes, vers. 3. The male children are commanded to be slaine: where first the charge is given by *Pharaoh* to the Midwives, vers. 15. 16. Then the execution followeth contrarie to the Kings expectation: where three things are declared; the reason which induced the Midwives not to obey the Kings cruell edict, v. 17. their defence unto the King, vers. 18. 19. the reward of the Midwives, vers. 20. 4. Then followeth the generall edict for the destroying of all the men children, vers. 22.

2. *The divers readings.*

A.P.B.G. cum cater. T.

5. *But Ioseph was in Egypt.* A.P.V.B.G. *cum cater. with Ioseph*, which *was in Egypt.* T. here, *which is* added: the meaning is, that Joseph, though he were in Egypt, must be added to that number to make up

10. *That they joyne themselves unto our enemies, or fight against us.* T. better than, *and fight against* B.G. *cum cat.* for their feare is threefold, lest they should run to their enemies, rebell, or escape out of the service.

T.S.

11. *They built for Pharao cities of munition.* T.S. rather, than *cities of treasure.* A.P.C.B.G. or *cities tabernacles*, L. or *cities of store.* V. the word *mischenoth* is taken for munition. 1. King. 9. 19.

G.A.P.

14. *With all manner of bondage, which they exacted of them by cruelty.* G.A.P. L. or *according.* Shee than *beside all service which*, &c. T. for the preposition *eeth* signifieth, *with:* or to put it in the nominative, *their bondage wherein they served them was most cruell.* V. B. the word *bepharech*, signifieth not *cruelly* by or *with* cruelty.

T.

16. *When yee looke into the stooles.* T. that is, whereon the women sate in their travell: to see of what sex the infant was: better than, *see them on their stooles.* G. *them* is added: or, *see them in their birth.* V.S.B. *looke in the stooles.* A.P.H. that is, *into them:* the word *abenim* signifieth the stooles of women travell, so called of *banim* children. T.P.

3.

3. The explanation of doubtfull queſtions.

Quest. I. *Why the twelve Patriarkes are ſo often rehearſed.*

Verſ. 1. *These are the names of the children of Iſrael.* The names of the twelve Patriarkes are ſo often rehearſed in Scripture: 1. becauſe of them came the twelve tribes, the Prieſtly alſo and the Kingly order ſprang from thence. 2. And this myſticall number of twelve is uſed in Scripture, to deſcribe the ſpirituall ſtate of the Church under Chriſt: as twelve thouſand are choſen out of every tribe, *Apoc.* 7. and the new Jeruſalem is ſet forth by the twelve gates, and twelve foundations, *Apoc.* 21. *Simler.* 3. And to ſhew the truth and conſtancie of Gods promiſes, in increaſing the ſeed of *Iacob*, of twelve fathers into many thouſands. *Pellican.* 4. And beſide the dignitie and prerogative of the children of God herein appeareth, who are chiefely remembred in Scripture where mention is made of the wicked, it is by the way and as it were by accident, and in a manner beſides the proper intention of the Scripture. *Ferus.*

Quest. II. *Why Iacobs ſonnes are not alwayes rehearſed in the ſame order.*

Verſ. 3. *Iſachar, Zebulon and Benjamin:* the Patriarkes are ſeldome rehearſed in the ſame order: for Gen. 46. firſt *Leahs* children, then her maide *Zilpahs*: then *Rachels* ſonnes, and laſtly *Bilhah* her ſonnes are numbred: but here *Benjamin Rachels* ſonne is ſet before the ſonnes of the handmaides: the order is kept *Geneſ.* 35. So *Reuben* is here named firſt, but in the order of the campe *Iudah* hath the firſt place, *Num.* 2. and when the ſpies are ſent out *Numb.* 13. another order is obſerved. *Simler.* The reaſon hereof may be theſe: 1. becauſe in the old Teſtament for the moſt part the order of nature, not of dignitie is followed: for though *Reuben* were the eldeſt in birth, yet *Iudah* had the regall preeminence. *Bor.* This is done, that we ſhould not be curious obſervers of numbers, or mens nativities. *Pellican.* 3. The Patriarkes had now all received their fathers bleſſing, and were incorporate into one holy people: to ſhew therefore their equalitie, and that there was no difference of the tribes before God, ſometimes one is named firſt, ſometime another. *Ferus.* 4. But here, and *Gen.* 35. all the children of *Iacobs* wives, as ſonnes of free women are rehearſed before the ſonnes of the maide ſervants. *Iun. Vatab.*

Quest. III. *How they are ſaid to be ſeventie ſoules, that went downe with Iacob into Egypt.*

Verſ. 5. *So all the ſoules that came of Iacobs loynes were ſeventie:* 1. They were beſide *Iacob* 66. with *Iacob* 67. with *Ioſeph* & his two ſonnes 70. ſo then in this number *Iacbos* wives are not reckoned, but onely thoſe which came out of his loynes: but *Ioſeph* muſt be included, and therefore it is added: *Ioſeph was in Egypt. Iunius* readeth, *cum Ioſepho*, with Ioſeph, in the ſame ſenſe. 2. Whereas the Septuagint read 75. whom S. *Luke* followeth in *Stephens* ſtorie, *Act.* 7. becauſe it was not ſafe to depart in the matter of number from the received tranſlation; *Iunius* thinketh, that in that number all are comprehended beſide *Iacob*, that are rehearſed in that catalogue, as *Iacobs* two wives, *Er* and *Onan*, which all make 75. But why ſhould *Iacob* be left out in the number of 75. and included in the number of 70. and to what purpoſe ſhould *Er* and *Onan* be comprehended in that ſumme, ſeeing they were dead before and came not downe into Egypt? But ſeeing the Septuag. *Gen.* 46. doe rehearſe five nephewes of *Ioſeph*, *Machir*, and *Gilead* his ſonne of *Manaſſes*, *Sutalam*, and *Edem* his ſonne, and *Taam* of *Ephraim*, it is more like, that S. *Luke*, for the reaſon before alleaged, therein followeth the Septuagint: *Aretius.* See more of this upon that queſtion, *Gen.* 46.

Quest. IV. *Of the wonderfull multiplying of the Iſraelites in Egypt.*

Verſ. 7. *And the children of Iſrael fructified, &c.* 1. The people increaſed exceedingly: which is here expreſſed by foure words of like ſignifications: *paru*, they fructified: *iyſrezu*, they brought forth in abundance, as the fiſh: *iyrbu*, they were multiplied, and *jagghatznu*, they waxed ſtrong. *Simler.* and ſo accordingly they multiplied that of 70. perſons, there came 700000. of every one tenne thouſand. *Pellican.* Yea, whereas above ſixe hundred thouſand of men able to goe to warre from twentie yeres old and upward were numbred, that came out of Egypt, *Numb.* 1. 46. out of which number were excepted all the males under twentie, and all the old men, beſide the women, which were not ſo few as ſixteen, ſeeing it was not unuſuall in thoſe dayes for one man to have divers wives: it may be ſuppoſed, as is ſo judged by ſome, that the whole number could not bee leſſe than thirtie hundred thouſand. Verſ. 3.

Quest. V. *In what time the Iſraelites ſo exceedingly increaſed.*

Further, this multiplying of the Iſraelites, to take the longeſt time from the firſt going downe of *Iacob*, to the returne of the Iſraelites thence, was in the ſpace of 215. yeeres. Some thinke that the greateſt increaſe was the firſt hundred yeere, after that generation was dead, verſ. 6. which is uſually taken in Scripture for the ſpace of an hundred yeeres. *Simler.* But there by that generation are underſtood onely the men of that age. *Vatab. Auguſtine* taketh all the time after the death of *Ioſeph*, which *Perer.* counteth 145. yeeres. But the chiefe time of this increaſe was after *Iacobs* death, before the time of their bondage: how they increaſed alſo in the time of their bondage is declared afterward verſ. 12. Neither doth it ſeeme ſtrange, that in the ſpace of 215. yeeres the Iſraelites did ſo wonderfully increaſe, ſeeing ſundry authors doe write, that *Ninus*, who began to reigne 250. yeeres after the floud, did lead in his armie

armie against the Bactrianes 700. thousand footmen, and two hundred thousand horsemen: *Diod. Sicul. lib. 3. cap. 2. ex Ctesia. Perer.*

Quest. VI. *By what meanes the Israelites increased.*

Lib. 18. de Ciuitat. Dei c. 7.

How this wonderfull increase should be wrought: 1. we neither need to thinke with *Augustine* that it was miraculous. 2. nor with the Hebrewes to imagine, that every one of them brought forth two or three at a birth. *Pellican.* For although it be often seene, that women may have many at a birth, as *Aristotle* maketh mention of one that had twentie at foure times, five at every birth, and that it is usuall in Egypt for the women to have two and three, and sometimes five at a birth: *Trogus* reporteth that in Egypt they bring forth sometime seven at once. *Bor.* yet this is not usually nor often seene. 3. Therefore, supposing, as is most like, that all the Hebrew women were very fruitfull, that they bore betimes, and were child-bearing long, being not cut off by untimely death or sickenesse: it seemeth not unpossible that such a number by ordinarie meanes, in the circuite of 215. yeeres might be multiplied: for seventie persons in thirtie yeeres, if they beget every one but one in a yeere, will have 2100. Cut off the odde hundred, and admit that the third part onely of the other number was apt for generation, that is fixe hundred which make 300. couples or mariages, those will beget in thirtie yeeres more, which is the 60. yeere from their comming into Egypt, nine thousand: the third part hereof three thousand, maketh fifteene hundred couples: which having but every yeere one, will beget the next thirtie yeeres, which makes 90. in all, 45000. hereof the third part 15000. will make 7400. couples, leaving the odde hundred: which will beget by the 12. yeere, 222000. the third part whereof 74000. maketh 37000 couples, and will beget by the 150. yeere 1110000 the third part hereof 370000. maketh 185000. mariages, which will beget the next thirtie yeeres, by the 180. yeere, 5550000. whereof the third part 185000. which maketh beside the five odde thousand, 920000. mariages, which will beget by the 210. yeere, 27600000. that is, 27. thousand, fixe hundred thousand: *Simler.* Though herein no miracle be admitted, yet could it not be done without the exceeding blessing of God, especially, that notwithstanding their cruell bondage, and sore labour, yet they multiplied without number. *Perer.*

Lib. 7. de histor. animal. cap. 4.

Somewhat about this time, the children of *Ephraim* being increased went against the men of *Gath* to take away their cattell, but presuming before the time they were slaine, and *Ephraim* mourned for them. 1 *Chron. 7. 21. Osiander.*

Quest. VII. *Who this new King was that knew not Ioseph.*

Vers. 8. *There arose a new King in Egypt.* 1. This new King was neither an Assyrian borne, as *Cajetan* conjectureth upon these words of *Isay chap. 52. 4. My people went downe into Egypt to sojourne there, and Asshur oppressed them without cause*; but the Prophet in this place toucheth both the oppressions of the Israelites in Egypt, and under *Asshur*: neither in the Egyptian Chronicles was there any Assyrian King either before *Moses*, or for a thousand yeeres after, till the reigne of *Cambises* the Persian. 2. Neither could this King be *Mephres*, in whose ninth yeere *Ioseph* should die, and the bondage of Israel begin: as *Vincentius.* For seeing all the Patriarkes were dead before their affliction began, of which number *Levi*, elder than *Ioseph* by foure yeeres, lived 137. yeeres, *Exod. 6.* and so survived *Ioseph* (who died at 110. yeeres) 23. yeeres: then could not *Mephres* be this King, that began to reigne before *Ioseph* died. 3. Neither was this King *Rameses*, as some thinke, because one of the cities which the Israelites built was called by that name; for *Rameses* was King of Egypt in the time of the Trojan warre: *Plin. lib. 36. cap. 8.* which was three hundred yeeres after the death of *Moses*: if he reigned in Egypt in the time of *Deborah*, as thinketh *Eusebius*, he was 140. yeeres after *Moses*, 4. But it is most probable that this King was *Amemphis*, in whose 18. yeere *Eusebius* thinketh *Moses* was borne: so *Hierome in Chronicis*, some call him *Memnon*, the speaking stone, whose image did use to speake at the Sunnes rise, and so continued untill Christ: *Perer. Simler.*

Quest. VIII. *Why this Pharaoh is called a new King.*

He is called a new King, because he came of another family: *Ioseph*, or for that he brought in a new kind of government, altering and changing the lawes, as the Chalde Paraphrast: and ruling at his owne pleasure: *Simler.* He knew not *Ioseph*, either being borne after his time, or having forgotten his benefits, as *Darius* had *Mardoches* faithfulnesse, *Esther 6. Iunius.* Wherein his great ingratitude appeared: for two great benefits *Ioseph* had procured; one in generall, in saving the whole land in the time of the famine; the other to the Crowne, in annexing to it the fift part of the revenewes of Egypt: *Perer.* As also herein *Iosephs* modestie appeared, that did not in his long time of honour, which continued 80. yeeres, raise up an honourable and wealthie state to his posteritie, seeing his house was so obscured: but, as is most like, he and his sonnes joyned themselves unto their brethren, not hunting after the wealth of Egypt, where they knew they were but strangers: *Simlerus.*

Quest. IX. *The causes of the affliction of the Israelites.*

Vers. 10. *Come let us worke wisely with them, &c.* 1. There were three causes why the Egyptians consulted to oppresse the Israelites: first they envied their happinesse and prosperitie, for God every way blessed them: then they hated them for their religion, in which regard the Hebrewes were an abomination to the Egyptians, for they sacrificed those beasts which the Egyptians worshipped: *Gen. 46. 34.* and *Exod. 8. 26.* Thirdly they were afraid of them, lest they should joyne with their

ging, and rebell against them: *Peter.* 2. And three things they feared, lest they might take part with their enemies, or rebell by their owne strength, or make an escape out of the land: *Iun.* They feared all their iointly, and every one in particular, therefore it is better read disiunctively: see before in the diuersitie. 3. They worke wisely, or cunningly, craftily (for so the word *Chacham* is taken both in the good and bad part) not as the Hebrewes imagine, because they would not destroy them with the sword (whereby God might be revenged of them in the same kind, but deuised by the water to destroy them, whereby the Lord promised never to destroy the world againe: but their craft is seene in attempting diuers waies to keepe them under, that if they prevailed not by one meanes, they might by another: and in the end themselves they worke wisely, providing both for their owne securitie, and for their profit in the seruice of the Israelites: *Simler.* Likewise they oppresst them cunningly, that they might not be accused of open and manifest tyrannie: *Osiander.* 4. *Iosephus* alleageth another cause of this affliction: that about that time one of the Egyptian Priests foretold unto the King of one that should be borne, who when hee once came to yeeres, should worke much harme to the Egyptians, and greatly exalt the people of Israel: *lib. 2. antiquit. cap. 5.* But this being his conjecture, no such thing here insinuated by *Moses* may be more safely rejected, than credited.

How Pharaoh is said to deale wisely, that is, subtilly with Israel.

Quest. X. *Of the hard affliction of the Israelites.*

12. *THerefore they did set taskmasters over them, &c.* 1. Divers wayes were the Israelites most grievously oppressed in Egypt. 1. *Philo* writeth, that they were caused to carrie burthens above their strength, that they were forced to worke night and day: that the same were constrained to be brickmen, and servers: they were employed in making brick, digging, and building: insomuch, that many of them died under their burthens, and were not suffered to be buried: and beside, the most cruell men were set to be their taskmasters: *Phil. lib. 1. de vita Mosis* 2. *Iosephus* addeth further: that the Israelites made ditches and trenches to convey the river: and built the great Pyramides of bricke, yea they carried the filth and dust out of the citie: *lib. 2. antiquit. cap. 5.* 3. *Eusebius* out of *Eupolimus* writeth, that to make the Hebrewes more odious, they were commanded to go otherwise apparelled than the Egyptians: but we need not seeke further than in the Scriptures: as the businesse of their worke is set forth, that they wrought in clay and bricke, and in all manner of rurall workes, *Exod. 5.* they were compelled to seeke straw themselves to make their bricke with, and yet nothing was diminished of their daily taske: if they failed their officers were beaten. And therefore in respect of their hard servitude, the Lord saith, *he brake the bands of their yoke, Levit. 26. 13.* and *tooke them out of the iron furnace, Deut. 4. 20.* Thus the Egyptians three wayes kept them under, they exacted of them tribute to empoverish their substance: for they laid burthens upon them, to weaken their bodies, and by this meanes they thought to hinder their generation and increase: *Simler.*

Quest. XI. *Of the cities Pithom and Rameses, which the Israelites built for Pharaoh.*

11. *AND they built the cities of munition Pithom and Rahamses:* 1. The word is *Mischeneth*, which signifieth not *Tabernacles*, as the Latine translation readeth, being deceived as is thought by the similitude of this word and *succoth*, which signifieth *Tabernacles:* most reade the cities of treasure: *Mischeneth* is taken for a treasurer, *Isa. 22. 15.* the Hebrewes take them to bee granaries, where the Egyptians laid up their store of corne, which was the riches and treasure of Egypt: & so *Vatablus* readeth them, storehouses. *Lyranus* thinketh they were called cities of treasures, because they were so sure, that they might serve for the keeping of treasure. *Oleaster* deriveth the word of *sachan* to *enclose* or shut up, as it is taken, *Psal. 139. 3. Thou hast shut up all my wayes:* and so *mischeneth* should signifie places to keepe or shut up any thing: and in this sense, they may be taken cities of defence inclosed with walles: *Iunius.* And so it is most likely that these were cities of munition, as the Septuagint read, and the word is taken, 1 *King. 9. 19. sic Iun.* 2. Pithom some thinke to bee the towne Butis or Buto at one of the mouths or dores of Nilus, famous for the Oracle of Latona: but it is rather the towne Patumos in the borders of Egypt toward Arabia Petræa, whither reached the great ditch made from Nilus to the red Sea, supposed to be the worke of the Israelites, which *Herodotus* falsely ascribeth to *Pharaoh Necho: Iun.* 3. The other citie Rahamses, *Tostatus* thinketh to be the same with that in the land of Goshen mentioned *Gen. 47. 11.* by anticipation: not bearing then that name but so called when *Moses* wrote this booke. *Hierome* thinketh that it is there the name of a Province, here of the chiefe citie of the Province: *Peter.* which is most like, because the Israelites tooke their journey from Rameses: but from thence, being so many, they could not goe: it seemeth by the Hebrew points to be a divers place from Goshen: for that is called *Rahmeses*, this Rahamses, and so thinketh *Iunius.* 4. The Septuagint beside two cities, make mention also in this place of On, which is Heliopolis: but this citie was not built by the Israelites, as *Hierome* well obserueth, seeing long before in the storie of *Ioseph, Putiphar* is said to be the Prince of On, and the Septuag. *Gen. 41.* doe make it to be Heliopolis.

Hierom. lib. de loc. Hebraicis.

Quest. XII. *How many yeeres the affliction of the Israelites is supposed to have continued.*

Now concerning the continuance of the servitude of the Israelites: 1. It was neither so long, as *Iosephus* thinketh, foure hundred yeeres: for seeing the whole time of their being in Egypt could not passe foure hundred and thirtie yeeres, *Exod. 12. 40.* and *Ioseph* lived seventie yeeres after *Iacobs* coming into Egypt, it would follow, that this affliction began fourtie yeeres before *Iosephs* death: and beside,

beſide, *Ioſephus* is herein contrarie to himſelfe, who in the ſame booke, *lib. 2. antiquit.* maketh the whole time of the Iſraelites abode in Egypt but two hundred and fifteene yeeres. 2. Neither yet was the time ſo long as *Euſebius* conjectureth, 144. yeeres from the death of *Ioſeph*: for not onely *Ioſeph*, but the reſt of that generation were dead before their oppreſſion began, of the which number was *Levi*, who lived 23. yeeres after *Ioſeph*: for he was foure yeeres elder than he, and lived 137. yeeres, and *Ioſeph* died 110. yeeres. 3. Neither is the conjecture of the Hebrewes certaine, that the affliction tooke beginning at the death of *Levi*, from whence to the going out of the Iſraelites were 122. yeeres, or thereabout: for not onely *Levi*, but all of that generation were dead, whereof ſome came very young into Egypt, as *Phares*, not then above a yeere old, who is like to have ſurvived *Levi* long: *ex Perer.* 4. Not yet did their ſervitude continue an hundred & fifteene yeeres, beginning after one hundred yeere of their being in Egypt, which was a full generation: *Simler.* for *Phares* was of that generation, who is likely to have exceeded an hundred yeeres. 5. Wherefore ſeeing all that generation was firſt dead, of the which *Phares* was one, who being a yeere old at *Iacobs* comming into Egypt, may be ſuppoſed to live according to the rate of the yeeres of mans life then, which was about 130. (as *Levi* lived 137. *Kohath* 133. *Amram* 137. *Exod.* 6. 16, 20.) then it will follow, *Phares* age of 130. being ſubduced from 215. the time of the Iſraelites being in Egypt, there will remaine about 86. or 87. yeeres of their affliction: when the Hebrewes ſuppoſed *Miriam Moſes* ſiſter to have beene borne, ſo called of the bitter affliction which was all her time, *ex Perer.*

Quest. XIII. *The reaſons why the Lord ſuffered his people to be afflicted in Egypt.*

WHy the Lord ſuffered his owne people to be thus hardly entreated: 1. It was not chiefly or onely for their Idolatry, which they learned and practiſed in Egypt, as *Thoſtatus* thinketh. *Quæſt. in Exod.* For though it is like that they learned ſome corruption that way of the Egyptians: as the Prophet ſheweth that the breaſts of their virginitie were preſſed, and they committed fornication in their youth in Egypt, *Eſa.* 23. 2. & it appeareth by their ſetting up of the golden calfe, which was a reſemblance of the Egyptians god *Apis*: yet it is not like that they practiſed Idolatrie while *Ioſeph* lived, nor generally were corrupted, for then the Egyptians in all likelihood would not have ſo hated them, if they had beene conformable unto them in their Idolatrous worſhip. 2. Other reaſons therefore may be heere yeelded, why the Lord ſuffered his people to be thus tried. 1. That the Iſraelites ſhould hate the impure manners and ſuperſtitions of Egypt. 2. That by this meanes they might be ſtirred up to pray to God for their deliverance, and to long for the land of Canaan. 3. That God might take juſt occaſion to ſhew his judgements upon Egypt. 4. That the Iſraelites alſo might be occaſioned hereby more juſtly to hate of the Egyptians cruell yoke. 5. That Gods goodneſſe and power might be ſeene, in ſupporting his people and increaſing them even in the middeſt of their affliction. 6. That the Iſraelites remembring their cruell bondage in Egypt, ſhould have no mind to goe thither againe. For ſeeing this notwithſtanding, if ſome rebellious of them attempted to make them a Captaine, and to returne into Egypt, *Numb.* 14. what would they have done, if they had lived in all fulneſſe and pleaſure there? *Perer.*

Quest. XIV. *Whether the Mid-wives were Egyptians, or Hebrew women.*

15 *MOreover the King of Egypt commanded the Mid-wives of the Hebrew women.* 1. Thoſe Mid-wives were not Egyptian women, as *Ioſephus* thinketh, to whom *Pererius* ſubſcribeth with others, as *Aretius Simlerus*, for they were ſuch as uſually miniſtred to the Hebrew women, as the text ſheweth, before this time, and it is not to be thought, that the Iſraelitiſh women had no Midwives of their owne: beſides their religion ſheweth as much, becauſe they ſerved God, that they were Hebrew Mid-wives: and the derivation of their names, doth give conjecture thereof: *Shiphrah* is derived of *Shafar* to be bountifull, to adorne, and *Puhah* of *Pahah*, *to crie out*, a name fitting a Mid-wife, that is bold acquainted with the crying of children: and whereas *Ioſephus* giveth this reaſon, becauſe the Hebrew women would have beene partiall for kindred, ſaith: it may ſeeme no more unlikely, that *Pharaoh* uſeth Hebrew women (whom he might thinke for the feare of their life would obey his commandement) then he did Hebrew taske-maſters over the reſt of the Iſraelites, *Exod.* 5. 15. who might have beene thought indifferent overſeeers. I therefore rather thinke with *Auguſtine*, that thoſe Mid-wives were Hebrew women, than Egyptians: 2. Yet could they not be *Iochabed* (*Moſes* mother, and *Miriam Moſes* ſiſter ſome Hebrewes) who was too young, not above ſeven yeere elder than *Moſes*, to be imployed for a Mid-wife, *Simler.*

Auguſt. libr. contr. mendacium c. 15. 16.

Quest. XV. *Why Pharaoh onely giveth his cruell charge to two Mid-wives.*

THeſe two Mid-wives are named. 1. Not, as *Cajetan*, becauſe they attended onely upon the ſort of the Hebrewes, whoſe children eſpecially *Pharaoh* intended to cut off: for *Pharaoh* is generall to kill all the male children. 2. Nay, there were many more called, as *Perer.* but these as the more famous. 3. But theſe were the chiefe, and had the charge and command over the reſt, to them they are to take their direction. *Pellican, Vatablus*: and whereas *Cajetan* denieth that there any ſuch prefidencie or ſuperiority among the Mid-wives, it appeareth to be otherwiſe, that among Grecians, there were ſome, to whom the choiſe care of that buſineſſe was committed: as *Phavorinus* ſaith: and that publike ſchooles were kept for that ſervice: *Iun. in Analyſ.* 4. Now it is eaſie to gueſſe why the male children were commanded to be put to death, rather than the other: 1. Becauſe they feared any rebellion or inſurrection by that ſex. 2. They were fairer than the Egyptian women,

might keepe them for their luſt. 3. They were induſtrious, in ſpinning and needle work, and for that cauſe might be kept for their ſervice: *Perer.* 5. But herein *Pharaoh* ſheweth himſelfe more cruell than either *Athaliah* in putting to death the Kings children, or *Herod* in ſlaying the infants, or then *Aſtiages*, or *Amulius*, that would have deſtroyed *Remus* and *Romulus*: for theſe did not make a generall edict againſt the children of an whole nation, as *Pharaoh* doth, nor yet ſurpriſed infants newly borne. *Borrh.*

Quest. XVI. *Whether the Mid-wives made a lie and are therein to be juſtified.*

And the Mid-wives anſwered Pharaoh, becauſe the Hebrew women are not &c. The moſt doe hold, that the Midwives doe here make a fained excuſe, by an officious lie. 1. And of thus thinke, moſt are of *Auguſtines* opinion, that the Mid-wives herein offended: becauſe no ſaying againſt the truth is juſt: yet God rewarded them not for their diſſembling, but for their mercy: *non eſt benignitas mentis, non iniquitas mentientis: the benignitie of the mind, not the iniquitie of the* Lib. contra mendacium Cap. 10. *rewarded:* ſo alſo *Simler. Borrh.* with others: and *Auguſtine* addeth this reaſon: that if many times the works of the fleſh are pardoned, for the works of mercy that follow after; much more, *meritò miſericordiæ dimittuntur, quæ propter miſericordiam committuntur: for mercy ſake theſe things are remitted, which are committed of mercy.* 2. Others thinke that the Mid-wives were hindred by their lie: *Greg. lib. 17 moral.* for which might have beene eternall, *in terrenam eſt compenſationem declinata, was becauſe of the lie turned into an earthly recompenſe. Gregorie:* But ſeeing the feare of God, hath not onely the promiſe of this life, but of the next, and the Scripture teſtifieth of theſe Midwives that they feared God, it is ſpoken without warrant, that they were onely temporally bleſſed. 3. Some doe juſtifie this act of the Mid-wives as ſufficient to make it meritorious, though not of an eternall, yet of a temporall reward. *Thom. Aquin.* But to this opinion may be oppoſed that ſaying of *Aug. Non remunerata eſt in illis fallacia, ſed benevolentia: Their fallacie was not rewarded in them, but their mercie.* 4. *Rupertus* doth ſimply defend this diſſimulation, and holdeth it to be no ſinne: becauſe it proceeded of charitie, and God rewarded it, and as he did *Rahab* be condemned, for making the like excuſe, *Ioſh. 2. Cont.* But theſe reaſons are very weake. 1. The excuſe proceeded not of charitie, but from feare: and though it did, charitie muſt be alwayes joyned with veritie, otherwiſe it is inordinate. 2. Their mercy onely was commended, and their infirmitie by Gods mercy pardoned. 3. Not *Rahabs* infirmitie, but her faith is commended, if her excuſe were true. 4. But as *Rahab* may in that place be defended to have made a true excuſe, ſpeaking of ſome other men, that were departed from her, which came to her houſe: ſo here alſo the Mid-wives may ſay true, that the Hebrew women having ſecret notice from the Mid-wives, might be delivered in ſecret, before the Mid-wives came: *Iun.* And it is not unlike, but as they were chaſter than the Egyptian women, ſo God might give them more ſtrength and ſpeedier deliverance. *Pellican.* Here it will be objected, that it is ſaid the Mid-wives preſerved the men children, becauſe they feared God, verſ. 17. and therefore it is like they were preſent. *Simler.* But this may be underſtood of the care that they had of the infants, by whoſe meanes they were preſerved. *Vatab.* For otherwiſe it was not poſſible, that theſe two in their owne perſons could be preſent at every womans travaile to ſave the children.

Quest. XVII. *How the Lord is ſaid to make them houſes.*

And becauſe the Mid-wives feared God and he made them houſes &c. There are two generall expoſitions of this place: Some doe interpret the word *Lahem, them,* of the Mid-wives: ſome of the people of Iſrael.

Of the firſt: 1. Some referre it to the Iſraelites that they provided for the Mid-wives, and kept them from *Pharaoh*: but that is not like, ſeeing the Iſraelites could not at this time defend themſelves from his cruell rage. 2. Some underſtand it of *Pharaoh*, that he made ſtrong houſes for them, that all the Hebrew women ſhould come to them to be delivered: but that had beene a thing impoſſible. 3. Some referre it to God that he made them houſes: which is diverſly expounded: the Hebrewes, ſuppoſing the Mid-wives to be *Iochebed* and *Miriam*, by *houſes* underſtand the Kingdome and Prieſthood, which ſhould ſettled afterward in their of-ſpring, for *Iochebed* was the mother of *Aaron*, and *Miriam* they ſay married to *Caleb*: but this is uncertaine, *Ioſephus* writeth, *lib. 3. antiquit.* that ſhe was the wife of *Hur*: and before hewed, that *Miriam* for her age could be none of them. *David Chimhi* underſtandeth it of preſerving from the rage of *Pharaoh*: *Toſtatus* of their incorporating and graffing into the nation and common-wealth of Iſrael, as *Rahab* was: but it is more like they were Hebrew women, as is before touched, and needed no ſuch ingraffing. *Hieronse* underſtandeth it of ſpirituall houſes in heaven, ſo *Rupertus*: *Auguſtine* and *Theodoret*, of giving them riches: *Pererius* of increaſing their families, for Hierom. 3 Heap. 65. *Iſai.* the phraſe uſed. *Sarah* ſaith, when ſhe gave *Hagar* to *Abraham, I may be builded by her: Gen. 16.* This uncertaintie there is in the firſt expoſition. 4. Therefore the ſecond is rather to be preferred, to underſtand it of the people, that God made them houſes, that is, families, and increaſed them: for theſe reaſons: 1. Becauſe in the Hebrew there is a maſculine pronoune *lahem*: which although ſome times is ſometime taken for the feminine, as *Exod. 2. 17. Piſcator*, and elſewhere: and *Vatablus* ſaith that *hem*, is ſometime taken for *nun*, yet it is more properly taken in the native and originall uſe, where there is no neceſſitie otherwiſe to enforce it, *Iun.* 2. Becauſe the houſe and familie is not builded by the woman, but by the man: *Simler.* 3. This better agreeth to the words going before, *that the people multiplied*, verſ. 20. and the words following, if we read them thus, *And ſo it was, becauſe the Mid-wives feared God, and he made them houſe; That Pharaoh charged all his people, &c. Pharaoh* ſeeing that God by

by the meanes and occasion of the Mid-wives, as the instruments, God as the author and chiefe cause increased the people, then he cast about another way, how to effect this cruell purpose, *Iun. Simler.*

Quest. XVIII. *Whether the Mid-wives onely were temporally rewarded.*

NOw what manner of reward it was, which the Lord here giveth, it may thus be briefly resolved. 1. Neither with *Gregorie* is it to be thought, that because of their dissimulation, they were onely temporally rewarded: for the text saith they feared God: and the feare of God is not onely in this life, but more rewarded in the life to come. 2. *Hierome* and *Rupertus* here understand the spirituall and eternall lasting houses in heaven: but the words before, v.20. shew that hereby a temporall blessing is instituted: *the Mid-wives prospered, the people multiplied.* 3. Therefore the last resolution is, that no doubt the charitie and mercie of these Mid-wives, and the feare of God in them was eternally rewarded: but the temporall blessing is here onely expressed: both in respect of the times, because as *Hierome* saith: *Ista vita promissio est propria novi testamenti: The promise of eternall life is peculiar to the new Testament:* and in regard of carnall and weake men who are by temporall promises more easily allured: so the promise made to *Abraham*, whose faith and obedience were eternally crowned, were in shew temporall: as the length of life, increase of his posteritie, victorie over his enemies: as appeareth *Gen.*15. *ex Perer.*

Hier. in cap. 65. Isai. Rup. lib. 1. Exod. cap. 7. Epist. ad.

4. *Places of Doctrine.*

1. Doct. *That God is not the author of evill.*

Vers.12. *They were grieved, or fretted because of the children of Israel:* But *Psal.* 105.25. it is said, *he turned their heart to hate his people.* The hatred and griefe which the Egyptians conceived against Israel, seemeth to be ascribed to God: yet farre be it from us to thinke that God is the author of the least sinne, much lesse of so great a sinne as to hate the people of God: for as God is not tempted with evill, so neither tempteth he any man, *Iam.* 1.13. This manner of phrase therefore in Scripture may receive five severall expositions, which may all together be received: first God is said to turne their hearts not *effectivè*, but *permissivè*, not by way of working, but permitting, or suffering, as *Theodoret: because he gave way to their wicked will, eorumq; insidias minimè prohibuerit, and hindered not their evill purpose.* 2. God is said to doe it, as he hardened *Pharaohs* heart: *subtrahendo gratiam*, by withholding his grace and leaving them to themselves. *Cajetan.* 3. God doth it as an universall cause, because in him we move we live, and have our being, *Act.*17. not as a particular agent: as *Rupertus* useth this comparison: *Quemadmodum sol molle lutum convertit in durum:* As the Sunne turneth the clay and mire from soft to hard of which changing, the Sun is onely the generall cause, the proper and next cause is the quality of the matter. 4. God turneth their heart into hatred *occasionaliter*, by ministring the occasion only: *Non cor illorum malum faciendo, sed populo bene faciendo cor eorum sponte malum convertit in odium: Their heart being evill of it selfe he turned to hatred, not by making it evill, but by doing well unto his people.* God is said to doe it, because he was the author of the welfare of his people, whereby the envious Egyptians were provoked to hate them. 5. The Lord is said to harden mens hearts *ordinativè & dispositivè*, because he knoweth how to rule and dispose of their evill and obdurate hearts, and turne it to his glorie, as *Augustine* proceedeth in the same place, *Quo illorum odio, & ad exercitationem populi filii, & ad gloriam nominis sui usus est Deus: Which their hatred God used, both for the exercise of his people, and to the glorie of his owne name, Ex Perer.*

How the Lord is said to turne the hearts of the Egyptians to hatred. *Theod. in Psalm.*105. *August. in Psalm.*104.

2. Doct. *God must rather be obeyed than men.*

Vers.17. *NOtwithstanding the Mid-wives feared God, and did not as the King of Egypt commanded.* This their refusall to obey the Kings wicked charge, was both lawfull and commendable. The things which belong to *Cæsar*, as tribute, custome, honor, feare, *Rom.*13.7. must willingly in conscience be yeelded to *Cæsar*, *Matth.* 22.21. But the things which belong to God must not be given to *Cæsar*, as to violate our conscience, and to things displeasing unto God, to please men: But hereupon the Apostles resolution must stand, *that it is better to obey God than men, Acts* 4.19.

5. *Places of confutation.*

1. Conf. *Touching the name of Masse.*

THerefore did they set Princes or Officers of the tribute over them. The Hebrewes call tribute Messas, which signifieth to melt; in which sense the Popish Masse may very well be so called, for they have melted away all true religion and devotion by that idolatrous invention, and they find it a right masse indeed to draw tribute and advantage unto them from the people, and wasting their substance by such cunning fraud.

2. Conf. *against merits.*

Vers.20. *GOd therefore prospered the Mid-wives.* *Pererius* upon these words confuting the error of *Gregorie*, that these Mid-wives because of the lie which they made, deserved the blessing, saith, that considerig that they truly feared God, and that this worke of mercie, which they shewed, proceeded of the grace of God: *Sine dubio meruerunt vitam æternam: Without all doubt they merited eternall life. Disput.*10. *in* 1. *Exod. numer.*4. 5. But this is an unsound assertion: for seeing

of mercie was blemished with their infirmitie in telling a lie, as *Pererius* himselfe thinketh, in which regard they had need of Gods mercie, as *Augustine* saith: *Deus pro misericordia ignoscebat mendacio: God* [illegible] how then could one and the same act include both merit, and require [illegible] grace and mercie cannot stand together, as the Apostle sheweth, *If it be of grace, it is not of* [illegible] *were grace no more grace, Rom.* 11.6. These two reasons doe evidently convince that we doe [illegible] in Gods hand, both because our best deeds are imperfect, and have need of grace to par- [illegible] imperfections thereof: and beside, we are the Lords bounden servants, we doe no more than our [illegible] we doe our best, and even then also are unprofitable servants, *Luke* 17. 10. God indeed [illegible] good works, but rather of his goodnesse and mercie, than our deserving, whose mercie is [illegible] gracious promising, and his right consisteth in his faithfull performing.

3. Conf. *against good works before grace, or without grace.*

NOw *Bellarmine* further by this example of the Mid-wives, whom he supposeth to be Egyptians, and no Gentiles, thus rewarded of God for this their act of mercy, would prove that men naturally may [illegible] some good morall worke, without any speciall helpe of Gods grace, if they bee not urged and [illegible] some temptation: *Lib.5. de gratia, & lib. Arbit. cap.9.*

1. He taketh that as granted, which is before denied, that they were Egyptians; I have proved [illegible] 14. that it is more like they were Hebrew women. 2. It is an erroneous speech, that in this [illegible] were not assisted with Gods grace. For the text sheweth that it proceeded from the [illegible] of God, which cannot be without Gods speciall grace and assistance: and *Pererius* well confesseth [illegible] *were adjuta per interiorem earum animæ infusam gratiam: helped by inward grace infused into* [illegible] *Ibid.* 3. This example is unduly alleaged, for here they were assayled by a manifest tentation [illegible] of their lives in disobeying the King, and therefore according to *Bellarmines* owne principles [illegible] not doe this good worke without the speciall helpe of God.

6. *Places of morall use.*

1. Mor. *For their comfort that die in exile.*

NOw *Ioseph died and all his brethren.* All these died and obtained not the promise, and they died out of their country. It should not therefore seeme a grievous thing unto the children of [illegible] they end their dayes in a strange country, in exile or banishment, or upon other occasions. *For* [illegible] *the Lords and the fulnesse thereof, Psal.*24. 1. *Perus.*

2. Mor. *God turneth affliction to the good of his children.*

The more they vexed them, the more they multiplied. God can turne affliction to the best prosperitie: our owne corruption maketh oftentimes hurtfull unto us, but affliction by Gods [illegible] becommeth fruitfull and profitable unto us; as the Prophet *David* saith, *Before I was afflicted* [illegible] *Psal.*119.67.

3. Mor. *God overturneth the counsels of the wicked.*

And they were more grieved. Thus we see how God is able to disappoint and overturne the counsels of the wicked; the Egyptians thought by thus oppressing the Israelites to breed their owne quietnesse, and now seeing the children of Israel to increase the more, they are so much the more grieved and discontented. Thus God turned the counsels of *Pharaoh* against the Israelites, of *Saul* [illegible] *David*, of the Jewes against Christ, upon their owne head: *Similerm.*

CHAP. II.

1. *The method and parts of the Chapter.*

IN this Chapter is set forth the condition of the instrument, which God prepared for the deliverance of the people, to vers. 23. and of the people which were to be delivered. For the first, *Moses* is set forth first in his infancie, where is shewed his nativitie, vers. 1, 2. his conservation by the naturall care of his mother, v. 3. and sister, v. 4. and the supernaturall instinct of *Pharaohs* daughter, who taketh up the childe, v. 5. then his education to vers. 10. Secondly in manhood, where his publike actions are described, both in shewing himselfe a judge in being revenged of the Egyptian, and a mediatour between his brethren, to vers. 14. and his private conversing to Midian, vers. 15. and his marriage there, both with the occasion thereof, his inhabiting with Reuel, and the introduction thereunto, his kindnesse [illegible] vers. 17. and the fruit of his marriage, the birth of his sonne. For the second, [illegible] the complaint of the Israelites for their bondage, vers. 23. the mercifull consideration of [illegible] and fatherly consideration unto them, vers. 25.

2. The divers readings.

V.I. Vers. 3. *Tooke for him an arke of bulrushes.* Iu. A. P. B. L. rather than *of reed.* S. *of papir*, that is, of a kinde of stuffe, whereof they made papyr, the word is *gome*, another word is used in the end of the verse for reed.

G.I. Vers. 14. *Spakest thou this to kill me?* Iu. A. better than *thinkest thou to kill me.* G. or *wouldest thou kill me?* L. S. the word is *Amar* to speake.

I.C. Vers. 15. *And Pharaoh heard of this matter.* G.I.A.P. rather than *heard of it.* B. or *heard this word.* L.V. or *this word.* S. *Dabar* signifieth both, the first rather, for *Moses* speech offended not, but his act.

I. Vers. 16. *The Prince of Midian had seven daughters.* I. C. rather than *the Priest.* G. B. *Cohen* signifieth both, and it seemeth he was both Prince and Priest, as they used to be in those dayes.

L.c. Vers. 17. *Drove them away.* I. that is, the servants which attended upon *Reuels* daughters: for it is put in the masculine gender, better than to read it in the feminine, as V.L.I.A.P.

L.S.c. I.A.P. Vers. 18. *When they came to Reuel their father.* I.G.B. *eum qui erat*, not *Iethro.* I.

Vers. 22. Here the Latin and Septuagint make mention also of the birth of *Eliezer*, transposing it out of the 18. chapter: but no such thing is in the Hebrew.

Vers. 23. *It came to passe after these dayes.* I.A.P.S. rather than *in processe of time.* G. B. or *when many dayes were past.* V. the sense rather than the words: dayes are here put for yeeres, for this was 40. yeeres after.

3. The explanation of doubtfull questions.

Quest. I. *Of Amram Moses father.*

Vers. 1. *There went a man of Levi.* This was *Amram* the sonne of *Kahath* the sonne of *Levi*, who lived 137. yeeres, *Exod.* 6. 20. he was borne, as *Eusebius* writeth, 14. yeeres before the death of *Ioseph*, that is, 55. yeeres after *Iacobs* going downe into Egypt: who saith he begat *Moses* at 77. yeeres. *Perer. Moses* yet maketh no mention of his parents names, lest he should seeme to boast of his parentage. *Ferus.* 2. The Hebrewes have here a notable fiction that this *Amram* lived unto the time of *Ahiah* the Silomite, who was in the dayes of *Ieroboam*, that is above five hundred yeeres, for from the going of Israel out of Egypt unto the fourth yeere of *Salomons* reigne are numbred 480. yeeres: adde unto them 77. yeeres of *Amrams* age when he begat *Moses*: and 80. yeeres, the age of *Moses*, at the returne of him out of Egypt, so we shall have above 600. yeeres, whereas the Scripture testifieth that he lived but 137. yeeres. 3. But that which *Ioseph* reporteth is more probable, that this *Amram* being a faithfull man praying unto God for his people, had a vision, wherein hee was bid to bee of good comfort, and that the child whose life was sought should be his sonne, who should be preserved from the Egyptians rage, and be the deliverer of his people, *Ioseph. lib. 2. cap. 5.* but seeing the Scripture maketh no mention, we may leave it to choose whether we will receive this report.

Eusebius.

Quest. II. *Why it is said he went and tooke.*

NOw it is said he went; not that he went to any other place or Citie, for seeing his wife was of the same familie of *Levi*, it is like that they did dwell not farre asunder. 2. Neither it is understood of his returning to his wife, from whom he had sequestred himselfe to fasting and prayer, as *Ferus*: for the text evidently speaketh of his first taking of her to wife. 3. But heereby is shewed his advised purpose and determination in taking her to wife, as also some notable thing insinuated to follow, as it is said that *Ruben* went and lay with his fathers concubine, *Gen.* 35. *Simeon*

Quest. III. *Of Iacobed Moses mother whether she were aunt or cosine Germane to Amram.*

TOoke to wife a daughter of Levi. This was *Iocebed*, 1. who was not the daughter of *Amram* but and so cosine Germane to *Amram*. as the Septuagint & Latine translator, to whom consent *Lyranus, Montanus, Cajetanus, Pererius* with others: for though it should be granted that the Hebrew word *Bath* doth sometime signifie the uncles sonne, as *Ierem.* 32. 12. *Hanameel* is called *Ieremies* uncles sonne, yet the word *sonne* may be supplied, as before vers. 8. he is called his uncles sonne: yet seeing the Scripture evidently saith, that *Iocebed* was borne unto *Levi*, *Numb.* 26. 59. it is without controversie that she was *Levies* daughter, sister to *Kahath*, and Aunt to *Amram*, being his fathers sister, *Exod.* 6. 20. 1. The Hebrewes are farre wide, that would have *Iocebed* borne about that time that *Levi* went to Egypt, for then she should have beene about 135. yeeres old, elder by fortie yeeres than she bore *Aaron*, and if *Moses* birth had beene so miraculous, the Scripture would not have passed it over *Perer.* And the Scripture beside saith, that she was borne to *Levi* in Egypt, *Numb.* 26. 59. 2. was this *Iocebed* another of the same name beside the daughter of *Levi*, as some have thought, and said to be *Dodabee*, his, that is, *Amrams*, Aunt, *Exod.* 6. 20. 4. The founder of this opinion *Iocebed* was the naturall and proper daughter of *Levi*, the Scripture so testifying, *Kimchi, Kabalists, Bugnine, Iunius*, with the Chalde Paraphrast, and *Simlerus* with others. The reason why, that *Levi* might beget her at 100. yeeres. *Abraham* begat *Isaac* at 100. yeeres, and *Isaac* at 127. yeeres, being 10. yeeres younger than *Abraham*, and *Iacob* at 100. begat *Benjamin*. And unlike, but that *Iocebed* at 68. yeeres might beare *Moses*, in those dayes women might continue bearing till then: but howsoever this computation be counted, yet is it evident out of Scripture that *Iocebed* was daughter unto *Levi*, and therefore all disputation to the contrarie is needlesse.

Quest. IV. *Why such mariages were tolerated in those daies.*

NOw though afterward such mariages betweene the aunt and the nephew were forbidden by the Law directly, *Levit.* 19. yet it need not seeme strange that then such mariages were in use, even among the faithfull: 1. Because as *Thostatus* saith, it was *ante legem datam*, before any law was published. So *Abraham* married his brothers daughter, *Iacob* married two sisters. 2. The paucitie and the fewnesse of the righteous seed is to be considered, and the confusion of those times which made those things to be tolerated. *Iun. Annot.* 3. They had a desire to match in their owne kindred, as *Abraham*, *Isaack* and *Iacob* did, and by that meanes they joyned often mariage in neere degrees of kindred, *Simlerus.*

Quest. V. *When Amram married his wife.*

COncerning the time, when this man of *Levi* tooke his wife, though it be mentioned after *Pharaohs* cruell edict, yet it was done before: 1. Because *Aaron* was elder than *Moses* by three yeeres, *Exod.* 7. and *Miriam Moses* sister elder than he; for she was of discretion to watch what should become of her brother: the conservation therefore of these children sheweth that this cruell edict tooke no place then. Neither is it likely that it continued long after *Moses* birth: for if all the male children had beene cut off since *Moses* birth, who was 80. yeeres old when Israel came out of Egypt, then there should have beene few or none under that age that went out: and although by some secret provision some infants might have escaped, yet considering the straitnesse and diligent search, which was made, as the Hebrewes thinke every three moneths, such a multitude in all likelihood could not have beene preserved, as went out of Egypt: therefore it is not unprobable that *Iosephus* writeth, that an Egyptian Priest told *Pharaoh* that about that time a child should be borne, which should bee the ruine of him, and his Kingdome, and that *Pharaoh* upon this did especially at that time give charge to destroy the infants, to meet with that childe, as also he did cause to bee put to death all the children in Bethlem, and the coasts thereof, from two yeere old and under, *Matth.* 2. 16. thinking also among the rest to surprise that holy babe. 3. Now it may seeme strange that *Amram* would take a wife in this miserable time, not being ignorant that they should beget children to be bondslaves; but hee being a faithfull man, and beleeving verily that the Lord would redeeme his people, to bring them into the promised land, doth therefore take the married estate upon him, both for mutuall comfort in those heavie times, and to increase the people of God, *Simler.*

Pharaohs edict against the children continued not long.

Quest. VI. *Of the time of Moses birth, compared with the times before, and the times after.*

Ex. 2. *And the woman conceived and bare a sonne.* 1. *Moses* is borne the seventh from *Abraham*, another *Enoch* (who was the seventh from *Adam*, *Iud.* 14.) buried also of God; another *Noah*, who was saved also in the Arke, and preached to the world 120. yeeres, for so long *Moses* lived. Now for the time of *Moses* birth. First to compare it with the yeeres which went before, and the notable matters therein; it was from the beginning of the world 2430. yeeres, not 2370. onely, as *Pererius*: from *Noahs* floud 714. from the birth of *Abraham* 425. after the going downe of *Isaack* into Egypt 215. and from the beginning of the Egyptian servitude 7. yeeres. The truth of this computation may appeare by gathering the summes of yeeres together. From the beginning of the world to the floud are 1656. *Gen.* 5. from thence to the birth of *Abraham* 352. not 292. as *Pererius*: for hee reckoneth *Abraham* to be borne at the 70. yeere of *Terah*, whereas hee was begotten 60. yeeres after, at the 130. yeere of his father, being 75. yeeres old, when *Terah* died at 105. as it is evident by comparing *Gen.* 11. 32. and 12. 4. From the first promise made to *Abraham* to the giving of the Law in Mount Sinai, S. *Paul* reckoneth 430. yeeres: from the going downe of *Isaack* into Egypt, untill the returne of Israel thence, 215. yeeres: and *Moses* was borne 80. yeeres before their going out of Egypt. 3. The time of *Moses* birth thus agreeth with the computation of the yeeres following. *Moses* was borne 80. yeeres before the going of the Israelites out of Egypt, *Exod.* 7. 7. & 120. yeeres before their entrance into Canaan, *Deut.* 34. 7. In the reigne of *David* 517. yeeres; before the building of *Salomons* Temple 560. yeeres: for from the going out of the Israelites untill the fourth yeere of *Salomon*, when the Temple was built, are counted 430. yeeres, 1 *King.* 6. 1. to which adde 80. yeeres of the life of *Moses*: before the captivitie of Babylon 990. yeeres, for from the building of *Salomons* Temple untill the captivitie, are yeeres 430. which unto the aforesaid summe 560. maketh 990. And before their returne out of the captivitie of Babylon, which was 70. yeeres after, 1060. yeeres: before the comming of the Messias 1620. as *Pererius*: and others more truly not above 1500. *Concent. Pererius* to justifie his computation maketh his account by the Greekes Olympiades. Christ was borne in the last yeere of the 194. Olympiade, that is, from the beginning of the Olympiades 776. yeeres. And the Olympiades begun about the 8. yeere of *Ahaz* King of Judah, about 280. yeeres from the building of *Salomons* Temple. But seeing the computation of time unto the Messiah is expressed in Scripture, there is no need to take any direction from forren writers.

So then whereas before the summe of yeeres from the building of the Temple unto the Messias, meaning, the last captivitie of all under *Zedekiah*, was said to be 430. from this must be abated 70. from the third yeere of *Iehoiakim*, when the first captivitie begun, Dan. 1. 1. and there the 70. yeeres captivitie tooke beginning, so we have 480. yeeres: unto this number must be added *Daniels* 70. weeks unto the death of the Messiah, which make 490. yeeres: and thirtie and odde yeeres must bee added (the space betweene the birth and the death of the Messiah) so we shall have about 940. yeeres from the building of the Temple to the birth of the Messiah: unto which adde 560. yeeres from *Moses*

Pererius deceived in the computation of 120. yeeres.

birth to *Salomons* Temple, ſo the whole ſumme of yeeres from *Moſes* birth untill Chriſte, will bee 1 9 as it is ſaid before, 120. leſſe than *Pererius* by his Olympiades accounteth. 4. To compare *Moſes* with forren accidents: *Moſes* was borne before the beginning of the Olympiades 840. yeeres, which gan in the 8. yeere of *Ahaz*, and after *Ogyges* floud 180. yeeres: for *Euſebius* out of *Iulius Afr* ſheweth that *Ogyges* floud was 1020. yeeres before the beginning of the Olympiades. *Moſes* birth 430. yeeres before the Trojane warre, which was 407. yeeres before the beginning of the Olympiad and *Moſes* was borne before the building of Rome 865. yeeres, for Rome was founded in the begin of the 7. Olympiade, that is, the 25. yeere after they begun: *ex Perer.*

Euſeb. lib. 10. de præparat. Evang. cap. ult.
The time of *Moſes* birth compared with forren ſtories.

Quest. VII. *Of the antiquitie of Moſes, who is found to be the moſt ancient of all writers, either ſacred or prophane.*

Concerning then the antiquitie of *Moſes*, it is evident that hee is the firſt and moſt ancient of all ther ſacred or prophane writers: 1. The propheſie of *Enoch*, mentioned in the Epiſtle of *Iude*, is from a more ancient writer than *Moſes*: which was either kept by certaine or undoubted tradition, or was framed by the Doctors of *Iudah*, from the ſhort ſpeeches which *Moſes* hath of *Enoch*. The boo of the Lords warres, *Sihons* victorie, *Numb.* 21. was after the Law, and it was ſome rehearſall of the b tels, which the Lord fought for Iſrael, made much about the time: but being not now extant, it is wi out compaſſe of this queſtion. 2. For prophane authors and writers *Moſes* farre exceedeth them all it may be thus ſhewed: 1. The Greeke Chronicles have nothing more ancient than the times of *Inac* and *Phoroneus*, the firſt Kings of the Argives, when *Ogyges* floud happened; as witneſſeth *Dionyſ. Hal carneſſ.* and *Plato in Timæo* reporteth that *Solon* contending before the Egyptian Prieſts for the anti of Greece, goeth not beyond *Phoroneus* and *Niobe*. About this time *Ptolomeus Mendeſius* the Egy Chronicler writeth that *Moſes* reigned among the Jewes: but, as is before ſhewed, he could not be 180. yeeres after *Ogyges* floud. 2. From this floud unto the time of *Cecrops* the firſt Athenian K Athens lay deſert almoſt two hundred yeeres, and long after *Cecrops* were *Deucalions* floud, *Phae* burning, *Cadmus*, that builded Thebes, *Eſculapius*, *Theſius*, *Hercules*: ſo that *Moſes* being before *Cec* is found to be farre more ancient than any of theſe. 3. *Moſes* is elder than *Homer* the moſt ancient Gre writer, as *Ioſephus* ſheweth, *lib. 1. cont. Appion.* who was long after the Trojan warre; *Plinie* thinke 250. yeeres, after *Solinus* 270. *Cyrillus* 160. *Herodotus* three hundred yeeres: but it is certaine that h was at the leaſt one hundred yeeres after. But *Moſes* was borne 430. yeeres before the battell of Tr as is before ſhewed: ſo that he is farre elder than the ſeven wiſe men of the Grecians, and then *Pythago Heraclitus*, *Hippocrates*, *Democritus*, *Anaxagoras*, *Socrates*, *Plato* with the reſt, who were many yeer after *Homer*. 4. Hence then appeareth that notable error of *Appion* the Grammarian, in *Tiberius Cæ* time, who would have *Moſes* bring the Iſraelites out of Egypt in the firſt yeere of the ſeventh Ol piade, at what time the Tyrians built Carthage in Africa. For it is evident that Carthage was built a the time of the Trojan battell: for *Æneas* went from thence to *Dido* the founder of Carthage, as *Virg* teſtifieth: and *Ioſephus* writing againſt the ſaid *Appion*, ſheweth, that from *Hiram* King of Tyre, in wh time the Temple was built, unto *Pigmalion* and *Dido*, were 155. yeeres, and to the beginning of Olympiades in the 8. yeere of *Ahaz* reigne, were 280. yeeres: ſo that by this account Carthage built 140. yeeres before the count of the Olympiades began. *Appion* then is found to be in a double er for both *Moſes* was divers hundred yeeres before the building of Carthage, and Carthage was built before the computation of the Olympiades: *ex Perer.*

Appion the Grammarian that wrote againſt the Jewes of two groſſe errors.

Quest. VIII. *Whether the name of Moſes were knowne unto the Gentiles before Chriſt.*

Now then it is evident, 1. that *Moſes* name was knowne unto the ancient writers of the Gen as *Saconiatho* that Phenicean Antiquarie, and *Beroſus Chaldeus*, *Ptolomeus*, and *Manetho*, Egy Chronographers; and among the Grecians *Artapanus*, *Polemo*, *Eupolemus*, doe make honourable tion of *Moſes*: Likewiſe *Troyus Pompeius* cited by *Iuſtin. Martyr. lib. 36.* and *Diodorus Siculus*: *Nu nius Pythagoricus* calleth *Plato* the Attik or Athenian *Moſes*. 2. But yet ſparing mention is made of *ſes* among the Ethnik writers, becauſe they held his writings to bee ſacred and divine, and ſo not to prophaned and made common; as *Demetrius Phalerius* the keeper of the great Library of *Alexa* ſaid unto *Ptolomeus Philadelphus*, alleaging at the ſame time the examples of *Theopompus*, the Hi grapher, and *Theodectes* the tragicall Poet, that when they attempted to tranſpoſe ſome things o *Moſes* bookes, the one into his ſtory, the other into his tragedie, the firſt was perplexed in mind, other ſmitten with blindneſſe, till they perceived their error and deſiſted: *Ariſteus*. 3. *Origen* deceived, who thinketh that till after Chriſt the name of *Moſes* was not heard of among the Gen *Homil. 2. in Cant. Pererius.*

Quest. IX. *How Moſes is ſaid to be a proper child, and by whom he was hid.*

Verſ. 2. *When ſhe ſaw that he was faire and goodly, ſhe hid him.* 1. Both the parents did their p hiding him, *Heb.* 11. 13. but the mother was the chiefe, either in regard of her motherly affection, or for that the advice came firſt from her. 2. *Ioſephus* writeth that *Amram* had a ſpeciall revel & viſion concerning this child, that he ſhould be delivered from this danger, and be himſelfe a deliv his people. But ſeeing theſe parents of *Moſes* are commended for their faith, which muſt bee gro upon the word of God, it is likely that they builded rather upon the promiſes made to their Fathers, any ſpeciall revelations. 3. The child was goodly to ſee to, that is, a certaine divine comelineſſe red in him, not onely properneſſe of body, as *Stephen* ſheweth, *Act.* 7. and the Apoſtle, *Heb.* 11. 23. th

theirs then principally proceeded of faith, which was ſo much the more increaſed by the object of this lyly child, in whom they ſaw ſuch ſignes of grace, as that they doubted not, but that God would take protection of him: *Simler.*

QUEST. X. *The Arke wherein Moſes was put, whereof it was made, and where placed.*

Ver.3. *She tooke an Arke of bulruſhes.* The word here uſed is *Tebath*, which is given alſo to *Noahs* Arke and the Arke of the Tabernacle: The Septuag. retaine the ſame word *Thibis*, without any other interpretation; but it is like, through the error of ſome Scribes, that *Thibin* was put for *תבת*, as the edition Complutenſe readeth: but *Origen* is here deceived, that thinketh *Thibis* to bee a coffin or caſe of wicker, or of the barkes of trees, *Hom.2.in Exod.* it ſignifieth nothing but an Arke for the frame; the manner whereof it was made, is beſide expreſſed: 2. which ſome thinke was of Reed: *Vatab. Gene-* of cotes of Bulruſhes: *Iun. Pag. Mont.* which is moſt like; or of the tree *Papyrus*, as *Ioſephus*, whereof they made the paper (which word is uſed to this day, though our paper be now made of linnen) it was a matter that might eaſily be ſupported in the waters: and both to faſten the ſtuffe the better, and to keepe out the water, they daubd it with ſlime and pitch: *Simler.* as *Noah* pitched his great Arke to hold out the waters. 3. This Arke for the bigneſſe, *Ioſephus* thinketh was no greater than could well containe a child: but *Ioſephus* is deceived that they put this Arke or coffin into the middeſt of the floud, for the text is evident that they put it amongſt the flagges or reedes, that it ſhould not ſo eaſily flote upon the water, and to be the better defended from the winde: *Pererius.*

QUEST. XI. *Whether Moſes parents did well in expoſing him.*

Heere the queſtion will be moved, whether *Moſes* parents did well in expoſing the infant thus to evident danger, ſeeing nature hath given unto bruite beaſts a naturall inſtinct rather to adventure their lives for their young ones, than to leave and forſake them. Theſe reaſons then may bee yeelded in defence of this their fact: 1. That if they had kept their childe at home, then they had moſt certainly offered not onely him to danger, who could not be hid, partly from the diligent inquiſition of *Pharaoh*, partly from the notice of the Egyptians, among whom they dwelled, *Iunius*: but alſo his parents by all likelihood ſhould have periſhed: therefore in that they doe thus expoſe the infant, they doe deliver him to uncertaine danger, leaving him to an uncertaine: *Perer.* 2. Beſide, they uſe all carefull meanes to ſeeke for the childe, in pitching the Arke, in laying it in a ſafe place, *Perer.* from whence the mother might take it by ſtealth and ſuckle it at her pleaſure, *Simler.* Beſide, they appointed his ſiſter to bee his eye, to ſee what ſhould become of the infant. 3. Further, though there be no certaintie either of the revelation ſhewed to *Amram* that the childe ſhould be preſerved, as *Ioſephus* writeth, or of that excuſe of the Hebrewes, that *Miriam* being a Propheteſſe gave direction what they ſhould doe; yet ſeeing this all of them proceeded of faith in God, as the Apoſtle ſheweth *Heb.*11. it is not to be doubted, but that in this they were directed by the inſtinct of the ſpirit, and that they did it not in griefe and deſpaire, as it ſeemeth to affirme, that they wiſhed they had expoſed their childe ſo ſoone as he was borne, ſeeing they could no longer keepe him.

QUEST. XII. *Of the education of Moſes, and his adoption to be Pharaohs daughters ſon.*

Vers.5. *When ſhe ſaw the Arke among the bulruſhes, ſhe ſent her maid to fet it, &c.* The Chalde Paraphraſt readeth here, that ſhe put forth her arme to take it: for the word *amah* ſignifieth in the Caldee, but then it is with *dageſh* and a *maid*, then it is without *dageſh*, *amah*, not *ammah* as here; and therefore *Aben Ezra* refuſeth the Chalde reading. Beſide, *Pharaohs* daughter comming downe to waſh her, it is not like ſhe was among the flagges, where the Arke was, which had beene an unfit place to waſh in. *Simler.* 2. By Gods providence *Moſes* owne mother became the childs nurſe: *Ioſephus* writeth the occaſion, becauſe when diverſe Egyptian women were brought, the child refuſed to ſucke of them, and would not take the breaſts of any but of his mother: but the true occaſion is here expreſſed, that *Moſes* ſiſter perceived that ſhe was in love with the child ſhe offered to goe call a nurſe of the Hebrew women. 3. *Pharaohs* daughter adopted him to be her owne ſonne, not as *Philo* thinketh, faining her ſelfe to be with child, and making *Pharaoh* beleeve that is was her owne; neither yet did the proper- ſute of the child onely allure *Pharaoh* to conſent that his daughter ſhould nouriſh him as her ſon, eſpe- cially if it were true as *Ioſephus* writeth, that while *Pharaoh* played with the child he tooke off his Dia- dem and Crowne, which the Egyptian Prieſt that foretold of his birth, did interpret to bee ominous to his kingdome, and therefore gave counſell the child ſhould be ſlaine; but *Pharaohs* daughter ſnatched out of his armes and ſo ſaved the childs life. This then is chiefly to be aſcribed to Gods ſpeciall pro- vidence, who ſo wrought that the child ſhould be brought up even among his enemies.

Philo lib.1. de vita Moſes.

Ioſeph.lib.2. Antiq.cap.9.

QUEST. XIII. *Whence Moſes had his learning, of the Egyptians onely, or of the Grecians alſo.*

Pharaohs daughter adopted *Moſes* for her ſonne, ſo (as S. *Stephen* witneſſeth) he was learned in all the wiſdome of the Egyptians, & being counted a Princes ſonne, had no doubt a Princely education. Heere *Philo* is deceived, who beſide the arts and ſcience which hee learned of the Egyptians, as *Aritheticke*, *Geometrie*, and the *Hieroglyphikes*, that is, their hid and ſecret and Enigmaticall doctrine, was taught of the Chaldes *Aſtronomie*, and *Philoſophy* of the Grecians: for beſide that *Stephen* maketh mention of his Egyptian learning, it is certaine that there was no profeſſion of *Philoſophy*

or of learning among the Grecians, before the ſeven wiſe men, before whoſe time *Moſes* was borne almoſt a thouſand yeeres, *Perer.* And *Moſes* was about *Inachus* time, long after whom in the eleventh generation, *Cadmus* found out the Greeke letters, after whom flouriſhed *Amphion, Orpheus, Muſæus, Linus: Simler.* 2. Neither is it probable which *Artapanus* an ancient writer affirmeth, that beſide many other benefits which *Moſes* brought to the Egyptians, hee taught them the uſe of letters, and therefore was honoured of them under the name of *Mercurius*: for ſeeing *Moſes received his learning* from the Egyptians, it is likely they had alſo the knowledge of letters.

Euſeb. lib. 9. de præparat. Evangel. cap. ult.

Clemens Alexandrinus lib. 1. Lib. de civitate Dei 18. cap. 59.

3. That alſo is as uncertaine which *Clemens Alexandrinus* alleageth from *Eupolemus*, that *Moſes* taught the Iſraelites the knowledge of the letters: for beſide that *Auguſtine* thinketh that the Hebrew tongue was continued from *Heber*, and preſerved in the family of the fathers together with the letters long before the giving of the Law, grounding his opinion upon that place, *Deut.* 29.10. where the Septuagint read γραμμάτων εἰσαγωγεύς, that *Moſes* appointed Scribes and inſtructors of the letters: *Ioſephus* alſo writeth that the Hebrew letters were in uſe before the floud, and that they of *Seths* poſteritie having learned of *Adam*, that the world ſhould be twice deſtroyed, once by water, and the ſecond time by fire, did make two pillars, the one of brick, the other of ſtone, and did therein grave the principles of the arts and ſciences, that thoſe profitable inventions ſhould not be loſt, that if the waters diſſolved the bricke, yet the other pillar of ſtone might continue, which *Ioſephus* ſaith, was to be ſeene in his time in Syria, *Ioſeph. lib. Antiq. Ex Perer.*

Whether *Moſes* found out the uſe of letters.

Quest. XIV. *What kinds of learning Moſes received of the Egyptians.*

FUrther, it will bee inquired what manner of learning it was which *Moſes* learned of the Egyptians. 1. Such profitable arts, as were profeſſed among the Egyptians, as *Arithmeticke, Geometrie, Aſtronomy*, *Moſes* was inſtructed in, as being fit to prepare him for that publike adminiſtration, wherein he ſhould be employed. 2. The Egyptians had more ſecret and hid kind of learning called the *Hieroglyphicks*, which by certaine outward ſymboles and Emblemes did ſet forth divers myſticall, morall & politike principles, which kind of doctrine was not knowne to the vulgar ſort; herein *Iuſtinus Martyr* thinketh that *Moſes* was trayned up, having the knowledge onely thereof, not the uſe, which was vaine, friuolous and ſuperſtitious: *Iuſt. qu. orthodox* 25. 3. But that *Moſes* by imitation of the Egyptian *Hieroglyphicks* did forbid certaine kindes of beaſts to be eaten, and ſome onely and not other to be ſacrificed, as *Eleazer* the high Prieſt anſwered the Ambaſſadour of *Ptolemy Philadelphus*: as *Pythagoras* had alſo his Enigmaticall precepts, *Ignem gladio ne fodias*; *Do not gall the fire with a ſword*; that is, provoke not an angry man: *Cor non comedendum*; *The heart is not to be eaten*, that is, griefe is not to be nouriſhed in the minde: *Hirundinem in domum non eſſe recipiendam*: *Not to receive a ſwallow* (that is, a brabler) *into the houſe*, and ſuch like: that *Moſes* uſed many ſuch legall helpes in preſcribing of his legall rites and ceremonies, it is not to be thought, ſeeing he had his direction from God and ſaw a paterne of ſuch things which belonged to the Tabernacle in the mount, *Exod.* 25.40.

Ariſteus in his hiſtorie of the 72. tranſlations.

Quest. XV. *Whence the Egyptians received their learning.*

BUt if further it be demanded, from whence the Egyptians received their varietie of learning. Whether is the opinion of *Iamblicus* probable, that *Mercurius*, called *Triſmegiſtus*, (becauſe he was a great Philoſopher, a great King, and a great Prieſt) was the author of the Egyptian learning, which he alleageth, certaine antient authors teſtifying, to have written of the wiſdome of the Egyptians, 36[illegible] bookes: for this *Mercurius* the nephew, as is ſuppoſed, of the other *Mercurius*, whoſe grandfather the mothers ſide *Atlas* was, in whoſe time *Moſes* was borne, as *Aug. lib.* 8. *de civ. Dei cap.* 8. being *Moſes*, could not be the inventor of the Egyptian skill, which *Moſes* long before learned. 2. Neither yet is it certaine that *Abraham* inſtructed the Egyptians in theſe ſciences as *Ioſephus* writeth; for his abode and continuance was not long in Egypt, and ſo he wanted time there to lay the foundation of many artes. 3. *Auguſtine* yeeldeth to the opinion of *Varro*, that *Iſis* the daughter of *Inachus* firſt diſcovered to the Egyptians the grounds of theſe artes, who yet is more likely to have beene the inventor of husbandrie and other ſuch profitable trades, than of the myſticall arts and ſciences. 4. Therefore the more probable opinion is, that by whomſoever the firſt ſeeds of this myſticall profeſſion were ſowne among the Egyptians, it is not to be doubted, but that by *Iacobs* comming downe, but eſpecially [illegible] long time of government, their knowledge was much increaſed, the ſcripture bearing witneſſe hereof. *Pſalm.* 105. 21. He made him Lord over his houſe, to teach his Senators wiſdome: and by the computation of the Hebrewes 215. yeeres in Egypt the Egyptians might profit more in the profeſſion of wiſdome, which that ſuperſtitious people might with their gentiliſmes and ſuperſtitions intermingled, change and alter. And for the truth hereof that the Egyptians learned many things of the Hebrewes, this may ſerve as an evidence, that in *Herodotus*, *Diodorus Siculus*, and other waiting of the ancient Egyptians many things are found, having ſome conformity with the doctrine, law and uſages of the Hebrewes, as *Perer*

Lib. 18. de civ. Dei cap. 40.

Quest. XVI. *Why it pleaſed God that Moſes ſhould be inſtructed in the Egyptian learning.*

NOw it pleaſed God, that *Moſes* ſhould be thus trained up in the wiſdome of the Egyptians and a courtly bringing up, that by this meanes he might bee inſtructed in the government of the Common-wealth and be prepared for that publike function which he ſhould afterward be called unto. So *David* was taken from the flocke and brought up in *Saules* court to learne the diſcipline of the King[illegible]

Though it pleased God to use the ordinary meanes for *Moses* instruction, yet he alwayes doth not so, and especially in the new Testament the Apostles were extraordinarily inspired, being in humane learning altogether unexpert, for there was more abundance of spirit and grace in the new Testament under Christ, than in the old under the Law, *Simler.* 2. Beside, *Moses by this meanes* became famous and got thereby great authoritie among the Egyptians, that there might be greater respect had unto his message afterward, and being fully instructed in the knowledge of the Egyptians he was the better able to discerne the errors and superstitions, both to convince the Egyptians and to containe the Israelites in the obedience and profession of the truth, *ex Perer.*

Quest. XVII. *Why Moses had this name given him.*

Vers.10. *She called his name Moses.* 1. Concerning the imposition of the name of *Moses*, neither is the opinion of *Philo* and *Clemens Alexandrinus* probable, that it is an Egyptian name derived of (*Mos*) which signifieth water; and *Iosephus* will have it compounded of *Mos* water, and *Ises* saved; for the etymon of the name is not from the water, but because he was drawne and taken out, as the reason there expressed. 2. Neither yet is it like that *Moses* was in the Egyptian language, called *Mueves*, as *Ioh. Diodor. Siculus*, or *Movion*, as *Pererius* out of *Aben Ezra*, being of the same signification which *Moses* is in Hebrew, that is, drawne out; for then it is like the Egyptian name would have beene expressed as *Iosephs* is, *Gen.* 41. 45. and *Daniels* Chalde name, *Dan.* 4. 5. 3. Nor yet is it probable that Pharaohs daughter having learned the Hebrew tongue of her maids did give an Hebrew name unto *Moses*, as *Eusebius*, *Lippom. Thostatus*: for seeing the Hebrewes were an abomination to the Egyptians, it is not to be thought also, that they abhorred their names. 4. Therefore I rather incline to thinke with *Bucer* and *Osiander*, that this word whereof *Moses* is derived, is *Massah* to draw out; as it is taken *Psal.* 18. 17. Thou hast drawne me out of the waters, might be common both to the Hebrewes and to the Egyptians, as some words are common to divers languages, both alike in sound and signification; or it was translated or transposed out of the Egyptian tongue into the Hebrew. 5. But as for other names that *Moses* should be called by, as at his circumcision *Ioachim*, which signifieth established, and afterward *Melchi*, my King, as *Clemens Alexandrinus* writeth, wee reject them, as having no ground in the text, seeing hee is perpetually called by the name of *Moses*, which name was by Gods providence imposed, wherein is set forth the principall part of his calling to draw the Israelites out of the waters and troubles of Egypt, and to lead them through the red sea, and so indeed historically to draw them out of the waters.

Quest. XVIII. *Of Moses visiting his brethren.*

Vers.11. *And in those daies when Moses was growne, hee went forth to his brethren.* 1. Very little mention is made of *Moses* time spent in the court till he was fortie yeere old, for then as S. Stephen sheweth, *Act.* 7. he began to visit his brethren, like as little is expressed of the doings of Christ while he lived privately till he was thirtie yeere old, *Pellican.* 2. *Iosephus* writeth how in this time he warred against the Ethiopians, and while he besieged Saba, the King of Ethiopia his daughter fell in love with him, and was married to him, whom the author of *historia scholast.* saith was *Zipporah.* But the Scripture sheweth that she was the daughter of the Prince of Midian, *Perer.* 3. He was now growne not onely in stature of body, but in the grace and gifts of the spirit, *Pellican.* And as it seemeth having neglected, and forgotten his brethren hitherto, being now especially stirred up & called of God, he goeth to visit his brethren; he did it not onely of a naturall instinct, as *Hilary* seemeth to write. 4. And this the Apostle sheweth to have beene an excellent worke of faith: For 1. he refuseth to be called *Pharaohs* daughters sonne: He renounceth his courtly life and the pleasures of Egypt. 3. He preferreth the afflictions of Gods people before the pleasures of Egypt. 4. He looketh unto the reward, *Heb.* 11. *Ferus.* But if it be asked, why *Ioseph* did not so likewise to leave the court, as *Moses* did, I answere, first that some write that *Ioseph* did in his old age leave *Pharaohs* court, and went and dwelt with his brethren in the land of Goshen; beside, the case betweene *Ioseph* and *Moses* is farre divers, for in *Iosephs* time *Pharaoh* was a friend to Israel, now an enemy; then the people were in happy case, now the state is miserable; *Iosephs* calling was to be a feeder of Israel in Egypt, *Moses* to bring them out of Egypt, *Simler.*

Why *Moses* left the court and *Ioseph* did not.

Quest. XIX. *Whether it were lawfull for Moses to kill the Egyptian.*

Vers.12. *When he saw no man hee slew the Egyptian.* Concerning the fact of *Moses* in killing the Egyptian, we are farre off from accusing, or blaming the same, which was at the first the opinion of *Augustine*, who thus writeth against *Faustus*. *Consulta aterna lege reperio, non debuisse homicidam Mosen, qui nullam ordinariam potestatem habebat, quamvis improbum occidi: I finde in the eternall Law that Moses having no ordinary power, ought not to have killed no not a wicked man.* But afterward he retracted this opinion, *quæst.* 2. *in Exod. Oecumenius* also upon *Jude* bringeth in the Devill contending with *Michael* the Archangell, that *Moses* was not worthy of buriall, because he unjustly killed the Egyptian: But S. *Stephen* defendeth this fact of *Moses* as being a proofe of his calling from God, *Acts* 7. 25. Some of the Hebrewes thinke, that the Hebrew here smitten of the Egyptian, was the husband of one Dathan, with whom the Egyptian committed adultery, and had by her that blasphemer that was put to death, *Levit.* 24. and therefore he was justly killed of *Moses*: but these are meere conjectures. 3. Some Hebrewes thinke, that *Moses* killed not the Egyptian with the sword, but by the word of his mouth, as *Peter* killed *Ananias*, *Act.* 5. but then *Moses* needed not to have beene so circumspect, and to have

have buried him privily in the sand, *Simler.* 4. *Cajetane* defendeth this fact, because this Egyptian was one of the cruell taskmasters, that oppressed the Hebrewes, and therefore it was lawfull to kill him: if *Moses* had beene a private man, it had not beene lawfull, no not to kill an enemie in this case. 5. *Paulus Burgensis* upon this place is of opinion, that *Moses* might doe this in charitie, to deliver his brethren and to relieve the oppressed, though he had not a singular inspiriation, or publike calling to doe it: *Ambrose* seemeth to thinke, *lib.1.de officiis, cap.36.* And the Scripture seemeth to warrant it: *Deliver them that are drawne to death, Prov.24.11.* But though it be an act of charitie to deliver, and to rescue, yet is an inordinate charitie, to kill one to deliver another. 6. Wherefore the best defence is, that *Moses* was inspired of God, and had his authoritie from him, to doe the office of a Judge betweene the Hebrew and the Egyptian; which is affirmed by Saint *Stephen, He thought that his brethren would have understood that God by his hand should give them deliverance, Act. 7. 25.* And this is the resolution of *Augustine quæst.2. in Exod. Thostatus, Lyranus* and *Thomas Aquin.* Unto this may be added, that *Moses* being reputed sonne of *Pharaohs* daughter, was a publike person, and so of great authoritie: *Iun. in Anal.* It may be also that all the circumstances of this fact are not expressed: as that the Egyptian did so vex the Hebrew, as that the one could not be rescued without killing of the other, or *Moses* might kill him in his owne defence, the Egyptian running upon him, when hee offered to rescue the Hebrew: *Pererius.* But the best defence is, that *Moses* was hereunto extraordinarily stirred up of God: which extraordinarie motions are not now of us to be imitated or to be drawne into example, *Ferus.*

Thom. secund. secund. q. 61. artic. ult.

QUEST. XX. *Why Moses though warranted from God, yet useth great secrecie and circumspection in this businesse.*

Vers.12. *And he looked round about, and when hee saw no man, &c.* It will be objected, if *Moses* had authoritie and a calling from God to kill the Egyptian, why did hee it secretly? To this it may be answered, that although *Moses* was to himselfe assured of his calling, yet was it not known whether to the Hebrewes or Egyptians; and therefore his calling being yet secret and hid, it was fit that his acts should be secret: otherwise his publicke acts, his calling being yet secret, would have beene as much offensive and called in question, as if hee had had no such calling: *Iun. in Analys.* So *Ehud* killed *Eglon* privately in his secret chamber, *Iudg.* 3. and *Gedeon*, being not yet publikely knowne and taken to be appointed of God to deliver his people, did pull downe the altar of *Baal* by night, *Iudg.6.27.* Herein then *Moses* sheweth his godly discretion that he might proceed by order.

QUEST. XXI. *How Moses is said to feare, seeing the Apostle denieth that he feared the King, Heb.11.26.*

Vers.14. *Then Moses feared and said, &c.* Yet the Apostle saith, *he feared not the fiercenesse of the King, Heb.11.26.* To reconcile *Moses* and the Apostle: 1. We approve not *Theodoret* exposition, that *Moses* is said not to feare, in respect of the cause of his flight, the killing of the Egyptian which fact he feared not; as not repenting him hereof: but this interpretation seemeth somewhat harsh and the Apostle sheweth that he feared not the King, no not when he left Egypt: therein then consisted the vacuity of his feare, not in respect of the fact. 2. *Chrysostome* expoundeth his not fearing of the King leaving Egypt, that yet he feared not to returne againe thither: but *Moses* was strengthened and incouraged of God to returne afterward: the vision which he saw 40. yeeres after, did not take away his former feare. 3. *Theophylact* understandeth it of the degree of his feare: hee did not so feare the King, as that he fled a farre off, but went to Midian a Countrie adjoyning, not fearing that the King would pursue him thither: But the Apostle exempteth him, not onely from some degree, but from all feare. 4. Some referre his feare unto the affliction, and persecution, that by this meanes was like to be increased: he feared not for himselfe, but for the people, *Pellican:* but *Moses* speaketh of his owne feare, upon which he fled: his fleeing was a meanes to deliver himselfe from the danger, and not the people. 5. Others say, that he feared not so much the King as hee feared to offend God, lest if he had offered himself to the danger and not made an escape, he should have tempted him by presuming: *Osiander.* But the text sheweth that hee was afraid of *Pharaoh* and fled from him. 6. Others confesse that *Moses* shewed infirmitie of feare, but it was covered by faith and so not imputed: *Genevens.* But the Apostle denieth that he feared at all. 7. Some doe expound it not of *Moses* first leaving of Egypt, when indeed he feared the King, but of his second departure, when he brought out the people thence, for then hee feared not *Pharaohs* anger at all, as is evident, *cap.10.29. Lyranus, Thostatus, Pererius, Iun.* And this exposition doth very well resolve this doubt. 8. Unto this also may be added, that if wee understand it of his first departure, *Moses* fled not for any feare in respect of himselfe, but lest that his calling by this meanes should be hindred, and he withdraweth himselfe not so much of feare, as to reserve himselfe for a fitter opportunitie: *Simler.* Nor yet doth he feare as distrusting his calling, but because hee lost this opportunitie: *Iun.* And the reason of his feare is expressed in the text: *Then Moses feared and said, surely this thing is knowne.* Hee feared lest he should be hindred in this businesse of the deliverance of the people. *Thomas* also to the same effect saith, that there are two things to be considered in feare, *malum perabile*, one to be dispraysed, when for feare any evill is committed, or any good omitted, and this is not in *Moses*; another that is *Laudabile*, praise worthie, *si quis salva fide refugiat periculum* [illegible] *If one not violating his faith, doth shun the instant danger:* unlesse we will say, that Christ, when he escaped out of their hands, that sought to stone him, did it of feare, *Luke 4.* But I rather preferre the former exposition, before touched.

Qui

QUEST. XXII. *Why Moses sufferings are called by the Apostle the rebukes of Christ.*

BUt seeing so oft mention hath beene made of that place to the Hebrewes, it shall not be amisse briefly to shew the meaning of those other words of the Apostle, *vers.* 26. *esteeming the rebuke of Christ greater riches than the treasures of Egypt:* 1. We refuse here the exposition of *Lyranus*, that he calleth the rebukes of *Moses* the rebukes of Christ, because by faith foreseeing what Christ should suffer, hee by Christs example was confirmed to endure the like: for in this sense they are *Moses* rebukes rather than Christs. 2. Neither are they called Christs rebukes, because they were such as Christ commendeth: *Blessed are they that suffer persecution for righteousnesse sake, Matt.* 5. 3. or for that Christ was to come of that people, and therefore their rebukes are counted the rebukes of Christ: *Cajetan.* 4. or because *Moses* was a figure of Christ, and suffered the like rebukes: because that as *Moses* left the Court, and palace of *Pharaoh*, to be partaker of the afflictions of his people, so Christ descending from heaven tooke upon him our infirmities: *Oecumenius, Theophylact.* 5. But they are called Christs rebukes, because he suffereth in his members, and accounteth their afflictions as his owne: in which sense the Apostle saith he fulfilled the rest of the afflictions of Christ in his flesh for his bodies sake, which is the Church, *Col.* 1. 24.

QUEST. 23. *Why Pharaoh sought to slay Moses.*

Vers. 15. PHaraoh heard of this matter, and sought to slay *Moses.* The causes why *Pharaoh* sought *Moses* life, *Iosephus* alleageth to be these three: 1. Because the Egyptians envied his prosperous successe in the warres against the Ethiopians. 2. They feared him, as like to be one, that aspired to great matters, and might seeke some innovation and change in Egypt. 3. The Egyptian Priests did propheste of him, that he was like to prove very dangerous to Egypt. By these meanes the King was incensed against him. But I rather approve that which *Philo* writeth, that *Pharaoh* was not so much moved against *Moses*, for the death of one Egyptian, as for that by this he perceived, that *Moses* was a friend and favourer of the Hebrewes, whom he accounted his enemies, and an enemie to the Egyptians his subjects and friends: *Philo lib. de vita Mosis.*

QUEST XXIV. *The causes why Moses lived in exile and banishment* 40. *yeares.*

Vers. 15. THerefore *Moses* fled. *Zeiglerus* thinketh that whereas at the fortieth yeere of *Moses* age there were 390. yeeres expired since the promise made to *Abraham*, and that tenne yeeres only remained of the affliction of the people, which was to continue 400. yeeres in one place and other, *Gen.* 15. 13. *Moses* thought to prevent the time, there being but tenne yeeres to come: and therefore did punished his presumption with fortie yeeres exile. But this cannot stand with the Apostles testimonie of *Moses*, that *by faith he forsooke Egypt*: if it were a worke of faith, how could it be a punishment for his presumption? Therefore the causes of *Moses* flight and exile are better touched by *Ferus*: 1. That the people should not depend upon man, but trust in God for their deliverance. 2. That *Moses* might be weaned altogether from the pleasures of Egypt, and delicate life in *Pharaohs* Court. 3. That he might know, that the deliverance of Israel should not be by sword or strength, but by the spirit of God. 4. To punish the peoples ingratitude, for not more thankfully accepting of this benefit, that God had stirred up a deliverer: for not onely this Hebrew whom *Moses* rebuked, rejected his calling, but generally the people made light of it, as S. *Stephen* sheweth, *Act.* 7. 25.

QUEST. XXV. *Of Midian what countrie it was, and where situate.*

Vers. 15. ANd dwelt in the land of *Midian.* 1. This was the chiefe Citie of the Midianites, so called of *Midian*, one of the sonnes of *Keturah* by *Abraham*: it was situate in Arabia upon the red sea, *Iosephus.* 2. *Hierome* saith there were two Cities of this name, one on the South part of Arabia by the red sea; the other by Arnon, and Arcopolis, the ruines whereof were to be seene in his time. *Hieron. de locis Hebraic.* The whole Countrie was called Arabia, where the Midianites, Amalekites, Israelites dwelt together: *Gen.* 36. And these Arabians were called Petrei, of their metropolis or chiefe Citie Petra: *Borrh.* 4. This Citie was not farre from Mount Sinai, for thereabout did *Moses* keepe his father in lawes sheepe, *Exod.* 3. and thither came *Iethro* with *Moses* wife and children: and S. *Paul* placeth Sinai in Arabia, *Gal.* 4. 5. The women of this Countrie joyning with the Moabites inticed the Israelites to commit fornication, *Numb.* 25. These Midianites oppressed Israel seven yeeres, of whom *Gideon* slew 135000. *Iud.* 8.

QUEST. XXVI. *Reuhel, Iethro, Hobab, whether the same.*

Vers. 18. ANd when they came to *Reuhel their father, &c.* This *Reuhel* was not the same with *Iethro*, as the Septuagint and Latine translator here read, *Iethro*, and as *Hierome* thinketh, they were two of the same man. 2. Neither had he foure names, *Iethro, Reuhel, Hobab, Keni*, as *Thostatus*, *Hieron contra Helvidium.* for *Hobab* was the sonne of *Reuhel*, *Numb.* 10. 29. and hee was called *Keni* of his nation and family, because he was a Kenite, *Numb.* 24. 21. *Iunius.* 3 *Pererius* also is deceived, thinking that *Hobab* was *Moses* father in law, but his wives brother, and his father in lawes sonne: because (saith he) *Moses* father in law departed from them at Mount Sinai, *Exod.* 18. but *Hobab* staied with them still, and was guide in the wildernesse, *Numb.* 10. 31. But *Pererius* herein erreth also: for these two stories of *Pererius* deceived. *Hobab*, *Exod.* 18. and *Numb.* 10. must be joyned together: they were both one man, and hee had leave of *Moses*, as it is shewed *Exod.* 18. but he returned againe unto them, before they departed thence, to be their guide, as *Moses* requested, *Numb.* 10. and it is like he brought his kindred and family with him, because the Kenites are read afterward to have cohabited with Israel, *Iudg.* 1. 16. 4. Whereas *Reuhel* was grandfather unto *Moses* wife, called also their father, after the manner of the Hebrewes.

Iethro

Iethro and *Hobab* are the ſame, for they are both ſaid to be the father in law of *Moſes*, *Exodus* 18. and *Num.* 10. 29. and *Hobab* and *Iethro* was the ſonne of *Rehuel*: *ibid. Iun.*

QUEST. XXVII. *Whether Rehuel were Prince and Prieſt of Midian.*

Verſ. 16. AND *the Prince of Midian, &c.* The Hebrew word is *Cohen* which ſignifieth both Prince and Prieſt, and one that is preferred or exalted in any office or authoritie, as *Davids* ſonnes are called *cohanim*, chiefe rulers, or men of authoritie, 2 *Sam.* 8. 18. Prieſts they were not, being not of the tribe of *Levi*, but of *Iudah*. 1. Yet it is not like that he was King of Arabia, as *Euſebius* alleageth out of *Artapanus* an ancient writer: for it was not ſeemely for a Princes daughter to keepe their father ſheepe; neither is it like, if he had beene a King, that the other ſhepherds would have offered ſuch violence unto them: *Simlerus*. 2. *Ioſephus*, *Philo*, the Septuagint doe hold him to have beene a Prieſt: the Chalde Paraphraſe readeth, Prince. It is like he was both a Prince, and a Prieſt, as *Melchiſedeck* King of Salem was: and as after the captivitie of Babylon the ſame were both Princes and Prieſts in Judea: *Perer.* and of old time the Prieſthood went with the birthright; *Borrh.*

Euſeb. lib. 9. de præparat. Evang. c. ult.

QUEST. XXVIII. *Whether Rehuel were an idolatrous Prieſt, or a Prieſt of the true God.*

COncerning this *Iethro* his profeſſion. 1. I neither thinke this *Iethro* was an Idolatrous Prieſt before he came to *Moſes*, *Exod.* 18. and then firſt converted, as *David Kimhi*, to whom *Pererius* conſenteth: for it is not like that *Moſes* would have married an Idolaters daughter, *Simler.* at the leaſt he had not continued with him ſo long even 40. yeeres for nought, and his father in law an Idolater. 2. Neither is it probable that *Iethro* from the beginning was a Prieſt and a worſhipper of the true God, ſeeing he was the Prieſt of the Midianites, that were Idolaters: as *Aben Ezra*. 3. Therefore it is more probable, that firſt ſome ſeeds of true religion, and of the knowledge of God were preſerved among the Midianites even from *Adam*: yet intermingled with the ſuperſtitions of the heathen: *Borrh.* but *Moſes* abode and continuance with *Iethro* wee are to thinke that he was more eſtabliſhed in the knowledge of the true God: and was moſt of all confirmed, when he came to *Moſes*: *Exod.* 18. where indeed he profeſſeth himſelfe a true worſhipper and Prieſt unto the high God, offering ſacrifice unto him, *Iun.*

QUEST. XXIX. *Why Zipporah is called an Æthiopiſſe, Numb.* 12. 1.

Verſ. 21. WHO *gave unto Moſes Zipporah his daughter.* 1. This *Zipporah* here a Midianitiſh woman, is alſo the ſame which is called the Cuſhite or Æthiopiſſe, *Numb.* 12. 1. for that is but a fable of *Ioſephus*, that *Moſes* married the King of Ethiopias daughter: which Philo writing of purpoſe the Hiſtorie of *Moſes* life, maketh no mention of, being before *Ioſephus*: and *Moſes* is found to have had no more children, than thoſe which he had by *Zipporah*, which is a probable conjecture, that he had no more wives. 2. She is then called an Æthiopiſſe, not of the contrary, becauſe ſhe was ſuch, the Chalde readeth, or by way of contempt, becauſe the people of that countrie are noted for their deformitie: but there were two countries called Æthiopia, the one was the occidentall toward the Sea, beyond Egypt, the other was the Orientall toward the Eaſt bordering upon the red ſea, which the Arabians inhabite: *Perer.* And in Hebrew ſhe is called a Cuſhite, and Æthiopia is named Cuſh, becauſe the poſteritie of Cuſh inhabited both the Weſt Æthiopia and the Eaſt which is Arabia. The Midianites alſo were called Cuſhites, not becauſe they came of *Cuſh*, *Gen.* 10. but becauſe they inhabited in that country. *Iun.* And that Midian alſo is called Cuſh, or Æthiopia, it is evident, *Habac.* 3. 7. *For iniquitie I ſaw the tents of Cuſhan, and the curtaines of the land of Midian did tremble: Perer. ex Hieron.*

QUEST. XXX. *At what time Moſes ſonnes were borne unto him.*

Verſ. 22. SHE *bare a ſonne whoſe name ſhe called Gerſhom, &c.* 1. This child was borne unto *Moſes* long before his returne into Egypt out of Midian, where *Moſes* ſtayed 40. yeeres, and his other ſonne *Eleazer*: becauſe they were but little ones both, when *Moſes* tooke his journey into Egypt, for he put them upon an Aſſe, as not able to travell a foot, and the one of them was not circumciſed, whoſe circumciſion though it might be deferred ſome dayes, yet many yeeres it is not like that *Moſes* would put it off, *Perer.* 2. The Latine following the Septuagint, doe make here mention alſo of the birth of *Eleazer*, with the reaſon of the impoſition of his name: but that is not in the Hebrew, being tranſpoſed hither out of the 18. of *Exodus*.

QUEST. XXXI. *To whom the right of impoſing names upon the children belongeth.*

Verſ. 22. WHOſe *name he called, &c.* 1. Names are found ſometime to have beene impoſed by the father, as *Leah* giveth the name unto *Ruben*, *Shemeon*, *Iudah*, *Gen.* 29. 32. 33. ſometime the father, to whom that right eſpecially belonged, nameth his ſonne, as *Ioſeph*, *Gen.* 41. 51. ſometime both the parents deviſe the name, as *Evah* is ſaid to call her ſonne borne in *Abels* ſtead, *Gen.* 4. 25. And *Adam* alſo is ſaid to have given that name, *Gen.* 5. 3. 4. Sometime names are impoſed by generall conſent of friends, as *Gen.* 25. 25. *They called his name Eſau.* 5. And ſometime alſo a name is given up by common uſe, as *Gen.* 25. 30. *he*, that is, *every one* (as *Iun.* well readeth) called his name *Edom*. The right and authoritie of impoſing names belongeth unto the father: as *Rachel* called her ſonne not but *Iacob Benjamin*, *Gen.* 35. And when *Iohn* was circumciſed they would have named him *Zacharie*, but his father overruled the matter and ratified the other name, *Luk.* 1.

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Quest. XXXII. *Whence the name of Gersom is derived.*

Sim. 1. For the derivation of this name, the first part thereof is taken from the word *Ger*, which signifieth a stranger, as it followeth in this place: for, saith he, *I have beene a stranger in a strange* : For the other part, *Iun.* thinketh it commeth of the word which signifieth to cast out, or expell, which is *garash*: but that cannot well stand with the other in this composition, unlesse the same syllable should be repeated; and beside, *mem* with *cholem* should be superfluous: therefore *Pscator* frameth it of *Shamam*, which signifieth to be desolate: Some derive it of *Sham*, there, because hee was a stranger there: but because the word *Shem*, name, is used immediatly before, he called *Shemo*, his name, it is most like that the word is compounded of *Ger* and *shem*, that is, a stranger, his name. 2. Some say he calleth it a strange land not in respect of Egypt, where they were onely sojourners, but of Canaan. But seeing *Moses* was borne in Egypt, and there he had his education, and there were friends, it is more like that he hath respect unto that place: being expulsed and exiled thence into a strange land: *Iun.* 3. There was also another *Gersom* beside, the sonne of *Levi* called also *Gersom*, Exod. 6.16.

Quest. XXXIII. *What Pharaoh it was that died while Moses was in Midian.*

Sim. It was after many dayes that the King of Egypt died. 1. Some thinke that this King was not *Pharaoh*, from whom *Moses* fled, but an other, and that this was the fourth change during whom raigned 28. yeeres, in whose latter yeeres *Moses* fled, then after him succeeded *Acencres* 12. then *Acherres* 9. yeeres, then *Genebres* 16. yeeres, who perished in the red sea. *Simler*: 2. But more probable, that this *Pharaoh*, that now died, was that King from whom *Moses* escaped: both that the Israelites now at the change of the King cried unto God, hoping to finde some alteration, as commonly doe looke for better times at the change of the Prince: *Pellican.* As also so much may be gathered by that which the Lord saith to *Moses*: *go returne to Egypt, for they are all dead which were* that is, both *Pharaoh*, and all those that sought to revenge the Egyptians bloud whom he slew. *Iosephus* also thinketh that this was the same *Pharaoh*, from whom *Moses* fled unto Midian. lib. 2. cap. 5.

Quest. XXXIV. *Whether the cry of the Israelites proceeded from true repentance.*

Obj. And the children of Israel sighed for the bondage, and cried. 1. Some thinke that this crie of the Israelites proceeded not from any true repentance, but from their present miserie and bondage: And God heard their crie of his fatherlie pitie and clemencie, as he often heareth the complaints of those which are worthily punished, so the Lord had respect to *Ahabs* sackcloth and semblance of humiliation. But it is rather to bee thought, that the afflictions of the Israelites had brought them to the knowledge of their sinne, and specially of their Idolatrie, which is mentioned by the Prophet *Ezechiel*. Their hearts being humbled with sight of their sinnes, for the which they were worthily chastised, they did make their complaint unto God: *Iun. Simler.* And this may appeare by their effectuall prayers, which they made, as proceeding from great contrition of heart and humilitie. *Ferus.* Wherefore *Moses* maketh further mention of their prayer, *Num.* 20. 16. shewing that at the instant & humble suite of the Israelites, the Lord sent his Angell to deliver them. *Iun.* This crie therefore of the Israelites in Egypt seemeth to be the same unto that which they made when the Egyptians pursued them, they are said to crie unto God in one place, and to murmur in the next, *Exod.* 14. 10. 11.

4 *Places of doctrine.*

1. Doct. *Of the divine providence.*

Heb. 11. 23. *By faith for him an Arke.* In *Moses* wonderfull preservation, we have a notable example of the divine providence: which sheweth that all things in the world are governed, ordered, and disposed according to the will of God: the hiding of *Moses* three moneths, his putting into those flags, the daughter of king *Pharaohs* daughter, the instinct which she had, to bring him up for her own sonne, that *Moses* came to be instructed in the Egyptian learning; doe all excellently set forth the fatherly care of God toward his, in their birth, education, preservation, as our Saviour also saith, *even all the haires of your head are numbred. Matth.* 10. 30. *Pscator.*

2. Doct. *Lawfull meanes to be used.*

Exod. 2. 3. *And when she could not longer hide him, she tooke for him an Arke.* Although they chiefly commended the childe by a sure faith to the providence, yet they refuse no meanes to provide for the things needfull, like as *Noah* pitched his Arke within and without: which teacheth us, that we should so depend upon Gods providence, as that we tempt not, but carefully use the meanes which God hath appointed, *Pellican.*

3. Doct. *Difference of punishments according to the diversitie of sinnes.*

Exod. 2. 14. *Thinkest thou to kill me, as thou killedst the Egyptian?* *Moses* without knowledge of the fact committed by him killed the Egyptian, for the which he was punished: which sinne maliciously are more severely punished, then those things which are done of ignorance: *Ferus, Ferus.*

4. Doct.

4. Doct. *That it is lawfull to flee in time of persecution.*

Vers. 15. *Moses fled from Pharaoh.* This shewes that it is lawfull for one to flie in the time of persecution, specially when his person is sought: so *Iacob* fled from *Esau*, *David* from *Saul*, *Paul* escaped out of Damascus, *Perth.*

5. *Places of controversie.*

1. Cont. *The mariage of the aunt and nephew against the law of nature.*

Vers. 1. *A Man of Levi took a daughter of Levi.* That is, *Amram* tooke to wife *Iochebed* his sister, as is before shewed, *quest.* 3. The Canonists upon these and such other examples of mariages doe inferre, that by the law of nature no degrees are forbidden, but betweene father and daughter, mother and sonne onely: because in other neere degrees even mariages were in use among the ctierbes. *Contra.* 1. It appeareth that these mariages, as to take the Aunt to wife, or uncle to husband, marrie two sisters, and such like, were even against the law of nature, seeing they are named among the abominations and pollutions of the Cananites, *Levit.* 18. 27. who transgressed not herein against positive or judiciall law, but against the law of nature. 2. This further is made manifest, in that the mariages by the light of nature, and some other nations did prohibite such neere mariages and conjunctions. 3. And the fathers acts and examples doe not therefore conclude that the prohibition of such mariages was not morall & naturall: for it cannot be denied, but in their owne opinion *Loth* meeth with his daughters was unnaturall: the law of nature in many things was then obscured, which afterward by the positive lawes was explained, *Simler. in cap. 6. Exod.*

2. Cont. *That the mariage of ministers is lawfull.*

Vers. 16. *AND the Priest of Midian had seven daughters.* *Raguel* himself was a Priest, and his son *Iethro*, who offered sacrifices unto God, *Exod.* 18. So that even among the Gentiles Priests were married, and the sonnes succeeded the parents in their Priestly function. As in the primitive Church we read of *Polycrates*, who in an Epistle to *Victor* writeth, that seven of his auncestors had been Bishops of Ephesus before him, and he himselfe was the eighth. The Apostles also were married: and *Paul* also sheweth that he might have taken this libertie as well as the rest, 1 *Cor.* 9. 5. and he alloweth every man to have his wife, 1 *Cor.* 7. 2.

3. Cont. *Of the authoritie of parents in the mariage of their children.*

Vers. 22. *WHo gave unto Moses Zipporah his daughter.* Here that ancient right of the father in disposing and giving their children in mariage is confirmed: *Piscator.* So *Abraham* provided a wife for *Isaack*, *Rebeckah* is given by her parents, they only aske her consent, *Gen.* 24. And the fathers power to ratifie or disannull the vow and promise made by the daughter, *Numb.* 30. maketh against the practice of the Canonists and Romanists, that ascribe very little to the consent of parents in mariage, and they allow that a mans sonne or daughter may against the minde of the parents be pulled into a Cloister and professe Monkerie.

4. Cont. *Of the perfection of the Hebrew original.*

NOw whereas after the 22. verse the Septuagint and the Latine translator doe insert a whole verse of the birth of *Eleazar*, with the reason of the imposition of his name: all which is not in the Hebrew in this place, but is transposed hither from the 18. *chap.* of *Exodus*, *vers.* 4. *Bellarmine* therefore make us beleeve, that herein the Latine text is perfecter than the Hebrew, because Moses made onely of one of *Moses* sonnes, whereas he had two, *lib.* 2. *de ver. Dei, cap.* 2.

Contra. 1. It followeth not because some thing is omitted in one place to be inserted in another: therefore the Hebrew text is defective, *Matth.* 8. *Mark.* making mention of one blind man, *chap.* 10. *Luke* likewise, *chap.* 18. 36. whereas *S. Matthew* speaketh of two blind men, *chap.* 20. 29. Therefore defective: so neither is the Hebrew here thought to be wanting, expressing onely one of them, seeing the other is supplied, *chap.* 18. 2. And if the Septuagint is to be justified here, they cannot be borne out also for adding five more of *Iosephs* posteritie, *Machor*, *Galead* of *Manasseh*, and *Taam*, and *Edom* of *Ephraim*, *Genes.* 46. which are not mentioned in the Hebrew, as not those borrowed from the 26. of *Numb.* and 1 *Chron.* 7. Likewise *Exod.* 6. 19. the Latine and Septuagint unto *Moses* and *Aaron Miriam*, which is not in the Hebrew: this rather shewes great boldnesse of translators, to adde that which the spirit of God pleaseth over in silence.

5. Cont. *Prayers are not meritorious.*

Vers. 24. *THen God heard their mone, and God remembred his covenant.* The Israelites prayers not for any worthinesse or merit of their sorrow, but the Lord for his promise sake [illegible] [illegible] [illegible]

6. Places of morall use.

1. Mor. *Rich and great men should have compassion on the necessities of their poore brethren.*

verf. 11. HE went forth to his brethren to looke on their burdens. *Moses* though himselfe lived in all ease and courtly pleasure, yet could not so content himselfe, but goeth to visit his afflicted brethren, and is touched in compassion towards them, as Queene *Hester* also was moved with pity toward her people: which teacheth us, that rich and mighty men, that are in high and wealthy place, should not shut themselves to take knowledge of the necessities and wants of their poore brethren: therefore the Prophet reproveth the rich men of Israel, that dranke wine in bowles, and lived at ease, but no waies sory for the affliction of *Ioseph*. *Ferus*.

2. Mor. *Friendly admonition is not to be despised.*

Who made thee a man of authoritie? *Moses* here for his friendly admonition is recompensed with scornefull and disdainfull words: which is the property of naturall and carnall men to requy them with evill, which carefully watch over them by wholesome admonitions for the saving of their soule. *Simler*. But the Wise man saith, *The eare that hearkeneth to the correction of life, shall remaine among the wise, but he that refuseth instruction despiseth his owne soule.*

3. Mor. *Godly names to be given unto children.*

ver. 22. Whose name he called Gershom. *Moses* giveth unto his sonne a name that might put both himselfe, and his sonne also, when he came to yeeres of discretion, in minde of their state and calling, that they were but pilgrimes and strangers here. So did the Fathers use to give names unto their children of good signification and godly edifying: that fond use therefore is to bee reproved in Christians, that give names unto their children borrowed and taken from the Gentiles, and such as have no good signification, or which they understand not. *Pellican*.

4. Mor. *Patience is necessarie in prayer.*

cap. 2. 24. THen God heard their mone. Yet it was forty yeeres before the Lord sent them deliverance: we must not then thinke, that our prayers are neglected of God, if presently we see not the effect thereof: but we must waite the Lords leisure, and expect with patience, till it bee his pleasure to heare our prayers and grant our requests. *Ferus*. S. *Paul* prayed thrice, that is often, that the pricke of the messenger of Satan might be taken from him, yet was it not, but the Lord gave him his sufficiencie with patience and strength to endure that combat: 2. *Cor*. 12.

5. Mor. *In affliction we must flie unto prayer.*

And in that the people cried unto God in this their distresse, they rebelled not, nor sought to deliver themselves, by their owne arme or strength: it teacheth us that in all our afflictions wee should send upon God and betake our selves unto prayer: *Pellic*. as Saint *Iames* saith, *If any be afflicted let him* Iam. 5. 13.

CHAP. III.

1. The method and parts.

THe generall preparation of the Instrument of this great deliverance, is set forth in the Chapter going before, in his preservation, education, persecution. Now followeth the more speciall preparation in the vocation of *Moses* in this third Chapter, and his confirmation, *chap*. 4.

In this Chapter is set forth, first the preparation to his vocation, to *vers*. 7. Secondly, the vocation it selfe, to *vers*. 22.

The preparation consisteth partly in a vision which *Moses* saw, both in what place, *vers*. 1. what vision it was, *vers*. 2. how *Moses* behaved himselfe, *vers*. 3. partly in the voice of God, which *Moses* feared: wherein *Moses* is charged what he should doe, *vers*. 4. 5. and the Lord proclaimeth who he is *vers*. 6.

The vocation of *Moses* is either a generall charge or commandement to goe unto Egypt: where unto is injoyned him of God, *vers*. 10. with the occasion thereof, the afflictions of the people, the twofold end thereof, to deliver them out of Egypt, and to bring them into the good land of promise, 2. *Moses* excuseth himselfe, 1. By his infirmity; where the Lord satisfieth him by that promise and assuring him of the future event, that they should serve him in that mount, *vers*. 11, 12. 2. By reading the curiosity of the people in inquiring after his name that sent him, *verse* the 13. where he also satisfieth him by shewing his name, *vers*. 14. 15.

Beſide the generall charge, followeth a particular direction what courſe hee ſhall take, to *verſ.* 19. what effect it ſhall have. For the firſt, there is preſcribed whom hee ſhall joyne with him, the Elders of rael, *verſ.* 16. what he ſhall ſay unto them, *verſ.* 17. what they ſhall doe; goe unto *Pharaoh*, *verſ.* 18. effects or events are foure: 1. *Pharaoh* ſhall refuſe to let them goe, *verſ.* 19. 2. The Lord will ſ ſignes and wonders. 3. Then he will ſend them out, *verſ.* 20. 4. They ſhall goe out richly with orna and jewels, *verſ.* 21. 22.

2. *The divers readings.*

I.V. cum cæter. Verſ. 7. *Becauſe of their exactors.* I.V.A.P.S. rather than *taskmaſters.* B.G. The word is derived of *gaſh, to exact, oppreſſe.*

Verſ. 12. *For I will be with thee.* I.V.A.P.S.B. rather than, *I will be with thee.* L. for here the emfi ticle *for* is wanting: or, *Certainly I will be with thee*, G. *chi* ſignifieth for, becauſe.

I.S. *This ſhall be a token unto thee that I have ſent thee: when thou haſt brought, &c. ye ſhall ſerve God this mountaine.* I.S.A.P. that is, this viſion which thou ſeeſt ſhall be a ſigne: not as the moſt reade, *this ſhall be a ſigne*, namely, that which followeth, *and ſhall ſerve me.* G.B.V.L. for the perfect diſtinc *athnah* commeth betweene: and that could not properly be a ſigne to confirme him preſently, which to be fulfilled afterward.

I. Verſ. 14. *Ehieh, which am hath ſent me.* I. to whom conſenteth *Simlerus*: rather than, *I am that I* V.L.S.B.G.X. or, *I ſhall be what I ſhall be.* A.P. The firſt *Ehieh* ſeemeth to be a proper name, becauſe anſwereth directly to *Moſes* queſtion, who was deſirous to know his name: the ſecond *Ehieh* is an pretation of the former, and not part of the name, becauſe that *Ehieh* is but once repeated in the the verſe: *Ehieh* ſignifieth properly, *I ſhall be*, but it is uſuall with the Hebrewes to put the future for preter tenſe.

I.G.B. cum cæter. *Ehieh* hath ſent me, that is, *I am.* B.G.V. *I ſhall be*, A.P. rather than, *he that is hath ſent me*, L. for is the firſt perſon of the future of *hajah* to be.

Verſ. 18. *They ſhall hearken to thy voice.* I: rather than, *heare thy voice.* V. L. S.B. or, *obey thy* G.A.P. for then the preposition *Lamed*, which ſignifieth *to*, ſhould be ſuperfluous.

I.V.B.G. Verſ. 18. *The God of the Hebrewes hath met with us*, I.V.B.G. *cum cæter.* rather than, *hath called us* L. for the word is *Karah* with *he*, to meete or come againſt, not *Kara* with *aleph*, which ſignifieth to ca

I.V.A. Verſ. 19. *The King of Egypt will not let you goe, yea not by ſtrong hand*; I.V.A. rather than, *he will not you goe but by ſtrong hand.* L.S.B.G. the word is *Velo yea not*, or, *and not*: the meaning is, that hee will be obſtinate, that he will not a great while let you goe, though he feele Gods mighty hand.

I.G. cum cæter. Verſ. 22. *And ye ſhall ſpoile Egypt, or the Egyptians*: I.G.S.L. better than, *robbe the Egyptians.* *in Piel* ſignifieth to take the ſpoile, as 2. *Chron.* 20. 25. *They tooke the ſpoile to themſelves.*

3. *The explanation of doubtfull queſtions.*

Quest. I. *How long Moſes kept his father in lawes ſheepe, what he did in the meane time, and to what end he was ſo exerciſed.*

Verſ. 1. *When Moſes kept the ſheepe.* 1. Concerning the time, when this viſion here follow ſhewed to *Moſes*, it fell out 40. yeeres after he fled out of Egypt, *Acts* 7. 30. about the yeere of his age, for ſo old he was when *Moſes* appeared before *Pharaoh*, *Exod.* 7. 7. which was the yeere, *Perer.* 2. ſo that *Moſes* kept his father in lawes ſheepe the ſpace of 40. yeeres, for he was 40 old when he viſited his brethren, *Acts* 7. 23. and now he was 80. yeere old: wherein appeareth the gular patience of *Moſes* that was brought *ab aula ad caulam*, from the court as it were to the cote: in this ſtate of life continued forty yeeres: *Simlerus.* During which time it is ſuppoſed that he the Booke of Geneſis, and the Booke of *Iob*, for the comfort of his afflicted brethren in Egypt: is very like that hee gave himſelfe to contemplation, and much profited in the ſtudy of wiſedome, grounds whereof he had learned in Egypt, *Perer. ex Philone.* 3. And thus it pleaſed God to exerciſe *ſes* in a ſhepheards life, for theſe cauſes. 1. That by this meanes he might fully bee weaned from the ſures of Egypt, and as it were renounce the world. *Perer. ex Gregor.* 2. The paſtorall life and was a kinde of introduction to prepare him for the governement, which afterward hee tooke upon as it is in the Pſalme, Thou didſt leade thy people like ſheepe by the hand of *Moſes* and *Aaron*. Gods power might appeare, in raiſing *Moſes* from this contemptible kind of life, eſpecially in the of the Egyptians, that abhorred all keepers of ſheepe, to that high place, calling, and authority to he was afterward advanced. *Similer.*

Quest. II. *Of the mount Choreb, whether the ſame with Sinai.*

He came to the mountaine of God Choreb. 1. *Ioſephus* thinketh that mount Choreb and Sinai one: ſome thinke they were two mountaines joyning together, and that Sinai was the higher *ſane* thinketh that *Choreb* was the top of the mount Sinai: but it is more like, that *Choreb* was that hilly trace or circuit (ſo called of the drineſſe or barrenneſſe) wherein the mount Sinai was which place as *Philo* thinketh was full of buſhes, and that at the bottome of that buſhie hill ſhewed. 2. *Moſes* drave his ſheepe thither, becauſe there was good ſtore of graſſe by reaſon

Why Moſes went thither.

...ntercepted, becauſe of the reverence and holineſſe of the place: but the place was not had in ſuch ...erence before this viſion: therefore it is moſt like that he went thither, as to a ſecret place, and more ...for contemplation: and that to him thus prepared, this heavenly viſion appeared: *Simler.* Or the ...led by a ſecret inſtinct draw *Moſes* thither, where hee purpoſed to manifeſt himſelfe unto him: ...it is called the mountaine of God, not for any religion which was there placed of old, as *Ioſe-* Why it was called the mountaine of God.
...because of the height and excellencie thereof, as ſuch things are ſo called in Scripture, as the ce-...of God, *Pſalme* 104. 16. But it is ſo named by an anticipation, becauſe there the Lord did appeare ...Moſes* at this time, and afterward ſhewed himſelfe by viſible ſignes, at the delivering of the Law: *Iun.* ...This hill is famous in Scripture for ſeven memorable things there done: as the viſion of the fire in the ...: the ſtriking of the rock with *Moſes* rod: there *Moſes* lift up his hands when *Ioſhua* prevailed ...Amalek*: there the Law was given: *Moſes* faſted fourty dayes and fourty nights; and comming ...from thence broke the tables of ſtone: there *Helias* had that admirable viſion ſet forth, 1. *Kin.* 19.

QUEST. III. *Of the viſion in the buſh.*

And the Angell of the Lord appeared unto him in a flame of fire out of the midſt of the buſh.

1. This is one of the three moſt notable viſions of the old Teſtament, the two other were ...viſion of the ladder ſhewed to *Iacob*, *Gen.* 28. The other of the ancient of dayes unto *Dan.* 7. *Perer.* ...to theſe may be added as not inferiour to the reſt, the appearing of the Lord in mount Sinai, at the ...ing of the Law. 2. Viſions were of three ſorts, either ſuch as by ſpirituall illumination were manife-...to the intellectuall part and underſtanding, or ſuch as wrought upon the inward phantaſie, or were ...by ſome viſible ſignes to the externall ſenſe: *Simler.* as in this place. 3. This buſh is in Hebrew ...neb: which the Hebrewes deſcribe to be a ſhrub full of prickes, and without fruit, and ſo thicke, ...bird cannot enter without the rufling and pulling off her feathers: ſome thinke that the moun-...Sinai was called of *Seneh*, either becauſe of this buſh, or for that it was full of buſhes: *Perer.* ...There are two parts of this viſion, the flame burning in the buſh, and the Angell ſpeaking to *Moſes* out ...the buſh. *Simler.*

QUEST. IV. *Of the flame of fire that burned not.*

In a flame of fire out of the midſt. *Plato* maketh three kindes of fire; the thicke groſſe fire, as in the ...burning of wood; a bright and ſubtile fire, yet burning; and a cleere pure fire which lighteth onely, ...burneth not, ſuch as is in the ſtarres; And hereunto may bee added a fourth kind, which is the element ...fire, which neither giveth light, nor yet burneth. This fire was of the ſecond kinde: not a fire in ſhew ...or imagination, but a true fire, for otherwiſe it had beene no marvell that the buſh burned not: *Perer.* ...This fire was neither fetched downe from the element of fire, as ſome thinke, for ſo it ſhould have ...paſſed the middle and cold region of the aire, which is contrarie unto it; neither was it procured by an ...Angell who have not power of themſelves to change the ordinance and courſe of nature; but it was ...brought forth by God, made of the aire, or ſome other matter prepared of God: for this was a ſupernatu-...rall fire in thoſe three things, becauſe it continued without fuell to feed upon, it kept below and aſcen-...ded not, it burned but conſumed not, therefore it ſheweth a ſupernaturall worke. 4. Now that this fire ...conſumed not the buſh being a combuſtable matter, the cauſe is, becauſe the naturall force thereof was ...reſtrained by God: for if God concurre not with the nature of things, they cannot worke nor ſhew their ...force; as the three children walked in the firy oven, and were not burned. Whereas then the fire hath ...two inſeparable qualities, to give light and to burne, God yet could here divide and ſeparate them: this ...giveth light but burneth not, as the infernall fire ſhall burne, but give no light, as *Baſil* ſheweth upon ...28. Pſalme. *Perer.*

QUEST. V. *What is ſignified by the burning of the fire without conſuming the buſh.*

Concerning the ſignification hereof, the burning of the fire and not the conſuming of the buſh: ...1. The Hebrewes thinke that God made choice of theſe two, the fire, and the buſh: whereof the one ...is a fine thing, and the other hath no ſhape, that they ſhould make no image or repreſentation of God. ...Some thinke it betokeneth the Law that could not purge our ſinnes, ſignified by the bramble, but on-...ly ſhew and demonſtrate them. 3. Some underſtand the divine nature of Chriſt, which did not conſume ...or drive his humane nature. 4. Some apply it to the Virgin *Mary*, of whom Chriſt was borne, that ...holy fire, and ſhe not conſumed. 5. Some underſtand it of the ſtate of a regenerate man, in whom there ...are two parts, the illumination of the ſpirit, as the fire, and the corruption of the fleſh, as the bramble. ...*Philo* beſt expreſſeth what this fire reſembled in the buſh; the buſh ſheweth the vile and miſerable ...ſtate of the Iſraelites in Egypt; the fire, their affliction; the not conſuming of the buſh, that they ſhould ...be relieved in their trouble, and be delivered from it, and that in the end they ſhould bee as brambles to ...prick and wound their enemies: *Perer.* 7. Beſide, God ſheweth himſelfe by this ſupernaturall fire, farre ...unlike naturall and ordinarie fire, which conſumeth things neere hand, but toucheth not a farre off. ...He is friendly and favourable to his ſervants, that draw neere unto him, but he exerciſeth his judge-...ment on the wicked, that goe farre off from him. *Ferus.*

Quest. VI. *Whether it were an Angell or God himselfe that appeared unto Moses.*

Vers. 2. *Then the Angell of Iehovah.* 1. Some thinke that this was indeed an Angel, one of the ministring spirits in person: yet representing the majesty and authority of God, speaking not his owne, but in Gods name, and therefore he is called *Iehovah, vers. 7. Dionys. cap. 4. de cælest. Hier. Perer.* And their reason is, because this is the difference betweene the old and new Testament, that Angels were disposers and ministers of the one, and the Sonne of God himselfe of the other: 2. Others doe thinke, that this was Christ the second person of the Trinitie, in respect of the authority this message, but for the ministrie it was an Angel, appearing in this visible forme: *Bertr.* 3. But the former opinion is, that it was Christ himselfe, that appeared here in his person, though not in his substance may thus be made manifest: 1. It is evident that he was God; for the name *Iehovah, vers. 7.* and *vers. 14.* is peculiar to God, and not communicable to any Angel, either properly or representatively for the Angels, though speaking in the name of God, yet discovered themselves to be Angels: as *Luke 19. I am Gabriel.* And the Angel to *Iohn, Rev. 22. 9. I am thy fellow servant:* they used not to say, *I am Iehovah.* 2. *Moses* prayeth that the good will of him that dwelt in the bush might come upon the head of *Ioseph, Deut. 33. 16.* but it is not like that hee would wish unto him the blessing of an Angel, but of God himselfe: therefore in that he saith, *of him that dwelt in the bush*, he meaneth him which appeared in the bush, which was not an Angell in their sense, but God himselfe. 3. Againe, no other appeared now to *Moses* than he, which was the Captaine and guide of the Israelites in the desert, which was Christ himselfe, as S. *Paul* expoundeth, *1. Cor. 10. 4. Simlerus.* 5. Now that it was the person of the Sonne that appeared, rather than of the Father, or of the holy Ghost, it is thus shewed; The Father is never said to be an Angell, that is, a messenger or sent: nor yet is the holy Spirit in Scripture called by that name, but the Sonne of God is called the Angell of the Covenant, *Malach. 3. 1.* in respect of his incarnation to come when he was sent of his Father into the world: *Theodoret, Osiander:* which name of Angell given unto Christ is a title of office, not shewing his nature: *Simler.* Now although the representation here is referred only to the Sonne, yet the operation and preparing of this visible forme, was the worke of the whole Trinitie, as all externall workes which are done without are. The visible shapes then wherein the Sonne of God, and sometime Angels appeared, were assumed for the time by the power of God to be laid downe againe: not to bee joyned by an hypostaticall union, as afterward our humane nature was unto Christ. 6. Seeing then that this was not any of the created Angels, but Christ himselfe, it is great curiositie and boldnesse to define what Angell it was; as *Pererius* conjectureth that it was *Michael* the Archangell, that appeared here to *Moses*, and to *Iosuah, chap. 5.* and to *Daniel, chap. 10.* For beside that it is hard to prove that *Michael* is the name of a created Angell, seeing the word signifieth *one like unto God*, in which sense it can agree only unto Christ: he is also called the Captaine of the Lords host, *Iosh. 5.* the Prince of the people of God, *Dan. 10.* which office none hath but Christ, who is called the Prince of our salvation, *Heb. 2. 10.* and this Prince suffered *Iosuha* to worship him, whereas the Angels will not suffer the servants of God to adore them, *Revel. 22. 10.* Wee therefore agree that hee that is called *Michael, Dan. 10.* is the same that appeared to *Moses* and *Iosuah*, but he was not a ministring spirit, or created Angell, but the Creator, Christ himselfe, *who is blessed, and prince only, the King of Kings, and Lord of Lords:* 1. Tim. 6. 15.

Whether hee that appeared were *Michael* the Prince of the people of God.

Quest. VII. *What moved Moses to draw neere to behold this strange sight.*

Vers. 3. *Therefore Moses said, I will turne aside.* 1. Some thinke that *Moses* being much conversant and exercised in the knowledge of naturall things, might of a curious minde approch to marke some naturall conclusion, because there are some kindes of fire, that breake out of the earth, as in Lemnos and Island, that doe consume water, and yet burne not tow: and when *Sylla* besieged Athens, there was a certaine tower which being besmeared with a certaine slime, could not bee set on fire. 2. But it is more like, that *Moses* tooke this to be some divine sight, as being exercised more in the contemplation of divine and spirituall things, and was moved to draw neere by some spirituall instinct, *Ferus*: yet he might not presume somewhat farre, and therefore is forbidden to come neere. *Simlerus.*

Quest. VIII. *Why the Lord doubleth Moses name in calling him.*

Vers. 4. *Moses, Moses.* 1. The Hebrewes thinke that this voyce, whereby God spake to *Moses*, was like to *Amrams* voice *Moses* father, which was well knowne unto him: and they further adde, that the Lord used to speake to his servants in such a voice, as was familiar unto them: as when the Lord spake to *Samuel* he went to *Heli*, supposing it had beene his voice, *1. Sam. 3.* But the going to *Heli* sheweth not, that it was like that old mans voice, but that *Samuel*, not yet acquainted with the Lords voice, could not judge it to be any mans voice, but his, and therefore goeth unto him to be better instructed. 2. But this calling of *Moses* by name, is a signe of Gods favour unto *Moses*, so God calleth *Abraham, Isaac* and *Iacob*, whom he loved, by their names. The wicked are seldome called by their names in Scripture, like as among men, when one is called by his name, it sheweth kindnesse and love: as *Scipio* did call the citizens by their names, that they might thinke he had a care of them. And *Cyrus* called his souldiers by their names: *Simler. 3.* And this sheweth, that God taketh especiall notice and knowledge of such, whom hee singleth out by name, as our Saviour answereth *Nathaniel*, who wondred that Christ knew him by his name, whom hee had not seene before, that before *Philip* called him, when he was

ther the fig tree he ſaw him, *Ioh.* 1.48. *Ferus.* 4. Beſide, this doubling of *Moſes* name ſerveth the better to prepare and ſtirre him up to give diligent attention to this heavenly viſion and voyce. *Simler.*

Quest. IX. *What the putting off the ſhoes meaneth.*

Verſ. 5. PUt thy ſhooes off thy feete. 1. We reade of three kindes of putting off the ſhooes in Scripture: the firſt common and uſuall, as a ſigne of griefe and mourning, as *David* came to Jeruſalem barefoote, 2. *Sam.*15.30. The ſecond civill, as by putting off the ſhooe they ſignified the yeelding up of inheritance, as it is preſcribed, *Deut.*25.9. and practiſed, *Ruth.*4.7. The third was religious, which betoke-ned the putting off of earthly & carnall thoughts, and the preparing of the minde for ſpirituall things: *Aug. in Iudaeſ.* 2. This putting off the ſhooes, 1. ſome ſay was commanded *Moſes*, that he thereby ſhould ſanctifie that place, by making bare his feete: but the place was holy already, becauſe of Gods preſence; the place was not holy becauſe *Moſes* put off his ſhooes, but becauſe it was holy, *Moſes* is bid to put off his ſhooes. 2. *Ambroſe* thus applieth it, that becauſe the ſhooes are made of the skinnes of dead beaſts, *Moſes* ſhould put off all feare of death, for feare whereof hee fled at the firſt time from *Pharaoh.* 3. *Cyprian* would have thereby ſignified, that *Moſes* by putting off his ſhooes, doth not challenge any right in the houſe of the Church, but reſigneth it to Chriſt the head and husband thereof: for this was the cuſtome, that the next kinſman by putting off the ſhooe, did ſurrender his right in the brothers wife deceaſed unto the next after him, *Ruth.* 4.3. Becauſe the putting on of the ſhooes did betoken haſte; as the Iſraelites were commanded to eat the Paſſeover with their ſhooes upon their feete: therefore the putting them off betokeneth the contrarie, not in haſte, but with due preparation, *Moſes* ſhould approach: *Vatab.* 4. But the moſt likely ſignification is, that all carnall thoughts ſet apart, *Moſes* ſhould draw neere with reverence, and ſpirituall preparation; *Ferus:* as into the houſe of God, *Eccle.*4.17.

Ambr. lib. 7. Comment. in Luc. Cypr. lib. 1. ad-verſ. Iud. cap. 19.

Quest. X. *Why the Lord called himſelfe the God of Abraham, Iſaac, and Iacob.*

Verſ. 6. *I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob.* 1. By *thy father*, he meaneth *Amram*, ſhewing that he was the God of them and of their ſeed, and of all mindfull of his promiſe made to their fathers: *Simlerus.* 2. *Abraham, Iſaac* and *Iacob* are here named ſo much in regard of their ſanctity and excellent vertues: for *Abel, Enoch* and *Noah* were honoured in their time: but for theſe cauſes are they eſpecially named: 1. Becauſe to them ſpecially were the promiſes made touching the land of Canaan. 2. They were the next and immediate fathers of Iſrael. To them God more fully revealed himſelfe and ſhewed his counſell. 4. And principally for that thoſe Patriarks had moſt evident propheſies of the Meſſiah, as *Abraham, Gen.*22.18. that all the earth ſhould be bleſſed in his ſeed: and the ſame promiſe was renewed to *Iſaac, Gen.*26.4. *Iacob* alſo propheſieth of the comming of the Meſſiah, under the name of Shiloh. 5. Theſe three Patriarks are named to ſhew the efficacie of Gods promiſe made unto them: the time now approching when they ſhould ſee the accompliſhment thereof: *Perer.* 3. The name of God is thrice repeated, and ſet before *Abraham, Iſaac*, and *Iacob*; both to expreſſe the myſterie of the Trinitie, and to ſhew the ſpeciall and particular care that God had of each of them, being a gratious God unto them all: and becauſe unto them all were the promiſes made, the certainty whereof by this repetition is inſinuated. *Pererius.*

Quest. XI. *Why Moſes hid his face.*

Verſ. 6. THen *Moſes hid his face.* 1. For theſe cauſes wee find in Scripture that men have uſed to hide them for feare, as *Adam* hid himſelfe in Paradiſe for ſhamefaſtneſſe; as *Rebeckah* covered her ſelfe with the vaile, when ſhe ſaw *Iſaac, Gen.*24. for reverence and humility, as *Elias* covered his face, when the Lord ſpake unto him, 1. *King.* 19. for weakneſſe and impotencie, as *Moſes* face was covered from the Iſraelites, becauſe they were not able to behold the glory of his countenance, *Exod.* 34. *Perer.* For two of theſe cauſes *Moſes* here covereth his face, firſt as being guilty of his owne infirmity and weakneſſe, as being not able to behold the exceeding great glory of God, as alſo of reverence: *Piſcator.* *Moſes* is not mentioned here in direct words to have prayed or worſhipped, as wee read of others the ſeruants of God, when the Lord appeared unto them: not that *Moſes* either being aſtoniſhed forgat it, or diſabled himſelfe as not worthy, but he inwardly in his ſoule adored the divine Majeſty, as the humilitie of his externall behaviour ſheweth: *Simler.*

Quest. XII. *How this text is alleaged by our Saviour in the Goſpell, to prove the reſurrection of the dead.*

Now whereas our Saviour Chriſt, *Matth.*22. *Mark.*12. and *Luk.*20. alleageth this divine teſtimony; *I am the God of Abraham*, &c. and inferreth thereupon, *he is the God of the living and not of the dead*; therby convinceth the Sadduces that held there was no reſurrection: the queſtion is, ſeeing that this ſcripture proveth onely the immortality of the ſoule, which ſome of the Philoſophers held, and yet believed not the reſurrection, how this place was applied by our Saviour to prove the reſurrection of the body? then it may bee anſwered, that ſeeing *Abraham, Iſaac* and *Iacob* being departed out of this life are ſaid to bee living unto God, and theſe names were given unto them as conſiſting of ſoule and body, this place ſheweth, that both their ſoules doe live actually with God, and their bodies alſo in hope though dead, but onely aſleepe: *Ireneus lib. 4. cap.* 11. ſo alſo *Chryſoſtome in* 22. *cap. Mat.* 2. Some ſay that by neceſſarie conſequent, the mortality of the ſoule being granted, the reſurrection of the

body muſt follow, becauſe the ſoule naturally hath a deſire to the body, and cannot have true and full happineſſe, untill the bodie which was partaker of the labours and travels of this life with the ſoule, be made fellow alſo with it in joy: which reaſon moved ſome of the Philoſophers, as the Pythagoreans and Platoniſts, which held the ſoule to be immortall, to dreame of the remigration and returne of the ſoule to the body, thinking it impoſſible, that the ſoule ſhould for ever bee ſeparated from the body: ſ. *Thomas lib. 4. contra Gent: cap. 79.* 3. But the beſt ſolution of all is *Hieromes*, that againſt the Sadduces, who denied the reſurrection of the body, onely for that they beleeved not the immortality of the ſoule, it was a ſtrong argument to convince them of error in denying the reſurrection, to take away the ground of their error in proviug by this text the living and being of the ſoule: this alſo is the ſolution of *Cajetane*.

Comment. in cap. 22. Math.

Quest. XIII. *Why our Saviour ſpecially urgeth this place againſt the Sadduces.*

FUrther, though out of the old Teſtament divers other places might be alleaged more pregnant at the firſt ſight, than this to prove the reſurrection of the dead, as *Hierome* doth ſpecially note that place *Iob. 19. I know my redeemer liveth:* yet our Saviour maketh choice of this out of *Moſes*, not onely as *Hierome* writeth, becauſe the Sadduces received no other parts of the old Teſtament, but the five bookes of *Moſes:* but ſeeing the Sadduces out of *Moſes*, had made the objection againſt the reſurrection; it was fit teſt alſo out of *Moſes* to confute them. *Perer.*

Quest. XIV. *How God is ſaid here to deſcend.*

Verſ. 8. THerefore I am come downe to deliver them. 1. As before, their crie is ſaid to aſcend unto God *chap. 2. 13.* ſo God here deſcendeth unto them, as being moved unto pity by their grievous crie and complaint: *Borrh.* 2. Yet God properly neither aſcendeth, nor deſcendeth, but this is ſpoken according to our ſenſe; then God is ſaid to deſcend out of heaven, the ſeate of his glory, when he ſheweth ſome viſible ſigne of his preſence, as here in the firy buſh: *Piſcator.* 3. God is ſaid to deſcend ſometime to take revenge, and to ſhew his judgements, as he is ſaid to deſcend unto Sodome, *Gen.* 18. ſometime to ſhew mercy, as here to deliver his people: *Simler.* 4. Here alſo ſome relation is had unto the ſituation of Egypt, which was a low countrie, and therefore the Lord here is ſaid to cauſe them to aſcend hence. *Borrh.* 5. And alwayes this is to bee marked, that when God is ſaid to deſcend, ſome notable event followeth: when God is ſaid to deſcend to ſee the ſinnes of Sodome, then that horrible overthrow of the City followed; and when he came downe to hinder the building of the tower of Babel, the ſtrange confuſion of languages was ſent upon them: ſo upon Gods deſcending here followeth the miraculous deliverance of Iſrael, and Gods juſt vengeance upon Egypt. *Ferus.*

Quest. XV. *In what reſpect the land of Canaan is called a large country: Hierome.*

INto a good land and a large. 1. Paleſtina in it ſelfe was no large country. *Hierome* ſaith that in length from Dan to Berſhebah it was not above 160. miles, and in bredth from Joppe to Bethlehem not above 46. miles. *Hecateus Abderita*, as *Ioſephus* writeth, deſcribeth Judea to conteine about thirty hundred thouſand *jugera*, that is, akers of fertile ground both in length and breadth and in the whole content. An the furlong or aker is ſo much ground as a yoke of oxen can plow in one day, which is in length 4 foote, and 120. foote broad: that is, foureſcore yards long and forty broad; counting 3. ordinate foote to a yard. It ſeemeth then that of it ſelfe it was no large countrie, not altogether ſo big as the Kingdome of Naples in Italy: It is therefore called a ſpatious and large countrie in compariſon of the land of Goſhen in Egypt, where the Iſraelites were pent up: and ſeeing ſeven nations more populous than the Hebrewes inhabited the land of Canaan, it was abundantly ſufficient for them: neither when the people were moſt increaſed, did they complaine of want of roome. *Perer.*

Quest. XVI. *Of the great fruitfulneſſe of the land of Canaan.*

A Land that floweth with milke and honie. 1. Theſe fruits are named for the reſt by the figure called *Synecdoche*, where a part is taken for the whole; the meaning is, that the land abounded with the beſt fruits. *Iun.* And theſe fruits are named which need leaſt labour and travell of the reſt. *Simler.* 2. As concerning the wonderfull fertility of this land the ſcripture giveth plentifull teſtimonie, for firſt the ſpies, that were ſent to ſearch the land, found it to be very fruitfull as they ſhewed by the fruit thereof. *A land flowing with milke and hony, Numb.* 13. 28. which is an hyperbolicall ſpeech, that is it abounded. Againe, the land of Canaan is commended, *Deut.* 8. 8. for theſe foure commodities: for wheat and barley, for fruitful trees, for ſpringes of water, and for mettals: further conſidering the great number of inhabitants, as in *Davids* time there were numbred 15. hundred thouſand fighting men, 1. *Chro.* 21. which is commonly eſteemed but at the fourth part of the inhabitants: for women and aged men, and children all under twenty yeeres are excepted, this countrie being of no greater circuite, was of exceeding great fertility, that was able to nourish ſo many hundred thouſand. 3. Hereunto alſo forren nations beare witneſſe. *Hecatens* before ſpoken of, who lived in the time of *Alexander* the Great, ſaith, there were in Judea thirtie hundred thouſand akers of moſt fruitfull land. *Ariſteus* in the time of *Ptolomy Philadelphus* King of Egypt giveth this teſtimony of this land, that it abounded with Olive trees, Vines, and Palme trees: with all kinde of ſpicerie, gold and precious ſtones brought in by the Arabians, with moſt fruitfull and pleaſant fountaines and rivers: and eſpecially hee giveth commendation of Jordan, the plaine whereof contained 60. thouſand akers of ground, and that it did uſe to overflow the ground

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Nilus: and beſide, that unto the great City, meaning Jeruſalem) ſometime the people flocked out of the
ntries adjoyning to the number of 60. myriades, that is 600. thouſand, whereof every one poſſeſſed an 100.
ces of ground. Likewiſe *Ioſephus*, much about our Saviour Chriſts time, ſhewed that the fruitfulneſſe
of that land ſtill continued, and that all the fields in generall were very fruitfull both of corne and other
ſuit, being compared with other countries; but the fields of Jericho and Hieruſalem, exceeded all the
reſt, and eſpecially of Jericho, where the Palme trees were ſo fat, that they might preſſe out oyle by trea-
ding upon them. *Bochardus* that lived 300. yeeres ſince, and ſpent ten yeeres in the diligent ſearch of that
country, after that it came into the poſſeſſion of the Saracens of his owne knowledge and experience,
commendeth it for abundance of corne which groweth in great plenty out of the ground halfe tilled
without any dung or compaſſe; the fields are like unto our gardens full of all ſweet herbes, wine, oyle,
honey there aboundeth: and he ſtrangely reporteth of a certaine fruit called the apples of Paradiſe, which
grow like unto a cluſter of grapes, an hundred together, and every one of the bigneſſe of an egge: the
leaves of it are as long as a man, and ſo broad, that two of them will cover a man: the tree laſteth but three
yeeres, and then out of the roote thereof ſpringeth another: Conies, Hares, Partridge, Quailes, Deere, are
there in great number: and great ſtore of Lions, beares, and other wild beaſts: hee himſelfe had ſeene 3.
hundred Camels in one heard. 4. Therefore both *Strabo lib.* 16. and *Hierom.* are deceived, which report
upon the Countrie about Jeruſalem, which *Ioſephus* affirmeth to be more fruitfull than the reſt, to be dry,
and barren, full of rockes and mountaines, and therefore hee underſtandeth the flowing of it with milke
and honey, ſpiritually. *Ex Perer.*

Ioſephus lib. 5. *Antiquitat.*

Of the wonderfull fruit of Paleſtina, called the Apples of Paradiſe.

Hier. Epiſt. 128. *ad Dardanum.*

Quest. XVII. *Whether the fruitfulneſſe of the land of Canaan doe yet remaine.*

HOw this fruitfulneſſe of the land of Canaan, 1. was partly naturall, for it was fruitfull, even when the Canaans did inhabite it, before the Iſraelites poſſeſſed that Country, and it ſo continued in part after they were expelled thence, and the Saracens ſurpriſed it, as it is ſhewed before. 2. But this fertilitie was much increaſed by the bleſſing of God, as the Lord promiſeth unto his people if they would feare him and ſerve him, *Levit.* 26. 4, 5. and ſpecially the extraordinary bleſſing of God upon the 6. yeere is an evident argument thereof, which did yeeld increaſe ſufficient to ſerve them for three yeeres, for the ſeventh yeere the land did reſt, and the eight yeere they began to ſow, ſo that they did eat of the fruit untill the 9. yeere, *Lev.* 25. 22. 3. But this bleſſing of increaſe and abundance, was after turned into drineſſe and barrenneſſe becauſe of their ſinne, as the Lord threatneth, that their heaven ſhould be as iron, and their earth as braſſe, *Deut.* 28. 19. And in the time of the Macchabees, the great increaſe of the ſixt yeere was much abated: for their ſtore was ſoone eaten up, ſo that they were oppreſſed with famine, 1. *Macchab.* 6. 53, 54. *Perer.* And therefore it is no marvell, if the fruitfulneſſe of that land now, being inhabited by the enimies of God, be not anſwerable to the commendation given unto that Country in former times.

Quest. XVIII. *Whether the Cananites were a peculiar people by themſelves.*

In the place of the Cananites. 1. *Iunius* thinketh that this was the generall name of all thoſe nations which inhabited the land of Canaan, and that the particular and ſeverall kindes of people are named afterward. 2. But though ſometime this name be generall unto all the reſt, as they are mentioned among the ſonnes of Canaan, *Gen.* 10. 15. yet here and in ſome other places the Cananites are taken for a ſeverall nation from the reſt, as *Gen.* 15. 20. there are ten ſeverall kindes of people rehearſed that dwelt in Canaan, of which number the Cananites are reckoned in the eight place. *Piſcator.* 3. And indeed it may cleerly appeare that the Cananites were the ſame whom the Grecians call Phœnicians; as *Andreas Maſius* hath well obſerved in his learned commentaries upon the booke of *Ioſhuah*: for firſt the Septuagint in the fifth of *Ioſuah*, for the Cananites reade Phœnicians: and the woman whom our Saviour diſcribeth poſſeſſed of a Devill, by *Matthew* is called a Cananitiſh woman, by *Marke* a Syrophenician: beſide, theſe Cananites are ſaid to dwell by the ſea, *Num.* 13. 30. where the Phœnicians alſo inhabited: likewiſe as *Ezechiel* ſetteth forth the Phœnicians by their merchandiſe and traffike by ſea, and ſo conſequently their craft in bargaining, ſo alſo the Cananites are noted in ſcripture for their craft, *Hoſea* 12. 7. and their merchandiſe, inſomuch, that a merchant is called a Cannanite, as *Prov.* 31. 24. She giveth girdles to the Cananites, or merchants. *Perer.*

Quest. XIX. *How many nations of the Cananites, and why they were caſt out.*

The Cananites, the Hittites, and the Amorites, &c. 1. There are here but ſix nations rehearſed, the Girgaſhites are omitted: the ſame number is not alwayes obſerved; ſometime they are all comprehended under the name of the Amorites, *Gen.* 15. 16. ſometime of the Hittites, *Ioſh.* 1. 4. ſometime 3. nations only numbred for the reſt, as the Hevites, Cananites, and Hittites, *Exod.* 23. 28. ſometime ten nations are rehearſed, as beſide the uſuall ſeven, the Kenites, Kenazites and Kadmonites, *Gen.* 15. But of theſe ſeven are named, the Hittites, the Girgaſhites, the Amorites, Cananites, Perizzites, the Hevites and Jebuſites, as *Deut.* 7. 1. and ſo S. *Paul* teſtifieth that ſeven nations were caſt out of the land of Canaan, *Act.* 13. 19. 2. The Girgaſhites are omitted, ſome thinke becauſe they willingly gave place to the Iſraelites, as the Hebrewes thinke, and *Auguſtine* reported that the countrie people of Africa being asked whence they are, will anſwer that they were Cananites: they might then depart out of Canaan into Africa: *Simel.* But the contrary appeareth, *Ioſh.* 11. 20. that all the Cananites were hardned, ſaving the Gibeonites: It is more like that they were not a nation of any great power, and therefore are not named here by themſelves, but counted among the reſt. 3. Now in that God promiſeth unto the

Iſraelites

Israelites their Country, beside that the Lord may freely dispose of the earth being the supreme Lord thereof, these Cananites were of the posterity of *Cham*, and so under the curse; and beside, because of their sinnes, wherein they continued without repentance, they deserved justly to be deprived of their Countrie. *Ferus.*

QUEST. XX. *What made Moses so unwilling to take this calling upon him.*

Vers. 11. WHo am I, that I should goe unto Pharaoh? 1. *Moses* doth not of diffidence or disobedience refuse, but of humility and modesty excuseth himselfe: as *Esay* saith, hee was a man of polluted lips, *Isa.* 6.5. and *Ieremie*, that he was a child, *Ier.* 1.6. *Simler.* And thus by making himselfe unable and unsufficient, the Lord enableth him. *Pellican.* 2. *Moses* excuseth himselfe both by the unfitnesse of his person, and the greatnesse and difficulty of the worke: *Iun.* And hee knew that both he was odious to *Pharaoh*, and all the Egyptians, as also not well accepted of his brethren, as appeared by that unthankfull Hebrew that upbraided him, in whom was discovered the minde and affection of the rest. *Simler.* 3. But this is to bee marvelled at, that *Moses* being so couragious and forward in Egypt in slaying of the Egyptian, should now bee so unwilling: wherein the like thing might befall him, which was seene in *Peter*, who offered himselfe to suffer much for Christ untill the time came: so *Moses* might then of a forward spirit put forth himselfe having not yet weighed the weightinesse of the calling, which was an act of his faith, yet mixed with some humane infirmitie. *Simler.*

QUEST. XXI. *What signe it was that the Lord promised to Moses.*

Vers. 12. THis shall bee a token unto thee that I have sent thee, &c. The most here doe understand this signe and token, to bee that which followed afterward, that they should serve God in this mountaine, as the Lord gave *Hezekiah* a signe of deliverance which came to passe afterward, that two yeeres they should eat of the fruit of the earth that sprang of themselves, and the third yeere they should sow and reape, 2. *King.* 19.29. which things were fulfilled afterward: *Simler.* And the reason is, because that which God promiseth, nothing can hinder and certainly shall bee accomplished, and therefore the signes which are to come, doe helpe to confirme the faith. *Pellican.*

Contra. But this seemeth not to bee the sense. 1. Because of the perfect distinction *athnah* commeth betweene, which breaketh off the first clause of the sentence from the latter part. 2. That instance given of the signe to *Hezechiah* proveth it not: for at that time by reason of the invasion of the enemies which had invaded the Country by the space of two yeeres, they lived of such things by the extraordinary blessing of God as the earth brought forth of it selfe: *Iun.* and therefore that signe was in part fulfilled already. 3. It is true, that whatsoever God promiseth, cannot be hindred: but such promises have need of a great faith to apprehend them: but signes doe serve to confirme faith, not for faith to work upon: for signes are visible to the sense, but faith is of things that are not seene: signes then are rather the causes and helps of faith, than the object. 4. Yet it is not denied, but that such signes as had relation to the Messiah, and were accomplished in him, were effectuall, though not present, because in Christ the promises of God are yea and Amen; such was that signe which the Prophet giveth to *Ahaz*, *Isa.* 7.2. Some therefore doe thinke that this signe is referred to the vision going before, of the fire burning in the bush: *Iun.* with some Hebrewes. 3. And both these clauses may be joyned together: that God confirmeth *Moses* both by that signe present: as also assureth him of the deliverance of the people, by shewing the fruit and effect thereof, that being delivered out of Egypt they shall serve God in that place to this purpose: *Osiander.* It may be also a commandement, that being delivered in token of their thankfulnesse, they should worship God there: *Iosephus.*

QUEST. XXII. *Why Moses enquireth after Gods name.*

Vers. 13. IF they say unto me, *What is his name.* 1. *Moses* in moving this question doth neither shew ignorance, as though being polluted with the corruptions of Egypt, hee had forgotten the true God; for seeing those acts of his in Egypt proceeded of faith, as the Apostle sheweth, *Heb.* 11. forsaking *Pharaohs* Court, and joyning himselfe to the people of God; and afterward in his circumcising the giving of his sonnes names, he professeth his faith toward God, naming *Eleazar* of the helpe of God: no such thing is to bee supposed of *Moses*. 2. Neither yet, as some thinke, did this proceed of *Moses* curiosity, as that he not contented with the promises made unto the Fathers, desired to know Gods name. 3. But *Moses* maketh this request to know Gods name in respect of the Israelites, to satisfie their curiosity, and to winne the more credit to his calling: *Simler.*

QUEST. XXIII. *Of the best reading of these words,* I am that I am.

Vers. 14. AND God said unto *Moses*, *Eheje, because I am.* These words are read diversly: some make neither of them a proper name, but reade thus: *Ero qui ero, I shall be who I shall be* in the future tense, as *Montan. Paguinus.* Some reade the first in the future, *I shall be*; the second in preterimperfect tense, *which was*: *Piscat.* But it is better expressed in the present tense, as it is usuall with the Hebrewes to put one tense for another, as the Septuagint and Latine *ων*, *which am.* 2. Some take them both a proper name, *Eheje, & Eheje. Aretius.* But it seemeth that the first is only a proper name, as it is taken in the end of the verse: *Eheje* hath sent me, and that which followeth is the reason of the name, *because I am*, rather than, *which I am*, or *that I am*: *so Iun. Simler.*

Qui

Quest. XXIV. *What the name is which the Lord here giveth himselfe.*

NOw concerning this name *Eheje*. 1. Neither is it a divers name in effect from the name *Iehovah*, which the Lord proclaimeth afterward, as thinketh *Aquinas*: for they are both derived of the same verbe of the word *Hajah*, which signifieth to be: *Eugubin*: 2. Neither yet are here two names expressed, one of the essence and being of God, *Eheje*, or *Iehovah*; the other of *Grace*, the God of *Abraham*, *Isaac* and *Iacob*, as *Ferus*: for the Lord, *v.* 15. joyneth them altogether, making but one name of them all. 3. Nor yet doth the Lord here deliver his name never heard of before, and which it is not lawfull to utter; as *Iosephus*: for the name of *Iehovah* was knowne to *Abraham*, *Gen.* 15.7. *I am Iehovah*: and *vers.* 8. *Abraham* calleth him *Lord Iehovi*: therefore this name *Iehovah* was uttered: as it may appeare also by the corrupt institution of the Heathen, who from the name *Iehovah*, derived the name in some cases, of *Iupiter*, *Iovis*, *Iovi*, which they ascribed to the principall God. 4. Neither properly hath the Lord any name, for he is incomprehensible, and therefore not to be limited by a name: *Dionys.* And names are given to shew the difference of things, but God is one: *Iustin. Martyr.* But here the Lord describeth himselfe, by his everlasting being, who is of himselfe, and giveth being to all other things, which excellencie of being is most peculiar unto God (as best shewing what hee is) of all other attributes which are given unto him.

Thom. Aquin. in prim. part. quæst. 13.

Dionys.

Quest. XXV. *Of the meaning of the name Eheje.*

Vers. 14. FOr the meaning of this name *Eheje*: 1. It signifieth (as the Hebrewes) all the difference of time, both past, present, and to come; as this name is expounded, *which was, which is, and which is to come*, *Revel.* 1.8. So also *Gregor. Nazian. Universum id, quod est, in se complectitur, nec principium habens, nec finem habiturum*: *He comprehendeth in himselfe whatsoever is, neither having beginning nor end.* 2. It is as *Augustine* saith: *Nomen incommutabilitatis*; *A name of unchangeablenesse*: for the creatures which have their dependance of themselves, cannot say, *Ero*, *I shall be*: *Simler.* 3. It sheweth the condition of God, that hath his being of himselfe, and not of any other: *Ferus.* 4. The goodnesse of God that giveth unto all things their being, *Rom.* 11.36. *Of him, through and for him are all things*: as *Damascene*, *Quod esse dicuntur, id habuit Dei bonitate donatum*: *In that things are said to be, they have it given them by the goodnesse of God*: *in Epist. ad Ephes. cap.* 3. 5. It declareth the infiniteneſse of God: that he is all in all, *1. Cor.* 15.18. as *Bernard* well noteth: *Hoc est ei esse, quòd hæc omnia esse*: *This is unto him to be, to be all these things*, as wisedome, goodnesse, righteousnesse, &c. 6. This name of God maketh difference betweene the true God, who only is, and the false Gods of the Egyptians, and other heathen which had no being at all: *Oleaster.* 7. *Rabbi Salomon* referreth it to the deliverance of these Israelites, that God will bee with them and assist them: but this being a name to continue unto all generations, *v.* 15. is not to be restrained to this instant. 8. Some referre it to the incarnation of Christ, in which sense the Lord should say, *I will be*: *Simler.* 9. This name sheweth both the power of God, that nothing is under his everlasting being, and his goodnesse, in promising his continuall presence and assistance with the Church of God: *Simler.* 10. This name then is the most absolute and peculiar name of God, shewing his eternitie without either beginning or end, his unchangeable nature, perfection, goodnesse, and holinesse: *Peter.* And this name of God was not unheard of among the wiser sort of the Heathen: for *Plutarch* writeth that this sentence was set upon the doores of the Egyptian Temples: *Ego sum omne, quod fuit, quod est, quodq; futurum est*: *I am whatsoever was, is, and is to come.* And *Thales Milesius* being asked what God was, said, *Quod semper est, neque principium habens neque finem*: *That which alwayes is, having neither beginning nor end.* *Plutarch* also writeth, that it was written in the doore of the Temple of *Apollo*, *Tu es*, *Thou art.* And *Plato in Timæo*, saith, *Id solum esse quod est prorsus immutabile*: *That only is said to be which is immutable*: *but those things which are mutable and changeable, may rather be said to be, then be.* For these and other such divine sentences in *Plato*, some have thought, that *Plato* either had read himselfe the bookes of *Moses*, or had conferred with some Hebrewes, while he sojourned in Egypt. And this seemeth to be the more probable, because *Aristobulus*, who flourished in the time of the Machabees, writing to *Ptolemey Philometor*, saith, that *Moses* bookes were translated into Greeke before the time of *Alexander* the Great, and that *Pythagoras* and *Plato* had received many things from them. *Clearchus* also one of *Aristotles* schollers testifieth, that *Aristotle* had conference with a certaine Iewe a wise and learned man of whom he learned many things. *Ex Pererio.*

Whether *Plato* and other Philosophers, received any light from *Moses* bookes.

Quest. XXVI. *Of the name of God Iehovah, whether it be ineffable.*

Vers. 15. *Iehovah the God of your fathers, &c. this is my name for ever, &c.* 1. The Hebrew Cabalistes will have the word *gholam*, being here written without *vau*, not to signifie for ever, but rather hence they would gather, that the name of *Iehovah* is ineffable, and not to be uttered: But beside that *gholam*, but *gholam* with *shurek* signifieth *bid*, the words following unto all ages doe shew, that they are here read *for ever*, the latter words expounding the former. Indeed the name *Iehovah* is inexplicable in regard of the signification thereof, (for who can declare the essence of God?) not of the foure syllables. *Simler.* 2. This name *Iehovah* signifieth the same with *Eheje*, being added as more plaine and better knowne: and it betokeneth two things principally, both the eternity and alwayes being of God, and his cause of being to all other things, both *efficienter*, *formaliter* and *finaliter*, as the efficient cause of all things is of whom, the formall, through whom, the finall, for whom all things are. *Iun.* 3. And this name *Iehovah* betokeneth Gods power in his goodnesse and truth: the first in being able, the second in being

gracious

gracious and willing, the third in being constant to fulfill his promises. *Borrhaius.* 4. This name *Iehovah* is also incommunicable to all other: *Elohim* is given sometime to Angels, sometime to Judges upon earth. But *Iehovah* is peculiar to God: and therefore the Messiah is very God, to whom this name is given in Scripture. 5. Beside, some Hebrewes thinke that the Messiah should at his comming reveale and make knowne this name of *Iehovah* to the world: and so our Saviour commandeth his disciples to baptise in the name of the Father, Sonne, and holy Ghost, which name of the Trinitie is comprehended in *Iehovah: Simler.* The first letter, *Iod*, they would have to signifie the Father, the second, *he*, the Sonne, the third, being *vau*, the holy Ghost, and the second *he* the humanity of the Sonne. *Osian.*

Quest. XXVII. *Why Moses is bid to gather the Elders together.*

Vers. 16. *GOe and gather the Elders.* 1. The Elders not in age, for such a great number of aged folke among 600. thousand could not well be gathered together. *Simler.* But the Elders in office either for government or instruction; which president *Moses* followeth, *Chap.* 12. 21. and *Chap.* 18. 7. *Iun.* For although their state was now confused and out of order, which was afterward by *Moses* reduced to a perfect forme, yet there was a kinde of government among them in Egypt, as may appeare, *chap.* 5. where officers of their brethren were set over them. *Simler.* 3. The elders therefore must first be acquainted with the Lords message, both because it was not safe to impart it to the ignorant and unruly multitude, who would have given no great regard: *Pellican*; as also that the Elders and rulers by their example and perswasion might draw the rest. *Ferus.*

Quest. XXVIII. *Why they make request but for three dayes journey.*

Vers. 18. *LEt us goe three dayes journey in the wildernesse.* 1. In that they went further than three dayes journey, they did *Pharaoh* no wrong, for they were not his subjects, but he usurped authority over them, and beside they therein followed the Lords direction, that went before them. 2. Yet notwithstanding they dealt not deceitfully with *Pharaoh*: for it was not necessarie that they should impart their whole councell to their enemies: the truth is not wholly at all times to bee uttered, it may in part bee concealed: as the Lord gave *Samuel* instruction when he went to anoint *David*, 1. *Sam.* 16. *Iunius.* 3. The Lord therefore would have them cautelously and prudently to propound their message: that they would goe but three dayes journey, and into the wildernesse, which was in some sort under *Pharaohs* jurisdiction, that the request being so reasonable, if *Pharaoh* should deny it, he might be left without excuse. *Ferus.*

Quest. XXIX. *How the people is said, not to have sacrificed in the wildernesse.*

THat we may sacrifice unto Iehovah. Yet the Prophet *Amos* denieth that they sacrificed unto God in the wildernesse for the space of 40. yeeres, but carried the tabernacle of *Moloch*, *Amos* 4. 26. and *Act.* 7. 7. This then is to be understood, not simply, and absolutely, but in part, that they did not sacrifice unto God, as they ought, but that many of them were Idolaters, and polluted with the superstitions of Egypt, so the Lord denieth, that he required of them, to tread in his Courts, *Isay* 1. 12. or to offer sacrifice, and yet he commanded such things: so he saith, I will have mercie and not sacrifice: that is, not sacrifice without mercie. *Simler.*

Quest. XXX. *How it is said that Pharaoh should not let them goe, no not with a strong hand.*

Vers. 19. *HE will not let you goe, yea not with a strong hand.* 1. The most reade, *but with a strong hand*, that is, being forced by the mighty hand of God: *sic. Lat. Pagnin. Septuag. Simler.* but then it should be *im lo*, unlesse, except, not *velo*, which signifieth neither. 2. Some doe understand the strong hand of the Israelites, that *Pharaoh* will let them goe, but not with a strong hand, that is, with their armies and forces. 3. Some referre it to *Pharaoh*, that hee would not let them goe, because by a strong hand, that is by his armies and forces, hee was not able to keepe them still. 4. But the most proper sense and meaning is, that *Pharaoh* no not with a strong hand (referring it unto God) should let them goe, that is, hee should stand out a great while, notwithstanding the plagues which should be sent upon him, but at the length he should yeeld: So his heart was obstinate during the nine first plagues: but not when the first borne were slaine, made him to stoope. *sic Fagius, Iunius, Piscator.*

4. *Places of doctrine.*

1. doct. That there is but one God.

2. doct. That Christ is God.

Vers. 14. *I Am that I am, or Eheje, which am:* here is proved the unity of the Godhead: that God is one: for he only is God, *Who is*, that is, from all eternity, for they are no Gods which are not from the beginning: so the Lord saith, *There is not a God besides me*, *Isay* 44. 8. He that is, Where as it is before proved that this was Christ, which appeared in the bush to *Moses*, and that saith of himselfe, *I am*, and so it is expounded of Christ, *Rev.* 1. *Which was, which is, and is to come*: it is also evident that Christ is God, as our Saviour himselfe saith: Ye beleeve in God, beleeve also in me. *Joh.* 14. If he were not God; we were not to beleeve in him.

Vers.18. *We pray thee now let us goe:* The Lord could if it had pleaſed him, have delivered his people at the firſt with a mighty hand: but the Lord doth not alwayes ſhew his immediate power, but worketh by meanes, as here he firſt ſendeth a meſſage to make him more inexcuſable if he reſiſted. *Ferus.*

3. doct. God doth not alwayes ſhew his immediate power, but worketh by meanes.

5. *Places of controverſie.*

1. Cont. *Againſt the ſuperſtitious profeſſion of Anchoriſts and Heremits.*

Vers.1. *Drove the flocke to the backſide of the deſart:* In that we reade, that holy men repaired oft to deſart places, as *Moſes, Elias, Iohn Baptiſt*, yea our Saviour went apart often to pray: this is no warrant for the popiſh profeſſion of Anchoriſts and Heremites: for theſe holy men did but for a time only ſequeſter themſelves, the more ſeriouſly to be given to prayer and meditation, not leaving and renouncing their callings, as the other ſuperſtitious ſort doe. Againe, they in time of perſecution fled into deſart places, therein ſhewing their humane infirmity, leaſt they might have beene forced by perſecution to deny the faith: but theſe doe place the greateſt perfection in this life, in that ſolitary profeſſion. *Sinder.*

2. Cont. *Whether Angels have power to bleſſe, and their bleſſing to be craved.*

Vers.2. *The Angell of the Lord appeared unto him. Pererius* thinketh that this was a miniſtring or a created Angel, notwithſtanding *Moſes* wiſheth the good will of him that dwelt in the buſh to come upon the head of *Ioſeph, Deut.*33.16. for (ſaith hee) the bleſſings may be deſired as well of Angels as of holy men: as *Iacob* prayeth that the Angell bleſſe the children, *Gen.*48.16. *Contra.*1. We deſire not, but that Angels, as well as men may inſtrumentally pronounce the bleſſings of God, as from him, and in his name, but not originally, and ſo to be reſorted or prayed unto, as the authors and fountaines of bleſſing. 2. It is without example in Scripture, to wiſh any bleſſing, but from God, as the Apoſtles continually uſe this ſalutation in their Epiſtles, *Grace, mercie, and peace from God the Father, and from the Lord Ieſus Chriſt.* 3. The Angell, whom *Iacob* ſpeaketh of, in the ſame place he calleth the God of his fathers. 4. And *Moſes* alſo calleth him that dwelt in the buſh, *Iehovah: verſ.* 12. *Bleſſed of Iehovah be his land.*

Perer. Diſput. in 3. cap. Exod. Numer. 27.

3. Cont. *Againſt ſuperſtitious outward rites and ceremonies.*

Vers.5. *Put thy ſhooes off thy feete:* By this uſage aud ceremonie, *Pererius* would warrant all theſe ſuperſtitious rites and uſages, which are a foote among them in the popiſh Church: and thus inveyeth againſt them which condemne them. *Quis non Hæreticorum noſtri temporis rideat amentiam, aut non acerbè exuretur? who will not either deride the madneſſe of the Heretikes of our time or accuſe their impietie!* Thus theſe barefoote Friers doe rage, as though they were mad, when their ridiculous toyes and fopperies are enveyed againſt. Concerning this ceremony of baring the feete, it was for the time comendable, during the time of ceremonies, but it is now no more required of us, than other Jewiſh ceremonies which are aboliſhed: but this hath beene alwayes Sathans craft, to bring men to an outward imitation of ceremonies leaving the ſubſtance: for even ſo among the heathen this cuſtome was continued of going barefoote in ſacred actions. *Pythagoras* gave this rule to his ſchollers: *Nudis pedibus rem ſacram facito; With bare feete diſpatch the ſacred buſineſſe:* the Romans had their *nudepedalia ſacra, their barefoote ſacred ſolemnities.* The Lacedemonians alſo did worſhip with bare feete: It is ſufficient for us, leaving the ceremony to retaine the thing: to come before the Lord with bare hearts and duely prepared affections: In *Auguſtines* time, the contrary ceremony was ſtrictly obſerved, not to touch the ground with bare or naked feete: of which kinde of curioſity in outward uſages hee thus complaineth: *Tam multis præſumptionibus plena ſunt omnia, ut gravius corripiatur qui per octavos ſuos terram nudo pede non tetigerit, quam qui mentem vinolentiâ ſepelierit: All things are ſo full of humane preſumptions, that hee more ſharply rebuked, which during his octaus, (i.* after baptiſme) *doth touch the ground with bare feete, then he which drencheth his ſoule in wine.* S. *Paul* concerning ſuch things giveth this rule, *Touch not, taſt not, handle not, All which things periſh with the uſing, Coloſ.*2.21.22. and a little before *verſ.*17. *Which are ſhadowes of things to come, but the body is in Chriſt.*

Epiſt.

4. Cont. *Againſt the holineſſe imagined to be in places.*

Verſ.5. *For the place where thou ſtandeſt is holy ground.* It was holy for this preſent, becauſe of the apparition and preſence of God, but this was no inherent holineſſe, annexed continually to the place: but when the cauſe of this holineſſe ceaſed, the heavenly viſion and apparition, the effect alſo, the holineſſe in the ground, was ſuſpended. *Bethel* was an holy place, when *Iacob* ſaw the viſion of the ladder and ſo long as the worſhip of God there continued: but when it began to be defiled with Idolatry, it is no more Bethel, the houſe of God, but Bethaven, the houſe of iniquity. The temple of the Jewes was holy, and becauſe of it Jeruſalem was called the holy Citie, ſo long as they continued in the true worſhip of God: but after they had crucified the Lord of life, both the temple and Citie, as prophane, were deſtroyed. Herein appeareth the error of former times when ſuch bloudy battels were fought for the winning of the Holy land (as it was called) by the evill ſucceſſe whereof it is evident, that Chriſtians were too much addicted to the holineſſe of the place. Wee deny not but that a reverent reſpect is to bee had of places, both for the end that we deſire to ſee thoſe places where holy men have lived, to imitate their

How places are to be reſpected.

their vertue, and in respect of the use, that such places, as are consecrated to the exercises of religion, should not be prophaned, and abused: but to put any religion or holinesse in such places is superstitious. *Simlerus.*

6. *Morall observations.*

1. Obs. *The mutabilitie of the honours of this life.*

Vers. 1. *When Moses kept the sheepe, &c.* Moses which was before a man of authority, brought up delicately in *Pharaohs* Court, is now become a shepheard, and keepeth the fields, enduring both heat and cold. Such is the mutabilitie and changeable state of this life: that soone may a man be brought from honour to contempt, from wealth to woe, from fulnesse to want, as is set forth unto us in *Iob. Simler.* Which should teach every man in his high and flowing estate, to bethinke himselfe of adversity, as *Iob* saith, *The thing which I feared is come upon me, Iob.* 3.25.

2. Obs. *Against vaine curiositie.*

Vers. 5. *Come not hither.* As the Lord inviteth us by faith to draw neere unto him: so he mislikes carnall curiosity: as the people were charged not to come neere mount Sinai to gaze upon God. *Marie Magdalene* is forbidden to touch Christ, the Apostles are rebuked for gazing up into heaven *Acts* 1. We are hereby taught not curiously to search into the secrets of God: *but that wee understand according to sobrietie, Rom.* 12.3. *Simler.*

3. Obs. *Gods children, notwithstanding their afflictions, are not forsaken.*

Vers. 7. *I have surely seene the trouble of my people, &c.* The Lord seeth and taketh knowledge of the troubles and afflictions of his people: and notwithstanding these their grievous sufferings they are the people of God still: Affliction therefore doth not separate us from God, or make him unmindfull of his children: *Pellican.* Nay, it is an argument rather that God loveth us, and that wee are his children when he layeth his fatherly correction upon us: as the Apostle saith, *If yee be without correction then are ye bastards, and not sonnes, Heb.* 12.8.

4. Obs. *Against the ambitious aspiring unto offices.*

Vers. 11. *Who am I that I should goe unto Pharaoh?* *Moses* modesty in disabling himselfe, and declining this honourable calling, convinceth them of vaine ambition in these dayes, who farre unlike *Moses*, being unapt and unfit, for their gifts, yet aspire unto great places by favour, and indirect meanes: neither yet are they to be commended, which doe on the other side hide their gifts, and will by no meanes consent to be imployed in the publike affaires of the Church: as *Ammonius*, who when he was to be made a Presbyter, cut off his eare, that hee might bee refused for the maime of his body, and threatned further to cut out his tongue, if they did not desist in their purpose: yet that is not the fault of this age, but the contrary rather, the ambitious hunting after preferments and honours. *Simler.*

Chap. IV.

1. *The argument and Method.*

IN this Chapter is set forth, the confirmation of *Moses* in his calling, and his obedience thereunto.

The first part is extended to *verse* 18. where as *Moses* maketh three severall excuses and exceptions, so he receiveth three confirmations: The first excuse is, that the people will not beleeve, *vers.* 1. The confirmation followeth by three signes, two of them are presently shewed before his face, the turning of a rod into a Serpent, *vers.* 6. and making his hand leprous *vers.* 6. 7. both these signes are shewed, and returne againe to their first nature: then followeth the third signe which is promised, but not presently effected, by turning the water of the river into bloud, *vers.* 9. The second excuse is by *Moses* infirmity of speech, *v.* 10. the confirmation followeth where the Lord first sheweth his power, *v.* 11. then promiseth his assistance, *vers.* 12. The third exception that *Moses* taketh, is an absolute refusall, as being altogether unfit. To this the Lord replieth: 1. In shewing his displeasure. 2. In promising the assistance of his brother *Aaron*: where the fitnesse of his [illegible] is shewed, and his readinesse in meeting him, *vers.* 14. then the Lord promiseth to be with them both *vers.* 15. Afterward the order and distinction of their offices is declared, God will speake to *Moses*, *Moses* to *Aaron*, *Aaron* to the people, *vers.* 16. 3. The Rod is given him as a signe, *vers.* 17.

The obedience is set forth first of *Moses* to his calling, to *vers.* 27. then of *Aaron*, *v.* 28. with the successe thereof, the beleefe of the people, *vers.* 31. In *Moses* obedience and execution, 1. The preparation to his journey is described with his wife and children, to *vers.* 21. 2. Then the renewing of his charge and commission, to *vers.* 24. 3. A certaine accident by the way is mentioned, what had like to have fallen *Moses* for want of his childs circumcision, and how he escaped the danger, to *vers.* 27.

2. The divers readings.

Vers.2. *He ſaid a ſtaffe.* I.V. rather than *a rod.* B.G.S.L.A.P. the word is *matteh*, of *natah*, becauſe a man leaneth upon his ſtaffe: and a ſtaffe rather is fitter for a ſhepheard than a rod. *I.V.*

Vers.8. *Nor hearken to the voice and the firſt ſigne.* I. better than, *the voice of the firſt ſigne.* B.G. *cum cæter.* as the next verſe ſheweth, that the voice is to be referred to *Moſes*: *If they will not beleeve theſe two ſignes, nor hearken to thy voice.* *I.*

Vers.9. *And the waters ſhall be which thou takeſt out of the river they ſhall be turned.* I. V. A. P. *ſhall be* is twice iterated in the originall, not once only, as B.G.L.S. *I.V.*

Vers.10. *Hearken to me my Lord.* I.V. *for me.* P. rather than, *I pray thee my Lord.* L.S. or, *Oh Lord.* B.G. *my Lord, or to me,* where *hearken,* or *attend,* or ſome ſuch word muſt be ſupplied: ſo alſo *verſ.*13. *I.V.*

Vers.11. *Or him that ſeeth, or the blinde.* B.G. *cum cæter. or him that hath his ſenſe, or the blinde.* I. but the word properly ſignifieth the ſeeing, as *Pikechim* is taken, *Exod.*23.8. *the ſeeing:* and the oppoſition of the privative here ſheweth as much. *B.G. cum cæter.*

Vers.25. *Zipporah tooke a ſharpe knife.* G.B. better than a *ſtone.* B.V.S.A.P. or *ſharpe ſtone.* V. *tzor* ſignifieth a rocke or ſtone, and that which is ſharpe, as *Pſal.* 89. 43. it ſignifieth the ſharpneſſe of a ſword: and it is not like that *Moſes* and his companie were without a knife, being ſo fit an inſtrument for a circumciſed. *I.G.*

Vers.28. *Then Moſes told* &c. *all the buſineſſe and words of Iehovah for the which hee had ſent him.* I.L. *for which he had ſent unto him.* S. better than to referre it to the Lord, which *had ſent him.* V.B.G.A.P. as verſ.30. ſheweth: *And Aaron had told all the words which the Lord had ſpoken to Moſes.* *I.L.S.*

Vers.31. *They did obeiſance, and bowed themſelves.* I. rather than, *bowed downe and worſhipped.* G.B. *cum cæter. hiſtachauh* ſignifieth to bow downe properly, but with intent to worſhip. *I.*

3. The explication of doubtfull queſtions.

Quest. I. *Whether Moſes offended, with charging the people with unbeleefe.*

Vers.1. *But loe, they will not beleeve me, &c.* The Hebrewes thinke that *Moſes* ſinned in charging the people with unbeleefe, and therefore he was puniſhed, in that his hand became leprous. But *Moſes* herein did not geſſe amiſſe: for he knew that they were a ſtiffe-necked people, *Ferus:* and he had daily experience of their unthankfulneſſe: *Simler.* Beſide, he conſidered that he was but baſe and contemptible, and not of ſufficient authority to bee reſpected: *Iun.* and the power and tyranny of *Pharaoh* would keepe them backe from crediting him: *Borrh.* and they would thinke it unlikely, that God would ſpeake to him whom never man ſaw: *Pellican.* 2. But it is more to bee doubted, how *Moſes* knew that the people would not beleeve, ſeeing that the Lord had ſaid before, that the people ſhould hearken to his voice, *chap.* 3. 18. Some thinke that *Moſes* infirmity here ſtrived with his faith againſt the word of God: *Borrh. Genevenſ.* But it is not like that *Moſes* was ſo diſtruſtfull or diffident, not to give credit to Gods word. Other thinke that the Lord ſpeaketh there onely of the Elders, *Moſes* of the people in generall. Some, that *Moſes* meaneth not the people only, but the Egyptians alſo, that they would not beleeve: *Ferus.* Some, that the Lord ſpake before conditionally: *If they hearken to thy voice, then thou and thy elders ſhall goe to the King of Egypt.* But *Moſes* exception rather is here conditionall, and ſo ſpeaketh by ſuppoſition, if the people beleeve not, as the Septuagint: then he deſireth to know how he ſhould perſwade them: ſo he doubteth not of the thing, but deſireth to be inſtructed in the manner. *Simler.*

Quest. II. *What the firſt ſigne meaneth of turning the rod into a ſerpent.*

Vers.3. *He caſt it into the ground, and it was turned into a ſerpent.* 1. *Aben Ezra* by the rod turned into a ſerpent, underſtandeth the cruelty and tyranny of *Pharaoh*; by the ſerpent turned into a rod, the abating of *Pharaohs* pride and tyranny, when he ſuffered the Iſraelites to depart. 2. *Lyra* expoundeth it of the Hebrewes, who when they were firſt afflicted, became contemptible as a ſerpent creeping on the ground, and occupied in baſe and terrene workes: but afterward they obtained liberty and authority when they were delivered, and ſo the ſerpent was turned into the rod. 3. Some refer it to *Moſes*, that he was as a ſerpent, that is, terrible to *Pharaoh*, but he was comfortable to the people of Iſrael: *Simler.* 4. *Auguſtine* doth by way of allegory apply it to Chriſt, hee is the rod turned into a ſerpent: the rod of the Croſſe, which ſeemed baſe and contemptible unto the Jewes, became the terror of the Gentiles. 5. *Rupertus* another way doth interpret it of Chriſt: The rod caſt upon the ground, was the Sonne of God taking our nature upon him, it became a ſerpent, ſo Chriſt was that hanged on a tree: by the ſerpent Chriſts death is ſignified, becauſe by the ſerpent death came into the world, and by Chriſts death the ſerpent was overcome. 6. *Pererius* here underſtandeth by the rod caſt upon the ground, the nature of man corrupted by the temptation of Satan, and reſtored by Chriſt, as the ſerpent was changed againe into the rod. 7. Others doe expound it of the judgements of God, which before they are ſhewed in the world, are as a rod not felt, but afterward they are ſharpe and terrible even unto the children of God, as *Moſes* fleeth away at the ſight of the ſerpent: Exod. But the beſt ſignification is this: Firſt in generall that theſe ſignes are terrible, both to ſtrike a *Serm.86.de tempore.*

terror in the heart of the Egyptians, as also mystically to shew a difference of the Law, the ministe whereof is fearefull and full of terror, and the Gospell which bringeth comfort, *Ferus:* as also in partic lar it sheweth, that the rod of *Moses* government should be terrible as a serpent to the Egyptians, but rod and scepter of upright and lawfull government to the people. *Iunius.*

Quest. III. *What is signified by the leprosie of Moses hand.*

Vers. 6. *Behold his hand was leprous as snow.* First, some make the signification of this signe morall: that the leprous hand of *Moses* sheweth the workes of the Law, that justifie not: Fe 2. Some make the sense thereof mysticall: *Augustine* in the place before recited, and *Rupertus*, undersi the leprous hand of the Synagogue of the Jewes rejected, that are cast off, as the leprous person was out of the hoste; and the hand restored and healed, betokeneth the Church of the Gentiles adopte stead of the Jewes. *Pererius* referreth it to Christ, that he being the hand, that is, the powes of his Fa by taking our nature upon him, became as it were leprous, that is, deformed and contemptible by his frings and passion, but by his resurrection and ascension his glorie appeared. 3. Some doe rather re the historicall sense. *Lyranus* by the leprous hand understandeth the miserable state of the Hebrewes the time of their cruell servitude, who in their deliverance received their former liberty. *Theodoret* eth the leprosie better to signifie the pollutions of Egypt, wherewith Israel was defiled, who being d vered were restored to the true and sincere worship of God. *Ferus* doth thus interpret it: that *Mose* his first sending was an occasion, that the Hebrewes were more cruelly handled, for, say they, *You h made our savour to stinke before Pharaoh, chap.* 5. 21. but afterward his ministery and message w their joy and deliverance. 4. But because the hand being the instrument of working, betokeneth the nistery and authority of *Moses*, the best application is, that God would use a meane instrument to his will, *Moses* in regard of his base and contemptible estate, having lived a long time in exile and b ment, seemed as a thing leprous and vile, yet God should in this his service make him a glorious w and instrument: *sic Iunius, Simlerus.* 5. And this signe did both shew in generall, that as the leprosie o ly eured by God, so their deliverance was only Gods worke: *Ferus:* and in particular to admonish *ses* that he should not be lifted up in his minde, because of the miracles wrought by his hand, but be led with the remembrance of his owne infirmity, the leprosie of his hand. *Theodoret.*

Quest. IV. *What kinde of leprosie Moses hand was striken with.*

As snow: That is, white as snow, as *Iunius:* see also *Philo* and *Iosephus.* 1. This was the worst ki of leprosie, called *Elephantiasis*, because it spotted the skin, and made it looke like to an Elephan there were of it two kindes: the common and generall leprosie, and a peculiar onely found in Egy which was incurable, and commeth by contagion of the river Nilus, as *Lucretius* writeth *lib.* 6. 1. T white leprosie was of all other the worst, when the body was all over spotted with white marks, fil white scales and scurfe: whereof there were two principall signes; when the white spots did chang haire also white, and were deeper and lower than the skinne, *Levit.* 13. 3. With this kinde of lep leprosie was *Miriam* striken, being leprous white as snow, and halfe eaten and consumed therewith, child halfe consumed in the mothers wombe: *Numb.* 12. 10. *Iunius.*

Quest. V. *Whether the third signe of turning the water into bloud were shewed at this time.*

Vers. 9. *It shall bee turned into bloud. Iosephus* thinketh that this signe, as likewise the two other w done in this place: But the truth is, as *Philo* noteth, that the other two were shewed now, third was done in Egypt, because hee is bid to take of the water of the river, that is, of *Nilus: P* 2. This miracle seemeth to bee divers from that *chap.* 7. of turning the waters of the rivers into b for there the waters in the rivers are changed, here the water is taken out of the river; there the wa continued 7. dayes, but here the water is powred upon the dry land, and so it is like it was soone dri of the earth, and returneth not into his kinde, as in the two first miracles. And againe, *Aaron* is s have done these miracles in the sight of the people, *vers.* 30. but the waters of the rivers were no turned into bloud: therefore in this place those signes are shewed, which should serve principally to firme *Moses* calling before the Israelites, which afterward as occasion was offered were done also *Pharaoh. Simler.* 3. And this signe of turning water into bloud did signifie that the time was h that God would judge the Egyptians for the death of the infants, whose bloud they had shed in the ters: *Lyranus, Simlerus.*

Quest. VI. *Whether in these miracles there were a substantiall change.*

NOw, here it will be demanded whether these conversions and changes were verily and substa done, or they so appeared only. 1. But it is not to be doubted of, for the very substance and na of these things for the time was changed. 1. Because the word and the thing must agree together. the Lord saith that the water shall be turned into bloud, therefore it was turned; but the Hebrew is more significant, *shall bee into bloud:* so the rod *was* into a serpent, that is, turned or changed. T sense both of the sight and feeling discerned them to be truly changed. 3. Because it is not hard or hard with God, the creator of the substance, to change the substance. 4. Such were these conver as that of water into wine by our Saviour Christ, at the marriage feast, *Ioh.* 2. which was a true sion. *Simler.*

2. And this is one ſpeciall differenee, betweene the miracles which are wrought by God, and ſuch wonders as are wrought by Satan, theſe are done in truth, the other in illuſion; as our Saviour ſaith, *A ſpirit hath not fleſh and bones as ye ſee me to have, Luke* 24.39. that is, ſpirits may aſſume a ſhape, but a true body Satan cannot counterfeit; as *Hierome* ſaith, *Signa quæ faciebat Moſes imitabantur ſigna Ægyptiorum, ſed non erant in veritate; The ſignes of the Egyptians did counterfeit the ſignes which Moſes did, but they were not in truth*, for the rod of *Moſes* devoured the rods of the Egyptians.

QUEST. VII. *Whether Moſes indeed had an impediment of ſpeech, and what it was.*

Verſ. 10. *I am not eloquent, &c. but I am ſlow of ſpeech and ſlow of tongue.* 1. Some thinke that *Moſes* ſpake thus only of modeſty and humility; *Borrh:* But it appeareth by the Lords anſwer that there had ſome want in his ſpeech. 2. Others judge that *Moſes* thus ſpeaketh by way of compariſon, that ſince God had talked with him (which they define to be three dayes) taking thoſe words ſimply according to the letter, as they are in the Hebrew, *I am not eloquent from yeſterday, to yer yeſterday*) whereas he ſpeaked ſomewhat before, now hee ſeeth that his eloquence is nothing: *Origen. in cap.* 3. *Rupertus.* But theſe words *yeſterday* and *yer yeſterday*, doe for the moſt part ſignifie indefinitely the time paſt, as *Gen.* 31. *Labans* countenance was not toward *Iacob*, as *yeſterday* and *yer yeſterday*, and ſo it is taken here, and the rather because theſe two times are diſtinguiſhed, *I am not eloquent, yeſterday* and *yer yeſterday:* and the reaſon which followeth, *no not ſince thou ſpakeſt with thy ſervant:* and beſide *Moſes* after this complaineth that he was of uncircumciſed lippes, *Chap.*6.12. Hee therefore only at this time ſeemeth not ſo to bee, as ſome thinke that *Moſes* indeed was aſtoniſhed at this viſion, and thereby began to be as ſpeechleſſe: *Lyranus, Pelican.* But that infirmity continued afterward as is before ſhewed, and therefore it was not occaſioned by his preſent aſtoniſhment. 4. Others do thinke that *Moſes* had indeed an impediment of ſpeech, but it was onely in the Egyptian language, which he might have forgotten, in this long time of his abſence: *Hugo S. Victor.* But beſide that it is not like that *Moſes* could forget that language, wherein he had been trained up 40. yeeres, he ſimply complaineth of his utterance. 5. Therefore it is moſt like that *Moſes* had ſome naturall impediment in his ſpeech: and ſome one or more of theſe defects: either that hee was a man of few words, not flowing in ſpeech, for ſo it is in the Hebrew, *a man of words*, which the Chalde tranſlateth, *a man of ſpeech:* or that he was not a man of choice words, not eloquent, as the Latine readeth: or that he was of a ſlow tongue, as the Latine: ſo it is in the Hebrew, of a heavy tongue, or of ſlow pronuntiation, as the Septuagint reade, of a ſmall voyce, for he ſaith that hee was both of an heavie or ſlow mouth, and of a ſlow tongue. 6. But that ſeemeth to be one of the Hebrewes fables, that *Moſes* by his meanes became a man of imperfect ſpeech: that when *Pharaoh* playing with him had ſet his crowne upon his head, and he had caſt it downe, which one of the Egyptian Prieſts interpreted to be an ominous ſign againſt *Pharaoh* and his Kingdome: then to trie the childs innocencie, they put a burning cole to his mouth, by the which the top of his tongue was ſeared, and ſo the child thereupon began to ſtammer in his ſpeech: *Perer.* 7. Now it pleaſed God to make choice of ſuch an unlike inſtrument, one of an imperfect ſpeech, that God might have all the glory of this worke, and nothing ſhould be aſcribed unto man: for the ſame cauſe, our Saviour made choice of his Apoſtles from ſimple and unlettered men, to whom he gave the gift of utterance, and of divers languages. *Theodoret.* 8. But here it will bee objected, that *Stephen* ſaith of *Moſes*, that he was mighty in words and in deeds, *Act.*7.22. How then could he be imperfect and defective in ſpeech? To this ſome anſwer, that he was mighty in invention and diſpoſition, not in elocution; for ſo the Greeke word λόγος, may as well bee referred to the inward conceit of the minde as to the words of the mouth: *Simler.* But this rather may bee anſwered: that as S. *Paul* ſaith of himſelfe, *though hee were rude in ſpeech, yet he was not ſo in knowledge*, 2. *Cor.*11.6. the power of S. *Pauls* ſpeech conſiſted not in eloquence of words, but in the wiſdome of the ſpirit: ſo *Moſes* though defective in the manner of elocution, yet might ſpeake with gravity and wiſdome, and ſo bee powerfull in words. Wherefore notwithſtanding this or what elſe is objected, the moſt probable opinion is, that *Moſes* had ſome naturall impediment of ſpeech, as appeareth both by his owne excuſe, by the Lords anſwer, by the coadjutorſhip of *Aaron* his brother, an eloquent man, *verſ.*14. and becauſe *Moſes* after this ſaith, he was a man of uncircumciſed lips: and whereas he ſaith here, *nor ſince thou haſt ſpoken to thy ſervant*, his meaning is, that if at this time, when God ſpake unto him, who was able to take away all impediment of ſpeech, yet his infirmity remained, much more was it like afterward to continue. *Iunius.*

Reconciliations

QUEST. VIII. *How God is ſaid to make the deafe and dumbe.*

Verſ. 11. *Who hath made the dumb or the deafe?* 1. Wee refuſe here the fables of the Hebrewes, that when *Pharaoh* had appointed one to kill *Moſes*, he was ſtriken blind, that he could not ſee *Moſes*, and *Pharaoh* became both deafe and dumbe, that though he eſpied *Moſes* eſcape, yet hee could not ſpeake to have him ſtayed: but it is evident by the ſtory, that *Moſes* fled before hee was aſpied. The Lord here ſpeaketh in generall, not of any one dumbe or deafe, but that as hee ſendeth infirmities upon man, ſo alſo hee is able to heale them. 2. And although theſe infirmities are evill in reſpect of nature, yet God is the author of them, becauſe they are good alſo in reſpect of the end, as to humble man and bring him to repentance, and to ſet forth the glory of God: as our Saviour ſaith of the blind man: that his blindneſſe came, that the workes of God might be ſhewed upon him.

Hebrewes fables.

QUEST. IX. *How and wherefore the Lord was present with Moses mouth.*

Vers.12. *I will be with thy mouth.* 1. Although *Moses* was no eloquent man, in outward speech, as he mane eloquence is accounted: yet there was in him a grave and divine eloquence, such as th Apostles were endued with: the Lord promiseth the assistance of his spirit, and to bee present with h mouth. 2. But the impediment of his tongue, the Lord doth not altogether take away, both that God glory and power might appeare, and that *Moses* should see how needfull the helpe and society of his bro ther was: neither did *Moses* pray unto God to heale that infirmity, but only useth it as an argument t decline his calling. *Simler.*

QUEST. X. *Whom Moses meaneth, that he would have sent.*

Vers. 13. *Send by the hand of him whom thou shouldest send.* 1. *Lyranus* thinketh that *Moses* meant his brother *Aaron*, who was elder than he, and fitter for his eloquent speech: but no men tion was made yet of *Aaron*, whom *Moses* knew not to be alive, as may be gathered *vers.*18. till the Lor first spake of him and promised hee should assist him. 2. *Rabbi Selomo* taketh that hee meaneth *Iosuah* whom God revealed unto him, should be the man, that was to lead Israel into the promised land. Be beside that *Iosuah* is not yet spoken of, this request of *Moses* would have shewed some emulation, or env toward *Iosuah*. 3. Many of the ancient writers, as *Iustinus Martyr*, *Tertullian*, *Cyprian* with others thi that *Moses* here speaketh of the Messias, that should be sent into the world: so also *Perer.* But this s meth not to be so fit, both for that *Moses* not being ignorant of the prophesie of *Iacob* concerning th comming of Shiloh, and how the Lord promised that he would raise up a Prophet like unto him, *Deu* 18. 18. which is understood of Christ; could not yet expect the comming of the Messiah: and this r quest for the comming of the Messiah, proceeding of faith, would not have provoked the Lords wra Therefore *Eugubinus* opinion (though *Pererius* checkt him for it) is not herein to be misliked, that ne ther would have those places of Scripture, which are understood of the Messiah, to bee referred to others for that savoureth of Judaisme, nor yet that which is spoken of others to be applied to Christ, which al would bewray curiosity and superstition. 4. Therefore the plaine meaning of *Moses* is, that whereas God might find out many more fit than himselfe, he would send by their hand, (that is, ministery) so he aimeth not at any one in particular to be sent, but any other whosoever.

QUEST. XI. *Whether Moses sinned in his so often refusall, seeing God was angry with him.*

Vers.14. *Then Iehovahs wrath was kindled.* 1. Neither doe we consent to some Hebrewes that doe ag gravate *Moses* sinne, as distrusting Gods word, and therefore some say hee was punished in being deprived of the Priesthood which was given to *Aaron*: some in that he was not suffered to enter into the land of Canaan. *Contr.* But neither was the first a punishment, for *Moses* still was the chiefe, a gave *Aaron* direction: and it was a comfort to *Moses* to have such a coadjutor: and beside, *Aaron* w the elder, to whom the priesthood appertained. Neither was *Moses* offence here the cause why he ente not into the land of Canaan, but his disobedience at the waters of strife: *Simler.* 2. Neither on the oth side is their opinion sound, that doe justifie *Moses* herein, and commend his humility in refusing weighty a calling, as *Gregorie*, who by *Pauls* example would have us ready to suffer adversities, and *Moses* to refuse prosperity. And *Hierome* commendeth *Esaies* readinesse after his lippes were purg and *Moses* unwillingnesse, being guilty to himselfe of his owne infirmity. *Contra.* 1. In that God was a grie with *Moses*, it is evident he offended. 2. And as S. *Paul* was willing to suffer adversity becau it was Gods will, the spirit so testified every where of him, that bands and persecution did abide him: so *Mo* should not have refused this charge, seeing God so often had signified his will unto him. 3. And if *Esa* well after the Lord had purged his lippes, being before unwilling, to shew his readinesse: then *Mo* not well, who after the Lord had promised to be with his mouth, yet still persisted in his refusall.

Lib.35. mor. cap. 23.

Epist.142. ad Pardam.

3. *Thostatus* grantoth that *Moses* sinned, yet it was a veniall and small sinne, because wee read of punishment that followed. *Cajetanus* is of the same opinion, and his reason is taken from the phrase h used, *The wrath of God was kindled:* as when a man is moved suddenly of choller than of set purp *Contra.* In some sense we confesse, that both this and all other of *Moses* sinnes, and of all the elect are veniall, in respect of Gods mercie in Christ that pardoneth them: but otherwise in it owne nature, not this nor any other sinne is pardonable: for *the wages of sinne is death*, *Rom.*6.23. in the justice of G 2. Neither was this sinne of *Moses* veniall, that is, a light and small sinne, for such sinnes the Lord pa over in his children: but here he was angry with *Moses:* If the Lord should bee angry with every sinne, and oversight of his children, who should abide it? 3. The forbearing of punishment sheweth the smalnesse of the sinne, but the greatnesse of Gods mercie. 4. *Cajetanes* observation is false: for same phrase *jichar aph Iehovah*, *Iehovahs wrath was kindled*, is used upon occasion of great sinne w the people murmured, *Numb.*11.3. and lusted for quailes, *vers.*33. the same words are there put. 5. T then may safely be held, that although *Moses* at the first might in humility disable himselfe, yet after had given him satisfaction to all his doubts, upon his foure severall refusals, first, for his owne infir cie, and the greatnesse of the businesse, *Chap.*3.11. Secondly, because they might inquire after Gods n *Chap.*3.14. Thirdly, he excuseth himselfe by the incredulity of the people; Lastly, by his owne im fection of speech: yet after all this, to stand still upon his refusall, sheweth no small infirmitie in *Mos* it may appeare by the effect, because God was angrie with him: yet Gods anger is not such a children, as against the wicked: for there he is angry and punisheth, here he is angrie and rebuketh, with de

Wherein *Moses* sinned.

How God is angry with his Children.

withdraweth not his favour: for immediatly the Lord concurreth with *Moſes* deſire, and giveth him his brother to be his aſſiſtant: *Simler.* So that Gods anger here is as when the father is angrie with his child, or one friend with another, which notwithſtanding is no breach of friendſhip.

Quest. XII. *Why Aaron is called the Levite.*

Vers. 14. *Aaron thy brother the Levite.* 1. This is not added, becauſe the Prieſthood ſhould have belonged to *Moſes*, the Leviticall order to *Aaron*, but that *Moſes* was deprived of that honour for refuſing his calling: as *Rabbi Salomon: Pellican.* 2. But becauſe there might bee other *Aarons*, not of *Levie*, this is expreſſed by way of diſtinction, that *Moſes* might know that the Lord did meane none other *Aaron*, but his owne naturall brother of *Levi: Iun. Simler.* 3. And this might bee the reaſon thereof, becauſe the Lord purpoſed to annex the Prieſthood to *Aaron* and his poſteritie. *Simler.*

Quest. XIII. *How Moſes is ſaid to be as God to Aaron.*

Vers. 16. *Thou ſhalt bee to him in Gods ſtead:* This ſheweth, 1. that *Moſes* ſhould bee ſuperior unto *Aaron*, as his Prince (as the Chalde Paraphraſt) and *Aaron* as his Chancelor: *Moſes* ſhould give him direction from God what to ſpeake: *Oſiander.* 2. By this alſo *Moſes* authority is ſignified, by which as in Gods place he ordained *Aaron* to be the high Prieſt. *Pellican.* 3. Likewiſe, he is as God, as a wiſe counſellor, and full of Gods ſpirit, to whom *Aaron* ſhould reſort for counſell: *Vatab. Genev.* 4. And as *Aaron* was *Moſes* ſpokeſman to the people, ſo *Moſes* ſhould bee *Aarons* mouth to talke with God, ſo the Septuagint and Latine read: *Thou ſhalt be for him, in thoſe things which appertaine to God.* 5. But *Moſes* in another ſenſe is ſaid to bee *Pharaohs* God, *Exod.* 7. 1. not only to declare Gods will unto him, but to execute Gods judgements upon him. *Genevenſ.*

Quest. XIV. *Whether Moſes did well being called of God, in taking his leave of his father in law.*

Vers. 18. *Therefore Moſes went and returned to Iethro.* 1. Some doe charge *Moſes* here with an overſight, that he preſently diſpatched not into Egypt, but firſt tooke his leave of his father in law: for *Iacob* went away without *Labans* privity, and S. *Paul* ſaith that hee did not conſult with fleſh and blood after he was called, *Galath.* 1. 2. *Contra:* theſe examples are altogether unlike: for *Laban* was unfriendly to *Iacob*, and he feared he would worke him ſome diſpleaſure, and *Iacob* was then at his owne hand, and kept sheepe for himſelfe, and beſide he had in a manner ſold over his daughters to *Iacob*, and uſed them as ſtrangers: But *Moſes* had a kinde and loving father in law, he then kept his ſheepe as hee was wont, and he entertained *Zipporah* ſtill as his daughter: and therefore *Moſes* could not in humanity but take his leave of him. 3. S. *Paul* conſulted not with any for the approbation of his calling, being before fully aſſured, neither doth *Moſes* conferre with *Iethro* to any ſuch end, but only to performe the office of humanity. *Simler.* 4. Wherefore the calling of God doth not take away civill duties to parents and kindred, ſaving where they are an impediment to our calling, in which caſe wee are rather to forſake father and mother, than to diſobey God. 5. *Moſes* therefore taketh his leave of *Iethro*, both becauſe he purpoſed to carry away his wife and children, and for that he had before covenanted to doe ſo with *Iethro*, *chap.* 2. 21. *Ferus.*

Quest. XV. *Why Moſes concealed from Iethro, the principall end of his going.*

Let me goe and returne to my brethren. 1. *Moſes* concealeth from his father in law the principall cauſe of his journey, which was the calling of God, both for that he ſought Gods glorie and not his owne: *Ferus:* leſt he ſhould have ſeemed to boaſt of his viſions: *Oſiander*; and he doth keepe it ſecret of moſt likely, leſt he might be thought to be a vaine man in telling ſuch incredible things. 2. In ſaying he went to ſee whether his brethren were alive, and to viſite them he diſſembleth not, though he went to doe more; for it is evident by taking his wife and children with him, that *Iethro* knew hee purpoſed not only to viſite them, but to ſtay there: ſo that it ſeemeth likely, that *Moſes* imparted ſo much of his purpoſe concerning his ſtay there: *Simler.* and in generall alſo, that he went for the comfort and profit of his brethren, and others, but in particular he kept ſecret the end of his going. 3. *Iethro* being a good man would not hinder ſo charitable a worke, though he had ſpeciall uſe of him: *Ferus:* eſpecially having ſuch experience of the fidelitie and wiſedome of *Moſes*, that without great cauſe, he knew he would not deſire to depart from him. *Simler.*

Quest. XVI. *Whether God ſpake to Moſes in Midian beſide that viſion in Horeb.*

Vers. 19. *And Iehovah ſaid to Moſes.* 1. Some thinke that this ſentence is tranſpoſed, and that God firſt thus ſpake unto *Moſes*, before he had moved his father in law: *Genevenſ. Pellican.* But although ſuch tranſpoſing of the order be uſuall in Scriptures, yet heere it need not to bee admitted: for God often appeare to *Moſes* to confirme him: *Iun.* and this was ſaid in Midian, the other viſion in Horeb: the diſtinction of the place ſheweth them to be divers apparitions: *Simler.* 2. The Lord encourageth *Moſes*, taketh away all doubts, and telleth him that all which ſought his life, as well *Pharaoh*, as others of the bloud of the ſlaine, were dead: *Iun.* And thus much *Moſes* might impart alſo to his father in law, that he might be more willing to let them goe. *Simler.*

Quest. XVII. *Of Moses wife and children, and of his provision for his journey.*

Vers. 20. *Then Moses tooke his wife and his sonnes, and put them on an asse.* 1. Here mention is made of *Moses* children in the plurall, whereas onely *Gershom* is spoken of before, *chap. 2.* But *Eleazar* also was now borne, which is the child that *Zipporah* afterward circumcised: therefore of the birth of both his children must bee supplied out of the 18. chapter. 2. *Moses* was not great, nor yet his companie, that one asse could suffice to carry his wife and children: that his abilitie was not such as to provide Camels: thus the Lord would use weake instruments. He commeth not with power, honour and riches to deliver Israel, but in the name of God: as the Prophet *Zacharie* prophesieth of Christ: *Behold thy King commeth, &c. poore, and riding upon an asse.* Zach. 9. 9. taketh his wife with him, as the Apostles carried about their wives, 1. *Cor.* 9. 5. because men are to forsake father and mother to cleave to their wives: *Simlerus:* and *Moses* would have them also joyned to the people of God: *Ferus.* 4. Yet at this time *Moses* wife and children went not forward into Egypt, but by reason of that which fell out by the way about *Moses* childe, his wife being thereby offended, *Moses* sent them backe unto his father in law, who bringeth them unto him, *Exod.* 18. *Iunius.*

Quest. XVIII. *Why Moses staffe is called the rod of God.*

Vers. 20. *Moses tooke the rod of God in his hand.* 1. It is called the rod of God, not as the Hebrewes imagine, because it was foure square, the foure letters of the name of God *Iehovah* being written upon it, or because it grew in *Iethros* orchard, and none could pull it up but *Moses*; or because it was sent from heaven: but it was so called, because the Lord commanded *Moses* to take it in his hand. *Pererius:* and for that thereby the Lord would have *Moses* to worke miracles, *Iunius:* yet not by any vertue in the rod, but by the power of God: *Pellican.* 2. It was also called *Aarons* rod, because he was the minister, but God was the author and worker of the miracles: *Simler.* This rod also was a signe of the divine authority of *Moses*, like as Magistrates have their ensignes of office carried before them. 3. Thus it pleased God who could have wrought by wonders without any visible signes, that *Moses* should use the rod, for the more visible demonstration of the power of God: yet the Lord useth these meanes which have no power of themselves, or likelihood to effect that which is wrought: as *Naaman* was bid to wash himselfe in Jordan: our Saviour used spittle and clay to anoint the eyes of the blind: *David* goeth with a staffe against *Goliah.* And this the Lord doth that the worke should not be ascribed to the meanes: *Simler.* 4. And hereby also the high spirit and pride of *Pharaoh* might bee abated and confounded, when hee saw so great workes to bee wrought by the contemptible staffe of a shepheard. *Simlerus.*

Quest. XIX. *How God is said to harden Pharaohs heart.*

Vers. 21. *I will harden his heart.* 1. Some thinke that God is said to harden the heart, when he delayeth his punishments, and so men abusing Gods patience and long suffering are hardened: but seeing the hardning of mans heart is one of the greatest punishments, that can fall upon man, whereas Gods long suffering proceedeth from his mercie, and is a great benefit; these two cannot agree together, that the same thing should be both a punishment and a benefit. *Simlerus.*

2. Neither doth it satisfie that God hardeneth by permission and sufferance: for if God permitteth either unwillingly, then should he not be omnipotent, or willingly, so should he be accessarie to sinne: for permission therefore be opposed to Gods will, as though hee should suffer only things to be done, and as an idle beholder, and no doer, this distinction cannot be admitted. If permitting be taken for not approving or not assisting with his grace, so the Lord may be said to permit: but then he rather permitteth or suffereth the heart to be hardened, than hardeneth it. *Simlerus.*

3. Wherefore thus the Lord may bee said to harden the heart: 1. By the deniall or withholding of his grace, as he tooke his good spirit from *Saul:* and the Lord is not debtor to any, hee may give his grace to whom it pleaseth him, and withhold it at his pleasure. 2. God may leave a man to himselfe, and give him over unto Satan, who worketh upon the corruption of mans owne heart, and hardeneth it: so was a lying spirit was sent upon *Ahabs* Prophets. 3. The generall power of moving and working is of God, but the evilnesse of the action is of mans owne corruption: as when the Rider doth cause the horse to goe, hee is the cause of his going, but the horses evill and uneven going proceedeth of his lamenesse: *Simler.* And like as a good workman using a bad instrument, so the Lord worketh by the wicked: *Borrh.* 4. The occasions whereby the heart is hardened through mans corruption, decline oft from God, as the miracles which *Moses* wrought, whereby *Pharaoh* became more indurate and obstinate. 5. God is to be considered here as a just Judge, who punisheth mens former sinnes by their hardnesse of heart, as here *Pharaoh* is judged: so the hardning of the heart is of God, as it is *pœna*, not as it is *culpa*, faulty: *Ferus.* 6. Likewise God is said to harden the heart, *dispositivè*, because he ordereth of it, and turneth it to such end as shall bee most to his glorie: as the Lord ordered the envie of *Iosephs* brethren in selling their brother, and the treachery of *Iudas* in betraying his Master, to the good of his Church and his owne glorie: *Simler.* So some things are done in the world simply and absolutely according to the will of God, and by it, all such good actions. Some things are not done absolutely according to Gods will, but in respect of a further end, for the which the Lord permitteth them to be done. Gods will was that *Pharaohs* heart should be hardened, that God might declare his power in him. Rom. 9. 16. *Borrh.* 7. Thus God hardeneth not onely by permitting, but in withdrawing his grace,

ing and disposing even mens evill actions to the end which the Lord hath propounded to himselfe, and ...using the meanes which the corruption of mans heart apprehendeth, and perverteth to his destruction: ...God is the cause of the action of hardning, but man is the cause of the sinne: *Iunius.* So God hardeneth, ...hardeneth, and man hardeneth his owne heart: man as the instrument, Satan as the worker and ...God as the supreme Judge overruling every action, and disposing of it unto good: *Borrh.* As in ...is as the mariner that worketh, the evill spirit as the winde and weather that tempteth and ...God as the sternes man that directeth and guideth all. So *Augustines* resolution is: *Deus vo-...proprio suo vitio malum, in hoc peccatum judicio suo justo & occulto inclinavit: God by his ...secret judgement inclined his will, being evill by his owne corruption, into this sinne. De liber. arbit.* ...there speaketh of *Shemei*, whom *David* saith, *God bid curse him*: the like may bee said of ...who is properly said to have hardened his owne heart, *Exod.* 8. 15. as the next and immediate ...of it: but God hardened it, concurring as a just Judge in punishing *Pharaohs* sinne, by obstinacie ...hardnesse of heart. See more of this question before, *chap.* 1. *doct.* 1.

God, Satan, and man himselfe are said to harden the heart, but diversly.

Quest. XX. *How Israel is called the first borne sonne of God.*

Vulg. *Israel is my sonne even my first borne.* 1. Israel is called the Lords first borne, not only in respect of eternall election: as *Pelican*: for the election of God doth not hinder terrene government; ...be eternally elected of God and yet bee *Pharaohs* servants still. 2. Neither is this spoken only ...chiefely, because they were the first nation that publikely professed the worship of God, and had ...title of the Gentiles, who were as the younger brother. *Ferus.* 3. Nor yet is it spoken only by ...of similitude, that they were as deere unto God as the first borne. *Piscator.* 4. But they were the ...people by a peculiar election, whereby the Lord had set them apart from all other people to ...would give his lawes, and therefore *Pharaoh* was not to keepe them in servitude, belonging to ...Lord: *Simler.* Therefore to them did belong the right and preeminence of the first borne, as ...authority. *Borrh.* And they were beloved of God in the right of the Messiah the first borne of ...creatures, and the only begotten sonne of God: *Iun.* who was to bee borne of that nation according ...flesh. *Osiander.* 5. Therefore God will slay the first borne of Egypt both of man and beast, because ...injurie offered to his first borne; and this being the last judgement, which was shewed upon ...it is like, that God revealed to *Moses* aforehand all those severall plagues, which afterward were ...upon *Pharaoh.*

Quest. XXI. *Who smot Moses in the Inne, and how.*

vers. 24. *The Lord met him, and would have killed him.* 1. In the Hebrew it is said, *Iehovah* met him, ...the Latin, and Septuagint read, the Angell of *Iehovah*; giving the sense rather than the ...word: for *Iehovah* by his Angell smote *Moses*: the Angels of God are found in Scripture to bee the ...ministers of Gods judgements: *Pelican, Iun.* 2. *Tertullian* thinketh that *Moses* sonne that was uncir-...cised was in danger, rather than *Moses* himselfe: but that is not like, for then *Moses* himselfe rather ...had beene in case, would have circumcised the child rather than his wife. 3. For the manner of pu-...nishment inflicted upon *Moses*: that is a ridiculous fable of *R. Salomon*, that the Angell appeared in ...shape of a Dragon, and swallowed up *Moses* past the middle to the place of his circumcision, and then ...*Zipporah* in haste had circumcised the child hee let him goe againe. *Theodoret* thinketh that the ...Angell appeared with a drawne sword, threatning *Moses*: but *Moses* was more than threatned, for hee ...felt within that hee was not able to circumcise his child: therefore the common opinion of the He-...brewes is, that *Moses* was smitten with some sudden disease, as may appeare in that his wife was faine to ...cut her sonnes foreskinne: and yet it is like that whether the Angell appeared in a visible humane ...shape, or otherwise came upon *Moses*, that by some visible and evident signe hee and his wife perceived ...it was for neglect of circumcision. *Iun.*

Quest. XXII. *For what sinne the Lord would have killed Moses.*

Vpon concerning the cause, why the Lord laid his heavy hand upon *Moses*. 1. It was neither because ...he carried his wife and children with him, which were a cumber unto him and therefore hee sent ...them back, as *Augustine*, and *Eusebius Emisenus*: for seeing *Moses* had no speciall commandement to ...leave them behind, he was therein to follow the common order, and duty required in matrimony, to take ...his wife and children. *Simler.* And he could not have left his wife behinde without offence to ...her father in law, who might have thought hee had neglected her, and would take him another wife in ...her stead. Neither was his feare the cause, because he was afraid to goe unto *Pharaoh*, as *Theodoret*, for ...he was now in his journey, and was resolved to goe forward. 3. Therefore the cause indeed was, for the ...want of the circumcision of the child, as *David Kimhi, Rupertus, Thostatus* with others: *Ex Pererio*: ...for it appeare, because that as soone as the child was circumcised *Moses* was presently delivered from ...danger: therefore some Hebrewes conjecture, that God punished him for making so long stay in the ...wilderness and without ground. *Simler.*

Augustin. quæst. de tempore.

Quest. XXIII. *Whether the Israelites transgressed in omitting circumcision 40. yeares in the wildernesse.*

...will be further questioned why the Lord was angry with *Moses* for deferring of circumcision, ...seeing he did tolerate it in the Israelites, which were not circumcised in the desert by the space of

forty

forty yeeres, as is evident, *Iosh.*5. Some therefore thinke, that the Israelites were dispensed with for being not circumcised in the wildernesse, because it was not so needfull in that place seeing the people were separated from all other nations, and lived apart by themselves, and therefore circumcision was not so necessarie there, the speciall end whereof was to distinguish the Israelites from all other people: but when they came over Jordane among other nations, then they received circumcision the badge or cognisance of their profession: so *Theodoret, Damascen. Contra.* But this was not the principall end of circumcision, to make difference betweene the Israelites and other people: the chiefe scope thereof was to bee a seale of the covenant betweene God and his people, and therefore ought not in any place to have beene neglected.

2. Some therefore excuse this omission of circumcision in the desert, by the continuall journeying of the Israelites, they were still to follow the direction of the cloud, whether by day or night: but they could not travell immediatly upon their circumcision. *Perer.* Who further addeth, that if it had beene a fault in them, *Moses* would not have suffered such a great breach of the law, seeing the man that gathered stickes upon the Sabbath was punished. *Contra.* 1. The continuall travell of the Israelites could not bee the chiefe or onely cause of such omission, seeing they stayed many yeeres in one place, as in Kadesh barnea, *Dent.*1.46. and when they were circumcised in Gilgal, they were presently also to goe forward in expedition against their enemies, and yet that was no hinderance or let to their circumcision. 2. There is great difference betweene the transgression of one man which might easily bee censured without danger, and the sinne of all the people, which could hardly bee redressed, for *Moses* knew them to be a stiffe-necked and rebellious people.

3. Therefore it cannot be otherwise held, but that the omission of circumcision in the people was a transgression of the covenant: and that the people did of contempt and disobedience omit it, beside the excuse of their removing campe, as *Augustine* well judgeth, *quæst. 6. in Iosuah*, for the people continually murmured, and wished to be in Egypt, and thought to returne thither, and many of them were Idolaters; therefore it was no marvell, if they casting off the yoke of obedience, and despising the covenant of God, regarded not likewise the signe thereof: *Iun.* Beside, it must be considered that the commonwealth and Church were not then setled, neither the passeover, nor sacrifices, or other rites, were then observed duly according to the order prescribed; and therefore *Moses* saith, that when they were come into their inheritance, *Yee shall not doe after all these things, which we doe here this day, that is, every man whatsoever seemeth good in his owne eyes, Deut.*12.8.

Quest. XXIV. *What moved Moses to deferre the circumcision of his child.*

IT is further doubted what should bee the cause why *Moses* deferred the circumcision of his child. 1. The cause whereof some impute unto *Moses* father in law, that *Moses* did forbeare the circumcision, lest it might have beene an offence unto him, *Tharg. Hieros.* but the stay seemeth rather to have beene in his wife, as shall afterward appeare. 2. *Aben Ezra* thinketh that the child was not eight dayes old, when *Moses* set forward in his journey, and that he would not circumcise him by the way, because he made haste. *Contra.* But it is not like, if *Moses* having beene married forty yeeres, had a child so young that he would have adventured to travell with his wife, having beene so lately delivered; neither if circumcision had beene deferred because of Gods service, would the Lord have beene so angry with him. *Simler.* 3 Some judge, that *Moses* might thinke circumcision not to bee so necessary in a strange land, especially *Moses* wife being a stranger, and so his sonnes Israelites but by the halfe bloud. *Ferus.* But *Moses* could not be so ignorant; for as he was perswaded, that his seed was within the covenant, so he knew that the signe of the covenant belonged unto him. 4. Wherefore the most probable conjecture is, that after *Moses* had circumcised one of his children, his wife tooke such offence at it, that to content her he did forbeare to circumcise the other, and this may appeare by the circumstance of the text, because she with such indignation calleth *Moses* a bloudy husband, shewing her discontent and dislike of circumcision: *Iun. Piscator, Pellican, Simler.*

Quest. XXV. *Why the Lord correcteth Moses by the way, and not before.*

NOw the reasons why the Lord did thus urge *Moses* by the way, and not before, may bee these. 1. Because *Moses* had now taken a publike office and charge upon him, and he was unfit to be a ruler in the Church of God that could not order his owne familie, as the Apostle sheweth, 1. *Tim.*3. therefore it would have beene a great offence and scandall unto all Israel, if *Moses* the minister of circumcision should have any uncircumcised in his house. *Iun. Perer.* 2. While *Moses* was under his father in law, he was not at his owne liberty, as now, and therefore it is more exactly required of him now than before: *Ferus.* 3. The Lord doth it also at this time to trie his obedience, whether this correction laid upon him would make him give way and start from his calling. *Ferus.*

Quest. XXVI. *Whether Zipporah circumcised her sonne with a sharpe knife.*

Vers.25. *ANd Zipporah tooke a sharpe knife.* 1. Some thinke that circumcision among the Jewes was ministred with no iron instrument, but only of stone, and thinke that *Zipporah* in this place circumcised her sonne with a sharpe stone, as the Chalde, Septuagint and Latine reade: so *August. serm.* 41. *de tempore.* *Bernard* with others. But seeing no such instrument is specially prescribed, *Gen.*17. where circumcision is instituted, it seemeth there was no such necessity of using a stone onely. 2. Others doe thinke that it was indifferent to use either a sharpe knife or stone; but in this place they say it was done with a stone

ſtone, becauſe the word *tzur* ſignifieth a rocke or ſtone, and *Ioſh.* 5. hee is bid to prepare knives of ſtone: and this circumciſing with a ſtone did more lively reſemble the ſpirituall circumciſion by Chriſt, who is the Rocke: ſo *Hugo S. Victor*, and *Thoſtatus*, and *Thomas*. *Contr.* 1. Though the word *tzur* doe uſually ſignifie a rocke or ſtone, as *Ezech.* 3. 9. yet in ſome places it is taken for that which is ſharpe, as *Pſal.* 89. 44. *tzur eberbo*, the edge of his ſword: the ſame words inverted are uſed *Ioſh.* 5. 2. *Charboth tzurim*, ſharpe knives, which are ſo called *tzurim*, becauſe they were in ſharpneſſe like to a ſharpe ſtone: *Piſcator*: or were ſharped with flints or whetſtones. *Oſiand.* 2. And ſeeing *Zipporah* was in haſte, a ſharpe knife, ſuch as they were not without, was readier at hand, than a ſharpe ſtone, which unleſſe it had beene prepared of purpoſe, would not have ſerved that turne: and whence ſhould *Ioſuah* have ſo many ſharpe ſtones to circumcile above 600. thouſand? *Ioſh.* 5. Therefore as *Pererius* thinketh that the Sichemites becauſe of their number were circumciſed with knives and ſwords, rather than ſtones, ſo it is more like ſo many thouſands of Iſraelites were. 3. And for the correſpondencie of the type and the ſubſtance, if it had correſted in the likeneſſe of the inſtrument, Saint *Paul* ſpeaking ſo much of circumciſion, would not have omitted it. 3. Therefore upon the reaſons before alleaged, 1. both becauſe a knife was readier, *Zipporah* being in haſte, and a knife being at hand was a fitter inſtrument than a ſtone; *Iunius*. 2. And it had put the child to more paine, to hackle off his foreskin with a ſtone; 3. Neither was it poſſible to finde ſo many ſharpe ſtones to circumciſe 600. thouſand, as *Ioſhuah* did; we conclude that *Zipporah* did this cure with a knife, not with a ſtone.

Deuard. 1. ſir. de circumciſ. Hug. lib. 2. de ſacram. 12. Thoſtat. in Exod. Thom. 2. par. 4. 70. reſp. ad ſecund.

Quest. XXVII. *Whether both Moſes ſonnes or one only were uncircumciſed, and upon what occaſion.*

verſ. 25. *And cut away the foreskin of her ſonne.* 1. *Cajetanus* thinketh that the ſingular number is put here for the plurall, and that both *Moſes* ſonnes were uncircumciſed: becauſe *Zipporah* at this time calleth *Moſes* a bloudy husband, as now firſt having experience of bloudy circumciſion: But it is not like that *Moſes* eldeſt ſonne, who might now be toward forty yeeres old, was ſo long uncircumciſed: and whereas before *verſ.* 20. *Moſes* is ſaid to take his ſonnes, and here mention is made only of a ſonne, the reaſon is againſt his conjecture: and *Zipporah* calleth him a bloudy husband, becauſe ſhee was forced to draw her owne childs bloud with that cutting, which ſhe was not put to before.

2. Some therefore thinke, that *Moſes* had left one of his ſonnes with his father in law as a pledge of his love and ſincere affection, ſo that he had one only child with him: *Hugo*. But the text alſo is againſt this conceit, for *Moſes* tooke both his ſonnes with him, *verſ.* 20.

3. Some thinke that *Eleazar*, *Moſes* youngeſt ſonne, was borne but a little before *Moſes* tooke his journey, and that for haſte thereof he deferred his circumciſion, *Lyranus*, *Thoſtatus*, *Pererius*. But if *Moſes* had it in mind to circumciſe his child, he would not of purpoſe have tranſgreſſed the law of circumciſion, which exactly requireth every male to be circumciſed the eight day.

4. Wherefore the more probable conjecture is, that *Moſes*, ſeeing the circumciſion of his firſt child might have beene ſo offenſively taken, did *in gratiam uxoris*, to content his wife, forbeare: this deferring then of circumciſion proceeded rather of his humane infirmity and forgetfulneſſe, than of any ſet or deliberate councell. And this the circumſtance of the text will beare, ſeeing *Zipporah* as not yet thorowly acquainted with this myſtery, doth caſt away the foreskin with ſuch indignation: *Iunius*, *Pelicanus*, *Genev.*

Quest. XXVIII. *At whoſe feete Zipporah and what ſhe caſt.*

verſ. 25. *Caſt it at his feet, &c.* 1. The Septuagint read προσεπεσεν, fell downe at his feete, ſo alſo *Cajetanus*: whoſe meaning is that *Zipporah* fell downe at the Angels feete, intreating to ſpare her husband: but ſo ſoone as the child was circumciſed *Moſes* recovered, and the Angell left him. 2. *Rabanus* readeth after the ſame manner, *ſhee fell downe*, thinking that ſhee was proſtrate at *Moſes* feete, intreating him to diſmiſſe her. But *Moſes* rather ſent her backe in his owne diſcretion, unto his father, with her children: it had beene an unwomanly part and not commendable, for the wife to deſire to depart from ſuch an husband. *Simler*. 3. But whereas the Hebrew word *tagangh* ſignifieth, *ſhe cauſed it to touch*, or caſt; ſome ſay ſhe caſt the circumciſed foreskin at the feete of the Angell to appeaſe him: ſo the Chaldee Paraphraſt, and *Tharg. Hieroſolymitan*: but the words following in the next verſe, ſhew that ſhee caſt it at his feete whom ſhe called bloudy husband: *Perer.* 4. Some referre it to the child, that ſhee caſt it at his feete, and *Kimhi* ſaith it was an uſe among the Hebrewes to call the infant circumciſed, the father or husband. But to what end ſhould *Zipporah* ſay thus to a young infant that underſtood her not? *Simler.* 3. Therefore ſhe caſt it at *Moſes* feete, whom in indignation ſhe calleth bloudy husband: *Simler. Perer.*

Quest. XXIX. *Why Zipporah calleth Moſes huſband of bloud.*

verſ. 26. *Thou art indeed a bloudy huſband unto mee.* 1. The Septuagint tranſlate, *the bloud of my ſonne, ſtetit*, is ſtayed: which tranſlation having no ground at all, or colour out of the originall, *Auguſtine* to great buſineſſe, *quæſt.* 11. *in Exod.* and maketh him flie unto allegories and myſteries: it ſeemeth to make a contrary ſenſe unto the originall, ſeeing ſhe called *Moſes* a bloudy husband, for ſhedding of her ſonnes bloud: it is like then it ſtayed not. 2. *Rabanus* thinketh that ſhee called him ſo, and accuſeth him of crueltie, for commanding her to circumciſe her child: ſo alſo *Vatablus*: ſeeing ſhee by this meanes redeemed her husbands life, ſhee no doubt did not thinke much

of

of her childs circumcision in that behalfe, but thought it well done to save his life. 3. Some thinke, shee by bloud meaneth not only this present griefe, but other troubles which she was like to endure: as if shee should say, if our journey began with such a hard hap, what is the end like to be? 4. *Aben Ezra* will have *Zipporah* thus to say unto the child, whom they used to call *chatan, husband, spouse*, because of the joy of circumcision: whom she first calleth husband of bloud, because she feared that her husband would dye; but when she saw he was escaped, then she correcteth her speech, and calleth him husband of bloud, because of the circumcision: but this name of husband, who seeth not, better to agree to *Moses*, than to her child? *Ex Perer.* 5. Wherefore she thus saith unto *Moses*, calling him husband of bloud, both because shee was faine to redeeme him with the bloud of her child, and in respect of circumcision it selfe, which she held to be a bloudy law being not yet thorowly instructed in these rites: *sic Thostatus, Iunius, Ferus*: but shee calleth him not man of bloud, which name in Scripture is given to cruell and bloudy men, but husband of bloud.

Quest. XXX. *Whether those words rehearsed againe, were uttered by Zipporah or by Moses the writer.*

Vers. 26. *But shee had said husband of bloud because of the circumcision.* 1. *Piscator*, because the word is put in the plurall, *circumcisions*, thinketh that she so speaketh in respect of the circumcision of both her sonnes: but seeing one of them only is here circumcised, and because at this time only *Zipporah* was put to doe it her selfe, which caused her thus to say, shee so speaketh because of the circumcision of this child. 2. Some thinke that these are the words of *Zipporah*, and that shee either qualifieth her former speech, turning her words which she had uttered, of the bloud and death of her husband, (for so *Aben Ezra* taketh them to be spoken to the child, that he was circumcised, with the death and losse of her husband) and after that by this circumcision she perceived her husband to bee recovered, shee applied her speech to circumcision. *Iunius* in his Analysis (saving that hee holdeth these words to be uttered to *Moses*, and not to the child) expresseth the same meaning, that *Zipporah* expoundeth and excuseth her former words, that by bloud she understandeth circumcision whereby the young infant, being upon the way, and in an Inne, might bee put in danger. 3. But I rather approve *Iunius* judgement in his annotations, that these are the words of *Moses*, rather than of *Zipporah*, shewing a reason of her speech: for that shee repeated the same words, being uttered with indignation twice, it is not like; especially after that the danger was over, shee had small cause to expostulate with *Moses*: for then she had shewed that shee had preferred the childes health, before the life of her husband: so also *Zeiglerus*.

Quest. XXXI. *How Zipporah knew that Moses was striken for the neglect of circumcision.*

But another question will be here moved, how *Zipporah* knew that *Moses* was in danger for neglect of circumcision. 1. Some thinke that the Angel appeared in a visible shape, and both by signes and words threatned *Moses* because his child was uncircumcised: *Cajetan.* But to devise words or speech to be said beside Scripture, it is not safe. 2. Some thinke that *Moses* was put in mind by this sudden sickenesse of his fault, and spake or made signes to his wife to circumcise the child: *Aben Ezra, Simla.* But the suddennesse, and greatnesse of the sickenesse which made *Moses* altogether unable to doe it himselfe, may be thought also to have given him small respite, either to bethinke himselfe, or to give notice to his wife. 3. Some thinke that shee had heard before of her husband, how straightly they were injoyned to circumcise their children the eight day: and that of her selfe it came into her minde that they had not done well in omitting the childs circumcision: *Oleander.* But it seemeth by her words of indignation that shee had not so reverent an opinion of the necessity of circumcision, as of her selfe to enter into an action so much displeasing unto her. 4. Therefore I consent with *Iunius*, that (whether the Angell appeared in visible shape, or no, as some thinke; yet) by evident signes, it appeared both to *Moses* and *Zipporah*, that Gods wrath came upon him for that cause: the phrase here used, that the Lord, *occurrebat ei*, came upon him, *& dimisit eum*, and departed from him, doth shew, that God after some sensible manner assaulted *Moses*, that they both knew, both from whence that sudden stroke came, and for what cause.

Quest. XXXII. *Who it was that departed from Moses.*

Vers. 26. *So he departed from him.* 1. Not *Zipporah* tooke her leave of *Moses*, and returned to her father as *Lyranus*: for beside that the Verbe is put in the Masculine gender in the original: it is more like that *Moses* sent *Zipporah* backe, than that shee first sought it. 2. Nor yet is the meaning that *Moses* left him, that is, his child new circumcised and sent him backe to his father in law: as *Paulus Burgensis*. It should have beene said then, that *Moses* left *her*, which is his wife, rather than *him*, that is, the infant, that could not shift for himselfe. *Perer.* 3. And to understand it of the disease, that it left him, is somewhat improper: But it must be referred to the Angell, for he departed now from *Moses*, that before ran upon him, met him, or assaulted him: *sic August. q.* 11. *in Exod.*

Quest. XXXIII. *Of the mysticall application of this story.*

Now for the mysticall application of this story. 1. That of *Gregory Nyssen*: is somewhat farre fetcht: that *Moses* married to *Zipporah* a Midianitish woman sheweth a Christian teacher addicted to Philosophie, which he must circumcise and pare off many errors from, before it can bee admitted to Christian

Christianity. 2. So is also that application of *Pererius* not so fit, that as *Moses* was chastised because one of his children was uncircumcised, though the other had received circumcision: so it suffiseth not the Gentlement only to be reformed and circumcised, but the will and affection also must be purged. 3. That of *Ferus* is more fit: that Christ may be said to be our husband of bloud, by whose bloud we are purged: And *Zipporah* betokeneth the Church, which by repentance doth circumcise her children to make them acceptable unto God.

Quest. XXXIV. *What manner of faith it was which the people had in beleeving Moses.*

Vers. 31. *So the people beleeved.* 1. Not all the people whom the Egyptian taskmasters would not suffer to intermit their worke: *Simler.* but a convenient number of the people gathered together with the Elders: *Pellican.* 2. These having seene the signes before mentioned, as the Rod turned into a Serpent, *Moses* hand suddenly to become leprous, and to be healed againe, and the water turned into bloud, gave credit unto *Moses* and *Aaron*, and beleeved they were sent of God: *Osiander.* 3. But this seemeth to have beene but a temporarie faith: for a while after they are offended with *Moses* and *Aaron*, when their affliction at the first was made more heavy. *Simler.* 4. And now they see the effect of the promise, that the people should at the first hearken unto them, *Chap.* 3. 18. *Borrh.*

4. *Places of Doctrine.*

1. Doct. *The use of true miracles.*

Vers. 5. *That they may beleeve.* The end then and use of true miracles is to confirme faith: whatsoever miracles are wrought to any other end, as to perswade any false doctrine, and to draw away the people from the true worship of God, are false miracles wrought by the operation of Satan, and are not to be regarded, as *Moses* sheweth, *Deut.* 13. 2. *Simler.*

2. Doct. *Things by their nature noxious and hurtfull, are subdued to the faithfull.*

Vers. 4. *He put forth his hand and caught it.* By this that this Serpent is turned againe into a Rod, and hath no power to hurt or harme *Moses*, we see that by the power of God, things by nature hurtfull, yet to the beleeving and faithfull are not noxious, or discommodious. The Lions mouthes were stopped against *Daniel*, the Viper that leaped upon *Pauls* hand, forgat her kind. This power and privilege floweth from Christ our head, which as it is externally shewed in such miraculous workes, so spiritually it is now seene in that the old Serpent, the enemie of mankind, hath no power to hurt any of the members of Christ. *Simlerus.*

3. Doct. *Temporary obedience doth often turne aside a temporary punishment.*

Vers. 26. *So he departed from him, &c. Zipporah* here not of any devotion, but of necessity, circumcised her sonne, yet it pleased God so to accept of this forced obedience that he spared *Moses*: so many times a temporary and externall obedience doth turne away a temporall punishment: as *Ahabs* humiliation put off the punishment threatned, that it came not in his dayes. So the Samaritanes corrupt worship of God delivered them from the Lions, 2. *Kings* 17. *Simler. Piscator.* If God be so pleased sometime with outward service, accepting the small beginnings of those that are comming unto him: how much more acceptable unto him is the true spirituall worship?

5. *Places of controversie.*

1. Cont. *Against popish transubstantiation.*

Vers. 3. *And it was turned into a Serpent.* This can give no warrant to the popish transubstantiation, and that imagined conversion of the bread into the body of Christ: for here both the Scripture testifieth, that the Rod was turned into a Serpent, and the sense discerned it: but they can shew neither word for their devised change, and sense also is against it. *Simler.*

2. Cont. *Against the Arrians, that Christ is a true God.*

Vers. 16. *Thou shalt be to him as God.* The Arrians most blasphemously abuse this place, making Christ no otherwise God, than *Moses* is called God. *Cont.* 1. Not the name *Elohim*, only is given unto him, but *Iehovah*, which is given to no creature. 2. Not only the name of God, but honour, and worship are given unto him, and to no creature beside: *Let all the Angels of God worship him, Hebr.* 1. 6. 3. Where the word *Elohim* is given unto men, it is not properly attributed unto them, but by way of comparison with others, as here in respect of *Aaron*, *Moses* is so called, as by way of relation unto him, because they are in his stead in earth: but the Godhead and name of God is simply and properly given to Christ.

3. Cont.

3. Cont. *Ecclesiasticall persons subject to the civill magistrat.*

FUrther, though *Aaron* be *Moses* mouth, and speake for him to the people, yet *Moses* is made his superiour: so though the Priests and Ministers doe declare unto the people the will of God, and the law is to be required at their mouth; yet are they subject to the Civill power, as here *Aaron* to *Moses*: *Pelican.* as the Apostle saith, *Let every soule be subject to the higher powers, Rom.*13.1.

4. Cont. *Against the baptisme of infants by women.*

Vers.25. *AND Zipporah tooke a sharpe knife.* This example is alleaged by the Romanists to prove the lawfulnesse of Baptisme by women in the case of necessity: *Bellar. lib.*1. *de Bapt. cap.*7. *Contra.* But this example cannot serve their turne: 1. because the Minister of circumcision in the old Testament is not precisely appointed as the Minister of Baptisme is: for the Levites and Priests were not specially charged by commandement to bee Ministers of circumcision, but that charge did indifferently lie upon the masters of the family, *Gen.*17.9. But in the Gospell they are bid to baptise, that are commanded to teach, *Mat.*28.20. *Piscator.* 2. The Romanists lay upon baptisme a necessity of salvation: but here the necessity was not in respect of the infant uncircumcised, but in regard of *Moses*, and not a necessity of eternall salvation, but of preserving the outward life. *Piscator.* 3. *Zipporah* did it in presence, of *Moses*: by this example they may allow women also to baptise in the presence of the lawfull Minister. *Simler.* 4. And though it pleased God to remit the temporall punishment, upon this externall obedience, yet this sheweth not, that God did approve this act: as before instance is given of the Samaritanes, who were delivered from the Lions, being but halfe worshippers of God, 2. *King.* 17. the Lord onely sheweth hereby, that it is pleasing unto him that the externall discipline of the Church should be preserved. *Simler.*5. This then being in it selfe an unlawfull act in *Zipporah*, saving that necessity forced it, and extraordinary; it cannot be drawne to an ordinarie practice, specially where there can bee no such necessity. *Iun.* 6. This example rather sheweth that baptisme though by an unlawfull Minister, is to be held to bee baptisme, as after *Zipporah* had circumcised her sonne, he was not circumcised againe, then that such are to be allowed lawfull Ministers. Heretikes are not fit Ministers of Baptisme, yet if they keepe the true forme of Baptisme, the Church useth not to baptise after them: for, as *Augustine* well saith, *That which is given cannot be said not to be given, although it may be rightly said, not to be rightly given.*

Lib. 2. *cont. epist. Parmen. cap.* 13.

5. Cont. *That the punishment for the contempt of circumcision was not only temporall, but in Gods justice eternall.*

Vers.24. *THE Lord met him, and would have killed him. Bellarmine* from hence would prove, that this penalty of the neglect of circumcision was only temporall, and consequently, that circumcision had not to it annexed the promise of remission of sinnes and deliverance from eternall death, as the Sacraments of the new Testament have, *lib* 2 *de effect. sacrament. cap.*17. *Resp.*33. *ad argum.*1.

Cont. 1. The penalty inflicted for the omission of circumcision is laid upon the party himselfe that is not circumcised, even that person shall be cut off, *Gen.*17.4. therefore this example of punishment imposed upon the parent, for the neglect of it in his sonne, is not fitly urged to that end. 2. that law is made against those that willingly neglect circumcision, and so wilfully breake the Lords covenant: but here is no contempt but only negligence and oversight. 3. It followeth not, *Moses* only should have been temporally chasticed, for this negligence, therefore the neglect of circumcision was onely punished by temporall death: like as God would have killed *Aaron* with temporall death for consenting to the Idolatry of Israel, *Deut.*9.20. Doth it therefore follow, that the punishment of Idolatrie was only temporall? God unto his servants remitted in mercie the eternall debt chastising them onely temporally, for their amendment and the example of other. 4. But that the contempt of circumcision deserved everlasting death in the justice of God appeareth both by the phrase, *that soule shall be cut off from his people*, which signifieth a finall perishing from the Church of God, both in this world and in the next, as it is taken, *Levit.*20.3. that he which giveth his seed to *Moloch* shall bee cut off: as also by the reason there given, *because hee hath broken the Lords covenant:* and cursed is every one which transgresseth any part of the law, *Deut.*27.26. And the curse of God is not only temporall, but eternall. 5. Further, that circumcision had annexed to it a promise of grace, and remission of sinnes, the Apostle sheweth, calling circumcision the seale of the righteousnesse of faith, *Rom.*4.11. and the outward circumcision represented the circumcision of the heart, whose praise was not of men but of God, *Rom.*2.29.

6. Cont. *Against the necessity of Baptisme.*

NEither can this example of *Zipporahs* necessary circumcision of her sonne bee fitly alleaged to prove an absolute necessity of baptisme: an hypotheticall, that is, a conditionall necessity depending upon the precept of Christ, wee graunt, that it is necessary, that baptisme both in generall should bee retained in the Church, because Christ hath instituted it; and in particular, that every one should yeeld reall obedience thereunto, as unto Christs ordinance, when it may bee conveniently had: but such a personall necessity as to imagine children dying without baptisme, to bee excluded the kingdome of God, and not be admitted. 1. This were to tye salvation unto the externall signe, and so to limit the working of the spirit. 2. Some of the fathers indeed, as *Augustine*, held such a necessity, but hee made the same necessity of the other Sacrament, upon these words of our Saviour, *Ioh.* 6.53. *Except yee eat the flesh of*

Sonne of man, &c. *ye have no life in you*, &c. *Simler.* 3. There is not the like neceſſitie of baptiſme now, and of circumciſion then, for that was tied to the eight day, ſo is not baptiſme: and the neceſſitie was not in reſpect of the infant, but of the parent that neglected it: as the child here was not in danger but *Moſes* himſelfe.

6. Morall obſervations.

1. Obſerv. *That one ſtandeth in need of anothers gifts.*

Verſ.14. DOe not I know *Aaron* thy brother &c. *that he ſhall ſpeake.* God could if it had pleaſed him, have given unto *Moſes* the gift of eloquence & utterance, but he rather joyneth *Aaron* as aſſiſtant unto *Moſes*, not giving all gifts unto one, but ſo diverſlie diſpenſing and diſpoſing his graces, that one may ſtand in need of another: even as the members of the bodie cannot ſay one to another, I have no need of thee, 1 *Cor.*12.21. *Simler.*

2. Obſerv. *Againſt emulation.*

WHen he ſeeth thee, he will be glad in his heart. That is, hee ſhall bee farre from emulation or envie though his younger brother were preferred before him, as *Cain* envied *Abel*, *Iſmael*, *Iſaac*, *Eſau*, *Iacob*. *Simler.* This teacheth us, that wee ſhould not envie the preferment of others before their equals, and in ſome ſort their elders and ſuperiors: preferment neither commeth from the Eaſt nor from the Weſt, or from the South, but it is God who maketh high and low, *Pſal.*75.6.

3. Obſerv. *Againſt negligence in receiving the Sacraments.*

Verſ.24. HE ſought to kill him. We ſee by this what a great ſinne it is before God to neglect the Sacraments: if the Lord ſpared not *Moſes* his faithfull ſervant, for an overſight onely and negligence, how much greater ſhall their puniſhment be, that runne into open contempt of the holy myſteries? *Ferus.* Let men learne then by this example, that they deferre not the baptiſme of their children, nor omit the receiving of the Sacraments; for God holdeth this as a wrong done to himſelfe, when his ordinance is neglected, contemned or prophaned: for this cauſe (ſaith the Apoſtle) *many are weake and ſicke among you, and many ſleepe*, 1 *Cor.*11.30.

4. Obſerv. *That maſters of families, eſpecially paſtors, doe rule well their owne families.*

FUrther, in that it ſufficed not, though *Moſes* himſelfe were circumciſed, ſeeing his child which was of his familie and charge was uncircumciſed: this is gathered, that it is the dutie of maſters of families, ſpecially of Paſtors and Miniſters, and ſuch as have charge over others, that they ſee that all their domeſticks be well ordered and governed: for otherwiſe God will require it of them; as is evident in the puniſhment of *Heli*, who being a good man himſelfe, yet bare too much with the lewdneſſe of his ſonnes, *Perer.* as the Apoſtle ſaith, *Hee that cannot rule his owne houſe, how ſhould hee care for the Church of God?* 1 *Tim.*3.5.

5 Obſerv. *The ſword and word muſt concurre together.*

Verſ.27. HE met him in the mount of God and kiſſed him. *Moſes* the Prince and chiefe Magiſtrate, and *Aaron* appointed to be the chiefe Prieſt, doe each kiſſe the other, and joyne both the Politike and Eccleſiaſticall power together; then the people beleeved: ſo the Church of God is edified, when the ſword and word doe concurre together: as *David* and *Sadok*, *Ioas* and *Iehoiadah*, *Iehoſaphat* and *Amaziah*, *Ioſias* and *Hilkiah*, the Kings and chiefe Prieſts did one aſſiſt the other, *Ferus.*

Chap. V.

1. The Argument and Method.

THis Chapter hath two parts: The firſt containeth the meſſage which *Moſes* delivered to *Pharaoh*, *verſ.* 1. with *Pharaohs* refuſall, *verſ.* 2. and their replie from the authoritie of God, *verſ.*3. The ſecond ſheweth three events of this meſſage: the firſt is the increaſing of the peoples ſervitude commanded by *Pharaoh*, to *verſ.*10. and executed by his officers, to *verſ.*11. The ſecond, the beating of the officers and rulers of the children of Iſrael, *verſ.* 14. with their complaint unto *Pharaoh*, *verſ.*15.16. with his unmercifull and ungentle anſwer, to *verſ.* 19. The third is the expoſtulating of the offi- with *Moſes* and *Aaron*, to *verſ.*20. and of *Moſes* with God, to *verſ.*22,23.

2. The divers readings.

3. *The God of the Hebrewes hath met with us.* I. P. better than, *is called over us.* B.A. or *hath called* I. P.
S. or, *we worſhip the God of the Hebrew.* G. The word *nikra* is ſo taken, 2 *Sam.*1.6. and it is here taken the ſame ſenſe, as the other *nikra* with *he*, *chap.*3.18. as it may appeare by the like conſtruction with the preſition *ghal.*

I. A. P. *Leſt he meet us, or fall upon us with the peſtilence.* I.A.P. better than, *leſt the peſtilence come upon us.* L.V.S. or, *bring upon us the peſtilence.* G. for then the preposition ſhould bee ſuperfluous, or, *leſt hee ſmite us with* B. but the word *phagangh* ſignifieth to run upon, not to ſmite.

I. S. Verſ. 5. *And would ye make them leave their burthens?* I. It is better read with an interrogation, and ſo it containeth a reaſon, why he would not have the people called from their worke: as the Septuagint following the ſenſe and not the words, *let us not therefore cauſe them to ceaſe*, better than to read affirmatively, *ye have cauſed them to ceaſe.* A.P. or, *doe cauſe them to ceaſe.* B.G. as being confident upon their multitude, and ſo intending a rebellion: or, *how much more if ye give them reſt from their worke?* L. that is, if they multiplied before being under ſore labour, how much more if they take their eaſe? but here their words, *how much more*, are not in the originall.

I. A. P. Verſ. 9. *Let them not regard lying words.* I. A. P. L. *vaine words.* V. S. B. G. but *ſhakar* ſignifieth properly to lie, to deale falſely, as *Gen.* 21. 23.

I. A. P. Verſ. 14. *Finiſh your works, every dayes taske in the day thereof.* I. A. P. better than, *finiſh your dayes worke, every dayes taske.* G. for the words are tranſpoſed, or, *your dayly taskes in their due time.* B. the ſenſe, but not the words: or, *the works belonging to the day.* S. or, *fulfill your worke every day.* L. here is wanting, *the day.*

L. Verſ. 16. *The fault is in thy people.* I. or, *thy people offendeth.* P. better than, *there is wrong done to thy people.* L.S.B. or, *thy people is blamed.* G. V. It is better referred to the Egyptians that they were in fault, becauſe they gave them no ſtraw, than to the Iſraelites: it is not like they would lay the fault upon their brethren.

Verſ. 19. *After he had ſaid*, that is, *the King.* I. better than, *after it was ſaid.* L. G. B. for the word *leemar*, is in the active, or, *they ſaying*, λέγοντες, S. it is referred to the King that ſo had ſaid, *verſ.* 8.

3. *The explanation of doubtfull queſtions.*

Quest. I. *Why the Lord ſo often ſent Moſes and Aaron.*

Verſ. 1. *Then Moſes and Aaron went and ſaid unto Pharaoh*, &c. Whereas the Lord might at once have deſtroyed *Pharaoh*, and have delivered his people, yet it ſeemed beſt unto him by divers and ſundrie meſſages to deale with him: 1. That Gods power might appeare in ſhewing his wonders. 2. That the Iſraelites might ſee the wonderfull care which the Lord had of them. 3. To exerciſe their patience, being not delivered at the firſt. 4. And to leave *Pharaoh* without all excuſe, *Simler.*

Quest. II. *Whether Moſes and Aaron went in alone to Pharaoh.*

COncerning the number of them that went to *Pharaoh*: 1. Neither is the conceit of the Hebrewes to be received, that thinke, the Elders, who ſhould have accompanied *Moſes* and *Aaron*, forbeare of feare, and therefore they were not afterward ſuffered to goe up into Mount Sinah with *Moſes*: for neither did *Aaron* goe up, and yet preſented himſelfe with *Moſes* to *Pharaoh*. 2. Neither is it to be thought with *Thoſtatus* and *Pererius*, that the Elders went not in with *Moſes*: for this had beene directly againſt Gods commandement, *chap.* 3. 18. 3. Wherefore it is like that the Elders alſo went in, but *Moſes* and *Aaron* onely are named as the principall, as *verſ.* 4. *Pharaoh* in ſaying, get ye to your burthens, ſpeaketh not to *Moſes* and *Aaron* onely, but to the other Iſraelites with them: *Iunius, Simlerus.*

Quest. III. *Whether Pharaoh were altogether ignorant of God.*

Verſ. 2. *I know not Iehovah.* 1. *Paulus Burgenſ.* thinketh that *Pharaoh* ſo ſpake, becauſe the name *Iehovah* was not knowne to him. But it is not like that *Moſes* would uſe a ſtrange name of God, which *Pharaoh* underſtood not. 2. *Thoſtatus* thinketh that hee ſimplie denied not God, but that he was ignorant of *Iehovah*, that is, the ruler and governour of the world, that ſeeth and beholdeth all things. But this is too curious, and it ſeemeth that *Pharaoh* had no good opinion of the Godhead and divine power, 3. Therefore, whereas there is a twofold knowledge of God, the one naturall by the creatures, the other ſpirituall by the word of God; the firſt onely ſheweth that there is a God, the other teacheth who that God is, and how to be ſerved; it is like that *Pharaoh* was not altogether void of the firſt, which he abuſed, detracting from the true God, and giving the divine honour unto filthie Idols, but the true God he was utterly ignorant of, *Borrh.* 4. So that beſide his groſſe ignorance, hee in pride of heart contemneth and deſpiſeth the true God: *Simler.* Hee acknowledgeth the God of the Hebrewes to bee no God, and inferiour to the Idols of Egypt: *Perer.* and of no ſuch power to command him being King of Egypt: *Pellican.* afterwards by plagues and judgements hee is taught to confeſſe and acknowledge God, *Ferus.* 5. There are foure cauſes that for the moſt part doe bring men to denie God: either feare, as *Peter* denied Chriſt; or groſſe ignorance, as the wicked thinketh there is no God, *Pſal.* 10. 4. or corruption and wickedneſſe of life, as the foole ſaith in his heart there is no God, *Pſal.* 14. 1. or abundance of proſperitie, which maketh a carnall man thinke that hee is ſufficient of himſelfe without God: and therefore the Prophet prayeth, that God would not give him too much, Leſt I be full and denie thee, *Prov.* 30. 6. Theſe three did concurre in *Pharaoh*, his *ignorance, wicked life, and abundance of proſperitie, Perer.*

Quest. IV. *Why mention is onely made of going three dayes journey.*

Verſ. 3. *Let us goe three dayes journie into the deſert*, &c. 1. Some doe myſtically apply theſe three dayes journie as *Auguſtine to the Trinitie. Ferus* underſtandeth it of the purging of our thoughts, words and works, *Perer.* Of the way of Chriſtians by faith hope and charitie. *Borrhaus* obſerveth

the number of three dayes, as *chap.*19. when they are bid to ſanctifie themſelves againſt the third day. *Ionas* three dayes in the belly of the whale, Chriſt roſe the third day. But ſuch myſticall applications are but vaine wittie devices. 2. Neither is the conjecture of the Hebrewes ſound, that whereas it was not but three dayes onely, but three moneths journey unto mount *Horeb*, where they ſacrificed, as appeareth *chap.*3. they ſay a day is taken here for a moneth: for thus *Moſes* requeſt ſhould have beene captious, and full of deceit. 3. Therefore *Moſes* maketh mention onely of three dayes journey, as the Lord commanded him, who knew that *Pharaoh* would not grant ſo ſmall and reaſonable a requeſt, that his inhumanitie might bee made manifeſt, and ſo Gods judgements to be juſt, *Thoſtat. Lyran.* 4. And though God purpoſed that Iſrael ſhould never returne into Egypt againe, yet it was not neceſſarie, nor convenient, that all the Lords counſell ſhould bee revealed to ſuch a cruell Tyrant: and herein *Moſes* told no untruth, but onely prudently concealed ſome part as the Lord directed him, *Simler.*

Quest. V. *What other things were ſaid and done by Moſes before Pharaoh.*

Concerning other things ſaid and done by *Moſes.* 1. Neither is it likely that *Moſes* rehearſed unto *Pharaoh* the benefits, which the Egyptians had received of him, as *Ioſephus*, but rather he might make mention of *Iosephs* worthie acts done in Egypt. 2. Neither is any credit to be given to *Artapanus* report, alleaged by *Euſebius*, how *Moſes* cauſed fire to come out of the earth, that being committed to priſon, his keepers were ſuddenly ſlaine, and the gates opened of themſelves, and he came into *Pharaohs* chamber without any let: and how certaine Prieſts for deriding the name *Iehovah*, which *Moſes* had written in a table, were ſudenly ſtriken dead: it is like, if ſuch memorable things had beene done, *Moſes* would not have omitted them, *Perer.* Therefore to know the ſumme of *Moſes* acts, it ſufficeth us to have recourſe to the ſtorie here penned by himſelfe. *Euſeb. lib. 9. de preparat. Evang. cap. ultim.*

Quest. VI. *In what ſenſe Pharaoh ſaith they were much people.*

Verſ.5. *Behold now much people is in the land, and would ye make them leave their burthens?* 1. Some referre it to that which was ſaid before, *verſ.*3. *Moſes* gave this reaſon of his requeſt, that the people might be diſmiſſed to ſacrifice to God, leſt he come upon them with the peſtilence: and ſo *Pharaoh* ſhould anſwer, that although the peſtilence came upon them, he could ſpare many of them, becauſe they were a great multitude. 2. Some thinke that *Pharaoh* objecteth to them rebellion, that they being conſident upon the ſtrength and multitude of the people, did gather them together, and cauſed them to reſt their works, intending ſome mutinie: *Vatab.* 3. Other doe make this to be the ſenſe, if the people having beene kept under by ſore labour, doe ſo increaſe, how much more if they had their eaſe? *ſic Pellican, Oſiander, Latin. interpret.* 4. But it is beſt read with an interrogation: Seeing they are much people, would you hinder them, and ſo their works ſhould be intermitted, that were ſo profitable and of ſuch advantage to *Pharaoh? Iun. Simler.* This ſenſe is moſt fitting and agreeable to the text, as may appeare by the ſcope thereof.

Quest. VII. *Why they uſed ſtraw in making bricke.*

Verſ.7. *Ye ſhall give the people no more ſtraw.* 1. They uſed ſtraw to make bricke both to temper the clay therewith, that it might be firmer: *Lyran.* as alſo to cover it, and keepe it from parching and chapping by the ſunne, as alſo to burne the bricke with: *Simler.* 2. There was great uſe of bricke in Egypt, not onely becauſe they wanted ſtone, but for that the buildings made of bricke were durable and continued long, as the wall that compaſſed Athens was made of bricke, and *Iupiters* temple: *Plinl. lib.*35. *cap.*14. The ſame author alſo reporteth from *Epigenes*, that there was bricke worke in Babylon of ſeven hundred yeeres continuance, wherein the obſervation of the ſtarres were graven: *Perer.* 3. As for the allegories which are here deviſed, as by the ſtrawe to underſtand evill thoughts, by the clay, corrupt doctrine, *Pharaoh*, the devill, I omit them as humane devices.

Quest. VIII. *Whether Moſes ſinned in expoſtulating thus with God.*

Verſ.22. *Moſes returned unto the Lord and ſaid*, &c. 1. Some (as the Hebrewes) doe altogether blame *Moſes* in expoſtulating thus with God, and lay upon him an imputation of a grievous ſinne, and for this cauſe they ſay the Lord would not ſuffer *Moſes* to enter into the land of Canaan. But *Moſes* herein had committed ſo great an offence, the Lord would not have vouchſafed him ſo gratious audience. 2. Neither yet is *Moſes* altogether to be excuſed, as ſome thinke, that he ſpeaketh not out of his owne ſenſe, but in the peoples: *Auguſtine* thinketh, that he uttered not *verba indignationis, ſed inquiſitionis, & admirationis*, words of indignation, but of inquiſition, as deſirous to be further inſtructed. 3. But that *Moſes* was impatient of delay, and complaineth that the people were not yet delivered, whereas the Lord had before told *Moſes* that *Pharaoh* would not let them goe at the firſt, this ſheweth *Moſes* forgetfulneſſe, and herein his faith and infirmitie ſtrive together: *Simler. Borrh.*

Quest. IX. *How the Lord is ſaid to afflict his people.*

Verſ.22. *Why haſt thou afflicted this people.* 1. God is ſaid to afflict his people not onely becauſe he ſuffered it to be done, for ſo (as *Thoſtatus* reaſoneth) God might as well be ſaid to lie, becauſe he permitteth it to be done. 2. Neither onely becauſe the meſſage, which the Lord ſent by *Moſes* unto *Pharaoh*, was the occaſion of this perſecution, *Perer.* 3. But, beſide that ſuch evils as are puniſhments

of sinne, and not sinne may be caused by the Lord, as the Prophet saith, *Shall there bee any evill in a city, and the Lord hath not done it?* Amos 3.6. The Lord is said to afflict his people, as by whose providence their affliction was sent, and the Lord directeth the same to his glory, the good of his people, and the destruction of his enemies, *Simler.*

4. Places of Doctrine.

1. Doct. *The beginning of our calling alwayes most difficult.*

Vers. 23. *Since I came to Pharaoh to speake in thy name, he hath vexed thy people,* &c. This people being neere unto their deliverance are more grievously vexed: so the beginning of a mans calling and turning to God is alwayes most difficult, and Satan seeketh by all meanes to supplant them, that are departing from him: so it is said in Ecclesiasticus, *chap.* 2. 1. *My sonne, if thou wilt come into the service of God, prepare thy soule to tentation: Ferus, Pererius.*

2. Doct. *The preaching of the law discovereth and reviveth sinne.*

FUrther, in that by *Moses* preaching to *Pharaoh*, he was thereby more incensed, and his cruelty increased, we see what the preaching of the Law worketh without the Gospell, it reviveth sinne, and discovereth that which before lay hid: as the Apostle saith: *Sinne tooke occasion by the commandement, and wrought in me all manner of concupiscence, Rom.* 7.8. *Ferus.* not that the law is evill, or properly bringeth forth or causeth sinne, but mans corrupt nature thereby taketh occasion, and rebelleth against the commandement, and so sin which before lay hid and secret, is made more manifest and beginneth to shew it selfe: see *Rom.* 7.12.13.

5. Places of Controversie.

1. Conf. *Not Protestants but Papists and Romanists, the raysers of rebellion and plotters of treason.*

Vers. 1. *THen Moses and Aaron went and said to Pharaoh,* &c. *thus saith the Lord God of Israel. Ferus* hereupon giveth this note, that *Moses* notwithstanding the unjust vexation of his people, doth not cause them to rebellion, but goeth in peaceable manner to the King: so farre he collecteth well: then he proceedeth, and very untruly chargeth the Protestants, whom he blasphemously calleth Heretickes, in this manner. *Qui specioso quodam obtentu, nescio cujus libertatis & religionis Evangelicæ, omnia humana juxtaq; divina jura confundentes ac pervertentes rapinis incendiis q; ac cædibus sectam suam fundare, & propagare ac confirmare conati sunt: Who by a goodly pretense of (I know not what) libertie, and the religion of the Gospell, confounding and perverting all humane and divine lawes, endevour by rapines, burning and slaughter to establish, propagate and confirme their sect. Perer. in cap.* 5. *disput.* What could be said or devised more maliciously against the profession of the Gospell? If one word onely be changed, and for *Evangelicæ* in *Pontificiæ:* if for the religion of the Gospell he had said the Popish religion, nothing could be more truly: For we call the heaven and earth to witnesse, that we are free from such imputation of rebellion, as the late dayes of the Marian persecution in England can plentifully testifie, when many hundred Martyrs willingly laid downe their lives, like meeke lambes, and patiently committed their bodies to the fire, not inciting the people to any insurrection or stirring against their Prince. But the Romanists all the dayes of *Queene Elizabeth*, our late Sovereigne of blessed memorie, tooke a quite contrarie course: they would never suffer her to be at rest: but first attempted a rebellion in the North, after in Ireland, procured the Spanish nation to enterprise a professed invasion; wherein the Lord shewed himself protector from heaven: not contented herewith, they hatched as cockatrice egges many unnatural sons against her sacred person: but the Lord preserved his annointed from their wicked conspiracies granted her, in despite of them all, to end her dayes in peace. Since which time their heads have still working, and have disquieted, and endangered the state, first by conspiracie of some Popish Priests, combined with some more noble in birth, than in any other condition, or part of true nobilitie. And of late by the desperate plot of some miscreant Gentlemen, Jebusited by that wicked seed and seminarie of Rheims, they would have undermined the Parliament house, set the same on fire, and made an end at once of his sacred Majestie, with all his honourable States and Peeres: more cruell than *Caligula*, which wished that all the Senators of Rome had but one necke, that he might have stricken it off at once. Now let all men judge whether these be not the men rather which pervert all humane and divine lawes, which with fire and sword would make havocke of all; the very enemies of all pietie and humane societie.

Pererius.

2. Conf. *Against the Epicures that denie the divine providence.*

Vers. 20. *WHy hast thou afflicted this people,* &c. This teacheth that afflictions and calamities which are sent upon the people, doe proceed from God, and are governed by his providence, contrary to the wicked opinion of Epicures, who did not acknowledge any divine providence in the world, but ascribed all to fortune and chaunce: like to these, whom the Prophet speaketh against, *which are setled in their dregges, and said in their heart, the Lord will neither doe good nor evill, Zeph.* 1.12.

6. Pl.

6. Places of Exhortation and morall duties.

1. Obſerv. *The neglect of the ſervice and worſhip of God procureth plagues.*

Verſ.3. *Leſt he run upon us with the peſtilence.* The neglect then of the ſervice of God procureth divers plagues, as here *Moſes* feareth leſt the people if they ſhould not offer ſacrifice and doe ſervice unto God, ſhould be puniſhed: *Simler.* So the Apoſtle affirmeth that the Corinthians were chaſtiſed, ſome with ſickneſſe, ſome with death, for unreverent receiving of the Lords ſupper, 1 *Cor.*10.30.

2. Obſerv. *Many receive the Goſpell joyfully at the firſt, but after fall away.*

Verſ.21. *The Lord looke upon you and judge.* At the firſt this people when *Moſes* brought them a joyfull meſſage of their deliverance, were glad and thankfully received that gladſome tidings, chap.4.31. But now being more vexed and oppreſſed than before, and not ſeeing their preſent deliverance, they murmure againſt *Moſes*: Such is the propertie of many in theſe dayes, that are content to receive the Goſpell, as long as it bringeth eaſe and proſperitie with it, but in time of adverſitie they fall away: *Ferus*; whom our Saviour compareth unto ſeed ſowne in ſtony ground, which as ſoone as it riſeth, is parched away with the heate of the ſunne, *Matth.*13.5.

3. Obſerv. *The Goſpell falſly challenged to be the cauſe of Gods judgements.*

Verſ.21. *Ye have put a ſword into their hand to ſlay us.* They lay the fault upon *Moſes* and *Aaron*, and make them the cauſe of their trouble: So *Achab* charged the Prophet *Elias*, that he troubled Iſrael: Thus the heathen Idolaters accuſed the Chriſtians, as the cauſes of the plagues and famines that were in the world; as blind ſuperſtitious people doe now lay the like imputations upon the Goſpell, whereas their ſuperſtition and Idolatrie procureth Gods judgements, *Simler.*

4. Obſerv. *In the time of affliction we muſt fly unto God by prayer.*

Verſ.22. *Moſes returned to the Lord,* &c. By which example wee are taught in all our afflictions and neceſſities, to have recourſe unto God by prayer, as the Apoſtle preſcribeth, *If any man be afflicted, let him pray, Iam.*5.13. So the Prophet ſaith, *For my friendſhip they were my adverſaries, but I gave my ſelfe unto prayer, Pſal.*109.4.

5. Obſerv. *Some things fall out in ſhew contrarie to Gods promiſes in the beginning to trie our faith.*

Verſ.23. *And yet thou haſt not delivered thy people.* The Lord after he hath made gracious promiſes to his ſervants, doth ſuffer ſome things contrarie thereunto to fall out for the time; for the tryall of their faith and patience: God promiſeth unto *Abraham* to multiplie his ſeed as the ſtarres of heaven, and yet afterward bid him ſacrifice his ſonne, in whom the hope of his ſeed was: So God promiſed the Iſraelites proſperous ſucceſſe againſt *Benjamin*, yet at the firſt they were twice overcome: *David* was annointed King in *Sauls* place, yet hee was perſecuted of *Saul*, and driven from his countrie for a while: but at the length, the Lord made good to the full all his promiſes toward him, *Perer.*

Chap. VI.

1. The Argument and method.

This chapter hath two parts: the firſt is a declaration or rehearſall of the charge which the Lord giveth unto *Moſes*: which containeth a double commandement or commiſſion: the firſt to goe unto the Iſraelites, to promiſe them deliverance, unto *verſ.*20. The other unto *Pharaoh*, to *verſ.*14.

In the former three things are ſhewed: 1. The foundation of the peoples deliverance: which conſiſteth in the power of God, *verſ.*3. his promiſes made to the fathers, *verſ.*4. his compaſſion upon the afflictions of the people, *verſ.*6. 2. The promiſe followeth, partly to deliver them out of bondage, *verſ.*6.7. partly to bring them into the land of Canaan, *verſ.*8. 3. The effect is ſhewed, that the people becauſe they were afflicted hearkened not unto him. In the other commiſſion, firſt the Lords commandement is ſet downe, *verſ.*11. 2. Then *Moſes* refuſeth, *verſ.*12. 4. The renewing of the commandement.

In the ſecond generall part by way of digreſſion is inſerted the genealogie of *Moſes*, who came of *Levi*: wherein, firſt briefly the genealogie of the two elder ſonnes of *Iacob*, *Ruben* and *Simeon*, is ſet downe *verſ.*14.15. to make a way for *Levi*. Then the genealogie of *Levi* is expreſſed, and of his three ſonnes, of whom, *verſ.*17. *Merari*, *verſ.*19. of *Kohath* and of his ſonnes, *Amram*, (of whom came *Moſes* and *Aaron*, who are ſpecially inſiſted upon *verſ.*25. to the end) and of *Izhar*, *verſ.*21. and *Uzziel*, *verſ.*22.

2. The divers readings.

Verſ.3. *I appeared,* &c. *in the name of God almighty.* I.G. *in God, ſhaddai.* V. *as an almightie God.* B. *being* I. G. *God.* S. but the word (*name*) is fitly ſupplied, as the other part of the verſe ſheweth, *but in my name Iehovah,* &c.

I. B. G. cum cæter. *But in my name Iehovah, was I not knowne.* B.G.I.V.A.P. better than, *my name Adonai.* H. my name יהוה, Lord. S.

I. A. Vers. 7. *That I Iehovah bring you out from the burdens of the Egyptians.* B. G. *cum cæter.* rather from being *under the burdens.* A. *that ye be not subiect to the burdens.* I.

A. B. Vers. 8. *Which I did lift up my hand to give it.* A. B. H. better than, *upon the which I lift up my hand to give it.* L. S. P. for *upon* is not in the text: or, *for the which.* V. *for* also is added: or, which *with lift up my hand I sware to give.* I. *I sware* is inserted.

V. L. I. Vers. 12. *Gave them a commandement, to the children of Israel.* V. L. I. or, *commanded them to the children of Israel.* A. P. better than, *concerning the children of Israel.* B. the preposition *el,* signifieth *to,* or then, *gave them a charge to goe to the children of Israel.* G. S. *to goe,* is added.

A. P. Vers. 14. *Chenoch and pallu.* A.P. rather than, *Chanoch.* I. for it is *hatephpathah,* where *pathah* is affirmed to *sheva,* to helpe to pronounce it, and it is better expressed with *e* than *a,* as the Septuag. *Henoch*; so also V.L. for it is expressed with the same points with the other *Henoch, Gen.5.* and rather than *Henoch.* S.L.V.B.G. for it is written with *cheth,* which is rather expressed with *ch,* than, *h.*

I, *Chetzron.* I. rather than, *Hesron.* L. B. or without an aspiration, *Esron.* S. or *Hetzron.* V. or *Chezron.* A.P. The first letter is *cheth,* which is as much as *ch*: the other *tsadi,* which is expressed by *tz.*

Vers. 16. *Kehath.* I. B. A. P. rather than *Caath.* L. S. or *Cahat.* V. or *Kahath.* G. for it is with *sheva,* which soundeth *e.*

I. V. cum cæter. Vers. 18. *The yeeres of the life of Kohath* I.V.L. *cum cæter.* rather than, *Kahath lived.* B. G.

Vers. 25. *Pinchas.* I.A.P. not *Pinhas.* V. or, *Phinees,* L.S. or, *Phinehas.* G. for the middle letter is *ch*: but because of the better sound the last is used.

I. A. Vers. 27. *These are they that spake to Pharaoh:* and in the end of the verse, *This is that Moses and Aaron.* I.V.L.S. *cum cæter.* better than, *these are that Moses and Aaron which spake.* B.G.

I. V. L. cum cæter. Vers. 29. *And it was, what day the Lord spake.* I. V. A. P. better than, *in the day that the Lord spake.*

I. V. A. B.G.L. for *vaichi, it was,* is omitted.

3. The explanation of difficult questions.

Quest. I. *Of the divers names which are given unto God in Scripture.*

Hierome epist. 136. ad Marcellam. Vers. 3. *I Appeared &c. by the name of almightie God.* *Hierome* noteth that in the Scripture there are tenne severall names given unto God: 1. *Eel,* which signifieth strong. 2. *Elohim.* 3. *Eloha,* God, derived of the former word *Eel,* so called because he is mightie and powerfull. 4. *Sabaoth,* or *Tzebaoth,* the God of Hostes. 5. *Helion,* high, as *Gen.14.22.* he is called the most high. 6. *Eheje, Exod.3.11.* so named of his being. 7. *Adonai,* Lord. 8. *Shaddai, Genes.17.1.* omnipotent, all sufficient; which *Aquila* translateth strong, mightie. 9. *Iah,* which is contracted of *Iehovah.* 10. The last and tenth name is *Iehovah.*

Quest. II. *Of the divers kinds of names given unto God.*

THe names which are given unto God are of foure sorts: 1. Some are simply given unto God without respect to any other thing but himselfe, and either these names shew his essence, as *Iehovah,* or the persons of the Trinitie, as the Father, Sonne, Holy Ghost. 2. Other names have relation to the creature, so he is called the Creator, Lord, Governour, Preserver. 3. Some names include a negation, or a remouing of some imperfection incident to the creatures, so is God called immortall, immutable. 4. Some names are given from the properties which are essentiall in God, but accidentall in others, as hee is called just, wise, mercifull, gracious, *ex Perer.*

Quest. III. *Of the excellencie of the name Iehovah.*

BUt of all names which are given unto God, none doth more fully expresse unto us what God is than the name *Iehovah:* first it is derived of *hajah,* which in *piel* doth not onely signifie *to be,* but to give *being:* which best agreeth unto God, not onely for that he gave being and life unto all things, but giveth being to his promises, and gratiously effecteth whatsoever he hath promised to his servants: *Simler.* The Hebrewes also observe, that the letters of this name of *Iehovah, jod, he* and *van,* are called *literæ sonorum quietis: The letters of breathing and of rest:* whereby is signified, that God is the author of breath and life, and that in him onely there is true rest to be found. 3. Some of the Rabbines doe in this name comprehend the Trinitie, for *Iehovah,* they say, signifieth God begetting or giving essence, and if there be a God begetting, there must bee also a God begotten: and because it is impossible, but that betweene the God begetting and the God begotten there should bee a coeternall and consubstantiall love, therefore in this name is insinuated the holy Spirit the God of love. 4. Hereupon some also thinke that our Saviour alludeth to this name, when he thus saith in his prayer, *Father I have manifested thy name unto the men, whom thou gavest me, Ioh.17.6.* that is, hee declared openly the doctrine of the Trinitie, commanding his Disciples to baptise in the name of the Father, of the Sonne, and of the Holy Ghost: *Perer.* 5. Beside, whereas some other names of God, as *Adonai, Elohim,* are communicable unto creatures, as to Angels and men; the name *Iehovah* is not communicated to any but given onely unto God: *Simler.*

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Quest. IV. *The name Iehovah understood of Christ.*

SOme thinke that the name *Iesus* is derived of *Iehovah*, *shin*, being inserted onely to signifie the assumption of the humane nature: but the Angell giveth another interpretation of the name *Iesus*, because Christ should save the people from their sinnes, *Matth.* 1. so that it is rather derived of *Iesuah*, salvation, than of *Iehovah*: *Simler*. But howsbever it is for the derivation of this name, the signification doth most properly agree unto Christ, who is indeed God *Iehovah*: for so the Prophets speaking of Christ doe call him *Iehovah*, as *Ierem.* 22. 61. *This is the name whereby they shall call him, Iehovah our righteousnesse.* And as now the Lord calleth himselfe *Iehovah*, because of this powerfull deliverance of the Israelites out of the bondage of Egypt: so Christ shewed himselfe *Iehovah* in delivering of us from the spirituall thraldome of Satan, *Borrh.*

Quest. V. *Of the right pronuntiation of the name Iehovah.*

FUrther, there is some difference in the pronuntiation of this word *Iehovah*, which is called *tetragrammaton*, because it consisteth of foure letters, *he, jod, vah, he*, as ΘΕΟΣ in Greeke, *Deus* in Latin have likewise foure letters. *Irenæus* doth seeme to call it *Iaoth*: *Isodor*, *iodiod*: *Diodorus Siculus* saith that the name of the Jewes God was *Iao*: *lib.* 2. *cap.* 5. So also *Macrobius lib.* 1. *Saturnal. cap.* 18. *Clemens Alexandrinus Iau*: *lib.* 5. *Stromat.* *Theodoret* saith that the Samarites pronounce it *Iava*, the Hebrewes *Iabe*: *quæst.* 15. *in Exod.* *Perer.* But the received pronuntiation is *Iehovah*. as may appeare by the abbreviation thereof used in Scripture, *Iah*; *Exod.* 15. 2. *Iah is my strength.* Hence also it is probable that the Heathen derived the oblique cases of *Iupiter*, *Iovis*, *Iovi*: for from *Iehovah*, the word *Iove* seemeth to be contracted, which might make *Varro* also to thinke, *Deum Iudæorum esse Iovem*, that *Iove* was the God of the Jewes, as *Augustine* alleageth out of *Varro*. *Lib.* 1. *de cons. sens. Evang. cap.* 22.

Quest. VI. *Whether the name Iehovah be ineffable, that is, not to be pronounced.*

BUt here will be moved a greater question, why this name *Iehovah* should be called ἀφεάτον, ineffable, not to be uttered, as the generall custome of the Hebrewes is at this day not to expresse it: 1. We refute *Genebrards* opinion, who confidently affirmeth that the word *Iehovah* is neither *Iudaicum*, nor *Christianum*, neither a Jewish, nor a Christian word, neither received of the Fathers, nor of the Rabbines, nor yet learned of Christ and his Apostles: to this it may be answered, that the Rabbines followed herein the received use of the Hebrewes: and whereas the Septuagint in stead of *Iehovah* read κύριος, Lord, it is no marvell, if in the new Testament, therein they follow the translation of the Septuagint, being of so great authoritie. 2. *Bellarmine*, because *Hierome* for *Iehovah* readeth here *Adonai*, contendeth that it ought alwayes to be so read: and that the points or prickes of this word *Iehovah*, are the same that are in *Adonai*: which moved Origen also in his *Hexapla* to read for *Iehovah*, *Adonai*. *Contra.* It is evident that *Iehovah* and *Adonai* are two divers words, and therefore not of one pronuntiation, and sometime they concurre together, as *Gen.* 15. 8. *Iehovi Adonai*: will they here read the same word twice *Adonai, adonai*? That the same prickes doe serve divers words, is not strange nor unusuall: and the Septuagint observe not this rule, for they read not *Adonai*, but κύριος. 3. A third opinion is, that the name *Iehovah* was of old and former times pronounced, but the right pronuntiation thereof was lost in the Captivitie of Babylon, as likewise the puritie of the Hebrew tongue; *Perer.* But this is a meere conjecture, and yet this being admitted, that some alteration of the tongue then happened, yet this sheweth no more that this word *Iehovah* should not bee pronounced, than other Hebrew words, but that onely the manner of pronuntiation is changed, which thing falleth out in all languages in continuance of time. 4. Others thinke, that *Iehovah* cannot be pronounced, because the letters, whereof it consisteth, make no perfect sound. 5. But the Hebrewes generally of a superstitious conceit doe forbeare from reading or naming *Iehovah*, even in their Synagogues, in the lecture of the Law, thinking that holy name thereby to be prophaned: and they would prove it by that place, *Lev.* 24. 16. *that he which nameth the name Iehovah should be stoned.* *Contr.* 1. That the name *Iehovah* may safely be pronounced, it is evident by this place, because the Lord himselfe sheweth a difference betweene his name *Iehovah*, and other names: which *Moses* could not have understood, if the Lord had not spoken it. Againe, if it bee not lawfull to be pronounced, neither is it to be written: if the Hebrewes doe the one, why not the other? they themselves doe allow that the high Priest may pronounce it in their solemne feasts in the Temple, when they use that publike blessing, which is prescribed *Numb.* 6. 24. *Iehovah blesse thee and keepe thee*: it is not therefore simply unlawfull to utter that reverend name. 2. That place alleaged serveth not their turne: for beside that the word *nakab* signifieth as well to pierce through, and consequently to curse, as to name: It is evident, that the Lord speaketh not of simple pronouncing the name of *Iehovah*, but of blaspheming it in contempt and disdaine, as there in the next verse before the word *Kalal* is used, which signifieth to curse. 6. Wherefore the conclusion is this, that wee grant the name *Iehovah*, not in respect of the letters, but of that which is thereby signified, the nature and essence of God, to be ineffable. Againe, it may be so called in some sense, because this reverend name is not communicable to any creature. And also, in that it is not to be prophaned or unreverently used, and upon light occasion, but in grave and serious matters: any of these wayes we confesse the name *Iehovah* to bee ineffable, but not in their sense, as though it were impietie at all to pronounce it, and that in the very reading of the Scripture we should forbeare to name it, but to pronounce some other word in stead thereof, *Simler.*

Quæsti-

Quest. VII. *How the Lord was not knowne to Abraham, Isaac and Iacob by his name Iehovah.*

Vers. 3. *But by my name Iehovah was I not knowne unto them.* 1. Some thinke that the Lord spake not at all unto *Abraham, Isaac* & *Iacob*, by the name *Iehovah*, but that *Moses* using that name in writing the storie of *Gen.* spake according to his time: *Osiander.* But this cannot be admitted, for then whereas the Lord is brought in saying to *Abraham, I am Iehovah, Genes.* 15. if the Lord did not there give himselfe that name, then he should be made to speake otherwise than he did. And againe, whereas *Abraham* giveth this name to the mountaine, *Iehovah ijreh*, the Lord will see or provide: *Moses* should write an untruth, if that *Abraham* had not indeed so called it. 2. Some other thinke, that the meaning is, that God had not shewed his power before in working of such wonders and miracles, as he did by the hand of *Moses*: *Paulus Burgens. Rupertus.* But beside that the Lord here saith, that he had shewed himselfe unto them by his name *Shaddai*, that is, omnipotent, and so mightie in workes: it is evident, that as great miracles were wrought before, as the taking up of *Henoch*, the drowning of the whole world, the burning of Sodom and Gomorrah with fire and brimstone, the turning of *Lots* wife into a pillar of salt. 3. Some thinke that by this speech is insinuated the great increase of the knowledge of God, which was more fully revealed to *Moses*, than to *Abraham Isaac* and *Iacob*, and afterward was greater in *David*, and so the neerer they came unto the times of the Messiah: and the Apostles excelled all that went before them in knowledge: *sic Gregor.* and *Gloss. interlinear.* But this seemeth not to be the proper meaning, for then it might as well be said to *David*, that his times compared with *Moses*, God was not knowne to *Moses* by his name *Iehovah.* 4. Others doe thus interpret: that God had not to any of them declared the meaning of this name *Iehovah*, as he did to *Moses*, *Exod.* 3. where he calleth himselfe, *Eheje, which am*, which is the sense of the name *Iehovah*, which signifieth the essence and being of God: and beside the Lord did more fully reveale his glorie unto *Moses*, than unto any other Prophet, *Numb.* 12.8. *He shall see the similitude of God*: *Lyran. Cajetan. Thostatus.* But if this were the meaning, then neither afterward unto the other Prophets should the Lord have beene knowne by the name *Iehovah*, seeing *Moses* in respect of cleere illumination hath the preeminence before all Prophets before or after. But that cannot bee, seeing God was revealed unto other Prophets by that name. 5. *Oleaster* thus expoundeth: i. That whereas *Shaddai* may be derived either of *Shadad*, which signifieth to spoyle or pray upon, or of *Shad*, which signifieth the teates, and so consequently plentie: and *Iehovah* is taken either from the roote *Hevah, to be*, or rather of *Hovah*, which signifieth destruction, as *Exech.* 7.26. God was knowne to the fathers both in giving them plentifull graces, and spoyling their enemies, to bestow on them, as he tooke from *Laban*, and gave unto *Iacob*: but now he began to be knowne by that name *Iehovah*, in destroying *Pharaoh* and the Egyptians, &c. But beside that *Oleaster* in deriving of the name *Iehovah*, dissenteth from all other; his collection is not generally true: for God had before shewed his power in destroying the wicked and ungodly, as in the floud, and in the overthrow of Sodome and Gomorrah. 6. Wherefore the best interpretation is this, that whereas the name is taken often for the thing signified by the name, as *Act.* 1.15. *The number of the names that were in one place were*, &c. i. the number of men: and *Rev.* 3. *I have seven names in Sardis*: So here the name *Iehovah* is taken for God himselfe: *Perer.* Then whereas the fathers did beleeve in God as omnipotent and all sufficient, able to effect his promises, which they possessed onely in hope, but saw them not fulfilled: Now the Lord will performe unto Israel, whatsoever he had promised to their fathers, in delivering them from their enemies, and giving the land, which he sware unto their fathers that hee would give unto their seed: as the Lord himselfe saith unto *Moses, vers.* 7.8. and thus will he be knowne by his name *Iehovah*, which signifieth *being of himselfe*: for so of God, in him, through him, and for him are all things; *Iun. Simler.*

Quest. VIII. *Why the genealogie of Reuben, Simeon and Levi is inserted.*

Vers. 14. *These bee the heads of their fathers houses*, &c. *Moses* setteth downe the genealogie of certaine tribes, that it might bee knowne, for the more certaintie of the storie, of what stocke those two famous Prophets *Moses* and *Aaron* came, the Lords Ambassadors to *Pharaoh*, and instruments of these great works and wonders wrought in Egypt, and of the deliverance of the people: *Borrh.* 1. And *Moses* setteth downe the generation of *Reuben* and *Simeon*, which were the two elder, that he might orderly proceed to *Levi*, lest hee might have beene thought onely to set downe his owne petigree: *Simler.* 3. And these three tribes are specially named, because they of all other were most hardly censured by *Iacob Reuben* for his incest, and the other two for their murther, lest they might have beene thought unworthily to have beene rejected: *Perer.* 4. *Moses* most insisted upon the genealogie of *Levi*, because that tribe was afterward chosen for the dignitie of the Priesthood, *Simler.*

Quest. IX. *How Reuben is said here to be the first borne.*

Vers. 14. *The sonnes of Reuben the first borne.* 1. He was the first borne by nature, but he lost the prerogative of the first borne by his incest: unto the which belonged a double preeminence, of one of a double part, which right was transferred to *Ioseph*, of whom came two tribes; the other of dignitie and authoritie over the rest of the brethren, which was conveyed to *Iudah*: *Perer.* 2. Of *Reuben* and *Simeon*, onely those are rehearsed, that came downe with *Iacob* unto Egypt, because *Moses* doth make haste to set downe at large the offspring of *Levi*, descending even unto *Phinehes*, the sonne of *Eleazar*

the sonne of *Aaron*: *Iun.* 3. Some names are elsewhere otherwise termed, as he which is called *Iemuel*, is named in the Chronicles, *Nemuel*, and *Sahar*, *Zerah*. *Obad* here named is there omitted, either because he died in Egypt, or else his posteritie was extinct and ceased in the wildernesse, *Simler.*

Quest. X. *Of the age of Levi.*

Vers. 16. *The yeeres of the life of Levi, were 137.* *Levi* was elder than *Ioseph* by foure yeeres: for hee was the third sonne of *Lea*, borne in the third yeere of the second seven of *Iacobs* service, in the end whereof *Ioseph* was borne; hence divers certaine conclusions concerning the Chronologie of the Scripture may be inferred. 1. That *Levi* was 43. yeere old, when he came downe with *Iacob* into Egypt, for then was *Ioseph* 39. 2. That *Levi* lived 23. yeeres after the death of *Ioseph*, who lived an 110. yeeres, for *Levi* was 4. yeere elder than *Ioseph*, and lived 137. 3. That *Levi* lived after he came into Egypt 94. yeeres, unto the which if we adde 43. yeeres, which was his age before he went into Egypt, we shall have the whole life of *Levi* 137. yeeres. 4. *Levi* died 121. yeeres before the going of the Israelites out of Egypt: for all the time of their aboad in Egypt was 215. whereof *Levi* lived 94. in Egypt, which summe being deducted from 215. the residue is 121. yeeres. 5. It is gathered that *Levi* died before *Moses* birth 41. yeeres, for *Moses* was 80. yeeres old, when Israel was delivered out of Egypt, but *Levi* died 121. yeeres before that, then it will follow that he died 41. yeeres before *Moses*, *ex Perer.*

Quest. XI. *Of the age of Kohath.*

Vers. 18. *Kohath lived 133. yeeres.* 1. Thus read both the Latine, Septuagint, and Chalde, agreeable to the Hebrew: So that *Eugubinus* is deceived that saith *Kohath*, according to the Septuagint, lived but 130. yeeres. 2. Hence it is evident that *Kohath* died 2. yeere before *Moses* birth, and 82. yeeres before the deliverance of Israel: for *Kohath* comming downe with *Levi* into Egypt, may be supposed to be borne the same yeere: from whence to *Moses* birth are 135. yeeres, unto which adde 80. yeeres of the life of *Moses*, and we have the whole summe of 215. yeeres, the whole time of the Israelites being in Egypt. But hee lived onely 133. yeeres: then he must be dead two yeeres before *Moses* birth. 3. Hence *Alexander Polyhistor* is found to be in error, who holdeth, as *Eusebius* reporteth, *Kohath* to bee but 40. yeere old, when *Levi* died, who was rather than 94. yeere old, but 43 yeere younger than his father, being borne the same yeere when *Levi* went downe into Egypt.

Euseb. lib. 9. de præparat. Evang. cap. ult.

Quest. XII. *Of the age of Amram.*

Vers. 20. *And Amram lived 137. yeeres.* If *Amram* were borne 14. yeeres before *Ioseph* died, and begat *Moses* in the 77. yeere of his age as *Alexander Polyhistor* in *Eusebius* accompteth: then it is evident that he died 21. yeeres before the departing of Israel out of Egypt, and in the 60. yeere of *Moses* age, as may bee thus gathered: *Ioseph* lived after *Iacob* came downe into Egypt 71. yeeres, being then 39. and his whole age was 110. so *Ioseph* died 144. yeeres before the departure of Israel, for the foresaid numbers of 71. and 144. put together make the above said summe of 215. yeeres: it will then follow, that *Amram* borne 14. yeeres before *Iosephs* death, and living 137. yeeres, died 121. yeeres before the going forth of Israel, *ex Perer.*

Quest. XIII. *Why the sonnes of Korah and Aaron are set downe.*

Vers. 21. *Also the sonnes of Izhar.* 1. *Moses* in the rest of *Levi* his posteritie, descendeth but to the fourth degree, saving in *Aaron* and *Korah*, because of the one came famous *Phinehes*, and the sonnes of the other are expressed, because they died not in their fathers rebellion, *Numb.* 16. 11. 2. *Hebron* or *Chebron*, his posteritie is not set downe, it may be he was obscure, and therefore not mentioned, *Borrh.* 3. The rest here also are expressed because elsewhere they are spoken of, for the manifestation of the history: as *Nadab* and *Abihu*, *Levit.* 10. 1. *Misael* and *Elzaphan*, *Levit.* 10. 4. *Eleazar*, *Numb.* 20. and *Ithamar*, *Exod.* 38. 21. *Iun.*

Quest. XIV. *Why Aaron tooke a wife of the tribe of Iudah.*

Vers. 23. *And Aaron tooke Elisheba daughter of Aminadab.* 1. These two, *Aminadab* and *Nahasshon* his sonne, were Princes of Judah. 2. Thus *Levi* and *Iudah* doe match in marriage together, to signifie the conjunction and affinity that should bee betweene the regall and priestly office, *Simler.* Hitherto the positive law of not confounding the tribes by marriage was not made: and yet afterward notwithstanding it was lawfull for the Priests of *Levi* to take unto them wives of other tribes, for, because the Levites had no inheritance given them, by such marriages there could follow no inconvenience, by confusion of their inheritance. So *Iehoiadah* the high Priest married the King of Judahs sister, and *Elizabeth* wife to *Zacharie* the Priest was Cousin to *Mary* the blessed Virgin, of Judah, *Simler.*

Quest. XV. *How Moses without ostentation setteth forth his owne commendation.*

Vers. 27. *These are that Moses and Aaron, &c.* 1. Some thinke that these words should be inserted by *Ezra*, who digested the Scriptures into order, because it seemeth not to stand with the modestie of *Moses* and *Aaron* to set forth such a commendation of himselfe. But no such supposition is here necessarie: for *Moses* here ascribeth nothing to himselfe, but onely sheweth how they were set apart of God for this great worke: neither is all kind of boasting unlawfull, namely, such as is referred to the glory of God, as Saint *Paul* did say of himselfe, that he laboured more than all the Apostles. 2. As *Aaron* is in the former

former verse set before *Moses*, as having the preeminence of nature, because he was eldest: so here *Moses* is set before *Aaron*, as having the preeminence of grace, who was first called, and from whose mouth *Aaron* was to receive direction, and by whose hand *Aaron* was consecrated to the Priesthood, *Pellican.*

QUEST. XVI. *In what sense Moses saith he was of uncircumcised lips.*

Vers. 30. *I Am of uncircumcised lips, and how should Pharaoh heare me?* &c. 1. Whereas the Septuagint read, *of a small voyce*, *Augustine* moveth this doubt, that *Moses* should be said to have so small a voce, as though *Pharaoh* onely had not beene able to heare them, *quæst. 7. in Exod.* But this doubt ariseth upon ignorance of the originall, for the true reading is, *I am of uncircumcised lips.* 2. As circumcision properly signifieth the cutting off that which is superfluous, in the bodie, and so consequently of any superfluitie in any power or facultie: so uncircumcision signifieth the remaining of that superfluous part, either in any part or power of the bodie, or of the soule: so because *Moses* stammered in his speech, and so doubled many superfluous syllables, in that sense he saith his lips, that is, his words uttered by his lips were uncircumcised: *Iun.* But that which is uncircumcised is also taken for that which is polluted and defiled, as S. *Stephen* saith, *Act. 7.* that *the Iewes were of uncircumcised hearts and eares*, *Perer.* But this is diligently to be marked, that God, notwithstanding *Moses* so oft complaineth of this naturall defect and imperfection, yet would not take it from him, but giveth him the supplie of his brother *Aarons* eloquence, that *Moses* should not be sufficient of himselfe, *Perer.*

4. *Places of doctrine.*

1. Doct. *Knowledge still increased the neerer they approched to the time of the Messias.*

Vers. 3. *BVt by my name Iehovah was I not knowne.* The Lord did more fully reveale himselfe to *Moses* than to *Abraham*: *David* saw more than *Moses* of Christ, as it is extant in the Psalmes, and evident by the particular prophesies of the Messiah: *Daniel* saw more than *David*, describing the very time of the Messiahs comming: The Apostles saw more than the Prophets, which desired to see those things which they saw, and did not see them, *Matth. 13.* Thus we see that still in processe of time knowledge increased, and more still was added unto it, and the neerer they came unto the time of the Messiah, the greater was the light: *Gregor. homil. 16. super Ezechiel.*

2. Doct. *God performeth his promises for his owne mercy and truths sake.*

Vers. 4. *AS I made my covenant with them.* The onely cause that moveth the Lord to be gracious to his people, is the remembrance of his covenant which proceeded from his love: there was nothing in this unthankfull people to procure the love of God toward them: So the Apostle saith: *Herein is love, not that we loved God, but that he loved us*, 1 *Ioh. 4. 10. Piscat.*

5. *Places of confutation.*

1. Conf. *Of certaine Heretickes, that take exception to the authoritie of the booke of the Canticles.*

Vers. 3. *I Appeared unto* &c. *by the name of almightie God.* Certaine Heretikes (because God was known to *Abraham* by his name *Shaddai*, to *Moses* by his name *Iehovah*, and there is no booke in Scripture beside the Canticles, wherein some of these names of God are not found) have impiously taken exception upon this reason against this booke. *Contra.* True it is that in the Canticles, which are indeed to set forth the sweet spirituall love betweene Christ and his Church, the fearefull and terrible names of God are omitted: in stead of omnipotent, the Church calleth Christ her Spouse, peaceable and lovely: for Lord, her Spouse, her beloved: for *Iehovah*, that ineffable name, she compareth him to a bundle of Myrrhe, and to an Ointment powred out: so Christ also giveth unto the Church amiable termes, as Sister, Spouse, the Dove and such like: and this is the cause why those fearefull names are omitted in that booke: *Perer.* And for the same cause Christ in the Gospell setteth not forth God under the names of *Adonai*, *Shaddai*, *Iehovah*, as in the Law, but under the name of God, and our Father, because the Gospell bringeth peace and comfort, not feare and terror: *sic Zeigler.*

2. Conf. *Of the Iewes that attribute great force to the letters of the name Iehovah.*

BVt by my name Iehovah was I not knowne. The Jewes ascribe much unto this name, affirming that by the vertue thereof miracles may be wrought, and that Christ did thereby effect his great works: they attribute unto this name power to cast out deuils, to adjure spirits, to heale diseases: and hereupon Magicians in their deviliish invocations abuse the names of God, *Elohim*, *Adonai*, *Iehovah.*

Contra 1. Words have no vertue or propertie beside the signification. If by words pronounced any thing bee effected, it proceedeth of faith, not of the sound of the words: if any words of themselves wrought any thing, most like the words of prayer; yet not the words, but the prayer of faith saveth, *Iam. 5. 15.* If it be answered, that the uttering of the name of *Iehovah* to such purposes is with faith, I replie that it cannot be, because faith is grounded upon the word: but they have no warrant out of the word that the syllables of the name *Iehovah* have any such force. 2. Indeed in the name of *Iehovah*, that is, by

by faith in his name, many great works have beene done, but not by vertue of the letters and syllables. As the seven sonnes of *Sceva* a Jew, by the bare name of *Iesus* could doe nothing, *Acts* 19. 14. but by faith in his name were miracles wrought, *Act.* 3. 16. 3. Christ wrought miracles not by words and syllables, but because he was *Iehovah*, the Lord of life and power himselfe, he by his owne power brought forth these wonderfull works. 4. *Iosephus* writeth that *Alexander* meeting *Iaddua* the high Priest in his priestly garments, having the name of *Iehovah* in his forehead, did fall downe at his feet and worshipped. But this was not done by vertue of those letters, but by the power of God: for being secretly asked of *Parmenio*, why hee, whom all men adored, fell downe at the high Priests feet, answered: *Non hunc se adorare, sed Deo cujus pontifex esset honorem illum habuisse: That he worshipped not him, but yeelded that honour to God, whose Priest he was.* *Iosephus lib. 11. Antiq. in fine.*

6. Places of morall use.

1. Observ. *The greater light of the Gospell requireth greater faith.*

Vers. 3. *But by my name Iehovah was I not knowne.* This then was a just rebuke unto the Israelites, that whereas their fathers being a great way from the fulfilling of the promises, and having not such manifest revelations and signes, as they now had by the Ministerie of *Moses*, yet were more firme in faith than that present incredulous age, *Simler.* So shall it bee a just rebuke unto us, that live now in the cleere light of the Gospell, if wee be lesse zealous of Gods glorie, than they which have lived before us in the time of ignorance. Therefore let us give eare unto the Apostle: *The night is past, and the day is at hand: let us therefore cast away the works of darknesse, and put on the armour of light,* Rom. 13. 12.

2. Observ. *Affliction at the first is grievous, but in the end comfortable.*

Vers. 9. *But they hearkened not unto Moses for anguish of spirit.* Such is the condition and qualitie of affliction, that it maketh the heart heavie, and so disquieteth the soule, that it can not raise up it selfe to lay hold on any spirituall comfort: *Simler.* as the Apostle saith: *No chastising for the present seemeth to be joyous, but grievous: but afterward it bringeth the quiet fruit of righteousnesse to them that are thereby exercised,* Heb. 12. 11. Here the Apostle sheweth two divers effects of affliction, one which proceedeth of our naturall infirmitie, to worke sorrow and griefe; the other wrought by grace in those that make good use of their chastisement, it bringeth in the end peace and comfort.

3. Observ. *God raiseth honourable instruments from meane places.*

Vers. 16. *These are the names of the sonnes of Levi,* This tribe, by reason of *Iacobs* curse laid upon it, was in disgrace and contempt; yet God out of the same raised these honourable instruments *Moses* and *Aaron*. So God many times raiseth his servants out of the dust: as *Mary* was a poore despised handmaid in Israel, yet chosen to be the mother of Christ: the Apostles were taken some from base trades, other from ignominious offices, as *Matthew* that was a Publican.

4. Observ. *God giveth his gifts diversly.*

Vers. 30. *I am of uncircumcised lips. Moses* had not the gift of eloquence, but he had a most plentifull gift of heavenly wisdome and understanding: thus God distributeth his gifts diverslly: *Pellican. Aaron* had the gift of eloquence, but was in heavenly knowledge and illumination inferiour to *Moses*. So the Apostle saith, *To one is given* by the spirit *the word of wisdome, and to another the word of knowledge, and to another diversities of tongues,* 1 Cor. 12. 9. 10. Every one hath not all gifts, that one may stand in need of another.

Chap. VII.

1. The Method and Argument.

MOses appeareth the second and third time before *Pharaoh*, delivering the Lords message unto *Pharaoh* for the dismissing of his people, and upon his refusall sheweth signes, and calleth for the first plague, of the turning of the waters into bloud.

There are three parts of the whole Chapter.

The first containeth the renewing of the charge and commandement of God to *Moses* to goe unto *Pharaoh*, to *verse* 8. wherein these things are declared: 1. The authoritie which the Lord giveth to *Moses* over *Pharaoh*, *vers.* 1. 2. His commission what he shall speake, *vers.* 2. The event, *Pharaohs* refusall. 4. The end, that God may worke his great judgements in Egypt, *vers.* 5. *Moses* and *Aarons* obedience, with a description of their yeeres and age, *vers.* 6. 7.

The second expresseth the generall signe, which serveth for the confirmation of *Moses* calling, by turning his rod into a Serpent, from *vers.* 8. to *vers.* 14. wherein three things are further shewed: first, the commandement of God to *Moses*, *vers.* 8. Secondly, the execution by *Moses*, *vers.* 9. Thirdly, the event, the hardnesse of *Pharaohs* heart, *vers.* 13. with the occasion thereof, the Magicians counterfeit miracle in doing the like.

The

The third part describeth the first plague laid upon Egypt: 1. The denuntiation thereof by the Lord: containing the message to *Pharaoh*, *vers.*15.16. The matter or subject of the first plague, the water and fish therein, the one shall bee turned into bloud, the other shall die, *vers.*17. with the generall instrument *Aarons* rod, *vers.*19. 2. Then followeth the execution by *Moses*, *vers.*20. 3. Then the events follow: first, the fish die, the water stinketh, *vers.* 21. Secondly, *Pharaohs* heart is hardened, by reason of the like practice by the Egyptian Sorcerers, *vers.*22, 23. Thirdly, the endevour of the Egyptians in digging pits for water.

2. *The divers readings.*

B. G. cum cater. Vers.1. *Aaron thy brother shall be thy Prophet.* B.G.A.P.*cum cater, shall be thine interpreter.* L. the sense, but not the words: *Nebi* signifieth a Prophet.

B. G. cum cater. Vers.4. *Pharaoh shall not hearken unto you, that I may lay my hand.* B. G. *and I will lay my hand.* L.V.A. P. S. H. rather, *when I have laid my hand* I. *Pharaohs* hardnesse of heart is set forth, as the cause rather, why the Lord would send his judgemenrs, than an effect, as the former verse sheweth, and *chap.*3.19.

I. A. P. *So Moses and Aaron did, as Iehovah commanded them, so did they.* I. A. P. better than, *Moses and Aaron did as the Lord commanded them: even so did they.* B. G. *cum cater.* for the perfect distinction about comming betweene, divideth the first part of the sentence.

I. A. P. Vers.9. *Shall be turned into a Dragon.* I. A. P. S. rather than, *a Serpent.* B.G.V.L. *Tannin* signifieth a Dragon: yet he meaneth a Serpent: called a Dragon, because of the fearfulnesse and greatnesse of it, as *Moses* fled from it. *chap.*4.3.

B. G. L. Vers.18. *The Egyptians shall be grieved to drinke:* that is, *loath.* B.G. *shall be troubled in drinking* L. *shall be wearied in drinking.* I.V. *shall not be able to drinke.* S. *shall labour.* A.P. so *laah* signifieth, and it is sometime taken for to grieve, or loath, as *Iob* 4.2.

B. G. cum cater. *Of the water of the river.* B.G. *cum cater. of every river.* I. but in the originall there is no pronoune, but an article onely set before; yet the same effect followed also in other rivers and waters.

Vers. 19. *Stretch out thine hand against the water,* as it is taken *vers.*5. *I will stretch forth* H. *mine hand* rather *upon the waters.* V. L. *cum cater.* as chap. 8. 5. *Stretch forth thine hand to worke on the waters.* L. *worke* is inserted.

I. B. cum cater. Vers.23. *He did not set his heart upon this.* I.L.S.A.P.B. *did not consider this in his heart.* V. *this yet did not enter into his heart.* G.

3. *The explanation of difficult questions.*

Quest. I. *Of the divers appellations of the name of God.*

Vers.1. *I Have made thee Pharaohs God.* This name and title of God is used and applied foure wayes in Scripture. 1. *essentially*, and so it is given onely unto the blessed Trinitie, and is not communicable unto any creature: 2. *personally*, and so it agreeth onely unto Christ as man: 3. according to the vaine opinion and estimation of men: so the Idols of the Gentiles are called gods, as 1 *Cor.*8.5. *Though there be that are called gods,* &c. 4. by way of similitude, as Princes and Magistrates in respect of their authoritie, wherein they represent God in earth, are called gods: so also Prophets, in respect of their divine knowledge, holy men for their sanctitie, and Angels for the excellencie of creation, and the ministers in regard of their divine function and calling, have that name and title given them: *Perer.* 2. To this agreeth also the distinction of *Gregorie*, that some are called gods *nuncupativè*, that is, by a kinde of stile and appellation, as *Moses* is here called *Pharaohs* God: but the Lord is called God essentially: *The God of Abraham, Isaac and Iacob, Exod.*3. *Gregor. hom.*8. *in Ezechiel.*3.

Quest. II. *In what sense Moses is called Pharaohs God.*

Moses is called *Pharaohs* God: 1. not onely for that from God, and in Gods name he declared his will unto him, for the delivering of his people, as *Vatab.* 2. nor yet, that he was as a Prince over to *Pharaoh*, as being mightier than he, and of greater power: as the Chalde readeth, and *Simeon* construeth: 3. but he is so called in respect of the divine authoritie given unto him, in bringing those great plagues upon Egypt, which made *Pharaoh* to feare him as God, and the Magitians afterward acknowledged, that he wrought by the finger of God: *Perer.* 4. *Augustines* note also is not here to be omitted, that otherwise *Moses* is said to be in Gods stead to *Aaron*, *Exod.*4. that is, a director of him in things belonging to God: otherwise here he is said to be *Pharaohs* God, that is, to execute judgement upon him, *Augustine* much to his purpose *quæst.*17. *in Exod.*

Quest. III. *In what sense Aaron is called Moses Prophet.*

Aaron thy brother shall be thy Prophet. 1. This word Prophet is taken five wayes. First, it signifieth such as did prophesie and foretell things to come, which in old time were called Seers, and in this sense this name also was given unto false Prophets, that tooke upon them to declare things to come, as also S. *Paul* calleth *Epimenides* the Cretensian Prophet, because he truly prophesied of the manners of that people, *Tit.*1, 2. They are said to prophesie, which had a speciall gift to sing and play upon instruments, as *Asaph*, and *Heman*, are said to prophesie upon their harpes, 1 *Chron.*25. 3. They also had the name of prophesying given them, which onely in the outward behaviour were like unto Prophets, that is,

ons rauished for the time and beside themselves, as *Saul* is said to prophesie, when the evill spirit came upon him, 1. *Sam.* 18. 10. that is, he was as a man beside himselfe. 4. To prophesie is taken for the doing of some strange and miraculous worke, as the dead body of *Elisha*, is said to prophesie, *Eccl.* 48. because by the touching thereof, one was restored to life. 5. To prophesie is to expound and interpret, as S. *Paul* useth this word, 1. *Cor.* 14. comparing prophesying and the gift of tongues together: and in this sense is *Aaron* Moses Prophet, that is, his interpreter and spokesman to *Pharaoh*. *Peterius.*

Quest. IV. *Why the tribes of Israel are called armies.*

Vers. 4. *And bring forth mine armies.* 1. The Israelites are so called in respect of their numbers, because every tribe of them by it selfe was able to make an army: for if the summe of 600000. be divided into 12. partes, each part will make. 50000. *Simler.* 2. Beside, this sheweth that they should come forth of Egypt, not as men afraid, or fleeing, but with courage and strength: as *chap.* 13. 18. it is said, they went up armed or well appointed out of Egypt. 3. Hereby mystically is signified the great numbers of servants and people of God: *Borrh.* 4. They came up by their armies, that is, by troupes and companies, for as yet their commonwealth was not constituted, nor distributed into tribes. *Iunius.*

Quest. V *Of Moses age.*

Vers. 7. *Now Moses was 80. yeere old.* 1. To this agreeth S. *Stephens* narration that *Moses* was forty yeere old when he fled out of Egypt, and that forty yeere more was expired before he returned into Egypt, *Act.* 7. 23. 30. 2. This is inserted concerning *Moses* and *Aarons* age, for the further evidence of the story, and to serve for the chronology of the Scripture and computations of times. 3. And in that *Moses* and *Aaron* were called to place of governement being now aged, it sheweth that it is not fit, that the publike administration of offices should be committed to young men, especially such as are too young in gifts necessary for governement.

Quest. VI. *Whether Pharaoh asked a signe? and whether a signe may be required.*

Vers. 9. *If Pharaoh speake unto you, saying, shew a miracle, &c.* 1. Though it be not expressed afterward, that *Pharaoh* asked a miracle, yet it is not to be doubted, but that according to Gods direction to *Moses*, he first shewed not this signe till *Pharaoh* had called for it, because it is said, *vers.* 10. that they did, as the Lord commanded. 2. But to aske a miracle, is not alwayes peculiar to the wicked: sometime the godly may require a miracle for the confirmation of their faith, as *Gedion* did. But *Pharaoh* here asketh a signe of a captious minde, that if *Moses* could not have warranted his calling by a signe, hee might justly have rejected him: and yet after that the signe was shewed, he would not give place, but seeketh other evasions. 3. This is the third time that this signe was shewed, once in mount Horeb, where the Lord gave this signe to *Moses*, and afterward before the people to assure them of *Moses* calling, *Exod.* 4. and now here before *Pharaoh*. *Ex Simler.*

Quest. VII. *Of the divers names of the Egyptian Magicians here used.*

Vers. 10. *Then Pharaoh called for the Wisemen and Sorcerers.* 1. Here are foure words used to describe the Magicians of Egypt, the first is *chacamim* or *chacam* to be wise: which *Simlerus* taketh to be a generall name of that superstitious sect of Magicians, that challenged unto themselves the onely opinion of wisdome, being full of sophistry and deceit, (as the Septuagint read (Σοφισταὶ) rather than of true wisdome. *Vatablus* saith, the next word *Sorcerers*, is an exposition of the former. But I thinke rather it was a peculiar kinde of Magicke, whereof there are set downe 8. severall professions, *Dent.* 18. 10. and the same that is there called *jidgheni*, a wisard, of *jadagh*, to know: the Septuagint readeth γνωστὴν ϑ, a marker or observer of signes, such as by the intrals of beasts and such other observations gave conjecture, as *Gen.* 41. 8. they are taken for those which were cunning in the interpreting of dreames.

The next word is *mecasphim*, *praestigiatores*, whom we call Juglers, which deceived mens senses: the Septuagint read φαρμακοὺς, *veneficos*, or as the Latine, *maleficos*, such as by sorcery bewitched men or beasts.

The third sort are *charturnim*, which are taken to be the *Genethliaci*, the casters of mens nativities. The Septuagint call them ἐπῳδοὺς, enchanters: *R. Levi* taketh them to be those which by naturall meanes seeme to doe strange things, while their craft is not perceived, as here they seeme to make serpents of rods. *R. Saadias* would derive it of *chor* and *atam*, which signifieth an hole, and secret, because they did hide in secret holes and places, as in graves, those whom they consulted with, and which gave answer unto them: but this seemeth to be curious.

The fourth word is *lahate* of *lahat*, which signifieth fire, or the blade of a sword, as *Gen.* 3. 24. because Magicians use not onely words to enchant with, but other instruments: *Aben Ezra.* But their enchantments are rather so called because they deceive men, making them to take one thing for another, as the eye is easily deceived in shaking of a bright sword: *Borrh.*

Quest. VIII. *Of the divers kindes of magick.*

Besides these here named, there were other kindes of Magick, as *Plinie* rehearseth divers, as how they divined by water, by the aire, by the starres, by basons, shadowes, talke with the dead, *lib.* 30. *c.* 11. 2. And more out of *Proclus* and *Porphyrius*, sheweth, that they made two kindes of Magick, the one was *theurgia*, which by certaine sacrifices, and a fained purity of the body, and by other rites, did invocate, as they thought, the good spirits: the other was called *goetia*, because they used mourning in invocating

August. lib. 10. *de civitat. Dei cap.* 9.

of ſpirits; and *Necromantia*, becauſe they conſulted with the dead. 3. *Suidas* maketh three ſorts: *Magia*, art Magicke, which was by invocating of the ſpirits, for the effecting of ſome good worke, as were made to beleeve. *Goetia*, which by mourning called upon the ſpirits of the dead: *Pharmacia*, they uſed or applied any venomous or poyſoned thing. *Ex Perer.* 4. But to know the divers deviliſh vices which Magicians uſed, we can have no better direction than from the Scripture it ſelfe, *Deut.* 18. Where beſide theſe two kindes before rehearſed, of *jidgeni* the wiſard, and *caſheph*, the Jugler or deceiver, there are ſix more magicall practices ſet downe: The firſt is *Kaſam*, the diviner, μαντευόμενος, Septuagint, ſuch as tooke upon them to tell of things which were loſt, and to declare hid matters and things to come, ſuch as divined by viſions, as *Micah.* 3. 6.

The next is *meghonen*, an obſerver of times, *Planetarius*, a Planetary, ſuch as by the aſpect of the ſtarres, moving of the cloudes, and by ſuch like tooke upon them to prognoſticate, not of naturall things, but of civill and humane affaires: ſo is the word uſed, *Iſai.* 2. 6. *They are Southſayers, as the Philiſtims:* and what the Philiſtims were we may read, 1. *Sam.* 6. who by the going of the cart, and by the way it tooke, did take upon them to finde out the author of the plagues, that were ſent upon them: the Septuagint reade, καὶ ὀνειροπολοῦντες, ſuch as obſerve words and uſe ſpels.

The third is *nachaſh*, an Augur or Conjecturer, οἰωνιζόμενος, ſuch as by the flying of birds, or ſuch like doe make conjectures: as they that count the croſſing of a hare the way, ominous, and ſuch like.

The fourth is *caſheph*, the plurall whereof is *caſhphim*, deceivers, touched before.

The fift is *chober*, *chaber*: the Inchanter, ἐπάδων ἐπῳδήν, Septuagint, that uſeth inchantment, as it is compounded by anothet word, *Pſal.* 58. 6. *Iachaſh*, which ſignifieth to mutter or whiſper, ſuch as take upon them to charme Serpents, and adjure Devils, and to doe great cures by hanging inchanted things about the necke, or ſuch like: the word *chabar* ſignifieth to joyne, becauſe ſuch have a league and conjunction with evill ſpirits.

The fixt is *ſhoel obh*, that asketh of familiars, ἐγγαστρίμυθος, *ventriloquus*, Septuagint, that give anſwers, as though a ſpirit or familiar ſpake within them: for *obh* ſignifieth a bottle, or the belly ſwelling and profeſſed up, and ready to braſt, as *Iob.* 22. 20.

The ſeventh is *jidgoni*, the Wiſard, ſpoken of before.

The eight is *doreſh el hametim*: ἐπερωτῶν τοὺς νεκρούς, that inquireth of the dead, ſuch as make men beleeve they can raiſe up the dead to conſult with them: whereas it is the Devill in their likeneſſe: as the witch of Endor brought up the Devill in likeneſſe of *Samuel*, 1. *Sam.* 28.

Quest. IX. *Of the firſt author and inventor of art Magick.*

Verſ. 11. *These Charmers of Egypt.* Though Egypt was much given to this deviliſh invention of Magicke, yet neither were they the firſt founders, nor the onely profeſſors of it. 1. Moſt Writers doe make *Zoroaſtres* of Perſia the author of it, as *Plinie* and *Diogenes Laertius*, *Iuſtinus*: Plinie writeth of him, that hee only of all men that ever were laughed the ſame day hee was borne, and his braine ſo moved up and downe, that it would remove or put off the hand laid upon it, which, they ſay, was a ſigne of his great and myſticall knowledge: the author of the Scholaſticall hiſtory ſaith, that this *Zoroaſtres* was *Ninus*, who wrote this art Magicke, and the ſeven liberall Arts in fourteene pillars, ſeven of bricke and ſeven of bricke, to preſerve them from the deſtruction of the world, one by water, the other by fire. 2. Concerning the antiquity of *Zoroaſtres*, hee was neither ſo ancient, as ſome write, that hee was ſixe yeeres elder than *Plato*, or five thouſand yeeres before the battell of Troy, as *Hermippus*, (as *Laertius* teth him) nor yet was he ſo late, as *Xantus Lydius* maketh him to be, but ſix hundred yeeres before *Xerxes* expedition into Greece. For *Zoroaſtres* was in the time of *Ninus* when *Abraham* lived, from whom birth to the firſt Olympiad are counted 1268. yeeres: and the battell of Troy was 407. yeeres before the beginning of the Olympiades. But *Xerxes* paſſage into Greece followeth in the 75. Olympiade, and his death in the 108 Olympiade: by this it is evident, that *Zoroaſtres* was neither ſo many yeeres before the firſt, nor ſo few as the reſt imagine. 3. But *Caſſianus* deriveth the firſt invention of Magicke from before the floud: for whereas *Adam* having the knowledge of the celeſtiall bodies and elements, taught the ſame unto *Seth*: which kinde of knowledge continued uncorrupt in the righteous ſeed, till they joyned in marriage with the poſterity of *Cain*, then they abuſed and prophaned the ſame to the ſeeking out of ſuperſtitious and Magicall devices: which wicked inventions they ſay were preſerved by *Seth*, and by him graven in certaine plates of mettall: *ſic Caſſianus collat.* 8. *cap.* 21. So theſe deviliſh practiſes continued along, and were diſperſed in the world: they were rife in Canaan in *Moſes* time, as may appeare by the Lawes made againſt ſuch in divers places, but eſpecially *Deut.* 18. 10. And afterward about the time of the Trojane warre theſe Magicall ſtudies were much followed, as *Homers* fable of Circe ſheweth. *Orpheus* among the Theſſalians, and *Oſthanes*, that accompanied *Xerxes* in his warre againſt Greece, were famous in this kind. *Pythagoras*, and after him *Empedocles*, *Democritus*, *Plato* ſeemed to make great account of them. In the Apoſtles times, *Iarchas* among the Indian Drachmanes, *Teſpeſion* among the Gymnoſophiſts of Æthiopia excelled in this kinde, and *Simon Magus* was in that time. But *Apollonius Tyaneus* in *Domitians* time went beyond them all. 5. And what might be the cauſe, that theſe Diabolicall ſtudies received ſuch liking in the world, *Plinie* declareth: becauſe this Magicall profeſſion boaſteth of three notable Arts, Phyſicke or Medicine, the Mathematikes, and a colour or ſhew of Religion is the third: and thus mens mindes were bewitched therewith. But whoſoever was the maiſter and inſtrument to ſet abroach theſe impious Arts, Satan was the author and inſpirer of them: *for he was a lier from the beginning, and when hee telleth a lye hee ſpeaketh of his owne*, as our Saviour ſaith. *Ioh.* 8. 44.

Plin. 1. cap. 30.

Poppy

also confesseth as much, that the mysticall knowledge of these things came first from the spi-
selves: *Quibus rebus gaudeant, quibus alliganter dii hominibus significarunt: ad hac quibus rebus*
, quæ illi offerenda sint, &c. *The Gods* (hee meaneth such Gods as Magicians worship) *them-*
told unto men, what things they were pleased with, and with what they are bound; and further
they are forced, and what is to bee offered unto them. Ex Perer. Which testimonie of *Porphyrie* *Ex. Eusebio lib. 5. cap. 7. de præparat. Evang.*
sheweth what we are to thinke of those usuall receits against witchcraft, as in scratching the
burning of some part, or seething of the urine, and such like: that these were Satans owne reve-
lations at the first in making carnall men beleeve that he is bound with such things.

Quest. X. *Who were the ringleaders and chiefe of the Egyptian Magitians.*

But further it be inquired, who these Magicians were; 1. Saint *Paul* sheweth that the principall of them were *Iannes* and *Iambres*, 2. *Tim.* 3. which *Paul* had either by some certaine tradition, or by in-
spiration, for in Scripture their names are not found; so thinketh *Chrysostome*, *Theodoret*, and *Theophy-*
lact upon that place. It seemeth that some Heretikes afterward, by occasion of these names framed a
booke of *Iannes* and *Iambres*, which *Origen* and *Ambrose* count among the Apocryphall bookes, and of
like authority, 2. Other forren Writers also have made mention of these two, *Iannes* and *Iambres*, as *Nu-*
menius Pythagoricus (as *Eusebius* reporteth) writeth that these two resisted *Moses*, whom he calleth *Mu-*
saeus the Captaine of the Jewes: *Plinie* also calleth them *Iamne* and *Iotape*, whom hee saith, were many *Origi. tract. 35. in Matth. Amb. of. in hunc librum. Euseb. lib. 9. de prapar. Evang.*
hundred yeeres after *Zoroastres*, wherein he is deceived, for from *Abrahams* birth, which was in the time
of *Ninus*, when *Zoroastres* flourished were not above 500. yeeres. 3. But that seemeth to bee very strange
which *Palladius* reporteth in the life of *Macarius*, if it be true: that whereas *Iannes* and *Iambres* in their
life had made them a sepulchre, in a pleasant place, set with all manner of fruitfull trees, and therein made
a fountaine of water, which place was kept by evill spirits: *Macarius* having a desire to see this place,
and approaching thither, was met with 70. Devils in divers shapes, gnashing their teeth, and running upon
him: but he not affraid passed along, and came to the sepulchre, where the great Devill appeared unto
him with a naked sword, shaking it at him, and there he saw a brasen bucket, with an iron chaine, wasted
and consumed, and pomegranates dried, having nothing in them. Wee may worthily suspect that some
Friers finger hath beene tempering with this fable, as in other reports of the Saints lives, to get credit
unto them with fained miracles. A strange report if true, of the place where *Iannes* and *Iambres* were buried.

Quest. XI. *Whether things done by magicall inchantment are in shew or in truth.*

NOw it followeth to shew by occasion of this conversion of rods into serpents wrought by these
Egyptian Magitians, whether such things done by magicall inchantment are verily so effected, or
are in shew and appearance only. 1. It cannot bee denied, but that many apparitions brought forth by
sorcery, are meere illusions, as the transforming of *Ulysses* companions into divers shapes of beasts: so the
Arcadians are said by swimming over a certaine river to bee turned into wolves. *Augustine* writeth of *August. lib. 18. de civit. Dei. cap. 18.*
certaine women in Italy, that by giving certaine inchanted cheese unto passengers, changed them into
beasts, and used them to carry their burdens for a time. The like *Philostratus* reporteth of *Apollonius*,
that as he sat at the table, brasen men served them with drinke, and filled the cups like butlers; and how
the image of *Memnon* in Egypt, as soone as the Sunne rising shined upon the mouth, began to speake:
and how *Vespesion* the chiefe of the *Gymnosophists* in Æthiopia caused an elme with a low and soft voice
to salute *Apollonius*. So to this purpose in the Cannons mention is made of certaine women, that were *Causa 6. qu. 3. cap. Episcop.*
so deluded of Satan, that they thought they did ride in the aire in the night, and were brought unto a
solemne place, where they did feast with *Diana*, and *Herodias*. 2. These and such like were but done
in conceit and imagination: for the Devill cannot in truth bring forth the substance of Lions and such
other beasts, which cannot come without generation and not at once but in continuance of time they
come to their growth: and seeing to speake and worke are actions incident to man, they cannot bee per-
formed in truth by images and dead things: And whereas they have seemed by Magike to raise up the
dead, is also written of *Apollonius*, that is beyond the Devils power, for the soule being immortall, the
Devill hath no command over it, it is in Gods hand: and though he had, yet can he not prepare the body,
being without naturall heate and life to bee a fit and apt instrument againe for the soule. 3. Yet not-
withstanding, that some workes of Magicians are counterfeit, it followeth not that all should bee so:
for Scripture sheweth that a false Prophet may shew a signe or wonder, that may come to passe, *Deut.*
13. *Apollonius* principles and receipts were currant through the world, whereby they used to stay the
course of waters, and incursion of wild beasts, which *Justinus Martyr* thinketh might bee done, by *Iustin. respons. ad. 24. qu. Orthodox.*
the great skill which hee had in naturall things. The Roman histories remember, how *Claudia Vestalis*,
to prove her chastity did move a ship her selfe alone, tying her girdle to it, that many men and oxen could
not stirre. So *Tuscia* another vestall Virgin, for the triall of her chastity, carried water in a sieve from the
Tiber unto the Capitoll, *Plin. lib. 28. cap. 2.* These things seeme verily to have beene so done, but
by operation rather of Satan, to keepe the prophane Gentiles still in blindnesse and unbeleefe, than by
ministery of the good Angels, as thinketh *Thomas Aquinas*, *ex Perer. 4.* Now that many such things
are truly effected by Sorcerers through the power of Satan, it is evident by these two reasons: first,
because Satan by the subtility of his nature, and long experience hath great knowledge of naturall
things, he knoweth their *sympathies*, and *Antypathies*, their qualities and operations, he can apply and tem-
per causes together, and so is able to worke wonders, though not true miracles, which are beside

the order and course of nature, which Satan cannot invert. As to put this for an example, the small fish which is called *Echinus*, or *Remora*, is able by applying himselfe to the ship to stay it, though it bee under saile, and have both the sea and winde with it: which *Plinie* sheweth to have beene found by experience, how that *Antonius* his ship at one time, and *Caius* at another were stayed by this fish: Now if a Magitian should secretly apply this fish to a ship, hee might bee thought to worke a great wonder, and yet it should bee naturall. The other reason is, that beside the knowledge of nature, Satan is skilfull in all humane arts and sciences, by the benefit whereof even men doe worke wonders: as *Archimedes* was able to stirre a ship with his hand by certaine engines which he had prepared, which a great number of men by strength could not doe: He also devised such kinde of instruments, when *Marcellus* the Roman Captaine besieged Syracusa, whereby they so annoyed their enimies and made such havock, and slaughter of the Romanes, that *Marcellus* himselfe said, they fought not against men, but against the Gods. *Architas* the Pythagorean, by Mechanick art, made a dove of wood to flie. *Severinus Boetius* serpentes of brasse to hisse, and birds of brasse to sing: If men can make such admirable things by art it need not seeme strange, if by the power of Satan wonderfull matters are sometime compassed. *Ex Perer.*

Plin. lib. 32. cap. 1.

Wonderfull things wrought by art.

Quest. XII. *What things are permitted unto Satan to doe.*

THe next point to be shewed here is, what things, which seeme to us to be miraculous, the Devill may doe by himselfe, or his ministers, the Magitians. First in generall, wee are here to consider a twofold action of spirits, the one is immediate; as they can themselves passe speedily from place to place, as *Iob.* 1. Satan came from compassing the whole earth: for if the Sunne being of a bodily substance, can compasse the heavens of such a huge circuit, many hundred thousand miles about, in the space of 24 houres, the spirits can doe it with greater agility: they have also power to transport bodies from place to place, as our Saviour yeelded his body to be transported of Satan, to the tempters further confusion. The other action is mediate, as Satan can transport, and bring together the causes of things, which being tempered and qualified, may bring forth divers naturall effects, which are wrought immedialy by the naturall causes, yet mediately by Satan which bringeth them together. Secondly, in particular these things are permitted to Satans power, he can transport bodies and carry them from place to place, as the Ecclesiasticall stories make mention, how *Simon Magus* was lift up on high in the aire by the power of Satan, but by the prayer of *Peter* was violently throwne downe: so sometime serpents, and men have beene seene flie in the aire: *Albertus Magnus* saith, that oxen have rained and fallen out of the aire; all which may be wrought by the conveyance of Satan. 2. The Devill can suddenly convey things out of ones sight, as *Apollonius* from the presence of *Domitian*. Thus it may be that *Gyges*, if that report be true, not by the vertue of a ring, but by the power of Satan became invisible. 3. They can make images to speake and walke, as before wee heard of *Apollonius* brasen butlers, and the image of *Memnon*, the image of *Iuno Moneta*, being asked if she would remove to Rome, answered, *Se velle, that she would*, and the image of fortune being set up, said, *rite me consecrastis, yee have consecrated mee aright*. *Maxim. lib. 1. cap. ultim. de simulachris*. But the Devill cannot give power unto these things dead, to performe any action of life, but that hee moveth and speaketh in them: as the Angell did *Balaams* Asse to speake. 4. The Devill can cause divers shapes and formes to appeare, as of men, and other things in the aire, or on the ground, as in the life of *Antonie* the Devill appeared to him in the shape of terrible beasts. 5. And as he can counterfeit the shape of living things, so also of others both naturall, as of gold, silver, meat, and artificiall, as of pots, glasses, cuppes: for if cunning artificers their skill can make things so lively as that they can hardly bee discerned from that which they resemble, as *Plinie* writeth of *Zeuxis* grapes, *lib.* 35. *cap.* 11. much more can Satan coyne such formes and shapes as *Philostratus*, *lib.* 4. of the life of *Appolonius* maketh mention, how a certaine *Lamia* pretending marriage to one *Menippus* a young man, shewed him a banquet furnished with all kinde of meat and precious vessels, and ornaments: which *Appolonius* discovered to be but imaginarie things, and shee confessed herselfe to bee a *Lamia*. 6. The Devill by his subtile nature can so affect the sensitive spirits, and imaginative faculty, as that they shall represent unto the inward sense, the phantasie of some things past, or to come, and cause them to appeare to the outward sense, as wee see that franticke persons imagine many things that they see things which are not, and there is no doubt but that the Devill can effect that, which naturall disease worketh. 7. Hee can also conforme the fantasies of those that are asleep, to represent unto them things, which the Devill knoweth shall come to passe, and by this meanes to bring credit to dreames. 8. In some things the Devill can interpose himselfe, and helpe forward those superstitious means which are used to prognosticate; as the Augurs by the flying and chirping of birds, by looking into the intrals of beasts, by casting of lots, tooke upon them to divine, and the Devill by his mysticall operation concurred with them, more strongly to deceive. 9. The Devill can stirre up in naturall men the affections of love, anger, hatred, feare and such like: as he entred into the heart of *Iudas*, *Iohn* 13. 1. and that two wayes, either by propounding such externall objects, as helpe to inflame, and set on fire such affections, and by conforming the inward phantasie to apprehend them: *Hieromi* in the life of *Hilarion* how a certaine virgin by Magicall enchantments was so ravished with the love of a young man, that she was mad therewith.

Divers particulars of strange workes which Satan hath power to doe if God permit.

Lamia is taken for a spirit in the shape of a woman.

Qui

Quest. XIII. *How divers wayes Satans power is limited.*

These things before recited, Satan by his ſpirituall power is able to doe, yet with this limitation, that his power is reſtrained of God, that he cannot doe what he would: but ſometime the Lord letteth him loſe, and permitteth him to worke, either for the triall and probation of his faithfull ſervants, as is evident in *Iob*, or for the puniſhment of the wicked, as hee was a lying ſpirit in the mouthes of *Ahabs* falſe Prophets: for if Satan had free libertie to exerciſe his power, like as hee ran upon the heard of ſwine, and caſt them all headlong into the ſea, ſo hee were able to force men into many dangers, both of their bodies and ſoules: *Ex Perer.* Beſide this abſolute limitation and reſtraint of Satan when God doth ſtay him from working; there are two other kindes of inhibiting, for neither hath Satan ſuch free ſcope, to exerciſe his rage upon the faithfull, as hee hath power to worke upon the children of diſobedience: for they are his proper ſubjects: and *in them the God of this world blindeth their mindes*, 2. *Cor.* 4.4. and they are taken in the ſnares of Satan at his pleaſure, 2. *Tim.* 2.26. But over the faithfull hee hath no command, to delude, deceive, or ſeduce them, neither to invade them at all without ſpeciall licence from God, as *Iobs* tentation ſheweth. And againe though the Lord for ſome cauſes beſt knowne to himſelfe doe give him leave to trie his children, yet God ſo qualifieth his aſſaults and tentations, as that they effect not that which Satan intendeth, but are diſpoſed of to that end, which the Lord propoundeth: as Satan deſired to winnow *Peter* as wheate, and thorowly to have ſifted him, but Chriſt withheld him that his faith failed not, *Luk.* 22. 31, 32. and that his tentation tended not to his deſtruction.

God divers wayes limiteth the power of Satan.

Concerning this threefold limitation of Satan, I thinke it not amiſſe here to adde the ſentence of *Auguſtine*. For the firſt, that Satan cannot doe what he would, but his power is reſtrained, he thus writeth: *Quantum poſſet nocere diabolus, quantum vult, non aliquis juſtorum remaneret: If the Devill might hurt, as much as he would, not any of the juſt ſhould remaine.* For the ſecond, that Satans power is more free and abſolute over the wicked, he thus ſaith: *In filiis diffidentiæ tanquam in ſuis mancipiis operatur, quemadmodum homines in pecoribus: In the ſonnes of unbeliefe he worketh, as in his owne veſſels, as men upon their cattel.* Againe: *Sicut homo de pecore ſuo facit quod vult, de alieno pecore ut faciat, expectat ſibi dari poteſtatem domini eſt: As a man doth what hee will with his owne cattell, but with another mans he cannot doe any thing, but expecteth firſt that leave be given him of the owner.* For the third, that when the Lord permitteth Satan to aſſault his owne ſervants, yet he moderateth the action, that Satan worketh not his will upon him, but what he intendeth for their deſtruction, the Lord directeth to be onely for their probation, *Auguſtine* alſo thus inferreth: *Utitur Deus Angelis malis, non tantùm ad puniendos malos, ut in Achab, ſed etiam ad probandos & manifeſtandos bonos, ſicut fecit in Iob: God uſeth evill Angels not only to puniſh the wicked, as in Achab, but to prove and make knowne the good, as he did in Iob.* Thus then is this point determined: 1. The Devill hath not now ſuch power as before his fall: as *Auguſtine* ſaith: *Sunt nobis potentiores, propter quam tam firmi nunc ſunt ac ſi in priſtino ſtatu permanſiſſent: They are mightier than wee are, that we ſo ſtrong as if they had remained in their former eſtate.* 2. The good Angels have greater power and prevailing upon the creatures than the evill. *Auguſtine: In hac Angelis longe amplior poteſtas eſt bonis & potentior & major bonis: The Angels both good and bad have greater power than man over theſe inferiour creatures, and yet the good have greater power than the evill.* 3. Satans power is limited, he doth not what hee will. 4. The Devill hath more command over the wicked, than power over the righteous. When he practiſeth againſt the righteous, yet his malice is reſtrained, God turneth the tentation to that end which ſhall be to his glory and the good of his children.

Auguſt. in Pſal. 61.

Auguſt. in Pſal. 77.

Auguſt. ibid.

Auguſt. cont. Epiſt. Secund. Cap. 10.

Auguſt. in Pſal. 77.

From hence may bee inferred two concluſions: firſt, that righteous and faithfull men are not altogether freed from the aſſaults and invaſions of Satan: as S. *Paul* felt in himſelfe the pricke of the fleſh, the meſſenger of Satan, ſent to buffet him, 2. *Cor.* 12. And as hee may trie them with ſpirituall tentations, ſo he may, if God permit, torment them with corporall vexations, as *Iobs* example ſheweth: and to this purpoſe *Auguſtine* concludeth well: *Contra multiformes damonum incurſus, quis ſua innocentia fidit, & cui infantia ſua innocentior?* *Lib. 22. De civit. Dei c. 22.*

The other concluſion is, that although Satan may ſet upon the members of Chriſt, yet hee cannot hurt them: he may enter into the liſts with them, but not overcome them: the Serpent may bite the heele, but Chriſt hath broken his head: and as our bleſſed Saviour ſaith of himſelfe, *The Prince of this world commeth and hath nought in me, Ioh.* 14.30. So neither by Gods grace hath he any part in us, that are the members of Chriſt. *Auguſtine* doth notably touch this point in this manner: *Fortior quis eſt aut corpore, quo may be ſaid to be ſtronger either in body, as an horſe is ſtronger than a man; or in minde, as the reaſonable creatures than the unreaſonable; and in affection and diſpoſition, as the juſt man more than the unjuſt; or in power and authority, as the Captaine ſtronger than the ſouldier:* by the firſt of theſe wayes, *poteſtas dabitur deterioribus, ut meliores, the worſe may have power given them over the better, for the proofe of their patience:* and ſo he concludeth: *Principes illi in re inferiore ſuperant, in potentiore ſuperantur: fideles enim ſi minores ſunt, infirmiores corpore: Theſe principalities* (he meaneth the ſpirituall powers) *are ſuperiour to us in things inferiour, but they are in things ſuperiour weaker; the faithfull are ſtronger in minde and ſtronger in body.* *Auguſt. Lib. cont. Secund.*

Quest. XIV. *Whether the Devill by his owne power can raise thunder and lightning.*

Hitherto it hath beene shewed what Satan is able to doe in that immediate action of moving and transporting himselfe and other creatures from place to place: it followeth to shew what power he hath in the other mediate action, which is done by the meanes and instrument of the creatures. But here ariseth a question fit to bee discussed, whether the Devill by his owne power can raise tempests, winds, thunder, lightning, as *Pererius* thinketh he can by warrant of the story of *Iob*, where Satan brought downe lightning upon *Iobs* sheepe and raised winde, whereby the house was overwhelmed upon *Iobs* children. *Perer. in 4. disput. in cap. 7. Num. 34.* But herein I must needs dissent from *Pererius*, though I finde that *Augustine* inclineth to the same opinion: for thus he writeth: *In libro fidelissimo legimus diabolum potuisse ignem de cœlo demittere: We reade in a most faithfull booke that the Devill could bring downe fire from heaven.* But how is it then called the fire of God, if it were of Satans sending? therefore the text is flat against that opinion: some take it to bee called a fire of God, that is, a great and most vehement lightning, as things of excellencie are so called, as the wrestlings of God. *Gen.30.8.* and the mountaines of God *Psal.36.7. Iunius.* But this sense in that place seemeth to be improper: for as here the lightning is called the fire of God, so *Psal.29.* thunder is called the voice of God: I thinke that it will not be said, that hailestones also it is so called because the thunder giveth a mighty voice, for this is there beside expressed, *The voice of the Lord is mighty:* but there the reason is shewed why it is called the voice of the Lord: *because the God of glorie maketh it to thunder, vers. 3.* Againe, every where the Scripture maketh God the author of thunder and lightning and windes, as *Psal. 107.25. Hee commandeth and raiseth the stormie winde:* and *Psal.147.15. Hee sendeth forth his commandement upon the earth, and his word runneth very swiftly: he giveth snow like wooll. Psal.148.7,8. Praise the Lord &c. fire, and haile, snow, and stormy winde which execute his word:* they execute Gods word and commandement onely: but if they might bee raised by the power of Satan, then should they execute his word. Further, the Lord saith, *Iob.38.25. Who hath divided the spoutes for the raine, or the way for the lightning of the thunders?* and *vers. 28.* the Lord is said to be the father of raine, and so consequently of the other meteors: If the Devill can cause raine, thunder, lightning, then he might be said to bee the father of it. Hence it is that the people of God have used to pray unto him, as the only author and giver of raine, and weather: as *Samuel* saith, *Is it not wheate harvest, I will call unto the Lord and he shall send thunder and raine, 1. Sam. 12. 17.* So *Ambrose* saith: *Quia pluvia expectetur ab omnibus, quidam dixit neomenia dabit eam, &c. When raine was desired of all, and the new Moone will bring raine, although we were very greedy of raine, yet I would not suffer it to be true, yea and I was much delighted that no raine was powred: donec precibus ecclesia data, non de initiis lunæ sperandum esse, sed providentia & misericordia creatoris: untill it being given by the prayers of the Church, did manifestly shew, that raine is not to be hoped for by the renewing of the Moone, but by the providence and mercy of the Creator.*

Some thinke that the fire which came upon *Iobs* flocke did not come downe from heaven, but was otherwise kindled by Satan: but that the Devill made as though it came from Heaven, the more to terrifie *Iob*, when hee should see that even the heavens and God himselfe were set against him: Of this opinion seemeth to bee the author of the Commentary upon *Iob* under *Origens* name. *Non de cœlo venit ignis ille, sed ita finxit nequissimus, &c. Non à Deo missus est sed tua iniquitate miserrime omnium [illegible] succensus est: That fire came not downe from heaven, but so the wicked one fained: it was not sent of God, but kindled by thy wicked meanes, O thou Devill of all most miserable.* And afterward hee sheweth that Satan cannot bring fire from heaven: *Dic ergo infœlix tunc super oves Iob ignem de cœlo potuisti adducere, cur non potuisti revocare illum ignem, quem advocavit Helias? Say then, couldest thou, O wretched one, bring fire upon Iobs sheepe, and why couldest thou not then keepe backe the fire which Helias called for from the fifties, for they were thy ministers and servants?* This authors judgement in this latter point we willingly imbrace, but his first conceit seemeth not to bee agreeable to the text, which saith it was the fire of God, then not kindled by Satan.

Neither yet is it to be thought, that Satan had no hand in it, but that it was wholly Gods worke: for so God should be Satans Minister, in serving his turne and not Satan his. Wherefore my opinion holds that this tempest of fire and winde were in respect of the naturall generation of them of the working and sending of the Creator. But Satan was *Minister dejecti ignis: the minister of the fire cast downe*, as *Iunius* saith, not the author, but the minister, yet not Gods minister in the originall worke, which proceeded of naturall causes, but in the execution: God caused the fire, but Satan brought it upon *Iobs* flocke: God raised the winde, but Satan drave it upon the foure corners of the house: for this we doubt not, but that thunder and lightning and winde being once raised, that Satan hath power by God's ordinance to carry and transport it from place to place: if the winde blow one way, he can turne it to another: but of himselfe by his spirituall power I deny that he can raise windes and tempests where none are, for the reasons before alleaged. And therefore we may hold that to bee a fable, which *Philostratus* reporteth how *Apollonius* saw two tunnes among the Indians, which being opened did send out the winds, and being shut they were restrained. So I conclude this place with that decree of the Councell, *Si quis credit, quòd diabolus venire nubes, fulgura, tempestates, siccitates sua authoritate facere, sicut Priscillianus docet, anathema sit: If any man beleeve, that the Devill by his owne authority can make thunder, lightning, tempests, drought, as Priscillianus holdeth, let him be accursed.*

Ambros. Hexam. lib. 4. c. 7.

Origen. in Ebraum Iob.

Philostrat. lib. 3. de vita Apoll. cap. 3.

Con. Tol. 11. c. 8.

Quest. XV. *Of the power of spirits in naturall workes.*

NOw concerning the other actions of spirits, which is called mediate, they by applying, tempering and qualifying naturall causes, may bring forth strange effects: for the vertues and properties of herbes, plants, precious stones, mettals, minerals, are exactly knowne unto them, and but in part unto us. 1. As we see man by art, by composing things together, can effect rare and strange workes, as is evident in the setting and incision of trees, in distilling of waters, compounding of medicines: so much more can they by apportioning and applying divers naturall causes together, produce strange things. 2. Againe, as we see the excellencie of the artificer or workeman, addeth to the perfection of the worke beyond the vertue of the instrument: as an axe serveth but to cut, but the cunning workeman can therewith doe more than cut, as frame a bed, or table, and such like: so these spirituall powers by their great skill, can use naturall instruments and meanes, bring forth more excellent and strange works, than their naturall power reacheth unto, because they are the instruments of Angels and spirits. *Sic Thom. Aqui. com. Gent. c.* *Augustine* giveth instance of divers strange and admirable workes in nature, as the naturall burning of certaine mountaines, as of Ætna in Cicilia, Vesuvius in Campania. It is found by experience, that some things putrifie not, as the flesh of a Peacoke, as *Augustine* saith, and coales, upon the which for the same cause *Cherisiphron* founded the temple of *Diana*: lime boyleth with water and is quenched with oile: the adamant is so hard, that it cannot bee broken upon a smithes anvill: the Agrigentine salt melteth in the fire, and sparkleth in the water: there is said to bee a fountaine among the Garamants, that is hot in the night and freezeth in the day: the stone *Asbestus* burneth continually, being once set on fire, and is never extinct: the wood of a certaine figge tree in Egypt, sinketh in the water: in the Isle Tylos the trees cast no leaves: in the Temple of *Venus*, there was a lampe that no tempest could put out: and *Ludovicus Vives* there reporteth, that a certaine lampe was found in a grave, that had burned above 1500 yeares. At *Alexandria* in the Temple of *Serapis*, a certaine image of iron did hang in the top by vertue of a certaine loadstone, which was incloſed in the roofe. These and other such like strange things as *Augustine* remembreth. Some wee have knowledge of, but many secrets of nature are hid and unknowne unto the spirits who by this meanes doe worke wonders, only producing extraordinary effects of nature. 4. *Augustine* further in another place sheweth the reason thereof in this manner: *Sunt occulta quadam semina, arborum, plantarum, &c. in elementis, &c. There are certaine hid seeds, lying hid in the elements: for as there are visible seeds, so there are hid seeds, which give unto the visible seeds their vertue: like as then the husbandman doth not create corne, but bringeth it out by his labour, so the evill Angels do not create things but only doe draw forth those seeds which are unknowne to us, but well knowne to them: As Iacob did not create that variety of colour in the sheep, but by applying of particoloured rods brought it forth: sicut ergo matres gravidæ sunt fœtibus, ita mundus gravidus est causis & seminibus. Thus as mothers that are great with child, so the world is full of such seeds and causes of the beginning of things, which causes they better knowing then we, doe worke wonders: yea wee see that men, by the vertue of certaine herbes, and by such like meanes can cause wormes and other like small creatures to breed.* To this purpose *Augustine*.

Divers strange and admirable workes in nature.

Augustin. lib. 3. de Trin. cap. 8. ad cap. 10.

Quest. XVI. *What workes in naturall things are forbidden unto spirits to doe.*

Followeth now to shew, as wee have seene what things are possible to bee done by spirits, so what things are out of their reach, and beyond their power. 1. Touching the immediate action of spirits, which is by locall motion, the Devill cannot destroy the world, or any principall part thereof, nor subvert the order and course of nature: he cannot change the course of the heavens, or put the starres out of their place, neither although he may work some alteration in some part of the earth, the whole he cannot remove: these and such great workes he cannot doe: *Perer. ex Aquinat.* the reason is this, because this were to resist the Creator, who by his providence, as by his power hee created the world, and all that is therein, so he preserveth the same, in that order which he hath appointed: as the Psalmist saith, *The earth is the Lords and all that therein is: hee hath founded it upon the sea, and established it upon the floods,* Psal. 24. 1. 2.

Secondly, concerning the other mediate action of spirits by the instrument and mediation of the creatures: these things are denied unto spirits. 1. They cannot create any thing of nothing, for that argueth infinite power, and is peculiar unto God. 2. The Devill being himselfe spirituall and without a bodie, cannot immediatly change or transforme any materiall or corporall substance, without some naturall cause comming betweene. 3. Neither can these spirits change any naturall thing, into an other naturall thing immediatly, without that subordination of nature, and preparation and disposition of matter, which is observed in the generation of things: therefore hee cannot bring forth a beast of seed, nor a perfect beast all at once, because naturally both the generation of such things is by degrees, and they receive their increase and growth not all at once, but by degrees and in time: therefore, when by the operation of Satan, lions and beares and such like creatures have beene made to appeare, either they were but phantasies, and no such things indeed, or were transported from some other place; for this reason he cannot restore dead bodies to life, because the body being void of naturall heat and moisture is not fit to entertaine the soule. 4. Neither can Satan hinder the operation of naturall things, if they be wanting, which is necessary for their working: And generally whatsoever alteration may be made by naturall causes, as wormes, and frogs and such like may come of putrefaction, these things may be ordered and compassed by spirits: but such changes and transmutations, as cannot be done by naturall

Satan two wayes maketh things to appeare that are not.

rall meanes, as to turne a man into a beast, are not within the limits of Devils power. But when such things seeme to be done, they are in shew rather than truth, which may be done two wayes: either by so binding and blinding the inward phantasie and sense, as that may seeme to be which is not: or by fashioning some such shape and forme outwardly, and objecting it to the sense. *Perer. Ex Aquinat.*

Quest. XVII. *Whether Satan can raise the spirits and soules of the dead.*

AMong other things which exceed the power of spirits, it is affirmed before, that they cannot raise the soules of men departed, as Necromancers doe take upon them to talke with the dead. 1. Let us see the vaine opinion of the heathen of this deviliſh Necromancy. *Porphyrius* writeth that the soules of wicked men are turned into Devils, and doe appeare in divers shapes, and the soules of them that want buriall doe wander about their bodies, and sometimes are compelled to resume their bodies: Likewise *Hosthanes* did professe and promise to raise what dead soever, and to bring them to talke with the living: as *Plinie* writeth, *lib.* 30. *cap.* 2. who in the same place reporteth a farre more strange, or rather fabulous thing, that *Appion* the Grammarian should tell of a certaine herb called *Cynocephalia*, and of the Egyptians *Osirites*, which hath power to raise the dead, and that thereby he called *Homers* ghost, to inquire of him touching his countrie and parents. There were among the Gentiles certaine places famous for Necromancie where they received oracles from the dead, as they were made to beleeve: such was the Cymmerian oracle at the lake Avernam in Campania; such was *Erictho* the Thessalian that raised up the dead to declare to *Sextus Pompeius*, the successe of the Pharsaliam battell. *Tertullian* writeth that the *Nasomanna* and *Celta* used to consult with the dead at the tumbes of their parents, and of warlike men, *lib. de anima.* Such was the vaine opinion which the heathen had of this magicall art: which *Plinie* himselfe derideth as vaine and fooliſh, because *Nero* that wicked and bestiall Emperour, who was given over to all lewdnesse, yet could not be induced by *Tyridates* (whom he greatly advanced and gave him a Kingdome) solliciting him thereunto, and bringing Magitians unto him, to give any credite unto Necromancie, *Plin. lib.* 30. *cap.* 2.

Fabulous reportes of the heathen of the imagined force of Necromancie.

Reasons against Necromancie.

2. Now this vaine, or rather prophane profession of summoning of the dead and consulting with them, may evidently be convinced, to be nothing else but the Devils sophistry and forgery, for first the soule being separated from the body, hath no power to move or exercise any body, but that which it did give life unto, being the forme thereof: which being now dead, is an unapt organ or instrument for the soule: and therefore such soule being once departed from the body, can neither assume it, nor any other body. Secondly, the soules that are departed, are either in heaven at rest: and over the soules of the holy and righteous, which are in the hands of God, the Devill hath no command: or they are in hell, and from thence there is no returning againe; as is manifest in the parable of the rich man and *Lazarus*, where it was denied unto the rich man, that any could goe from thence to be a messenger to the living.

In what cases the dead have beene raised and appeared.

3. True it is, that the Lord by his power hath called againe into the bodies, and caused to appeare some that were departed: of the which we finde three sorts, some were restored to life, and their soules joyned againe to their bodies, as the daughter of *Iairus*, the widdow of *Nains* sonne, and *Lazarus*: others appeared in their true bodies, and came out of the graves, yet not to converse among the living, but to be witnesses of the resurrection of Christ, *Matth.* 27. 53. And yet wee reade of a more strange apparition of *Moses* and *Helias* in mount Tabor, where our blessed Saviour was transfigured, who appeared not out of their graves, but from heaven in their glorious persons. We deny not but that God hath and can at his pleasure cause the Saints departed to appeare unto men: but not out of purgatory, as *Pererius* imagineth, or to the end to bee patrons and helpers to his Church, for wee have alwayes the presence of Christ and of his Angels: neither yet can we beleeve, that so many Martyrs have appeared at their Tombes, as some Ecclesiasticall histories make mention: for as Christ is gone out of the world not to returne, till the day of judgement; so because he saith, *where I am, there shall my minister bee, Iah.* 12. 26. so wee cannot but thinke, that the Saints departed attending upon Christ, are not now to bee seene in the world. This then being granted, that the Lord hath power over the soules of men departed to command them to their bodies for a time, for some speciall service, and to send them into the world at his pleasure; yet this is no warrant at all to thinke, that Satan or his ministers can doe the like: for seeing this is as great a miracle for the spirits of the dead to appeare, as to raise the dead, to cause the borne blinde to see, or to doe any such great worke: and God being the only worker of miracles, this cannot fall under Satans jurisdiction. Such visions then and apparitions, when dead men appeare in their bodily shape, though not with their bodies, and in their wonted apparell, counterfeiting their voice and behaviour while they lived, are to be held meere illusions of Satan, that can transforme himselfe into an Angell of light: so I conclude this point with that saying of *Tertullian*: *Etsi quosdam revocavit Dei virtus in documentum juris sui, non idcirco communicabitur fidei & audacia Magorum, & falacia somniorum, & licentia Poetarum, &c. Although the power of God hath called some againe, to shew his dominion, yet this power is not communicated to the confidence and boldnesse of Magicians, to the deceitfulnesse of dreames, or to the libertie of Poets.*

Tertullian. lib. de anima.

Quest. XVIII. *Why Satan doth counterfeit the spirits of the dead.*

THe Devils then doe counterfeit the spirits and soules of the dead, as *Chrysostome* sheweth, *Hom.* 3 *in Matth.* and *August. lib.* 10. *de civit. Dei cap.* 12. for these causes: 1. By this meanes the Devill more strongly deceiveth, seeing men are ready to heare their parents and friends departed. 2. By this subtilty the Devill perswadeth men, that hell is not so fearfull a place, nor so enclosed, but that there may be a respite and going forth. 3. Thus that opinion is nourished of the passing of soules from one body to another

number, as *Pythagoras* taught. 4. And it commeth also to passe, that the living are afraid of the dead, whom they imagine doe appeare unto them, and so to please and reconcile them, they superstitiously worship them, and offer unto them. *Ex Perer.* 5. *Tertullian* addeth further, that these apparitions bred a conceit that all wicked men goe not to hell, but their spirits wander up and downe. 6. *Et judicii & resurrectionis fidem turbant: And they doe hinder the faith of the last judgement and of the resurrection:* if they could assume their bodies being dead, which the Christian faith holdeth to sleepe in the grave untill the resurrection.

Quest. XIX. *Of the divers kindes of miracles.*

Now to proceed and draw neere to the principall question in hand concerning these wonders wrought by the Egyptian Magicians, two things in generall are briefly to be touched: first concerning the divers kindes of miracles, then of the difference betweene true miracles and false. Concerning the first: A miracle is taken three wayes, first simply and absolutely in respect of any nature whatsoever: so there is no miracle: for unto God the author and framer of nature, to whom all things are possible, there is nothing strange or miraculous: that is called a miracle, which either excelleth ones power or understanding: but God both knoweth all things and can doe all things. 2. A miracle is called in respect of men those things which are unusuall, and whose causes they are ignorant of, men use to wonder at: and in this sense, not only spirits, and their ministers the Sorcerers, but wise and cunning men may doe wonderous and strange workes. 3. But properly that is a miracle which exceedeth the nature and power of things created, and is beside the ordinary course of naturall things.

And this kinde of miracle last spoken of is effected three wayes: 1. The miracle is either in the thing, that is made or done, which nature can by no meanes bring forth: as for the body of man to bee made immortall, and to remaine in the heavens: and this is the highest degree of miracles. 2. Or else the miracle is in that, out of the which a thing is made or brought forth, as to make a thing of nothing, to give sight unto a man that is borne blind, and such like: and this is the next degree of miracles. 3. Or the miracle is in the manner: as a Physitian may heale a man, but not of a sudden, or without medicine: so the spirits may bring forth Serpents, or other vermine out of wood, but not immediatly. Now the wonders wrought by Magicians are not properly of any of these sorts of miracles: but they are either couzening and counterfeit trickes, or procured by naturall meanes. *Ex Perer.*

Quest. XX. *Of the difference betweene true miracles and false.*

For the second: true miracles differ from false these five wayes: 1. In respect of the power whereby they are wrought, for true miracles are wrought by the power of God, in whose name the Prophets and Apostles and other servants of God did shew forth signes: but Magicians doe bring forth their wonders either by the force of naturall things, or by the helpe of Satan. 2. They differ in the qualitie of their persons that are the agents and ministers: for they which worke in Gods name are holy and vertuous men, and if any of them doe sometime effect any miraculous thing, they doe it for the confirming of the faith, or to some other good end: but Magicians and Sorcerers are most wicked and impure men. 3. The chiefe difference is in the worke it selfe: for the signes and wonders of Magicians, are either counterfeit, or unprofitable, but true miracles are done in truth and upon great necessity and utility. 4. They differ in the manner of working: for true miracles are done by lawfull, holy and godly meanes, as by fasting, prayer, invocation of the name of God: but Magicians worke by inchantment, by words and charmes and other superstitious rites. 5. The end also is divers: for Sorcerers worke wonders, either for their profit and honour, to make the people seeke unto them, as *Simon Magus* did in Samaria, *Acts* 8. or to confirme the people in errour and superstition: but the end of true miracles is to seeke the glory of God, the edifying of his Church, and the propagation of the faith. *Ex Perer.* 6. Hereunto may be added the sentence and judgement of *Augustine*: *Aliter miracula faciunt magi, aliter boni Christiani, aliter mali Christiani: Magi per privatos quosdam contractus, boni Christiani per publicam justitiam, mali Christiani per signa publica justitiæ, &c. Magicians doe worke miracles one way, good Christians another, and evill Christians another: Magicians by private contracts (with the spirits) good Christians by publike prayer (that is, by the power and authority of God) evill Christians, by the signes of publike justice:* As did one that followed not Christ, nor yet beleeved in him, yet in the name of Christ wrought miracles: as a rash and disordered and discarded souldiers may use the ensignes and banner of the Captaine to terrifie their enemies. *August. lib. 38. quæst. 79.*

Quest. XXI. *Whether the sorcerers brought forth true serpents.*

It followeth now to shew, whether these serpents, which the Magicians made, were true serpents, or only counterfeited for the time: 1. Some thinke that it was a true and reall conversion of the Magicians rods into serpents, and that it was done by the power of God, and that Satan did craftily challenge the title of false Gods worke: *Simler.* but the text is against this conjecture: they are said to doe the like by their inchantments, *vers.* 11. but the power of God giveth no place to enchantments. 2. Others affirme that they were true serpents so converted by the power of Satan: so *August. lib. 3. de Trinitat.* and in other places: and *Theodoret quæst. 18. in Exod. Thom. Aquin. Lyranus, Thostatus, Burgens.* &c: of the same opinion seemeth *Philo* to be, *lib. de vita Moses*: their reasons are these: 1. Because the Magicians are said to doe in like manner with their rods, and in the same phrase their rods are said to be turned into serpents, as *Aarons* rod is. 2. And againe, afterward the Sorcerers could not bring out

out lice, as they had ſerpents and frogs before: their impotencie was not, in not ſhewing ſhapes or ſhewes, but in not being able to bring forth the things themſelves. *ſic Cajetan:* and *Moſes* ſerpents devoured their ſerpents, they were therefore true ſerpents; if they had beene otherwiſe, it is like *Moſes* would have diſcovered their counterfeit dealing: *ſic Perer.*

Contra. 1. They did the like in outward ſhew and appearance: and the ſame phraſe is uſed of both, becauſe to the ſight and view they were ſo changed: and the Scripture uſeth to ſpeake of things as they appeare, not as they are: as he that appeared unto the witch at Endor is called *Samuel*, yet being the Devill in his likeneſſe and habit, 1. *Sam.* 28. and *Daniel* ſaith, *the man Gabriel, chap.* 9. becauſe hee appeared in the ſhape of a man. 2. The Sorcerers were reſtrained in their counterfeit dealing, that they ſhould not be able any more to deceive by their phantaſticall and imaginary ſhapes. 3. *Rupertus* doth gather the contrary, that the devouring of the Sorcerers ſerpents by *Aarons* ſerpent, ſheweth that they were but counterfeit: *devorari ergo & devorare non potuerunt: becauſe they could not devoure, but were devoured.* 4. And in this ſufficiently *Moſes* diſcovereth their ſleights, in that his ſerpent devoureth theirs.

God only can transforme and change one ſubſtance into another.

Now further againſt this opinion, this ſpeciall argument may be urged, that God only hath power to change and convert one ſubſtance into another, eſpecially a dead thing into a living body, a peece of wood into a ſerpent: as it was decreed in the Avanſicane Councell, in this manner; *Quiſquis credit aliquid poſſe fieri, aut aliam creaturam in melius aut deterius mutari aut transformari in aliam ſpeciem vel ſimilitudinem, niſi ab ipſo creatore, qui omnia fecit, proculdubio infidelis eſt & pagano deterior: Whoſoever believeth that any thing can be made, or any creature to be changed into the better or worſe, or transformed into any ſhape or likeneſſe, but by the creator, which hath made all things, is undoubtedly an infidell, and worſe than a Pagan.* To this argument divers anſwers are framed. 1. *Cajetane* ſaith that the Devill might uſe ſome naturall meanes ſecretly, by the which ſerpents might be made out of thoſe rods, and all the time, while the Sorcerers were called together, Satan made a way for that worke and prepared the matter. *Contra.* There is no naturall meanes to make a rod a ſerpent immediatly, and eſpecially to bring forth ſerpents at once, of perfect bigneſſe, neither was there any ſuch preparation of matter, for they were rods in the Sorcerers hands, not changed into any other preparative matter fit to engender ſerpents. 2. *Cajetan* anſwereth againe, that although the rod of it ſelfe was no fit matter for ſuch a worke, yet by the excellencie of the agent and worker, which were the ſpirits, it might bring forth ſerpents of a ſudden. *Contra.* The excellency of the agent, doth adde to the manner of the worke, as to doe it ſooner, or better, it addeth not to the matter: Angels working by naturall meanes doe it more admirably, than nature can worke it of it ſelfe, but beyond the ſtrength of nature, or againſt the courſe of nature they can doe nothing. 3. *Pererius* miſliking both theſe anſwers of *Cajetane*, yet conſenting to his opinion, for the truth of this miracle, addeth a third: that Satan fetched thoſe ſerpents, and ſuddenly tranſported them into this place and ſubborned them in ſtead of the rods. *Cont.* But the text ſaith the rods were turned into ſerpents, the ſerpents then were not brought from any other place, but there changed, or ſeemed ſo to be. Againe, as there they turne their rods into ſerpents, ſo afterward did they change water into bloud, but that was not by tranſportation: for from whence could Satan convey ſuch abundance of true lively bloud which is not but gendred but in the body, neither have they power to alter ſubſtances: it was therefore done by collusion, and ſo was this. 3. Wherefore the ſounder opinion is, that thoſe ſerpents which the Egyptian Sorcerers brought forth, were only ſuch in ſhew not indeed, or in truth: ſo *Ioſephus* writeth, that the Magicians ſerpents, *In ſpeciem ac ſimilitudinem verorum ſerpentium reptaſſe, did creepe in ſhew and likeneſſe of true ſerpents, lib. 2. antiquit. cap.* 15. And *Iuſtinus Martyr, Thoſe things which the Magicians did by the helpe of the Devill, ſpectantium oculis praſtigias effundebant: did dazle and deceive, and as it were caſt a miſt before the eyes of the beholders. quæſt. Orthodox.* 16. *Tertullian, Moſis veritas mendacium Magorum devoravit, Moſes trueth devoured their lie. lib. de anima. Gregor. Nyſſenus* ſaith, *they were viſu decepti ſerpentes: ſerpentes onely in the miſtaking of the ſight. Ambroſe* calleth it, *commentitiam emulationem a fained emulation, in cap.* 2. 2. *Epiſt. ad Timoth. Hierome* ſaith, *imitabantur ſigna quæ faciebat Moſes, ſed non erant in veritate. They did imitate the ſignes which Moſes did, but they were not in truth. lib.* 2. *adver. Iovin.* The reaſons of this opinion before alleaged are theſe; 1. becauſe *ſolius divinæ poteſtatis eſt*: It belongeth onely to the power of God, to convert a dead ſubſtance into a living creature: *Rupert.* 2. *Moſes* true ſerpents devoureth the other, which *Ioſephus* and *Ferus* urge as an argument that they were imaginary. 3. Other ſignes which they did, were only imaginary, as the turning of water into bloud, as before ſhewed, and ſo this alſo.

Quest. XXII. *By what meanes Satan deluded Pharaoh with a ſhew of ſerpents.*

THis being then thus reſolved upon, that thoſe were but ſerpents in ſhew, and to the outward ſenſe this counterfeit ſigne might be wrought two wayes by the operation of Satan: 1. Either by confounding the inward ſenſe and phantaſie of the beholders, that they imagined to ſee that which was not, as ſicke men of phrenſie doe conceive they ſee ſtrange ſights: and there is no queſtion, but that the Devill can effect, whatſoever by diſeaſes or other naturall meanes may be wrought. 2. Or elſe, which is more like, Satan did forme ſuch a ſhape and ſhew of ſpirits: as before is ſhewed, that the Devill hath power by illuſions, apparations and phantaſies to deceive: as the Apoſtles ſeeing Chriſt walking upon the ſeas, ſuppoſed it had beene a ſpirit, *Phantaſma*, that is, a phantaſticall apparition, *Mark.* 6. 49. which ſheweth that ſuch illuſions were uſuall.

Quæſt.

Quest. XXIII. *Why the Lord ſuffered the Sorcerers of Egypt to ſhew ſuch contrary ſignes.*

NOw the Lord ſuffered the Magitians thus by their lying ſignes to contend with *Moſes*, for divers weighty cauſes. 1. That by this meanes *Moſes* the faithfull ſervant of God, and true Prophet, might be the better knowne, as darkeneſſe maketh the light more glorious, and ſickneſſe health: *Chryſoſtome.* So Saint *Paul* ſaith, *There muſt bee Hereſies, that they which are approved among you might bee knowne,* 1.Cor.11.19. 2. That *Moſes* might be freed from the imputation of being a Sorcerer, which thing ſome have not bene affraid to object: and a difference might appeare betweene his working by the power, and in the name of God, and of the Sorcerers working by the power of Satan: *Ruperti.* 3. That thereby it might be made manifeſt, how the truth hath alwayes gainſayers, and is never without contradictions and oppoſitions, as Lucifer oppoſed himſelfe to God in heaven, *Cain* to *Abel* in earth, *Iſmael* was againſt *Iſaac*: the true Prophets were moleſted by the falſe. Thus Saint *Paul* collecteth that as *Iannes* and *Iambres* withſtood *Moſes*, ſo theſe alſo reſiſt the truth, 2.*Tim.*3.8. *Perer.* 4. Hereby alſo it is manifeſt, how according to the common ſaying, the Devill is Gods ape; that he taketh upon him to imitate and counterfeit Gods workes: that therefore wee ſhould examine ſuch workes and ſignes, whether they be of God, that we be not deceived, and as the Apoſtle ſaith, *try every ſpirit*, 1.*Ioh.*4.1. 5. Another reaſon is, that ſeeing the Devill by his miniſters can doe ſuch ſtrange things; that the ſervants of God bee not offended, when they ſee wonders and ſignes to be done in the falſe Church by Heretikes, or Idolaters, the inſtruments of Satan. 6. This was permitted for the triall of the faith and conſtancie of *Moſes* and *Aaron*, and the reſt of the Hebrewes, whether becauſe of the contrary ſignes, they would doubt of the truth of Gods promiſes: *Perer.* 7. And for the further hardning of *Pharaohs* heart, as hee had deſerved by his former ſinnes, that God might take occaſion thereby to worke all his wonders in Egypt: *Simler. Ferus, Borrh.*

Quest. XXIV. *Whether Pharaoh being deceived by the Magicians falſe ſignes, be thereby excuſable.*

But ſeeing theſe Magicians by their Satanicall craft, doe ſo ſtrongly deceive, whether is *Pharaoh* to be excuſed, that he doth not acknowledge *Moſes* to be the Miniſter and Prophet of God? To this the anſwer is, that this notwithſtanding *Pharaoh* is not to be held excuſable, becauſe there are evident ſignes to have diſcerned betweene the working of the one, and of the other, ſo that *Pharaoh* could not plead ignorance. To omit the differences before noted, *Queſt.* 20. how that true miracles differ from falſe, in the power of working, in the quality of perſons that worke, the worke it ſelfe, the manner and the end: which differences are not ſo eaſie to be diſcerned of all; there were beſides moſt notorious workes that diſcovered the hypocriſie and weakneſſe of thoſe Sorcerers. 1. *Moſes* ſerpent devoured theirs, which reſtored a greater power. 2. They could counterfeit the like plagues, but they could not remove the true plagues, as *Moſes* did. 3. They faile in their working, they could not bring forth lice, nor counterfeit any of the plagues following. 4. The plagues doe fall upon the Sorcerers themſelves, *chap.*9.11. 5. Laſtly they themſelves doe give way, and confeſſe it was the finger of God. By all theſe arguments *Pharaoh* might well have perceived, that they were but counterfeit workers: and that *Moſes* onely was the true Prophet, and they impoſters and deceivers *Perer.* In the next place, the plagues which were ſent upon Egypt come to be handled, and firſt certaine generall queſtions are to be premitted.

Certaine generall queſtions concerning the plagues of Egypt.

Quest. XXV. *Of the number of the plagues of Egypt.*

Firſt for the number of theſe plagues: it is certaine they were theſe ten, the turning of the water into blood, the bringing of frogs, of lice, of ſwarmes of noyſome flies, the murrane of cattell, biles and botches, thunder, haile and lightning, graſhoppers, the thicke darkneſſe, the ſlaughter of the firſt borne. Theſe plagues in other places of Scripture, are neither rehearſed in the ſame number, nor order; as Pſal.78. there are omitted the third of lice, the ſixth of botches, the ninth of darkneſſe; and in the 115. Pſal. two are paſſed over in ſilence, the firſt of the murrane of cattell, and the ſixt of the botches. 3. Hence it is evident, that *Auſten* is deceived, who thinketh that there were more than ten plagues: becauſe according to the Septuagint, whom the vulgar Latine followeth, it is ſaid, *Pſal.* 78.46. *He gave their fruits to the wilde worme, & cætera*; and *verſ.*47. *He killed their wild fig-trees with the hoary froſt*; and *verſ.*48. *Hee gave their poſſeſſion to the fire.* But theſe three doe belong to the other plagues, for in the firſt plague according to the originall, we muſt reade, He gave their fruits to the caterpiller, for the word is *chaſil*: In the ſecond, the word *chanamal* ſignifieth haileſtones; ſo this is referred to the ſeventh plague of lightning and haile; as the other to the eight plague of locuſts: and in the third place, the beſt reading is, Hee gave their cattell *lareſhaphim*, to burning coales, that is, to the thunderbolts, which was part of the ſeventh plague.

Quest. XXVI. *The greatneſſe of the plagues of Egypt, how the Egyptians were every way puniſhed.*

Further let it be obſerved, that the Egyptians were every way plagued. *Philo* noteth that the number ten ſignifieth perfection, and ſo their plagues were perfect and abſolute. True it is that their puniſhment

niſhment was indeed abſolute: howſoever the obſervation of the number ſeemeth ſomewhat curious: 1. they were puniſhed by all kind of creatures, as by the elements, the earth, the water, ayre, fire: by living creatures, as frogges, lice, caterpillars, flies: by the ſtarres, in that the light was reſtrained: they were puniſhed by men, as *Moſes* and *Aaron* that were inſtruments of the plagues: And by the Angels the Miniſters of the plagues, *Pſalm* 78. 44. 2. They were puniſhed in all things wherein they delighted, in all manner of fruit, in their cattell, in their bodies, in their children. 3. They were puniſhed in all their ſenſes, in their ſight by that thicke darkeneſſe, and the horrible ſights which appeared, as it is noted, *Wiſdom.* 17. 6, 7. in their taſte, by the waters turned into bloud, and their thirſt: in their ſmelling, by the ſtinch of the frogges, and of their ulcers: in their feeling, by the griefe of their ulcers, and the biting of flies and vermin: in their hearing, by the terrible thunder: in their inward-ſenſe, by feare and terror. And to make up the full meaſure of their puniſhments, they were overthrowne and drowned in the red ſea. *Ex Perer.*

Quest. XXVII. *Where the plagues of Egypt and to what place they were firſt ſent.*

COncerning the place: 1. all Egypt generally was ſmitten, *chap.* 3. 20. which is called the land of Cham, *Pſalm* 105. becauſe *Mizraim*, which was the father of the Egyptians, (and in Hebrew Egypt is ſo called, *Mizraim*) was one of *Chams* ſonnes, *Gen.* 10. But whereas it is ſaid, *Pſalm* 78. 12. He did marvellous things in the land of Zohan, which the Septuagints call *Tanis*, there was the Kings ſeat, and there firſt the plagues began: the head is firſt ſmitten, then the members, and from thence the plagues paſſed over all Egypt. And it is ſaid in the fields of Zohan, becauſe all Egypt was as a plaine. *Ex Pere.*

Quest. XXVIII. *At what time the plagues were ſent upon Egypt.*

FOr the time when the plagues were ſent: 1. *Iulius Africanus* is deceived, who thinketh that Egypt was plagued at the ſame time, when *Ogyges* floud was: but that cannot be, for he maketh that floud 1020. yeeres before the Olympiades, which began in the eighth yeere of *Achaz* King of Judah: unto which time, from the plagues of Egypt there are not above 763. yeeres. 2. *Paulus Oroſius* commeth neerer the truth. *lib.* 1. 9. 10. that theſe plagues came upon Egypt in the time of *Deucalions* floud, when moſt part of the inhabitants of Theſſalia were deſtroyed, a few eſcaping unto the hill Parnaſſus, where *Deucalion* raigned. About the ſame time the Sunne parched the world with burning heate, not onely in Æthiopia and other hill countries, but in Scythia, and others under cold climates: which gave occaſion unto the Poets fabulous fiction of *Phaeton.* 3. Theſe plagues were from the beginning of the world 2483. yeeres; from *Noahs* floud 797. before the battell of Troy, which happened in the time of *Sampſon* or *Heli*, 356. yeeres; before the firſt Olympiade 763. yeeres, before the building of Rome 789. yeeres. *Ex Pererio.*

Quest. XXIX. *In what time all the plagues were finiſhed.*

FOr the time how long the ten plagues continued, and in what ſpace they were finiſhed: 1. The Hebrewes thinke, whom *Genebrard* followeth, that theſe plagues were all ſent upon Egypt, not in leſſe time than of twelve moneths, with ſome reſpite betweene every plague. 2. Some thinke that the plagues continued the ſpace of ten moneths, taking beginning when the Sunne entred into *Cancer*, the twelfth of June, and ending in the vernall equinoctiall, about the fourteenth of March, when the firſt borne were ſlaine: the firſt miracle in the turning of the waters they would have done, when Nilus beginneth to increaſe, which is when the Sunne entreth into *Cancer*, and ſo Nilus continueth in his increaſing forty dayes, and forty dayes more it decreaſeth: eighty dayes therefore after the firſt plague, when Nilus being abated leaveth a great ſlime behind, they thinke the ſecond plague of frogges was ſent. But theſe conjectures are very uncertaine and improable: for firſt, whereas during the firſt plague they are ſaid to have digged round about the river, *chap.* 7. 17. this could they not have done in the overflowing of Nilus. 2. Though the ſlime had beene a fit matter naturally for the procreation of frogs, yet the plagues were extraordinary and beyond the worke of nature: and the text ſheweth that the frogs came not out of the ſlime, but out of the river, *chap.* 8. 3. 3. Beſide, if there had beene ſuch reſpite given to *Pharaoh* betweene plague and plague, the hand of God had not beene ſo ſtrong upon *Pharaoh*, as now they followed one in the necke of another. 3. *Pererius* bringeth them all within the compaſſe of dayes, or about a moneth, which hee doth thus collect: the firſt plague of converting the waters to bloud, continued ſeven dayes, *chap.* 7. 25. then upon the eight day came the frogs, and the next day after *chap.* 8. 9. which was the ninth, they were taken away: upon the tenth day the lice were ſent: upon the eleventh day, the ſwarmes of noiſome flies are threatned; upon the next day being the twelfth, they are ſent, and the morrow after they are taken away, *chap.* 8. 29. which was the 13. day: the 14. the fifth plague of the murrane of cattell is threatned, the morrow after it is ſent, *chap.* 9. 6. which was the 15. day: upon the 16. day, the ſixt plague of botches and ſores followeth: the 17. day the plague of haile is threatned, ſent the next day, *chap.* 9. 18. which was the 18. day, and taken away the next day, which was the 19. day: on the 20. day the 8. plague of graſhoppers is threatned, ſent the 21. day, and removed the 22. day: the three dayes following the thicke darkneſſe came, *chap.* 10. 22. the 23. 24. and 25. day: and upon the 26. day *Pharaoh* expelled *Moſes* from his preſence, and about midnight following, the beginning of the 28. day, the firſt borne were ſlaine. So that from the firſt plague to the laſt, there was not a moneth: the laſt plague then of the ſlaughter of the firſt borne falling upon the 14. day of Niſan,

laſt moneth of the Hebrewes, the firſt began about the middle of Adar, the laſt moneth, which anſwereth to our February, as Niſon doth unto March. *Pererius.* And that it is more likely, that all theſe plagues came together in the ſpace of one moneth, rather than of twelve moneths, it may thus appeare: firſt, becauſe the plagues following one immediatly upon another, without any pauſe or reſpite, they were ſo much the more grievous, and this was the ſtrong hand of God, whereby *Pharaoh* was conſtrained to let Iſrael goe, *chap.* 6. 1. Secondly, the plagues were ſuch as Egypt never ſaw, nor felt before, *chap.* 9. 24. and 10. 14. and if they had continued long, the Egyptians could not have endured. Thirdly, whereas the Iſraelites ſpent full forty yeeres in the wilderneſſe, *Ioſh.* 5. 6. and *Moſes* was 80. yeere old, *chap.* 7. 7. before any of the plagues began, and 120. yeere old, in the end of the 40. yeeres travell in the wilderneſſe, *Deut.* 34. much time could not bee ſpent in Egypt after the hand of God, by the miniſtry of *Moſes*, began to worke upon them.

Quest. XXX. *Whether the good Angels or bad were the miniſters of the Egyptian plagues.*

Concerning the author of theſe plagues, there is no queſtion, but that they came from God, who thereby did moſt juſtly puniſh the Egyptians, for the unjuſt vexation of his people: for ſo the Lord ſaith, *I will ſmite Egypt with all his wonders, chap.* 3. 20. But there ariſeth a greater doubt, who were the miniſters of theſe plagues, whether the good angels, or evill. 1. *Genebrard* thinketh becauſe it is ſaid, *Pſal.* 78. 49. By the ſending of evill Angels, that the evill ſpirits were executioners of theſe plagues. But *Auguſtines* reaſon is very ſtrong againſt this opinion; for in the two firſt plagues, which were counterfeited by the Sorcerers, it is evident, that the evill Angels were doers, by whom the Magicians wrought, they certainly were not the miniſters of the true plagues, for then as he ſaith, *Angels mali ex utraq́, parte* — *Auguſt. in pſal.* 77. *ſeſe vertunt, the evill Angels ſhould be of both ſides, hinc illos affligentes, inde fallentes: afflicting the Egyptians on the one ſide, and deceiving them on the other:* If the evill Angels then were not miniſters of the firſt plagues, neither were they uſed in the reſt: and beſide we have a more evident argument, that when in the third plague the Sorcerers attempted to doe the like they could not: the Lord inhibited and reſtrained the evill ſpirit, that they ſhould worke no longer by their miniſters the Sorcerers. If the Lord reſtrained their power, then he looſed it not, or uſed it. 2. Wherefore they are called evill Angels, not in reſpect of their office but of the effect, becauſe they were meſſengers and miniſters of evill plagues: *Perer.* 3. But I thinke with *Iunius*, that it is not neceſſary here to underſtand Angels for thoſe miniſtring ſpirits: but the word *malaci*, may here ſignifie meſſengers, and is referred to *Moſes* and *Aaron*, that were the meſſengers and miniſters of theſe plagues: And this interpretation is confirmed by two reaſons: becauſe in this hiſtorie it is directly expreſſed, that moſt of the plagues were procured by *Moſes* and *Aaron*, as the three firſt by *Aaron*, the ſixt, ſeventh, eight and ninth by *Moſes*: the fourth and fift, though it be not expreſſed, yet it may bee ſuppoſed to bee done by the ſame inſtruments: and againe that place, *Pſalme* 105. 26. may helpe to expound this; *Hee ſent Moſes his ſervant, and Aaron whom he had choſen, they ſhewed among them the meſſage of his ſignes.* The meſſengers then and miniſters of theſe evill plagues, were *Moſes* and *Aaron*. 4. Yet I deny not, but that God uſed alſo therein the miniſtry of his Angels: as it is evident in the laſt plague of the deſtruction of the firſt borne, *Exod.* 12. 3. but the meaning of this place in the Pſalme is more properly referred to *Moſes* and *Aaron*. And although God uſeth both the miniſtry of good Angels in puniſhing the wicked, as in the overthrow of Sodom and Gomorrha, and of the evill at ſome time to trie the righteous, as in the temptation of *Iob*, much more in judging the wicked: yet in this place for the reaſons before alleaged the good Angels are thought rather to have beene uſed than the evill.

Quest. XXXI. *For what ends and cauſes the Lord wrought ſuch wonders in Egypt.*

The ends wherefore it pleaſed the Lord, thus to judge Egypt, and to ſhew his mighty workes were divers. 1. That the Lord might take juſt revenge of the Egyptians, for the unrighteous vexing and oppreſſing of his people, *Exod.* 4. 23. 2. That they by this meanes might bee forced to let Iſrael goe, *Exod.* 5. 3. That Gods power might bee knowne to all the world, which exceedeth the law of nature, or nature of things; and that his juſtice might be made manifeſt in judging the wicked: ſo the Lord ſaith: *For this cauſe have I appointed thee, to ſhew my power in thee, and to declare my name throughout all the world,* *Rom.* 9. 16. 4. That the Hebrewes and people of God hereby might perceive the ſingular care and love of God toward them, as *Moſes* urgeth, *Deut.* 4. 20. *The Lord hath taken you and brought you out of the iron furnace, out of Egypt.* 5. That the fame of theſe great workes might keepe other nations in feare and awe of them, by whom they ſhould paſſe, that they ſhould not moleſt or trouble them, neither that the Hebrewes ſhould be affraid of them: ſo *Rahab* ſaith, *Ioſh.* 2. 10. *We have heard how the Lord dried up the water of the red ſea before you, when yee came out of Egypt.* To this purpoſe the Prieſts of the Philiſtims thus ſpeake, *Wherefore harden yee your hearts, as the Egyptians and Pharaoh hardned their hearts, when he wrought wonderfully among them?* 1. *Sam.* 6 6. 6. That the Hebrewes by the remembrance of theſe great workes, might be kept in obedience to the law of God, as it is therefore ſet before the ten Commandements, *Exod.* 20. 2. 7. That the juſt confuſion and ſubverſion of the Egyptians might bee made manifeſt to all men, that hardned their hearts notwithſtanding ſuch grievous plagues. *Perer.*

Quest. XXXII. *Who were exempted from the plagues of Egypt.*

FUrther it will be inquired, who were exempted from these plagues in Egypt, whether they were generally upon all. 1. It is certaine, that all the Israelites that dwelt in the land of Goshen were exempted: wherein three things are to be considered: first, that although this exception and reservation be expressed only in five plagues, as in the swarmes of noisome flies and beasts, *chap.* 8.23. in the murrane of the cattell, *chap.* 9. 7. in the haile, *chap.* 9.26. the thicke darkenesse, *chap.* 20. 23. and in the destruction of the first borne. *chap.* 12. 23. Yet by the same analogy, it is to be understood, that the Israelites were also freed from the rest of the plagues. Secondly, mention is first made of this privilege in the fourth plague, when the Sorcerers were hindred from working, for this cause, that whereas before they tried their skill in their counterfeit signes in the land of Goshen (for in all Egypt the plagues overspread) and from thence it is like that they had the water which they turned into bloud) now it is insinuated, that they had no longer power to doe any such thing, no not in the land of Goshen, as they had before. Thirdly, not onely the persons of the people of Israel were free, as *Exod.* 12. 23. from the death of the first borne, but even their cattell, *chap.* 9. 7. and their ground, the land of Goshen where they dwelt, *chap.* 8.22.

2. Another sort is likely also to have beene exempted from these plagues: namely such strangers as sojourned of other nations in Egypt: for the story runneth upon the Egyptians, that they were plagued because they only were guilty of the wrong done to the Lords people: the other that were not accessary might either withdraw themselves out of Egypt, seeing the hand of God so heavy upon them, or they might through the mercy of God be spared.

3. Whereas these plagues did most of all light upon *Pharaoh*, and next upon the Ministers and Officers of his Kingdome, as the chiefe authors of the affliction of the Israelites, and then generally upon all the common sort of people, who executed the Kings cruell edict for the drowning of the Hebrewes children, *Exod.* 2. 23. yet wee are to thinke, that although in other generall plagues, which came upon Israel, many righteous persons did suffer in the calamity of the City, as in the destruction of Jerusalem, and the Babylonian captivity: yet that in these universall plagues they that feared God of the Egyptians were spared: as is expressly mentioned in the seventh plague, that they which feared the word of the Lord among the servants of *Pharaoh*, were delivered from it, *chap.* 9.20. that hereby it might appeare, that the Egyptians were punished for their cruelty towards the Lords people. *Perer.*

Quest. XXXIII. *Whether the Egyptians which inhabited with Israel in the land of Goshen were exempted from the plagues.*

BUt it is more doubted of the Egyptians, which dwelt among the Israelites in the land of Goshen, for they were mingled together, as is evident *chap.* 3. 22. whether they were freed from these generall plagues. 1. *Thostatus* thinketh that they also tasted of all the plagues, as well as the rest of Egypt, because their hatred was no lesse towards the Lords people. But in some plagues, as in the fourth of the swarmes, and in the seventh of the haile, it is affirmed that there were none in the land of Goshen: If the Country were freed, then the inhabitans also: and though these Egyptians that cohabited were haters of them also, yet the Lord might spare them for his peoples sake: because some plagues should also have touched the Israelites, if they had fallen upon their neighbours, as the haile and lightning. 2. *Augustine* thinketh that the Egyptians inhabiting Goshen, were free from all the plagues, but the last upon the first borne, because this was upon their persons, the other upon the ground it selfe, wherein Goshen was principal. *quest.* 44. *in Exod.* But this is not like neither: for in the fifth plague only the cattell and beasts of Israel are preserved from the murrane, *chap.* 9. 4. the beasts of the Egyptians, though dwelling among Israel, cannot bee said to bee the cattell of Israel. 3. Wherefore this distinction and difference must be made, that all those plagues which might be inflicted upon the persons, or substance of the Egyptians, without any damage or annoyance to the Israelites, among whom they dwelt, did as well fall upon them as other Egyptians: as such plagues as their persons were smitten with, as the sixth of botches and biles, and the tenth of the first borne: as also which fell upon their cattell, as the fifth plague, likewise the ninth plague of darkenesse come upon the Egyptians also, who, as it is observed, *Wisdome* 18. 1. did hate the Israelites, but saw them not: even the Egyptians, which were neighbours to the Israelites, felt of this plague also: But from the other plagues, which were an annoyance to the ground it selfe, and to all the inhabitans, even the Egyptians also were freed, that cohabited with them: as from the plague of waters turned into bloud: for herein the Egyptians there dwelling could not be punished, but the harme would likewise redound to the Israelites; such were the plagues of the frogs, lice, swarmes, haile, grashoppers, which were noisome to all the inhabitants where they fell: and in some of these plagues it is expressed directly, that the land of Goshen was free, as *chap.* 8.22. in the 4. plague of the swarmes, and in the 7. of the haile, *chap.* 9. 26.

Quest. XXXIV. *Of the diversity in the manner of the plagues.*

THe last of these generall considerations is, both of the divers manner of inflicting these plagues, and of *Pharaohs* divers behaviour, that is, for the diversity of the plagues: some of them were hurtfull to their persons, as the 6. 9. and 10. some upon their cattell, as the fifth, some upon their fruits, as the seventh, some upon the water and the earth, as the rest: some continued seven dayes, as the first, some three, as the ninth, most of them but one, as is shewed before, *Quest.* 29. Some of them are sent with

any warning given before, as the third plague, *chap.* 8. 16. and the sixt, *chap.* 9. 8. and the ninth, *chap.* 10. 20. Some plagues are expressly mentioned to have beene removed by the prayer of *Moses*: as the second of frogs, *chap.* 8. 9. the fourth of swarmes, *chap.* 8. 30. the seventh of haile and lightning, *chap.* 9. 33. the eight of the grashoppers, *chap.* 10. 19. the other plagues have no such note. But it is like that when a new plague came the former ceased.

Quest. XXXV. *Of Pharaohs divers and variable behaviour.*

As touching *Pharaohs* behaviour, it was very variable and divers: at the first comming of *Moses*, he was at defiance with God, and said hee knew him not, *chap.* 5. At the first, the third, the fift, and last plague he was nothing at all mollified, but his heart was hardned still: In the second, the fourth, the seventh, the eight and ninth he somewhat yeelded, and made some semblance of repentance: yet all was but in hypocrisie.

In dismissing the people of Israel hee was of divers mindes: first hee would give them leave only to sacrifice in the land of Egypt, *chap.* 8. 25. then he would grant them to goe into the wildernesse to sacrifice there, but they must not goe farre away, *chap.* 8. 28. afterward he would let the men only goe, neither the women, nor children, *chap.* 10. *ver.* 10. 11. then he giveth leave for the children to goe also, but their sheep and cattell should stay behind, *chap.* 10. 24. at the last he is content they shall all goe with all they had, *chap.* 12. *Perer.*

Quest. XXXVI. *Why the Lord sent divers plagues upon Pharaoh not destroying him at once.*

NOw it pleased God, whereas he could have destroyed *Pharaoh* and all the Egyptians at once, yet to multiply his plagues, for these causes, 1. That Gods mercy might appeare in giving unto them time of repentance, and not consuming them together. 2. And by this variety of plagues and judgements the wonderous power of God is set forth. 3. This also addeth to the affliction and misery of the Egyptians, that were not cut off at one blow, but by this diversity of plagues, their punishment was made so much the more grievous.

4. Hereby also *Pharaohs* obstinacie and hardnesse of heart is made manifest, that could by no meanes relent notwithstanding so many plagues.

Of the first particular plague, of turning the waters into bloud.

Quest. XXXVII. *Why Aaron is sometime the minister of the plagues and not Moses.*

Vers. 20. HE *lifted up the rod.* That is, *Aaron.* 1. Not as the Hebrewes, because it was not meete that *Moses*, who was saved out of the waters should bring a plague upon the waters: for *Aaron* was the minister of the other plagues. 2. Neither was it for this (as *Ferus*) that *Moses* should not be thought to doe it also by sorcery: for they might have had the like suspition of *Aaron.* 3. But this was Gods institution and appointment that *Moses* should speake to *Aaron* in the name of God: and *Aaron* should be his Prophet, *chap.* 7. 1. both to speake unto *Pharaoh*, and to shew the signes: which both belonged unto Prophets. And therefore whereas *verf.* 19. *Moses* is bid to take the rod, it was to deliver unto *Aaron*: *Iun.* 4. Beside also this might be some reason thereof: *Aaron* was minister of the plagues, and of judgement, *Moses* of mercie: for he specially prayed unto God to remove the plagues, as *chap.* 8. 12. and 30. *chap.* 9. 33.

Quest. XXXVIII. *Why the first plague beginneth in the water.*

IN *the water.* The first plague beginneth in the water. 1. *Philo* thinketh because the Egyptians held the water to bee the beginning of all things, therefore the Lord causeth his plagues to begin there. 2. Rather, because they put their confidence in Nilus, and gave divine honour unto it, and superstitiously adored the Crocodile therein, therefore the Lord doth punish them there, where their confidence and supposed strength was: *Perer.* 3. As also because water is one of the most necessary things, that belong to mans life, and specially Nilus in Egypt, whereby their grounds were watered, the plagues begin there to shew the power and severity of God: *Sumler.* 4. As also this plague hath some correspondencie with their sinne of cruelty: 1. As they sinned in the water by the murdering of the innocents, so are they punished by water. 2. Because they caused the infants to dye in the water, the fish also dye there. 3. As they persecuted the Israelites, so the waters become horrible and loathsome. 4. As they shed the bloud of innocents, so they are constrained to drinke bloud. *Ferus.* Unto this story doth the Evangelist allude in the Revelation, where the third Angel powreth out his viall, and crieth: *For they shed the blood of thy servants the Prophets, and therefore hast thou given them blood to drinke, chap.* 16. 6. 5. This turning of the waters into bloud did also portend the destruction of the Egyptians, which last of all was fulfilled, but first of all threatned, *Fer.*

Quest. XXXIX. *The greatnesse of this first plague.*

The greatnesse of this plague appeareth: 1. Because it was generall over all Egypt, only the land of Goshen excepted, where the water was not changed, as *Iosephus* thinketh: this is more than Satan can do, for he is but in one place at once, and only worketh where he is present, but here the power of God changeth

changeth all the water of Egypt at once, whereas *Aaron* ſtretched out his hand but over one place. Ferus. 2. *Philo* maketh this corruption of the waters more generall: he thinketh that all Nilus was turned into bloud, even from the firſt head and ſpring thereof: but that is not likely, for Nilus ſpringeth from certaine Mountaines in Æthiopia, and runneth a great way thorow the Æthiopians land: then by this meanes Æthiopia ſhould have beene plagued as well as Egypt, whereas the Scripture onely maketh mention of the land of Egypt to be thus plagued. 3. Beſide, not onely the river, but all lakes and ponders and veſſels, where they uſed to gather the water of Nilus to refine and cleanſe it, and to make it more potable, were corrupted. *Sim.* 4. The waters were changed into very bloud, ſuch as commeth out of the body, ſo much that many died of thirſt: *Philo.* And they that dranke of it were exceedingly pained: *Ioſephus.* 5. Yea, becauſe not bloud, but water is the element of fiſh, they alſo are choked, and by them the water was more putrified, which judgement was ſo much the greater, becauſe the Egyptians doe moſt feede of fiſh. *Simler.* 5. And this maketh the miracle more ſtrange: that the water of Nilus running cleere along thorow a great part of Æthiopia, when it came to the coaſts of Egypt, it there changed, both his colour and ſubſtance, being turned into bloud. *Perer.*

Quæſt. XL. *Whence the Sorcerers had the water which they alſo turned into bloud.*

Verſ. 22. *And the Enchanters of Egypt did likewiſe.* Whence the Magicians of Egypt ſhould have this water which they turned into bloud, all the waters of Egypt being converted, and altered already, much queſtion there is, and great diverſity of opinion. 1. Yet doe I not thinke with *Theodoret*, that they had theſe waters out of the ſea, which was not farre off: for that was no potable water, nor for drinke, and thoſe kinds of waters *Moſes* changed not: they are ſaid to doe the like, therefore in the ſame kind of water. 2. Neither yet is it like, as ſome Hebrewes thinke, as *Lyranus* ſaith, that beſide the rivers and lakes, which were changed, there were certaine fountaines of water beſide, from whence they might fetch their water: for this is contrary to the text, which includeth all pooles of water: *verſ.* 9. Some admit here a ſynecdoche, that all is taken for the moſt part: and that we need not underſtand, that all the waters in generall were converted. *Borrh.* But the generall ſpeeches of Scripture are not ſo to be reſtrained, where no cauſe is. 4. *Cajetanus* thus reſolveth, that all the waters were not changed at once, but firſt the rivers, then the lakes and pooles, and ſtanding waters, and laſt of all the waters kept in veſſels of ſtone, and of wood: veſſels of mettall are excepted: But what ſhould let, why by the power of God, to make the wonder greater, all the waters ſhould not be changed at once? and by theſe kinds of veſſels named, all other are ſignified, unleſſe it was the manner of the Egyptians to uſe none other veſſels, than of ſtone or wood. 5. *Iuſtinus Martyr*, to whom conſenteth *Oſiander*, doth thinke that the Sorcerers had this water out of the pits, which they digged about the river: But it ſeemeth that theſe waters were changed alſo, by the generall words, and that they laboured in vaine: For if the Egyptians could ſo have helped themſelves, they needed not to have wearied themſelves, in aſſaying to drinke of the waters of the river, as it is ſaid, *verſ.* 8. 6. Some thinke that the Sorcerers turned ſome of the water changed into bloud, as it was before, and then turned it againe into bloud: but this is altogether unlike, that they had power to undo *Moſes* worke, or to deſtroy his miracle. 7. *Ferus* thinketh that it was but water in ſhew, as the converſion of it into bloud was but counterfeit likewiſe: but as the Sorcerers rods were very rods, though the converſion of them into ſerpents were but imaginary: ſo the water here, which they uſed, was true water, though their worke were counterfeit. 8. *Thoſtat.* and *Lyranus* thinke that the Devill did miniſter unto them water brought from ſome other place, out of the land of Egypt: but in that the text ſaith they did the like, it muſt be underſtood of the waters of Egypt, wherein they did like unto *Moſes*. 9. *Auguſtine* hath two ſolutions: the firſt, that the Sorcerers might ſtay ſeven dayes, till the waters returned to their firſt nature, and then they ſhewed their cunning alſo. But it is not like that they ſtayed ſo long, for then their power ſhould have ſeemed to be ſmall, and *Pharaohs* heart was hardned, before the ſeven dayes were expired upon this practice of the Sorcerers. 10. His other ſolution is, that the Sorcerers tooke this water from the land of Goſhen, where the Iſraelites dwelt, for there the water was not changed, as *Ioſephus* will conjectureth: and this is moſt like: ſo alſo *Iunius*, *Simler.* But *Pererius* thinketh, that even the waters in the land of Goſhen were alſo turned into bloud, and that to the Egyptians they were noiſome, to the Iſraelites they were pleaſant and ſweet as before. *Contra.* Seeing in other plagues the land of Goſhen, and the Iſraelites were excepted, as in the fourth, fifth, ſeventh and ninth plague, it is not to be doubted, but that they were privileged in the reſt: and ſeeing the ſubſtance of the water was changed, and became very bloud, a ſecond miracle muſt be admitted to make it ſweet, and pleaſant to the Iſraelites: beſide this would have extenuated the miracle, that it had beene but a deceit, if the one could drinke of it, and not the other. Wherefore it is moſt like, that the waters which the Iſraelites uſed, were not become bloud, but that they had an exemption both from this, and from the other plagues.

Quæſt. XLI. *What ſhift the Egyptians made for water during the continuance of the firſt plague.*

Verſ. 25. *And ſeven dayes were fulfilled.* What ſhift then did the Egyptians make all this while for drinke? 1. *Euſebius Ceſarenſis* thinketh, that this plague of bloudy waters laſted but one day, and the ſpace of ſeven dayes is ſet betweene the firſt and the ſecond miracle: but if this had beene ſo, the Egyptians, if they had wanted water but one day, ſhould not ſo greatly have beene diſtreſſed, much needed they to have toiled themſelves in digging of wels. 2. *Iuſtinus Martyr reſpon. ad quæſt.* Orth.

thinketh, that the Egyptians dranke of the water of the pits which they digged: but it is more like that they digged in vaine for water, as *Ferus* judgeth: for neither could the plague sent of God, by humane wit or labour be prevented, & if the Egyptians could thus have helped themselves, their distresse & necessity had not beene so great. 3. *Thostatus* thinketh that they found water in the pits which they digged, not altogether pure, neither yet wholly bloudy, but yet by the veines and pipes of the earth somewhat refined from the thicke bloudy grossenesse, as we see that salt sea water is strained and clensed by putting the same into certaine vessels: and with this water the Egyptians (necessity so compelling them) contented themselves. *Contra.* There is not the like reason of naturall things and supernaturall: this turning of water into bloud being supernaturall, how is it like, that it could by naturall meanes be qualified? 4. Therefore I thinke rather, that the Egyptians were driven to drinke of the water of the river, they had no other shift, and therefore it is said, *vers.* 18. That they should be weary, or labour (as the word signifieth) to drinke of the river, which they needed not to have done, if there had beene any other shift. And as *Philo* writeth, it is like that many in the space of these seven dayes, some died of thirst, some were poisoned by the stinking water, so that they lay dead on heapes, and the living scarce sufficed to bury them.

Quest. XLII. *Whether the raine that fell was turned into bloud, as the Latine translator readeth.*

Like whereas *Psalme* 78. 44. the Septuagint reade ὐμβρήματα, and the Latine translator following them, interpreteth *imbres*, that he turned their raine or showers into bloud; *Augustine* here moveth a question how this should be, (*Moses* making no mention of raine water) and resolveth, that the word ὐμβρήματα signifieth as well waters that flow from below, as that fall from above, and so *Iansenius* deriveth it of ὐμὸν and ῥεῖν, to flow together: but this doubt will easily be removed, if we consult with the originall, where the word is *nechalim*, which signifieth flouds and rivers, of *Nazal* to flow; so *Vatablus* translateth, *rivos*; *Pagnin.* and *Montan. fluenta*: for it is notoriously knowne, that in Egypt falleth no raine, as *Philo* testifieth, lib. 3. *de vita Mosis*, and *Plinie lib.* 6. *Mela. lib.* 3. *cap.* 9. and so much the Scripture insinuateth, *Deut.* 11. 11. where *Moses* sheweth a difference betweene the land of Canaan and Egypt, where they watered their fields with their feet, as a garden, that is, they conveyed the waters of Nilus by trenches and furrowes to their fields, which overflowing their grounds serveth in steed of raine: and therefore the Egyptians did more honour *Nilus* than heaven *Perer.* Psal. 78. 44.

Quest. XLIII. *Whether the Sorcerers did turne the waters into true bloud.*

Now whether the Sorcerers brought forth true bloud, as *Moses* did, though it need bee no question, as is before shewed, *Quest.* 21. yet there are divers opinions about it: 1. *Augustine* thinketh that the Sorcerers, by the Devils helpe, did change the water into very naturall bloud, *lib.* 83. *quæst* 79. But that cannot be, for the Devils have no power to change or transforme one substance into another immediatly, without naturall meanes: and seeing true bloud is not ingendred but in the body, and that not immediatly but by certaine degrees and preparations, Satan could not in truth doe any such thing. 2 *Pererius* thinketh that this bloud was cunninly conveyed by the Devils helpe from some other place, and not made out of the water. But this is not likely, for it was no small quantity of bloud, which seemed to be changed by the Sorcerers: out of how many bodies could the Devill draw and sucke so much bloud? and if the bloud were brought, what came of the water that must bee conveyed away also? Beside the text saith, that the enchanters did likewise: then as *Moses* turned water into bloud, they must, to make their worke like, turne water also into bloud, or seeme to doe it. 3. Wherefore I subscribe rather to *Iustinus*: *Sanguinem à Magis exhibitum, non fuisse verum, sed fallacem & præstigiosum*: *That the bloud brought forth by the Magicians, was not true bloud, but deceitfull and counterfeit*: *quæst. Orthod.* 26. *Ferus* reason is, because *naturas mutare solius Dei est*: *it only belongeth unto God to change natures. Ostander* saith, *Videntur ad breve tempus conversæ*: *The waters seemed to be changed by the Sorcerers, but for a short time*: but *Moses* miracle continued seven dayes, which sheweth that it was a true miracle. So *Ambrose* concludeth, *Si arte sua quis dæmonis astutia aliam creaturam fingat ad horam, sicut finxerunt Iannes & Iambres*: *If any by his cunning and sleight deceit can faine another creature for a time, as Iannes and Iambres did, &c.* *Ambros. in 8. cap. ad Rom.*

Quest. XLIV. *How this first plague was stayed.*

Now this plague ceased is not expressed. 1. *Philo* thinketh, that at the supplication of the Egyptians made to *Moses*, and his prayer unto God, the waters returned to their first nature. But if it had not so, it is not unlike but that *Moses* could have expressed so much, as hee doth in the other plagues, were stayed by that meanes. 2. *Iosephus* writeth, that *Pharaoh* seeing the miserable state of the Egyptians, did give leave to the Israelites to depart, and so the plague ceased, but presently after hee repented him; but the Scripture seemeth to be contrary, for *Pharaohs* heart was hardened at the first, and not mollified at all, neither did this plague enter into his heart, *vers.* 23. 3. Therefore it is most like that this plague contined untill the beginning of the second, which is the end of the first, and so it ceased neither by entreatie of *Pharaoh*, or the Egyptians, or by the prayer of *Moses*, but by the will of God. *Thostat.*

Quest. XLV. *Of the application and use of this first plague.*

Of the mysticall application of this plague: 1. *Augustine* comparing the ten plagues of Egypt, and the ten Commandements together, doth referre the first plague to the first Commandement, apply-

ing it thus: The water out of the which commeth the generation of many things, ſignifieth God the beginning of all: the turning of this water into bloud, is the corrupting of the divine worſhip by humane and carnall inventions of fleſh and bloud. 2. But I preferre rather *Ferus* applications; the one prophetical, that this plague did portend, the bloudy end and deſtruction of *Pharaoh* and the Egyptians: the other morall: that wherein a man ſinneth, thereby in the juſtice of God is he puniſhed: as *Adonizek* by the cutting off his fingers and toes, as he had ſerved others; *Abſalon* by his haire which hee was proud of: ſo the Egyptians are puniſhed in the water, wherein they had deſtroyed ſo many innocent babes. *Pererius.*

4. *Places of doctrine.*

1. Doct. *Of the inſtitution of the princely and prieſtly calling.*

Verſ. 1. *I Have made thee Pharaohs God, and Aaron thy brother ſhall be thy Prophet.* Here we have the inſtitution of two moſt neceſſarie callings among the people of God, the princely power in *Moſes*, whoſe commiſſion was to give edicts and lawes; and the Eccleſiaſticall in *Aaron*, to whom it appertained to interprete and expound the Law, as the Prophet ſaith, *Aske the Prieſt concerning the law.* *Bern.*

2. Doct. *Of the hardning of the heart, how it is ſaid to proceed from God.*

Verſ. 3. *I will harden Pharaohs heart.* Mans heart is hardened two wayes, either by it ſelfe internally, or by ſome externall accident that moveth the inward cauſe or the inſtruments thereof: the externall agents, are either efficients, and ſo the Devill as an efficient and working cauſe moveth the heart of man unto evill, being corrupt of it ſelfe: or they are only diſpoſing and ordering: ſo the Lord is ſaid to harden the heart: which he doth three wayes: 1. By leaving the will of man, being deſtitute of good, to it evill nature and diſpoſition. 2. By ſome occaſion given by the Lord, which in it ſelfe is good, the heart of the wicked becommeth more obſtinate, as by the Lords commandement by *Moſes Pharaoh* was more hardened: ſo the Apoſtle ſheweth that ſome take occaſion by the law, which is good, to bee more evill, *Rom.* 7. like as tender and weake eyes, by the brightneſſe of the Sunne, doe dazle the more and become blinder. 3. The Lord ſeeing the will of obſtinate men to be thus hardened and bent upon evill, he in his juſtice alſo driveth them to that end, whither of themſelves they runne headlong: *Ius.* Like as the *primum mobile*, in the heavens, the utmoſt ſphere, carrieth all the other inferiour orbes of the planets about, yet every one of them doe keepe their contrary courſe, by the which the eclipſes of the Sunne and Moone fall out: yet ſo as by the firſt overruling motion, they are whirled about and brought to their Eclipſe, which is properly cauſed notwithſtanding by their owne particular motion: ſo there is an overruling power of God, that bringeth every thing to the end appointed: yet the defects and eclipſes of our will doe proceede of our owne corrupt nature. See more of this point how the Lord is ſaid to harden the heart, *chap.* 4. *queſt.* 19.

3. Doct. *That no man ſinneth of abſolute neceſſitie.*

Verſ. 22. *HE did not hearken unto them as the Lord had ſaid.* It was neceſſary that *Pharaoh* ſhould not hearken unto *Moſes*, becauſe the Lord had foretold ſo much, who cannot be deceived, But *Pharaoh* was not forced or compelled thereunto: there is then an abſolute or violent neceſſity, which forceth and compelleth; there is a conditionall and hypotheticall neceſſity, when a thing is ſaid to be neceſſary another thing preſuppoſed: ſo *Pharaohs* diſobedience and obſtinacy was the ſecond way neceſſary, upon the preſuppoſall of Gods preſcience; but the firſt way it was not neceſſary; the firſt neceſſity is coactive, but the ſecond is voluntary, the other neither juſtifieth a man if he doe well being forced, nor condemneth him if hee doe evill: but the ſecond hath place in both: both the righteous have praiſe whoſe obedience in reſpect of Gods ordinance is neceſſary and infallible, and the wicked are juſtly condemned, who ſinne willingly, though Gods preſcience conſidered in ſome ſort alſo neceſſarily. *Bern.*

5. *Places of controverſie and confutation.*

1. Confut. *Againſt thoſe that impugne the deity of Chriſt.*

Verſ. 1. *I Have made thee Pharaohs God.* Hence certaine Heretikes, as *Neſtorius*, that did ſeparate the humanity of Chriſt from his divine nature, would confirme their hereſie that the man Chriſt was God, no otherwiſe than *Moſes* is called God, as *Eliphandus* a Biſhop of Spaine, who held, that the man Chriſt was onely the Sonne of God by adoption. *Contra.* 1. The name of God in Scripture is given unto men, as *Pſal.* 80. I ſaid ye are Gods; but that title is given them in reſpect of their office, but it agreeth unto Chriſt by nature: for here the Lord is ſaid to have appointed *Moſes* God, not to have begotten him as *Hilarie* well noteth: neither is he ſimply called God, as Chriſt is, but with an addition, *Pharaohs* God. 2. Not onely the name of *Elohim*, God, is given unto Chriſt, but *Iehovah*, which is a name not communicable unto any creature, but peculiar unto God: and if Chriſt were no otherwiſe God, than *Moſes* was, it were Idolatry to worſhip him. *Simler.* 3. *Hilarie* alſo ſheweth that Chriſt is ſaid to be five wayes God, which agree unto none, but him: 1. in name, he is ſimply called God, as *Iohn* 1. *The word was*

and 1. *Epist. Ioh.* 5.20. speaking of Jesus Christ, he saith, *the same is very God.* 2. By his nativity and generation, and so he is called the Sonne of God. 3. By nature hee is one with God: *I and the father are one.* 4. In power, *all power is given me in heaven and in earth. Matth.* 20. 5. By his owne profession, he professed himselfe to be the Sonne of God, and therefore the Jewes went about to kill him, because he said that God was his Father, *Iohn* 5.18. *Hilar. lib.* 7. *de trinitat.*

2. Confut. *Against transubstantiation.*

Vers. 12. *Aarons rod devoured their rods.* The Papists would establish their transubstantiation by this place, for as *Aarons* rod, being turned into a serpent, is still called a rod: not because it was so now, but for that it had beene so: so the bread in the *Eucharist* after it is converted into the body of Christ is called bread still, because it was so before. *Contra.* 1. If they could shew Scripture to warrant the conversion of the bread into Christs body, as here is an evident text for the turning of the rod into a serpent, they should say somewhat, but untill they can doe that, their error can have no colour from hence. 2. Beside *Aarons* rod is so called, not only because it had beene a rod before, but it was to returne to be a rod againe: but they will not have the body of Christ returne againe to be bread. *Simler.*

In the questions before handled, the 27. and 28. concerning the power of Satan in counterfeiting the spirits of the dead: one question of purpose there handled by *Pererius*, touching the apparition of *Samuel* raised by the Pythonisse, 1. *Sam.* 28. I of purpose there omitted, reserving it for this place of confutation.

3. Confut. *That Samuel himselfe appeared not to Saul, but the Devill in his likenesse.*

1. THe most of that side are of opinion, that it was the very soule of *Samuel*, not raised up by the witches enchantments, but God interposing himselfe, did prevent her superstitious invocations, and sent *Samuel* to declare his judgements to *Saul. sic Thostatus, Cajetanus, Pererius*: and their reasons are these: First, because the Scripture saith, it was *Samuel.* 2. Hee saith, *as the Lord spake by my hand, vers.* 17. which was true of *Samuel*, not of the Devill in the likenesse of *Samuel.* 3. Hee foretelleth what should happen unto *Saul* the next day: which the Devill could not doe. 4. In Ecclesiasticus it is written, that *Samuel*, after his sleepe told of the Kings death, *chap.* 46.20. *Ferer.*

Contra. 1. The Scripture speaketh according as the thing appeared, not as it was, as *Pharaoh* in his dreame is said to have seene kine come out of the river, *Gen.* 41,2. which were but representations of kine. 2. As the Devill tooke upon him *Samuels* person, so he also counterfeiteth his speech: it was not true out of the Devils mouth, no more was it true *Samuel*; such counterfeit speech became a counterfeit *Samuel.* 3. The Devill might either by certaine conjectures, perceiving in what distresse *Saul* was, and that God had forsaken him, gesse what the successe of the battell should be: or rather God herein might force him to speake the truth, as did the false Prophet *Balaam: Borrh.* 4. The authority of the booke of Ecclesiasticus doth not presse us, and *Augustine* doubteth also thereof, affirming that it was not in *Canone Hebraeum: The Hebrewes received it not into the Canon of Scripture, lib. de cura pro mortuis, chap.* 18. 5. Neither is there the like reason of Gods preventing the witches enchantments and *Balaams* divinations: for that God did to his further glorie, to shew his power, in making the false Prophet to be an instrument of the truth: but this had beene contrary to Gods owne law, who forbiddeth that any should aske counsell of the dead, *Deut.* 18. *Borrh.*

2. Some doe goe further, and thinke, that the Devill might have power also to bring up *Samuels* body: as Satan transported Christs body to the top of the pinacle. *Contra.* 1. There is not the like reason betweene the transporting of the bodies of the living and of the dead, which are asleepe and at rest. 2. Satan had no power over Christs body, but hee yeelded himselfe to Satans temptation, that hee might overcome him in his owne weapon: and this was permitted unto Satan to doe for the glorie of God, the comfort of his members, the confusion and victory over Satan: but if Satan should be suffered to take up the bodies of the Saints, neither God should receive honour by it, nor the Church profit; and beside Satan thereby would strengthen his Kingdome of darkenesse. *Borrh.*

3. Wherefore the founder judgement is, that it was not the spirit of *Samuel*, but of Satan, that appeared to *Saul*: who can transforme himselfe into an Angel of light, much more take upon him the shape of a Prophet. Our reasons are these. 1. *Tertullian* saith, *Absit ut animam cujusquam sancti à daemone exciam credamus: Far be it from us to thinke, that the soule of any holy man can bee brought out by witchcraft, lib. de anima: Pererius* answereth that the Witch called not up *Samuel*, but it was Gods worke to send him, preventing the Witches enchantments. *Contra.* But this is not to bee admitted; because the Scripture calleth it an abomination to the Lord, to aske of the dead, *Deut.* 18.12. the Lord would not be accessary to any thing which is an abomination before him. 2. The true *Samuel* would not have suffered *Saul* to have worshipped him with a religious worship, as the counterfeit *Samuel* doth: so reasoneth *Augustine. Pererius* answereth, that this was not such adoration as is due unto God, but that reverence which may be yeelded to Angels and Saints. *Contra.* There are but two kindes of adoration, a civill and religious: the religious veneration is onely due unto God, and therefore refused by the Angel, *Rev.* 22. the civill this was not, as appeareth by *Sauls* submisse behaviour, and superstitious devotion. 3. This *Samuel* saith, *Why hast thou disquieted me?* But *Samuels* soule being at rest in *Abrahams* bosome, was out of the Devils reach, he could not disquiet it. *Pererius* answereth that *Saul* did disquiet it, *mediate, vel aliter*, by giving the occasion, not *efficaciter*, as being the efficient cause thereof. *Contra.* But if *Samuel* spake these words, then hee was in truth disquieted: the question is by whom, if not by the Devils practises, occasioned by *Saul*, than by God; but I thinke, it will not bee confessed that God disquieteth

teth the ſoules of his Saints being at reſt. 4. If the Lord vouchſafed not to anſwer *Saul*, when hee lawfully ſought unto him, neither by his Prieſts, nor his Prophets, how is it like that the Lord ſhould anſwer by his Prophet, and when he uſeth unlawfull meanes? *Pererius* anſwereth, that God did not vouchſafe to anſwer him by any ſuch meanes, that hee might know that God had forſaken him: but now not ſeeking unto God, but unto a Witch, God doth ſend him a ſorrowfull meſſage, by that Prophet whom hee would not harken unto while hee lived. *Contra.* Yet is not the objection removed, that God ſhould rather anſwer *Saul* uſing unlawfull meanes, than when hee uſed lawfull: firſt, if the not anſwering before ſhewed that God had left him, then the anſwering now by a Prophet of Gods ſending, argueth that hee was not altogether forgotten. If it bee ſaid that *Saul* knew him not to bee ſent of God, but raiſed by a Witch: then it will follow that this *Samuel* kept him in that error without reproofe, which the good Prophet would not have omitted. Againe, if the heavy anſwer and meſſage of evill tidings, was a ſigne that God neglected him, why then did not the Lord vouchſafe to anſwer him before at all? God would anſwer him neither good nor evill. Thirdly, this Prophet being dead, could bring him no worſe tidings now, then he did when he lived, that his Kingdome was rent from him and given to another. 5. Some adde this as a fifth argument, that *Samuel* would not have ſaid, To morrow thou ſhalt be with mee, that is, in the ſtate of happineſſe, ſeeing hee knew that the Lord had caſt him off. *Pererius* thinketh that hee did meane he ſhould deſcend in generall to hell, as all before Chriſts comming did, though not to that region and place of hell, *Limbus Patrum*, where the Fathers were. *Contra.* But firſt *Pererius* muſt ſhew us out of Scripture, that there be divers hels. In the parable of the rich glutton, there are but two places mentioned after this life; *Abrahams* boſome a place of reſt, whither the Angels carried the ſoule of *Lazarus*; and a place of torment, where the rich man was. That *Abrahams* boſome was no part of hell, beſide *Auguſtines* opinion, who cannot thinke, *tam a felicitatis ſinum membrum inferorum, &c. that a place of ſuch great happineſſe was a member or part of hell:* the text it ſelfe evidently ſheweth as much, becauſe it was a place of comfort and joy, and of great diſtance from hell, and the Angels of light did miniſter there, who remaine not in the kingdome of darkneſſe. And againe, that the Patriarkes and Prophets before Chriſt, were in heaven, our Saviour teſtifieth: *Many ſhall come from the Eaſt and Weſt, and ſit downe with Abraham, Iſaack and Iacob in the Kingdome of heaven* Matth.8.11. *Abraham, Iſaack* and *Iacob* then were now in the Kingdome of heaven, and yet Chriſt in their opinion had not then harrowed hell, nor yet emptied *Limbus Patrum*. Some doe expound theſe words, *thou ſhalt be with mee*, generally of the ſtate of the dead. *Iun.* But, beſide the opinion of ſome Hebrewes, that doe take theſe words to bee ſpoken of *Sauls* particular ſtate, that he ſhould be in ſome place of reſt where *Samuel* was, and hereupon they inferre, that *Saul* died penitently; (where we receive their interpretation, but refuſe their collection, as being builded upon a falſe ground, the teſtimony of a lying ſpirit) this place is like to that, where *David* ſaith of his infant departed, *I ſhall goe to him*, 2.*Sam.*12.23. which words doe not onely ſignifie a generall kinde of departure, but a reſolution in *David*, that it was well with his child. Like alſo unto this is that phraſe, Gen. 25. that *Abraham* was gathered to his people; and in the ſame chapter, that *Iſmael* was gathered to his people: which ſeemeth to inſinuate, that each went unto his people, and that *Abraham* was aſſociate unto the juſt and righteous departed. See more hereof, *Queſt.*15. upon *Geneſ.*25. And hereunto the Apoſtle ſeemeth to allude, when he ſaith, *Hebr.*12.23. *Yee are come, &c. to the congregation of the firſtborn, &c. to the ſpirits of juſt and perfect men*, ſhewing the ſociety and communion which we have with the people of God gone out of the world.

6. Places of Morall uſe.

1. Mor. *They that humble themſelves ſhall be exalted.*

I *Have made thee Pharaohs God. Moſes* who before ſo abaſed himſelfe, that hee by all meanes would have declined his calling, excuſing him by his inſufficiencie; now the Lord doth exalt him, making him ſuperior to Kings: he ſhould be as a God to *Pharaoh*; not whom *Pharaoh* ſhould worſhip, but whom he ſhould feare and ſtand in awe of; he ſhould be as a God to bring plagues and judgements upon him, and his land, and to remove the ſame againe. Thus is that ſaying of our Saviour fulfilled: He that humbleth himſelfe ſhall be exalted.

2. Mor. *Gods commandements are ſimply without any exception to be obeyed.*

Verſ.6. *SO Moſes and Aaron did, as the Lord commanded, ſo did they.* This repitition is not needleſſe, but ſheweth that they moſt exactly performed all given them in charge: the commandements of God muſt be obeyed without all exception or limitation. An Emperour of Rome commanded a workman from the navy, of two maſtes of a ſhip to bring the greater to make a battell ramme, and he brought the leſſe, which he thought meeteſt for that worke: whereupon the Emperour commanded him to be beaten, for diſobeying him, ſaying that the Majeſty of the Emperour would ſoone decay, if men might obey as they liſt; much more are Gods precepts (which are moſt juſt and wiſe, and to them can nothing bee added) to bee ſimply obeyed: As *David* ſaith, *Thou haſt commanded to keepe thy precepts diligently*, *Pſal.*119.4. *Simler.*

3. Mor.

3. Mor. *There is no fleeing from God.*

Vers. 32. *Pharaoh returned and went to his house.* But even in his house also the judgement of God overtooke him: there is no fleeing from God, as the Prophet saith, *Though they dig into hell, thence shall mine hand take them, though they clime up to heaven, thence will I bring them downe.* Amos 9. 2.

CHAP. VIII.

1. *The Argument and Method.*

IN this Chapter three other plagues are described: the second of the frogs, to *vers.* 16. the third of the lice, to *vers* 20. the fourth of the swarmes of noisome creatures, to *vers.* 36. and accordingly this Chapter consisteth of three parts.

The first containeth, 1. the denuntiation of the plague, and the manner thereof, both what the plague shall be, of frogs, *vers.* 2. whence they shall come, out of the river; the place, they shall spread over all Egypt; the manner, and scrall even into their bedchambers *vers.* 4. 2. Then followeth the execution, *vers.* 5. 6. 3. The events are three, the like practice of the Sorcerers, *vers.* 7. the removing of the plague at *Moses* prayer, being importuned by *Pharaoh*, to *vers.* 15. and the hardning of *Pharaohs* heart, *vers.* 16.

In the second part, shewing the third plague, is set downe first the commandement of God to *Moses*, *vers.* 16. Secondly, the execution, *vers.* 17. Thirdly, the event, the confession of the Sorcerers acknowledging Gods power, *vers.* 20.

In the third part, containing the fourth plague, there is first the denouncing of the plague to *Pharaoh*: wherein is set forth *Moses* request to *Pharaoh* for the people of Israel, *vers.* 20. then a description of the plague upon his refusall, *vers.* 21. with a reservation and exemption of the land where the Israelites were, *vers.* 23. Secondly, the execution followeth, *vers.* 24. Thirdly, then the events, which are three: first, *Pharaoh* relenteth to let Israel goe, with certaine reservations, to *vers.* 28. Secondly, the plague is taken away at *Moses* prayer, to *vers.* 32. Lastly *Pharaohs* heart is againe hardened, *vers.* 32.

2. *The divers readings.*

Vers. 3. *In the house of thy servants and on thy people.* B. G. *cum cæter. and of thy people.* S. But here the preposition is wanting: *and into the house of thy people.* I. that is the meaning, but the preposition joyned with the word *beyamecha*, approveth the first reading, as the next verse sheweth, *on thee, and on thy people.* *B. G. cum cæter.*

And into thy kneading troughs. I. C. G. better than, *upon thy victuals in store.* B. L. or, *in thy paste.* V. P. or A. Arguion S. *misharoth* rather signifieth the vessell wherein the dow is kned, than the dow it selfe, as Exod. 12. 34. there is another word joyned with it, that signifieth dow, which they bound up in their kneading vessels, and carried it on their shoulders. *I. C. G.*

Vers. 5. *Stretch forth thine hand over the streames.* B. G. C. *cum cæter.* better than, *Against the streames,* as Pisc. or, *to worke upon the streames.* I. *to worke* is added: the preposition *ghal* is in the end of the verse taken for over, or upon, *cause the frogs to come upon the land of Egypt.* *B. G. cum cæter.*

Vers. 9. *Take to thee this honour over me.* I. that is, I give thee this honour, to appoint the time, better than, *glory herein because of me,* B. V. or, *glorie upon me,* A. P. that is, because I am at hand to pray for thee, and helpe thee: or, *appoint thou me the time,* S. L. G. for *Phaar* signifieth to glory or boast, and in *hithpael* to take unto one glory: so *Judg.* 7. 2. *I.*

Vers. 13 *Out of the courtyards:* I. or courts, A. V. C. *out of the villages.* L. S. P. G. *chatzer* signifieth both village, a towne without walles, *Levit.* 25 31. and a court or court-yard, as 1. *King.* 7. 4. here the latter better: and so by degrees the frogs went away, first out of their houses, then out of their yards, and courts and enclosed grounds, and last of all out of their open fields and champion grounds. *I. A. V.*

Vers. 21. *Mingled swarmes,* I. V. A. not only of noisome flies, but of other venomous beasts, as Scorpiones, Vipers. V. C. *all kindes of beasts.* P. rather than swarmes of flies. B. G. L. or *dog flies.* G. *gherob* signifieth any mixture of divers things: as *Exod.* 12. 38. it is taken for a mixture of divers sorts of people. *I. V. A.*

Vers. 22. *I will separate the land of Goshen.* V. A. P. C. that is, *except.* I. better than, cause to be wonderfull. G. L. G. *Phalah* with *he* signifieth to separate, so it is taken *chap.* 8. 4. as may appeare by the construction of the preposition *ben, betweene,* but with *aleph* it signifieth to be wonderfull. *I. V. A. P.*

Vers. 23. *I will make a deliverance,* or redemption. G. V. A. P. C. *I will set a signe of redemption betweene.* I. The sense of the words: *signe* is not in the originall; better than, *I will put a division betweene.* L. B. *Phadah* signifieth to redeeme.

Vers. 29. *Let not Pharaoh mocke any longer.* I. *deceive, lie, cæter. hatal* signifieth both: the first is here better, because *Pharaoh* mocked, rather than lied, for a lie proceedeth from an intention to deceive: *Pharaoh* when he promised to let the people goe seemeth so to have intended, but that his heart became afterward to be hardened.

3. The

3. The explanation of difficult questions.

QUEST. I. *What kinde of frogs the second plague brought upon Egypt.*

Vers. 2. *I will smite all thy coasts with frogs.* 1. The Hebrewes take *Zephardghim*, which here signifieth frogges, for a certaine kinde of fish, that come out of Nilus, and devoured men: but here is no mention made, that these *Zephardghim* should devoure or kill men, but onely annoy them even in their houses, and pastries: they had heard of the Crocodile of Nilus, that useth to destroy men, and so frame their fable according to that report: *Pellican.* 2. *Plinie* writeth of two sorts of frogges, beside the common sort, that liveth in the waters; one is called *Rubeta*, because they keepe among bushes and briers upon the land, which are the greatest among other, and venomous: strange vertues are given to this kinde, that being brought into an assemblie of people, there followeth a generall silence; the bone thereof being cast into seething water cooleth it presently; it allayeth the rage of dogs, *Plin. lib.* 32. 5. The other sort is called *Calamita*, because it keepeth among the flags and reedes, it is little and greene, and causeth not an oxe chance to eat it he swelleth presently: the flesh thereof applied to the eyes, doth cleare them and easeth the paine. It seemeth this plague consisted most of the common sort of frogs, because they came out of the waters: yet there might be a mixture also of the other sorts, especially of the *Rubeta*, to make the plague more grievous. 3. And in this plagüe, this was strange and extraordinary, that the frogs left the waters, their proper element, and scralled upon the land, and entered their houses. *Simler.*

QUEST. II. *Of the greatnesse of this plague frogs.*

COncerning the greatnesse of this plague: 1. *Philo* noteth that those frogs filled the high ways, and their houses, yea crept into their Temples, and did climbe up into their upper chambers, so that they were at their wits end. 2. *Iosephus* saith, that beside the annoyance which they brought upon the land by leaping upon their meat and drinke, that the waters were corrupted by them, so that it stanke of them, and was putrified and full of corruption: Some Hebrewes write also that they crept into their mouthes when they were asleepe, and entred into their bowels. 3. Thus the Egyptians by this plague were cumbred, and punished in all their senses; in their sight with the number and uglinesse of them; in their hearing, with their croaking; in their taste, by corrupting their victuals; in their smell, with the stinch of them; in their feeling, with their biting and venom: *Pererius.* 4. This plague was suitable to their sinne: for as they regarded not the pitifull and mournfull cries of the infants which they cast into the water, so now are they vexed with the crying and croaking of frogges. Infants, as *Theodoret* noteth, are herein resembled to crafling frogs, because they doe so creepe upon their hands and feete, before they are able to goe: *Perer.* 5. We reade that in time past, whole Cities have beene dispeopled by frogs, that invaded them without any miraculous worke: *Plinie* out of *Varro* reporteth of a City in France, where the people were driven away by frogs: *Paulus Orosius* writeth that the *Abderites* were chased out of their Country by frogs, and craved of *Cassander* King of Macedonia, some other place of habitation. *Pere.* So *Artortias* of India, and the people inhabiting about Pæonia, and Dardania, were invaded of frogs: for mud also out of the slime thereof, is apt to engender frogs, as *Iosephus* writeth, and for this cause the land of Egypt is honoured among them, because that kind destroyeth the frogs. But there is a great difference between this miraculous worke, and the other: first in respect of the infinite number of them, and their generall overspreading: secondly, those frogs were ingendred not all at once, but by little and little; here also as *Aaron* had stretched out his hand, this great army of frogs was raised; thirdly, they all are suddenly destroyed and gathered in heapes: the other as they came not all at once, so neither doe they go away altogether. *Simler.*

Plinius lib. 8. cap. 9. Orosius lib. 3. cap. ult.

QUEST. III. *From whence this great aboundance of frogs came.*

THis aboundance of frogs: 1. Came neither out of the slime, as *Iosephus* thinketh, into the which saith they were resolved againe. 2. Neither yet altogether out of the waters: for though Egypt be full of pooles of water and lakes, yet they sufficed not to fill all Egypt with frogges. 3. Therefore they were brought forth by the power of God: neither did the frogs of any naturall instinct, leave their waters to creepe upon the land: but like as God by the ministry of his Angels, brought all the creatures unto *Adam*, to receive their names, and afterward unto *Noah* in the Arke: so were these frogs brought together and sent upon the land. *Perer.*

QUEST. IV. *In what place and how the Sorcerers brought forth frogs.*

Vers. 7. *The Sorcerers did likewise.* 1. They brought not forth true frogs, but counterfeit before the first plague; but the frogs that *Aaron* caused were frogs indeed, for afterward they were gathered into heapes, and the land stanke of them, that it might appeare to be a true miracle. 2. These Sorcerers though in shew they could bring forth frogs, yet they could not remove the plague of frogs, which was sent upon the land. *Osiander.* 3. The place where the Sorcerers shewed their skill, was the land of Goshen, which was exempted both from these and the other plagues: for the Lord meant only to bring the frogs upon *Pharaoh* and his people, *vers.* 3. *Iun. Simler.*

Qui

Quest. V. *Why Pharaoh calleth now for Moses and not before.*

Vers. 8. *Then Pharaoh called for Moses, &c.* *Pharaoh* called not for *Moses* to pray for him to remove the first plague, though both *Philo* and *Iosephus* so affirme: there being no such thing expressed before, it is hard for any man to imagine that which there is no warrant for. 2. Therefore this may be the cause why *Pharaoh* is forced now to flee unto *Moses*, and not before, because this was a more grievous and intolerable plague, which is extended upon *Pharaoh* and his house: none are exempted from it: in the other plague they might make some shift to helpe themselves, as the richer sort with wine, the poore with the juyce of herbes and such like; but against this plague there is no remedy. *Perer.* 3. But it seemeth that *Pharaoh* had a double meaning, he would have the frogs removed first, that afterward hee might call backe his promise for dismissing of the people. *Simler.*

Quest. VI. *Why Moses saith to Pharaoh, take this honour to thee.*

Vers. 9. *Take this honour over me when I shall pray.* 1. Some refer these words to the event: that when the frogs were removed, *Pharaoh* should have good cause to boast of *Moses*, and to rejoyce that he was so neere at hand to helpe him: *Vatab.* 2. Some understand *Moses* to speake by way of comparison, that he had now no cause to boast of his Sorcerers that could not helpe, but in *Moses*. *Simler.* 3. But the meaning seemeth rather to be this, that *Moses* doth yeeld unto *Pharaoh* this honour, to appoint a time when the frogs should be taken away, that God might receive greater honour thereby. *Iun.*

Quest. VII. *Whether Moses tempted God in prescribing the time of removing the plagues.*

Against time I shall pray for thee. 1. *Moses* doth not tempt God in appointing a time for this worke, as the Bethulians did, *Iudith chap.* 7. that limited to themselves the space of five dayes, to expect helpe from God: for they speake doubtfully, but *Moses* confidently: *Simler.* 2. Neither herein did *Moses* presume, but he was assured of Gods assistance, not being so much confirmed by the successe of the miracles hitherto, as building upon Gods promise, who had made him a God unto *Pharaoh*, both to bind and loose, to doe and undoe. *Simler. Borrh.* 3. And *Moses* leaveth it to *Pharaohs* choice to appoint a time, that he might have bin thought to have wrought by constellation, or other astrologicall meanes. *Pellican.*

Quest. VIII. *Of the use and application of this plague of the frogs.*

Concerning the application of this plague: 1. *Augustine* would hereby understand the Poets of the Gentiles, which as by the crooking of frogs, so by their vaine babling have brought in many impious and deceitful fables. 2. *Gregorie Nyssenus* maketh these frogs a type and figure of the Epicures and licentious life, which entereth into *Pharaohs* house, that is, most aboundeth in the houses of Princes and great men. 3. *Ferus* doth take it in the better part, that hereby the conversion of a sinner is set forth: God sendeth frogs upon the land, when he sheweth a man his owne filthinesse. 4. But that other application of *Iun* is more ape, who by the crooking of frogs, understandeth Hereticks, that doe open their mouth against the truth, as *Revel.* 16. 13. the uncleane spirits that came out of the mouth of the Dragon and the false Prophet, are resembled unto frogs, such crauling frogs are the popish Monkes and Friers, that are sent forth from the mouth and spirit of Antichrist, to crooke against the truth. *Borrh.* 5. Beside, the historicall application of this plague, is this, that these frogs are spued out of Nilus the glorie of Egypt: where their greatest delight was, from thence commeth their confusion. *Simler.* And as in Nilus they drowned the children, so from thence their punishment taketh beginning: and as they abhorred the sight of the innocents, so they are constrained to indure the ugly sight of deformed frogs and vermin.

Quest. IX. *Why Pharaoh appointeth Moses to morrow.*

Vers. 10. *Then hee said, to morrow.* 1. Some understand it of the time, when *Pharaoh* would let the people go: but it appeareth by *Moses* offer in the former verse, leaving to *Pharaoh* the time, when he should pray for him, that *Pharaoh* accordingly named the next day to that end. 2. Which time refuseth not *Moses*, as giving him some space for his prayer. *Simler.* For *Pharaoh* had no such devotion, to consider what time was meetest for his prayer. 3. But the very cause was this, hee might thinke that *Moses* offered himselfe at this time, which he saw by some constellation or aspect of the starres to bee fit for his working, and therefore putteth him to another day: or *Pharaoh* might thinke this to be some naturall worke, and not sent of God, and therefore would stay a while and see, whether the frogs might goe away of themselves without *Moses* prayer. *Pellican. Perer.*

Quest. X. *Why the Lord did not remove the frogs quite.*

Vers. 14. *And they gathered them together by heapes.* 1. The Egyptians had beene able of themselves to have destroyed these frogs, but that God armed them against them, and their number was such, that they could not resist them; like as the history of the Bishop of Ments is famous, that was devoured of rats and mice, following him into the midst of the river of Rhene, where yet the Rats tower, as it is to bee seene. *Simler.* And our English Chronicles also doe make mention of a young man, devoured by toades, who could by no meanes bee defended from them, but being hanged in the top of a trunke, they crauled up thither and devoured him. 2. God could either have cast these frogges into the river againe, or caused them to vanish, but it pleased him they should remaine in heapes, as a spectacle

Stow his Chronicle see the table.

spectacle to the Egyptians, both to shew that it was a true miracle, and that the stinke thereof in their noses, might put them in mind of their sinne, that made them stink before God. *Ferus.*

Quest. XI. *The difference of the third plague of lice from the former.*

Vers. 17. *All the dust of the earth was lice.* 1. In this plague there goeth no commination or denouncing before: for because *Pharaoh* had mocked with God and his Ministers, and had hardened his heart; he was worthy of no admonition. *Simler.* 2. This plague is brought out of the earth, the two first out of the water: for the Egyptians were worthy to be punished in both, because they shewed their cruelty in both, in destroying the infants in the water, and in oppressing the Israelites working in clay: and therefore out of the clay and dust are they punished. *Simler.* 3. In the other plagues in the first the Lord sheweth his power in changing the nature of the creatures; in the second, in commanding them; in the third, in using them as instruments of his revenge: the first plague was horrible to the sight, in seeing the bloudy waters; the second was both horrible to the sight, and troublesome: the third was both these, and brought griefe and vexation beside. *Ferus.*

Quest. XII. *Whether the third plague was of lice.*

NOw what manner of plague this was, whether of lice or some other, shall briefely bee examined. 1. The Hebrew word is *cinnim*, which the Latine translateth *sciniphes*, and the Septuag. reserved with some small change from the Hebrew: *Origen* whom *Augustine* followeth, taketh them for certaine small flies with wings that can scarse bee seene as they flie, yet with their stings doe pricke very sharpely. 2. *Albertus Magnus* saith, that they have the taile of wormes, the head and wings of flies, and are ingendred in fenny places, and doe specially follow and light upon men, *Lib. 26. de animalib.* this description agreeth to those flies which we call gnats. 3. *Suidas* taketh it to be a worme that eateth wood. *Serarius* thinketh it was a new kinde of vermine not knowne before. 5. But I thinke rather with *Iosephus* that they were lice; so also *Pagnin. Vatab. Montan.* translate: so *R. Salomon* understandeth the word *cinnim*: and they were such lice as did cleave and swarme upon the body, that would not be killed with any oyntment, or other medicine, as *Iosephus*, but they did gnaw upon their flesh, much like to the lowsie disease, that *Sylla* and the two *Herods* died of. *Simler.* And *Philo* saith, they did not only sting the flesh, but entred in at the eares and nostrils, and pained the eyes: and though most of them were of this kinde of vermine, of lice, which came of the slime and dust, resembling the same in colour also; *Olaster*: yet it is like that other vermine, as gnats, and other biting flies and vermine were mingled among them. *Borrh.*

Orig. in 8. cap. Exod. August. serm. 27. de temper.

Quest. XIII. *Why the Lord plagued the Egyptians with lice.*

AND whereas God might have turned by his great power, the dust of the earth into Lions and Beares which should have destroyed the people: yet it pleased him for these causes, to punish them with these contemptible vermine: 1. Because the Lord would not consume them all at once, but give them space to come to repentance. *Philo.* 2. And that by this meanes the haughty pride of the Egyptians might be abated, seeing that God was able to punish them by such contemptible and base creatures: as proud Tyrants are most daunted, when they are quailed by weake and impotent meanes; as *Abimelech* thought it a dishonour unto him to be killed by a woman, *Ferus.* 3. This plague also served to keepe them in awe: for if God could punish them by so small a creature, they might thinke, that if God armed the greater creatures against them, they should not endure it. *Simler.*

Quest. XIV. *Why the Lord by the stretching out of Aarons rod brought forth lice.*

Vers. 17. *Aaron stretched out his hand with his rod.* It was not *Aarons* rod, or hand, that of it self could doe any such thing; God needed not any of these meanes, but thus it pleased him, that the plague should bee wrought: 1. To shew his great power, that is able to doe great things by weake and small meanes. 2. And that not only he hath power in himselfe to doe whatsoever it pleaseth him, but that hee can give power unto his creatures to execute his vengeance: so the Lord is able by himselfe, and by others to bring forth his judgements. 3. This hee did also to shew how much hee setteth by his elect, whom hee giveth such great power: and to countenance the ministry and calling of these his servants. *Ferus.*

Quest. XV. *Why the Sorcerers could not bring forth lice.*

Vers. 17. NOw the Enchanters assayed likewise with their enchantments to bring forth lice, &c. 1. The Sorcerers could not bring forth lice, not as the Hebrewes imagine, (as *Lyranus* and *Thomas* report of them) because they cannot bring forth any creature lesse than a barly corne: for if they could produce to the sight greater creatures, they might more easily have compassed the lesse, whose generation is not so perfect, but commeth out of corruption. Indeed in artificiall workes it is harder to worke upon small substance: and therefore *Plinie* commendeth the curious devices of certaine workemen for their smalnesse: as *Cicero* telleth of the Iliades of *Homer* written so small that they might bee put into a nutshell. *Callicrates* made antes of Ivory so little that the partes thereof could not be perceived. *Myrmecides* made a ship, that a Bee might cover it with her wings. But in naturall workes the reason is contrary: the lesse workes are more easily perfected: for the force of nature worketh from within, but the artificer applieth his instruments without, and cannot therefore worke upon every small substance.

Plin. lib. 7. cap. 21.

2. *Rupertus* hath this conceit, that the Sorcerers did indeed bring forth lice, as they did frogs before: but because they did not ſting and bite, as the true lice which *Aaron* cauſed, their fraude was diſcovered: but this is contrarie to the text, which ſaith, they endevoured or wrought to bring forth lice, but could not.

3. *Cajetanus* thinketh that the Sorcerers did erre in their worke, and did not applie their enchantments aright, and ſo failed: But it proceeded not from any vertue of their enchantments, that they did counterfeit the three ſignes before, but of the will and power of Satan, who is not tied to theſe enchantments, which are but a ſigne and ceremonie of their covenant and league with the devill: & therefore though they had failed in ſome circumſtance, the devill would not have forſaken them, ſeeing they wrought under him, and for him, if it had been in their power.

4. *Auguſtine* maketh this the reaſon why the Magicians were confounded in this third plague (but it was the fourth ſigne, counting the turning of the rods into ſerpents, for the firſt) to ſignifie, that the heathen Philoſophers, ſome of them had knowledge of the Father and Sonne, but erred concerning the holy Ghoſt. But beſide that ſome of the philoſophers did ſee as in a cloud the myſterie of the Trinitie, as both *Cyrillus*, *Euſebius*, & *Theodoret* witneſſe, & *Plato* in his writings maketh mention of God the Father, the Word, and the Minde: this is rather a myſticall, than hiſtoricall reaſon: And if to ſeeke the cauſe thereof we needs flie unto myſteries; it rather ſignifieth thus much, that many of the philoſophers did know divers things concerning God, and his creatures; but they were ignorant altogether of the Trinitie. *Auguſt. qu. 25. in Exod.* *Cyrill. lib. 1. cont. Iulian. Euſeb. in lib. de præp. Evang. Theodoret. lib. de curation. Graec. affection.*

5. The ſorcerers then were hindred by the power of God, who ſuffered them hitherto to deceive by their Satanicall illuſions, but now by a ſuperiour commaunding power, he controlleth the power of darkenes. *Simler. Pererius. Pellican. Cajetan. Ferus.* And Satan is hindred in his working two waies, either altogether, that he cannot do what he would, as in this place; or when he is permitted to doe any thing, yet the Lord ſo diſpoſeth, as that he cannot atchieve that end which he intendeth, as appeareth in the temptation of *Iob*: *Borrh.* And the Lord confoundeth them in this ſmall and baſe creature, for their greater confuſion, when their myſticall working, by the operation of Satan, is there reſtrained, where they thought moſt eaſily to have prevailed. *Ferus.*

Quest. XVI. *What the ſorcerers underſtand by the finger of God.*

Vers. 19. *This is the finger of God.* 1. Some by finger underſtand the plague it ſelfe, as the Chalde Paraphraſt: as though in effect the ſorcerers ſhould confeſſe thus much, that this plague was of God, and they could not reſiſt it: ſo *Iob* ſaith, *the hand of God hath touched me, cap.* 19. 21. 2. *Auguſtine* by the finger of God underſtandeth the ſpirit of God: whereas Saint *Luke* ſaith, that Chriſt caſt out devils by the finger of God, *cap.* 11. Saint *Matthew* ſaith, by the ſpirit of God: and fitly is the ſpirit compared to the fingers, that as the fingers proceed from the hand and arme, & the arme from the bodie, ſo the ſpirit proceedeth from the Father and the Sonne: and as there are ten fingers upon both the hands, ſo there are divers gifts of the ſpirit, and here are tenne plagues anſwering to the number of the fingers. So alſo *Iarom* ſaith, that the arme and ſtrength of God is the Sonne, and the Spirit is the fingers, and with his finger did the Lord write the tenne Commandements in the Tables of ſtone. But this collection ſeemeth to be ſomewhat curious: neither is it like that the Sorcerers had any ſuch knowledge of the myſterie of the Trinitie. 3. Therefore *Rupertus* thinketh, that the ſorcerers did onely meane by this phraſe the power of God, but that unwittingly alſo by a divine inſtinct, they doe give an evident teſtimony of the holy ſpirit, the third perſon of the Trinitie, as *Caiphas* did ignorantly propheſie of Chriſt. But it ſeemeth that theſe ſorcerers being profeſſed ſervants of Satan and poſſeſſed with his ſpirit, were not fit veſſels to receive any ſuch divine inſtinct. 4. *Pererius* thinketh that by the finger of God, they underſtand a great & miraculous power, as the Scripture ſaith, the Cedars of God, a man of God, for the tall cedars and for an excellent man. But in this ſenſe they could not denie, but that the other works were alſo excellent, & more admirable than this. 5. *Liranus* will have them by the finger of God to underſtand the power of ſome ſuperiour devill that ſtaied the working of the inferiors: But this is an inſolent ſpeech, by the name of God to underſtand the devill: and by this meanes Satan ſhould ſtrive againſt Satan, and the kingdome of darkenes ſhould be divided; which argument our Saviour uſeth in the Goſpell to ſhew that he did not caſt out devils by the power of Satan. 6. Wherefore the beſt interpretation is, that by the finger of God, is underſtood the power of God; as the heavens (in the Pſalme) are ſaid to be the worke of his fingers: *Theſtanus, Lippoman.* So alſo is the hand of God taken, 1 *Sam.* 6. 9. And hereby is inſinuated the great power of God: if theſe horrible plagues were but the worke of his fingers, that is, an effect of his ſmall power, what are the workes of his arme and handes when hee ſheweth his mightie power? for ſo much which one doth eaſily, or with ſmall labour, he is ſaid to doe with his finger, as the phraſe is uſed of the Phariſes in the Goſpell, that they laid heavy burdens upon others, and would not themſelves move them with their finger. And indeede theſe plagues of Egypt, if they be compared with other greate workes, as the univerſall floud brought upon all the world, the deſtruction of Sodom and Gomorrha, they will appeare to be but workes of Gods fingers, in compariſon of his whole hand. *Ferus.*

Quest. XVII. *Whether the sorcerers had any feeling of Gods power.*

But now it will further be inquired, whether these sorcerers thus spake as having any knowledge of God, or feeling of his power. 1. Some thinke that they used this pretence of words to satisfie Pharaoh that was angrie with them, because they could not doe now, as before, and to excuse their want of power: *Cajetane.* But it seemeth rather, seeing the Sorcerers were indeede hindred and controlled, that they spake as they thought. 2. *Lyranus* thinketh that they had no thought at all of God, but that they understood the power of some superiour devill: And his reason is, that if they had in truth confessed and acknowledged the power of God, they would not afterward have resisted *Moses*, as it appeareth they did, for they were smitten with botches and biles in the sixt plague, *cap.* 9. *Contra.* But this is a weake argument: for though they had at this present some sense of Gods power, yet they might afterward returne to their former obstinacie: as *Pharaoh* himselfe would one while seeme to relent, and eftsoone be hardned againe: and *Nebuchadnezzar*, who upon the interpretation of his dreame by *Daniel* acknowledged the true God. *Dan.* 2. yet presently after setteth up Idolatrie: *Perer.* 3. Some, as is shewed in the former question, did thinke that the Magicians had some knowledge and speciall revelation, not only of the power of God, but of his spirit, and so consequently of the Trinitie: but such a particular knowledge cannot be ascribed unto them. 4. Therefore I thinke rather that for a time they seeing their power hindred, did indeede, and as they thought, acknowledge Gods power, that *Pharaoh* might thereby be left inexcusable: *Ium.* but this knowledge was soone againe obscured by the malice and obstinacie of their heart.

Quest. XVIII. *By what power Sorcerers do worke.*

Now, whereas they confesse that *Moses* wrought by the finger of God, they therein evidently bewray that they themselves did not worke by God. This therefore shall briefly be made plaine and manifest, that Magicians and Sorcerers doe not worke wonders by any divine, humane, or naturall, or Angelicall power, I meane the good Angels, but Satanicall and Diabolicall. 1. These spirits whom they consecrate with, do require of them divine worship: and that affectation of divine honour, which they began in heaven, and obtained it not, being cast downe from thence, they seeke to compasse in earth: but good Angels refuse to be adored and worshipped, as the Angell that appeared to *Iohn*, *Revel.* 22. 2. Sorcerers are men of an impure and wicked life, and they use their enchantments to wicked purposes, as to theft, adulterie, murther: but good Angels do neither favour wicked men, neither will bee assistant in any wicked worke. 3. Magicians use to threaten the spirits, to enjoyne them certaine impossible things, if they come not when they are called: but men can exercise no power, neither can have any command over the good Angels. 4. if it bee objected, that Magicians doe often cast out devils: but Satan doth not cast out Satan, as our Saviour saith, for then his kingdome should be divided, and could not long stand. To this it is answered, that our Saviour speaketh of such casting out of devils, as is done with power when Satan is violently dispossessed, not of such when hee giveth way of himselfe, by some compact and contract with the Conjurer. And, as *Augustine* saith, our Saviour meaneth the perfect ejection of Satan, when hee is cast both out of the bodie ad soule: But when any seemeth to be cast out by a Satanicall power, he goeth out of the bodie that he may more strongly possesse the soule; which is indeede no casting out. 5. That Sorcerers doe worke by the power of Satan, themselves are the best witnesses: for *Porphyrius* who was a great Magician, as *Eusebius* noteth him, doth confesse, that the devils themselves (whom he calleth gods) doe signifie unto men, *quibus rebus dij cogantur, & quæ illis offerenda sint, &c.* what things the devils are forced, and what is to be offered unto them, what daies they should chuse, what sort of images they should make, and such like. And *Eusebius* further setteth downe to the same purpose an epistle written by *Porphyrius* to *Anebonus* the Egyptian: wherein he propoundeth nine inexplicable doubts, as he calleth them, about Magicall practices: 1. How Magicians doe invocate the spirits as superiours; when they command them, as their inferiours. 2. Why the spirits of Magicians bid men to be just, when as they being called upon and sent, doe many wicked things. 3. They will not have the Conjurer unlesse hee abstaine from venerie; and yet they being sent doe inflame to venerie, and to full lust. 4. They prescribe their disciples, when they are about invocation, to abstaine from eating of flesh; and yet themselves delight in the smell and bloud of sacrifices. 5. They will not have him that hath touched any dead thing to use any Magicall practice; and yet many magicall enchantments are performed with dead things, both beasts and men. 6. They doe terrifie the spirits in their invocations, with threats, as if they answere not, they will reveale the mysteries of *Isis*, and deliver *Osiris* members to *Typhon*: but how can spirits be feared with threats? 7. They use ridiculous invocations, as thus they call upon the spirits: *Thou which camest forth of the slime of the earth, which hast thy seate in the lake, which changest thy shape every houre*: which kind of prayers spirits should seeme not to regard. 8. They use barbarous and strange words, as though the spirits understood only the *Scythian*, or some other barbarous tongue. 9. Seeing spirits are insensible and incorporeall, how then can they be allured with sensible and corporeall things? These are *Porphyries* doubts: by the which it is evident that Sorcerers work by the devil, and that from him they have their directions. And *Augustine* also confirmeth the same: *Neque potuit ex his ipsis docentibus disci quid quisq; illorum appetat, quid exhorreat*; Neither could it be learned, but by their teaching, what everie one of them desireth, and what they abhorre.

How the Devil may sometime be cast out by the power of the Devill.

Euseb. lib. 5. de præparat. Evang. cap. 6.

Porphyrius doubts moved concerning Magicall practices.

August. lib. 21. de civit. Dei cap. 16

Quest. XIX. *Why ſpirits preſcribe conſtellations to be obſerved, and delight in corporall and externall uſages.*

But yet concerning ſome of thoſe doubts, a ſolution may be found out: As why the devils will not come being called, but under certaine conſtellations, the reaſon thereof may be to make men beleeve, that there is ſome divine vertue in the ſtarres, and ſo they ſhould be brought to adore and worſhip them: or becauſe they many times worke by naturall cauſes, it may be they are helped by ſuch obſervations: and ſometime they concurre in their worke with the planets, as Lunatickes are moſt vexed in the increaſe of the moone, that men might lay the imputation upon the ſtarres, as though they were evill. Againe, why ſpirits being of no bodily ſubſtance yet are allured, with hearbes, and ſtones, and perfumes and ſuch like; *Auguſtine* giveth the reaſon hereof, becauſe theſe things are offered unto them, as ſignes of the divine honour, which is given unto them, and therefore they delight in them. *Ex Peter.* *Auguſt. ibid.*

Quest. XX. *Whether it be ordinary for lice to breede out of the ſlime of Nilus.*

But concerning this third plague of lice, it will be objected, that it is an ordinary thing in Egypt, after the inundation of Nilus, that divers ſmall creatures, as lice, frogs, and ſuch like, do breed in great abundance out of the ſlime of the earth, which Nilus leaveth behind, as *Herodotus*, *Diodorus Siculus*, and *Solinus* do write: how then was this ſuch a miraculous worke? The anſwere is this: that there is great difference betweene this ſwarming of lice, and that annuall breed of vermine in Egypt. 1. They come of the ſlime of the earth, theſe out of the duſt. 2. They by the overflowing of Nilus, theſe at the ſtretching forth of *Aarons* rod. 3. Thoſe ſwarmes are of divers ſorts of ſmall vermine, theſe were lice. 4. They are not bred in the ſignes of *Aquarius* or *Piſces* as theſe were, but after the ſunne is entred into *Virgo*: for under the ſigne *Leo*, Nilus increaſeth, and in the ſigne *Virgo*, it abateth and returneth. *Sic Iun.* The ſunne entreth into *Leo* about the middeſt of *Iune*, and into *Virgo*, about the middle of *July*, and into the ſigne *Aquarius* in *Ianuarie*, and into *Piſces* in *Februarie*, which was about a moneth before the Iſraelites went out of Egypt, as is before ſhewed, *queſt. 29. in cap. 7.*

Quest. XXI. *Why Moſes is bid to meete Pharoah by the water.*

Verſ. 20. *Stand before Pharaoh, he will come forth to the water.* 1. Becauſe *Moſes* had no acceſſe unto *Pharaohs* preſence in his palace, he is bid to watch him at his comming forth, and ſo he that refuſed to heare *Moſes* privatly, is forced to heare to his ſhame abroad. *Ferus.* 2. *Pharaoh* uſed in the morning to come forth to the water, either for his health, as in the morning it is wholeſome, to go forth unto rivers; or rather of a ſuperſtitious minde, becauſe they attributed divine honour unto Nilus. *Simler.*

Quest. XXII. *Why there is no mention made in this miracle of Moſes rod.*

In this fourth wonder, no mention is made of *Moſes* rod, as in the former, nor of any other thing uſed as ashes in the ſixth plague. God ſometime uſeth ſuch meanes, to ſhew that all things are directed by his will, and by theſe props to raiſe us up to conſider of an higher power than can be in ſuch weake inſtruments to effect ſuch great things. Sometime he worketh without any ſuch meanes, to teach vs, that he needeth not any ſuch inſtruments. The like difference of working is obſerved in the miracles of our Saviour Chriſt in the Goſpell, who ſometime uſed externall and viſible ſignes, as when he tempered clay to heale the blind man: ſometime he uſed no ſuch, but only healed by his Word. *Simler.*

Quest. XXIII. *What manner of ſwarmes were ſent in the fourth plague.*

Verſ. 21. *I will ſend mingled ſwarmes.* 1. Not κυνομυῖαν, as the Septuagint, the dogge flie, which *Philo* would have ſo called, becauſe this kind of flie doth boldly light upon men and beaſts (as the dog is noted to be among other beaſts, moſt hardie and bold) and cannot be chaſed away, till he hath fetched blood: ſome call it a dog flie, becauſe it lighteth moſt upon dogs about the eares and noſe, and draweth blood: but the word *ghereb* ſignifying a mingled companie, ſheweth, that there was more than of one ſort. 2. *Hieron* therefore would have it read κοινομυῖαν, all kind of flies, as *Aquilas* alſo readeth πανμυῖαν: and the Latine *muſcam omnis generis*, flies of all ſorts. But it ſeemeth they were not only flies, for the earth was not only corrupted by them, verſ. 24. but the Egyptians alſo themſelves devoured and conſumed, *Pſalm.* 78. 3. Neither yet is it like that there were no flies at all in theſe ſwarmes, as *Cajetane* thinketh, becauſe the Scripture maketh not any mention of any hurt they did to any man, but only annoyed their grounds, and houſes, but flies are moſt noyſome unto men: but herein *Cajetane* is deceived, for it is ſaid in the Pſalme before alleaged, that they devoured them, that is, the Egyptians. 4. Some thinke they were kind of wild beaſts, as Lions, Beares, Tigres, and ſuch like; unto which opinion *Ioſephus* ſeemeth to incline, and *Aben Ezra* and *Pagnin*. But becauſe it is ſaid that their houſes ſhould bee full of theſe beaſts, it is not like they were thoſe huge wild beaſts: and if they had been aſſaulted in their houſes by ravenous beaſts, none of them ſhould have eſcaped. And beſide, it ſeemeth that the ground was covered with this kind of vermine: but ſo many wild beaſts, as ſhould cover the earth, would have ſoone devoured all the inhabitans. 5. Therefore it is more like that theſe ſwarmes were a mixture of divers kinds of ſome creatures, both flying, as hornets, waſpes, and creeping, as vipers, ſcorpions and ſuch like. *See Rabbi Salomon: Pellican.*

Quest. XXIV. *Of the name of Baalzebub the god of flies.*

IT may ſeeme probable, that upon this and the like plague of flies and other vermine, the Egyptians, and the Philiſtims following them, as out of whoſe countrey they came, did erect the abominable Idoll of *Baalzebub*, which ſignifieth the god of flies, he was the God of *Accaron*, one of the chiefeſt cities of the Philiſtims: firſt, ſome thinke the Idoll was ſo called of the abundance of flies; which were engendred of the bloud of the beaſts which were ſacrificed. *Vatab.* Or becauſe the Idoll being ſprinkled with much bloud, did ſticke full of flies. *Perer.* 2. But rather it had the name, becauſe they ſuppoſed this Idoll did deliver them from the plague of flies: as *Plinie* ſheweth how the *Eleans* did worſhip their god *Myiagrus* for chaſing away the flies, which brought the peſtilence: as the Egyptians did honour the bird *Ibis*, that devoured ſerpents: likewiſe the ſame Author reporteth that in the *Olympian* games, they uſed to ſacrifice a Bull to the Idoll *Myiades*, and the clouds of flies preſently vaniſhed. *Perer. Iunius* alſo alleageth out of *Nazianzen*, that this Idoll was made in the forme of a flie. 3. *Hierome* alſo ſaith that the Iewes in derision of the god of the Philiſtims, did give the ſame name to the Prince and chiefe of the devils. *Perer.*

Plin. lib. 10. cap. 28. Plin. lib. 29. cap. 6.

Quest. XXV. *Whether the land of Goſhen were exempted from the former plagues.*

Verſ. 22. *BUt the land of Goſhen will I ſeparate.* 1. This immunitie of Iſrael from the plagues, and the differences made betweene them and the Egyptians, no doubt was ſeene in the former plagues: *Ioſephus. Iun.* for otherwiſe if the people of God had beene in like manner afflicted, they would have murmured againſt *Moſes*. 2. And this ſeparation the Lord made betweene them, both to ſhew the watchfull care, which hee had over his people, as alſo to increaſe the griefe and ſorrow of the Egyptians that beheld how the Iſraelites were ſpared, while they were plagued. *Ferus.* 3. This exemption is now firſt of all mentioned, becauſe *Pharaoh* did not know it before now: *Simler.* As alſo becauſe the ſorcerers before had no place, to trie their ſophiſtrie but in the land of Goſhen, mention is made of this exemption to ſhew that the Magitians were excluded from working their feates there, as they did before. *Iun.*

Quest. XXVI. *What were the things that were an abomination to the Egyptians.*

Verſ. 26. *FOr then ſhould we offer unto the Lord, that which is an abomination to the Egyptians*, &c. or *the abomination of the Egyptians.* 1. Some underſtand in the firſt the idolatrous ſacrifices of the Egyptians, which were an abomination unto God: for the heathen offered uncleane beaſts, as an Hog to *Ceres*, a Gooſe to *Venus*, an Aſſe to *Priapus*, a Dog to *Diana*, a Horſe to *Phœbus*: *Perer.* Then their meaning is, if we ſacrifice in Egypt, if we doe it after their rites and faſhions we ſhall be an abomination to *Iehovah*: *Ferus.* But ſeeing the ſame word, *the abomination of the Egyptians*, in the next clauſe is taken for that which is an abomination to the Epyptians, it ſeemeth ſo to be taken here alſo. 2. *Rupertus* will not have this underſtood of any externall ſacrifice, for as the Prophet *Ieremie* ſaith, the Lord gave them no charge, when he brought them out of Egypt, concerning any ſacrifice, *Ier.* 7. 23. And therefore he underſtandeth it of the inward vertues of the minde, as of righteouſnes, piety, humilitie, which they ſhould ſacrifice to God, being things hated and deſpiſed of the Egyptians. But it is evident that *Moſes* ſpeaketh of an externall ſacrifice which they ſhould offer before the eyes of the Egyptians. And indeed God had ſaid hitherto nothing to *Moſes* all this while what they ſhould ſacrifice: but he had received it by traditions from the fathers, what ſacrifices were to be offered, and from *Abrahams* example, who offered cleane beaſts, *Gen.* 15. an Heifer, a Goate, & a Ramme: *Perer.* Or rather the Prophet here ſpeaketh by way of compariſon, that they were not the externall rites and ſacrifices which the Lord ſo much required at their hands, as feare and obedience, as *Gen.* 32. 28. the Angell ſaith to *Iacob*, that he ſhould no more be called *Iacob* (that is, not onely or chiefly) but *Iſrael*: *Iun.* 3. Therefore the meaning is this, that whereas the Egyptians adored ſheep and bullocks, as they worſhipped a certaine pide bull called *Apis*, the Iſraelites could not offer any of theſe things in Egypt becauſe the Egyptians would never have endured it: *Iun. Borrh. Ferus.*

Quest. XXVII. *Whether Moſes were ignorant what kindes of beaſtes they ſhould ſacrifice unto God in the deſert.*

BUt it will be demaunded how *Moſes* did know what ſacrifices they ſhould offer unto God, ſeeing he had yet ſpoken nothing thereof unto him. 1. I neither thinke that *Moſes* was altogether ignorant thereof, & therefore, as is ſhewed in the queſtion before, he referreth the text to the inward and ſpirituall ſacrifices. 2. Neither with *Pererius*, that *Moſes* had any ſpeciall revelation what they ſhould ſacrifice: ſo hee confeſſeth himſelfe, *cap.* 10. 27. that he knew not wherewith to ſerve the Lord, before they came thither. 3. Neither yet with *Iunius* that *Moſes* ſpeaketh here doubtfully, inſerting into the text the words *Fortaſſis, it may be we ſhall ſacrifice:* for *Moſes* was not ignorant of the kindes of beaſts in generall, which he had learned from the example of the fathers, which were to be ſacrificed unto *Iehovah*, all which kindes (which were but three, bullockes, ſheepe and goates) the Egyptians counted a thing abominable to kill either to eate, or to ſacrifice. 4. Therefore whereas *Moſes* ſaith, *Neither doe wee know wherewith we ſhall ſerve the Lord, till wee come thither, cap.* 10. 27. he ſpeaketh of the particular kind, as of bullockes, goates, and ſheepe, and of the number: for that they were to ſacrifice of their cleane cattell in generall he certainelie knew, as he ſaith in the ſame place: *Our cattell ſhall goe with us, for thereof muſt we take to ſerve the Lord our God.*

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4. Places of Doctrine.

1. Doct. *What manner of knowledge the wicked have of God.*

Vers.11. *That thou maist know that there is none like unto the Lord.* The wicked have a certaine knowledge of God, but not like unto the godly: they may bee said to know, and not to know, for they are forced, will they, nill they, to confesse there is a God, but this knowledge maketh them but inexcusable, it helpeth not them unto salvation: *Simler.* As the Apostle sheweth, that the knowledge which the Gentiles had of God tended but to make them without excuse, *Rom.* 2. 20.

2. Doct. *No man can mollifie his owne heart.*

Vers. 15. *When Pharaoh saw that he had rest given him he hardned his heart. Pharaoh* neither by plagues, nor yet by blessings can be wonne; whereby we see that such is the naturall pravitie and evilnesse of mans heart, that unlesse the Lord doe mollifie it, it will never be brought under in obedience: *Piscat.* As our Saviour saith, that none can come unto him, unlesse his Father draw him, *Ioh.* 6.

3. Doct. *God must be worshipped as himselfe hath prescribed.*

Vers. 26. *Then we should offer unto the Lord God the abomination. Moses* here sheweth, that they were not to sacrifice unto God in any other manner than he himselfe had prescribed: for as God onely is to worshipped, so he onely is to prescribe how he will be worshipped: *Ferus.* Therefore all will worship is here condemned, as the Apostle calleth it, *Coloss.* 2. 23. God will not be worshipped according to the fancies of men.

5. Places of controversie.

1. Conf. *Against diffidence or doubtfulnesse in prayer.*

Vers. 9. *Take to thee this honour over me, what time I shall pray for thee to destroy the frogs. Moses* promiseth to pray confidently, being assured that the Lord would heare him: for the faithfull are sure that the Lord heareth them: *Ferus.* Who herein crosseth the judgement of the Romanists, who doe call the assurance of faith presumption. But our Saviour Christ giveth this rule, that *Whatsoever yee aske in prayer, if ye beleeve ye shall have it, it shall be done unto you, Matth.* 11. 14.

2. Conf. *Against praying for the dead.*

BEsides, as here *Pharaoh* entreateth *Moses*, and *Moses* promiseth to entreate God for him: so we find in other places of Scripture, that the living have prayed for the living, and have been prayed to pray for brothers: but for the dead to be prayed unto to pray for the living, we have no example in Scripture: *Pelarg.* For they are not present to heare our prayers, and succour our necessities, neither doe know our hearts: and wee have one sufficient advocate and Mediatour, our blessed Redeemer, 1. *Ioh.* 3. 1. and therefore neither neede we the mediation of any other, neither will they assume unto themselves any part of Christs office.

3. Conf. *Against repentance which proceedeth only of feare.*

Vers. 15. *When Pharaoh saw he had respite given him he hardened his heart.* Then *Pharaohs* former repentance was but in hypocrisie, and proceeded only from feare of punishment: such sorrow then and repentance, which onely is caused by the feare of punishment, is no true repentance, neither continueth long: yet this slauish feare of hell is much advanced and extolled by the Romanists, as being a fruite of true obedience: against whom I will urge the testimonie of *Ferus* in this place, one of their owne preachers: *Pœnitentia ex solo timore pœnæ proveniens, non diu durat; quæ autem ex amore iustitiæ oritur, hæc perseverat: Repentance proceeding only from the feare of punishment cannot endure long, but that which springeth of the love of righteousnes, the same persevereth.* So the Apostle saith, that feare hath painfulnes, and he that feareth is not perfect in love, 1. *Ioh.* 4. 18.

6. Places of Morall use.

1. Observ. *God can arme his smallest creatures against the wicked.*

Vers. 2. *I will smite all thy countrie with frogs.* The Lord can arme his smallest creatures to take revenge of the wicked: as he with the sand keepeth in the sea, *Ierem.* 5. 22. so with his smallest armies can checke and daunt the haughtie spirit of Tyrants, as here *Pharaoh* is punished with frogs: therefore *feare ye not me saith the Lord, Iere.* 5. 22. This should make us to stand in awe & feare of God, whose creatures are alwayes readie to punish the disobedient. *Ferus.*

2. Observ. *To pray for our enemies.*

Vers. 9. *What time I shall pray for thee. Moses* by this example teacheth us to pray for our enemies, according to Christs rule, *Matth.* 5. So S. *Paul* would have prayer & supplication made for Princes, 1. *Tim.* 2. 2. & even then *Nero* that beastly Tyrant was Emperour. If it bee objected that *Pharaoh* sinned

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sinned unto death, and therefore *Moses* should not have prayed for him, as the Apostle teacheth that such sinners are not to be prayed for, 1. *Ioh.* 5. 16. The answere is, first, that though *Moses* saw that *Pharaohs* heart was hardned, yet he did not know whether the same might be mollified afterward. Secondly, he prayeth not for everlasting salvation, but onely for a temporall blessing. Thirdly, and not so much for *Pharaoh*, as because it should be a benefit to the whole land. *Simler.*

3. Observ. *The Devils power nor his ministers is to be feared.*

Vers. 18. *They assaied to bring forth lice, but they could not.* Therefore not the Devill, but God is to be feared: for the Devill hath no power, unlesse God permit, to invade man or beast: he could not runne upon the uncleane swine, till Christ had given leave: *Perer.* If the Devill be not to be feared, much lesse his ministers, as Sorcerers, Conjurers, Witches: God bridleth both them and their master, that without the will of our heavenly father he cannot touch a haire of our head.

4. Observ. *God will not have his servants tempted above their strength.*

AGaine, whereas it was a great triall and temptation to the Israelites to see these wicked Sorcerers to contend with *Moses*, in working of wonders; the Lord will not trie them beyond their strength but at the length confoundeth the Sorcerers, lest his servants might have stumbled and fell. *Perer.* as the Apostle saith, *God is faithfull and will not suffer you to be tempted above that you are able*, 1. *Cor.* 10. 13.

Chap. IX.

1. *The Argument and method.*

IN this Chapter three other plagues are described: the fift, of the murrane of cattell, to *vers.* 8. the sixt, of the botches and sores, to *vers.* 13, the seventh, of the thunder, haile and lightning, to the end of the Chapter.

In the first part, containing a description of the first plague, we have first the denouncing of the plague, with the occasion thereof, if *Pharaoh* refuse to let Israel goe, *vers.* 1. 2. the manner thereof, *vers.* 3. the limitation thereof, the Israelites are exempted, *vers.* 4. the time is appointed, *vers.* 5. Secondly, the execution followeth, *vers.* 6. 3. The events are two; *Pharaoh* sendeth to see how it fared with the Israelites cattell, and his heart is hardned, *vers.* 7.

In the second part, containing the sixth plague, there is the commandement of God to *Moses* and *Aaron*, prescribing the signe of the plague, in taking the ashes, *vers.* 8. and the effect, *vers.* 9. secondly, the execution, *vers.* 10. thirdly, the events which are two, the plague of biles overtaketh the Sorcerers themselves, *vers.* 11. yet *Pharaohs* heart is hardned, *vers.* 12.

In the third part, where the seventh plague is described, there is 1. The commandement of God to denounce the plague: in which denuntiation, wee have first the occasion of this plague, *Pharaohs* refusall to let the people go, *vers.* 13. then a description of the plague in generall, *vers.* 14. and the end why God had not consumed them with the pestilence, and other plagues, that God might shew his power, *vers.* 15. 16. then a particular designing of the plague, *vers.* 18. with advice and counsell given, how to escape the plague, *vers.* 19. and the successe of that counsell, *vers.* 20. 21.

2. The execution followeth, where God commanded *Moses*, *vers.* 22. *Moses* obeyeth, *vers.* 23. the effect followeth, set forth by way of comparison, *vers.* 24.

3. The events are these: first, what hurt the haile and storme did, *vers.* 25. the preservation of Isra. *vers.* 26. the relenting of *Pharaoh*, and his request to *Moses*. *vers.* 27. 28. *Moses* admonition, set to *Pharaoh*, *vers.* 29. (with a parenthesis, what things were smitten with the tempest, what not, *vers.* 31.) *Moses* prayer with the effect. *vers.* 33. the hardning of *Pharaohs* heart, *vers.* 34. 35.

2. *The Argument and Method.*

1. Vers. 3. *Upon the cattell & the sheepe: with a very great plague.* I. better than, *upon the cattel & sheepe shall be a very great plague.* B. G. *cum cater*, for the perfect distinction *athnah*, over sheep, divideth
1. it from the clause following: the Septuagint reade, *a verie great death*: but the word is *deber*, a plague.

Vers. 15. *For now when I stretch out mine hand.* I. or rather, *I had stretched out my hand, and might have smitten thee* &c. *and so thou shouldest have perished from the earth.* I. A reason is given, why the Lord did smite only the cattell with the pestilence, whereas he might have smitten the Egyptians also, and cut them off at once: this sense the Chalde expresseth, *it was very neere mee, to send a plague to smite thee and thy people*: better than *for now I have stretcht my hand, that I may smite thee.* V. A. P. L. S. for no such plague was now sent: or, *I will stretch my hand, that I may smite thee &c. and thou shalt perish from the earth.* B. G. for neither do we reade this to have been done.

I. A. P. Vers. 16. *I have caused thee to remaine.* I. or, *caused thee to stand.* A. P. H. or, *I have sustained to keep thee.* G. or, *thou art reserved hamiddm.* S. better than, *I have appointed thee.* L. V. B. G.

To shew my power in thee. I. B. S. L. better than, *to shew thee my power.* C. A. P. G. V. that the preposition *in*, is to be supplied, appeareth. *cap.* 14. 18. the Lord is said to get honour upon *Pharaoh*: and so the Apostle readeth, *Rom.* 9. 17.

B. G. cum cater. Vers. 27. *Then Pharaoh sent and called* B. G. *cum cater. Then Pharaoh sent them that should observe and called.* I. Though it may bee referred to *Pharaohs* sending to see in the Land of Goshen: yet it is not safe to adde unto the text.

Vers. 31

Vers. 30. *I know that thou & thy ſervants will not yet feare.* I.P.B.C.L.S. better than, *I know afore I pray, that you will feare.* V.A.G. *terem* better ſignifieth here *nondum, not yet*, than *antequam, before*, as the ſenſe giveth. I. 8. cum cæter.

3. *The explanation of difficult queſtions.*

QUEST. I. *Why Pharaoh is ſo often ſent unto, whom the Lord did foreſee, that he would not heare.*

Vers. 1. GO *to Pharoh and tell him.* 1. *Though God knew* that *Pharaoh* would not heare, yet he ſendeth unto him againe both that his malice & obſtinacie might be made manifeſt, & that the iudgements alſo of God upon him, hereby might appeare to bee moſt juſt. *Simler.* 2. And though it was not in *Pharaohs* power to mollifie his heart, yet hee is puniſhed becauſe neither would he, though it had beene in his power. *Simler.* The neceſſitie of Gods decree, doth not take away the freeneſſe of the will to evill, neither is *compulſive*, but only maketh the event evitable: *Pharaoh* then is puniſhed, not for the neceſſitie that lay upon him, but for the malice and unwillingneſſe, and diſobedience of his heart. *Borrh.*

QUEST. II. *Why Moſes in bringing the plagues doth not alwaies uſe Aarons rod.*

Vers. 3. BEhold *the hand of the Lord is* &c. This plague is not brought by the lifting up of *Aarons* rod, as the other. 1. For, if *Aaron* ſhould have alwayes uſed his rod, it might have been thought that there was vertue in the rod. *Cajetan.* 2. God therefore ſo wiſely diſpoſeth in the ſending of theſe plagues, that no exception could be taken. If *Moſes* had done all, they might have ſuſpected him to bee a Sorcerer, and therefore moſt of theſe plagues are brought by the miniſtrie of *Aaron.* And if they two ſhould have done all, they might have been taken for gods, as *Paul* and *Barnabas* was, *Act.* 14. If they had alwayes uſed the rod, they might have aſcribed vertue unto it: If God had by his immediate hand, ſent all the plagues without any meanes, it had not bin ſo admirable: for who doubteth, but that God of himſelfe can do all things? *Ferus.*

QUEST. III. *Why the Lord puniſheth the Egyptians in their cattell.*

Vers. 3. VPon *thy flocke which is in the field* &c. 1. The Lord never ſendeth any great plague upon the world, but he giveth warning of it before: ſo he did forewarne the old world of the floud by *Noah*: the Sodomites of their deſtruction by *Lot*: the Egyptians were admoniſhed here by *Moſes*: the Iſraelites by *Ieremie*, of the captivitie of Babylon. 2. The cattell heere are puniſhed for the ſinne of their maſters: God beginneth with ſmaller puniſhments, before he proceed to greater, *Oſiander.* 3. This plague was leſſe troubleſome than the former, but more diſcommodious, for by the deſtruction of their horſe and oxen, their tillage was hindred, and they ſhould want their ſheepe for cloathing, their aſſes and horſes for burden: *Simler.* 4. And this plague was moſt juſt: for as they had oppreſſed the Iſraelites before, *in* taking their oxen to plow, their horſes and aſſes to carrie burdens; ſo the Lord doth worthily puniſh them *in* their cattel. *Perer.* As the fiſh were deſtroyed before in the water, ſo now the beaſts upon land: to let them know that they were worthie to poſſeſſe nothing, God might juſtly deprive them of all. *Borrh.* 5. The Latine tranſlator readeth, as though the hand of God ſhould be, not onlie upon their cattell, but upon their very fields and grounds, which ſhould be firſt poiſoned and infected: but he leaveth out the Hebrew pronoune, *aſher, which ſhall be in the fields*: for it is evident by the text, that the cattell onely were infected.

QUEST. IV. *Why the Lord doth not alwayes exempt his people from temporall calamities.*

Vers. 4. *I will make ſeparation betweene the cattell of Iſrael &c.* Though it pleaſed God in this and other plagues, for his great glory ſake, to exempt his people from theſe publike calamities; yet alwayes the Lord doth not ſo deale with his ſervants, for the true Prophets ſuffered famine under *Achab*, as well as the reſt; *Ieremie* was taken with the Citie; *Daniel* carried into captivitie; which the Lord doth for theſe cauſes: 1. To purge out the corruption and infirmities which are in his owne ſervants. 2. To make triall of their patience, that God thereby might be glorified. *Simler.* 3. And the Lord doth chaſtiſe them in the ſmall afflictions of this life, making a ſeparation betweene the righteous and the wicked in the great judgements of the next world, as the Lord ſaith by his Prophet: *In a little have I forſaken thee, but with great compaſſions will I gather thee, Iſay.* 54. 7. *Ferus.*

QUEST. V. *In what ſenſe all the cattell of Egypt are ſaid to have died.*

Vers. 6. ALl *the cattell of Egypt died.* All the cattell in generall died not, for many died afterward being ſmitten with the haile and tempeſt, vers. 27. 1. Some therefore doe thus expound it, that no cattell died but the Egyptians and all that died were theirs: *Cajetan.* 2. But it ſeemeth rather to be taken according to the phraſe of Scripture, all died, that is, the greateſt part. *Iun. Perer. Simler.*

QUEST. VI. *Whether Pharaoh ſent into Goſhen in the other plagues.*

Vers. 7. THen *Pharaoh ſent, and behold.* 1. Some thinke that *Pharaoh* ſent before, when the other plagues were; but the Scripture maketh no mention of it: as many matters of fact are omitted beſide: but *Thoſtatus* refuſeth this conjecture: for why ſhould this bee onely here expreſſed that *Pharaoh* ſent, if he had done it at other times? 2. Some thinke that the other plagues all but the firſt, as of frogges, the lice, and ſwarmes were ſuch as *Pharaoh* could not ſend, and in the plagues following, but in the firſt *Pharaoh* did not then bethinke himſelfe of any ſuch thing: *Perer.* 3. But it is more likely that

Pharaoh

Pharaoh, though now twice he had been told so much by *Moses*, did neglect to trie whether the Israelites were exempted from these plagues or no. *Simler.*

Quest. VII. *Why Pharaoh called not to Moses to pray.*

PHaraoh entreated not *Moses* at this time to pray to God to remove this plague, partly through envie and griefe, to see the privilege and freedome of the Israelites which was an occasion of the hardning of his heart: partly because the other plagues continued sometime, and so might be remooved. But this plague of mortalitie and murraine came all at once, and suddenly swept the cattell away, so that no remedie was left, neither was there place for prayer to remoove it, after this plague had suddenly smitten their cattell in all their coasts. *Pererius.*

Quest. VIII. *Whether this plague were naturall or supernaturall.*

COncerning the kind of this plague: 1. It is evident that it was no naturall plague but supernatural, for the text saith, the hand of God should be upon their cattell, that is, should smite them immediately, no meanes being used at all: not so much as *Aarons* rod, whereby other plagues were called for. And beside it was not infectious as other naturall plagues are: for the cattell of the Israelites feeding among the Egyptians cattell (they dwelling in the middest of them) were not smitten at all with this plague. *Simler.* 2. Yet there might be some preparation unto this plague by the former, as it is mentioned, *cap.* 8. 14. that the land stunke of the dead frogges, and so both the aire and ground were corrupted, apt to breed putrefaction: *Perer.* But this was not the cause of the plague: for if the earth, and aire generally had been corrupted, the men had died as well as the beasts.

Quest. IX. *Why Moses is the minister of the sixt plague.*

Vers. 10. AND *Moses sprinkled them toward heaven.* 1. They both tooke the ashes out of the fornace, but *Moses* sprinkled them toward heaven. *Philo* saith, that *Aaron* was the Minister of those plagues, wherewith the earth and water were smitten; and *Moses* of those which came from heaven & out of the aire. *Augustine* giveth this reason, because *Aarons* office was to speake to the people, he worketh upon the earth and water; because *Moses* was in the things that belonged to God, hee is the minister of those plagues which came from above. But these are curious observations. The reason rather was this: they stood both before *Pharaoh*, and therefore *Moses* as the chiefe whom the Lord had made as *Pharaohs* God, he is the minister of this wonder: *Ferus.* 2. As the two first signes were of the water, the two next on the earth; so this is wrought in the aire: *Simler* rather than the element of fire, as *Ferus.*

Quest. X. *Of the sixt plague of boyles, and of the manner thereof.*

Vers. 10. AND *there came boyles breaking out.* First the handfull of ashes being cast into the aire, there was raised as a cloud of white dust like unto the ashes of the fornace over all Egypt: which dust could not be engendred of that handfull: but upon the sprinkling of the ashes, the Lord by his great power, caused that cloud of dust in the aire over al Egypt. 2. The matter which is here used is somewhat answerable to the effect, for as *Moses* taketh of the white ashes of the fornace, so they falling upon man & beast caused burning boyles, which at the first swelled & hoved the flesh, & then brake forth into sores: the word here used for blisters is derived of *bagnah*, which signifieth to boyle up as the water doth at the fire. *Borrh. Perer. Philo.* thinketh that these sores or boiles were over al their bodie, & grew into one being most grievous to behold. 3. This plague is answerable to the Egyptians sinne, for as they oppresse the Israelites with fornace work, in the burning of brick, so they are punished with burning sores which came of the ashes taken out of the fornace. *Perer.*

Quest. XI. *Why the Egyptians are smitten with vlcers.*

Vers. 11. AND *the boyles are upon the enchanters.* 1. This sheweth that the Magitians, though before they had confessed the power of God, yet doe persist still in their malice against *Moses*: *Simler.* Hereupon *Cajetane* thinketh that they did not acknowledge the power of God before, but rather some superiour power of the spirits: but this followeth not, because they resist *Moses* still, that they did not confesse the power of God before: for like as the same aire that is illuminate by the sunne is darkened when the sunne is gone away, so no marvell, if the minds of the wicked after they have received some light be darkned againe. *Perer.* 2. This is the third time that these sorcerers are confounded: first when *Aarons* serpent eat up theirs: secondly, when their power was restrained in the third plague: and now because they will not yet give over, they are punished. 3. Like unto these sorcerers are all unfaithfull counsellers to princes, whom the Lord in like manner will plague: *Borrh.* And thus the Magitians of that *Pharaoh* of Rome are smitten with exulcerate consciences, which swelling with pride and hypocrisie doe bring forth most vile ulcers of impietie. *Simlerus.*

Quest. XII. *Of the hardning of Pharaohs heart.*

Vers. 12. AND *the Lord hardned Pharaohs heart.* 1. The word signifieth to obstirme or strengthen *chazak*, because it was a signe of strength, or rather stubbornenes to stand against God: *Simler.* is another word used to signifie the same thing, *cabadh*, to make heavie, as *cap.* 8. 15. *Pharaoh* first by his owne corrupt mind, hardning or making his heart heavie, the Lord as by casting a heavie weight upo it maketh it heavier: *Iun.* 2. *Origen* well noteth how sometime *Pharaoh* is said to harden his owne heart, &c. sometime

ſometime the Lord as in this place: the firſt kinde of hardning is declared by the Apoſtle, how it commeth when men by their impenitencie abuſe the lenitie and longanimitie of God, *Rom.* 2. 5. But the ſame Apoſtle making mention of the other hardning by the Lord, *Rom.* 9. he paſſeth it over, and it may be thought to bee one of thoſe high matters, which *Paul* heard being taken up into paradiſe and is not to bee uttered. Thus *Origen* counteth this a great ſecret, how God is ſaid to harden the heart. And ſo it is, yet not ſuch a ſecret, but that we find the ſame opened in ſcripture: how the Lord by giving wicked men over to themſelves, and withdrawing his grace doth as a moſt juſt Judge puniſh their voluntary obſtinacie with a further degree of induration. See more hereof before, *Doct.* 2. in 7. *cap.* 3. But here God is to be conſidered not as in his bare preſcience only foreſeeing the obſtinacie & hardneſſe of mens hearts, but as a juſt Judge in leaving of them to themſelves. *Simler.* 4. And this *Auguſtine* doth worthily wonder at, that *Pharaoh* is hardned by thoſe meanes which in all likelihood ſhould have mollified him. For if the Iſraelites cattell had died aſwell as the Egyptians, and if the ſorcerers had prevailed ſtill, hee might have had ſome colour: but ſeeing all things doe fall out contrarie, the Iſraelites to be preſerved, and his ſorcerers to be foiled, he being ſtill hardned, bewraieth a moſt obſtinate heart that could no way be mollified.

Quest. XIII. *What plague the Lord threatned to deſtroy Pharaoh with.*

Verſ. 15. *For now I had ſtretched forth my hand.* 1. Some doe underſtand this generallie of the plagues following, ſhewing that the plagues to come were greater than theſe which were alreadie paſt, and that the Egyptians had felt nothing to that which they were like to feele: *Ferus.* But here mention is made of the plague of peſtilence which both *Pharaoh* and his people ſhould be ſmitten with, yet none ſuch came. 2. Some do referre it to the plague of the firſt borne, and the full accompliſhment of this threatning, they ſay, was in the red Sea: *Oſiander.* But neither *Pharaoh* nor his people periſhed by the plague. 3. It is better underſtood of the plague, which was alreadie paſt: that God might as well have deſtroyed them with the peſtilence ſent upon the cattell, but that he ſpared them for another end: *ſic Iun. Borrh. Perer.* This ſenſe beſt agreeth to that which followeth, *verſ.* 16. For this cauſe have I kept thee &c. The Chalde Paraphraſt alſo expreſſeth the ſame ſenſe: as is before ſhewed in the divers readings.

Quest. XIIII. *In what ſenſe the Lord ſaith, I have kept thee.*

Verſ. 16. *For this cauſe have I kept thee* &c. 1. Not that God made *Pharaoh* obſtinate of purpoſe, to ſhew his power on him, & thereby to get glorie to himſelfe: for God needeth not mans malice for the ſetting forth of his glorie. *Ferus.* And like as the Apoſtle giveth this rule, not to doe evill, that good may come of it, ſo neither doth the Lord give conſent unto evill, that ſome good thing may be wrought thereby. 2. Some referre it to Gods permiſſion: that he ſuffered *Pharaoh* to be hardened to this end, that hee might get glorie by him: but neither can this be ſaid of God, that he ſuffereth any evill to bee done, as it is evill: and to ſuffer one to be hardned, is the greateſt puniſhment of ſin that can be: and it is uſually inflicted for great ſinnes that were committed before: therefore, before *Pharaoh* had grievouſly ſinned, he cannot be ſaid to be permitted and ſuffered to bee hardned. *Perer.* 3. Some do underſtand it of Gods ordinance, that *Pharaoh* being hardned and become obſtinate by his owne corrupt will, is ordained of God for the further ſetting forth of his glorie. *Perer.* 4. But though this expoſition be ſound, yet it ſeemeth not to be ſo fit and proper in this place: this verſe then depending of the other, ſheweth the reaſon why the Lord had ſaved and reſerved *Pharaoh* out of the peſtilence, that he might ſhew his power in him. *Simler. Borrh. Iun.* This then is the ſenſe, though *Pharaoh*, being wickedly bent and obſtinate, had deſerved to have been cut off by the former plagues, yet the Lord was patient to him-ward, and ſuffered him yet to continue, that the Lord might get greater glorie by him. *Ferus.* 5. The Apoſtle indeed, in ſetting forth this example, hath relation to Gods eternall decree, *Rom.* 9. yet it may very well ſtand alſo with this application to the preſent time of *Pharaohs* preſervation: for that which God doth preſently, he alſo decreed before in his eternall counſell to be done. *Simler.* Reconciliation

Quest. XV. *The plague of haile ſupernaturall.*

Verſ. 18. *I will cauſe to raine a mightie great haile.* 1 Although haile, thunder, lightning, are for the moſt part procured by naturall cauſes: yet this was a ſupernaturall and extraordinarie tem- for theſe reaſons: in Egypt there are no tempeſtes, or winter weather, but only in places neere the in the time of winter there fall ſome thinne ſhowers, but above Memphis there falleth no raine at all, *Philo.* This tempeſt then of haile was unuſuall in Egypt: ſecondly, it was generally over all Egypt as uſe not to be: thirdly, it came at a certaine time prefixed. *Simler.* And this was admirable in it, the fire and haile being mingled together, the fire did not melt the haile ſtones, nor the haile quench fire, as *Philo* alſo noteth, and it is ſet forth, Wiſdom. 16. 2. In this plague three elements together their force, the aire in the thunder, the water in the haile, the fire in the lightning. *Perer.* 3. Whe- the Grecians and Egyptians, and other heathen did imagine, ſome gods to be of the aire, of the water, ſome of the land, the Lord therefore ſendeth of all ſorts of plagues upon Egyptians, in the aire, the water, in the earth, in the fire, to ſhew himſelfe to bee Lord the elements, and of all creatures. *Theodoret quæſt.* 21. 4. Concerning the application of this plague, underſtandeth the thunder, haile and lightning, of the Word of God, the voice thereof inſtructeth, downe ſin, as haile, & as fire burneth up the ſtubble of our affections. *Auguſtine*, whom *Ferus* fol- compareth it with the eight Commandement, Thou ſhalt not ſteale: for as heere the fruit which

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the trees beare, are beaten off with haile, ſo, whatſoever gaine is gotten deceitfully it periſheth, and Gods curſe is upon it. But ſuch myſticall applications are more curious than profitable, every man according to his own conceit, may find out wittie conveiances. But this obſervation is more proper, which *Ferus* noteth, that this plague hath alſo a fit correſpondencie with the crueltie of the Egyptians: for as they did cauſe the Iſraelites to wander up and downe their fields to gather ſtraw, ſo now the Lord ſendeth haile and lightning, which deſtroyeth the fruit in their fields.

QUEST. 16. *Whether there uſeth to be no rayne and hayle in Egypt.*

Verſ. 18. *SVch as was not in Egypt ſince the foundation* thereof. Theſe words do give occaſion to inquire, whether raine, haile and thunder are uſuall in Egypt, or not at all, as ſome affirme. 1. *Ioſephus* thus writeth, that in this plague there came haile, never ſeene in Egypt before, and bigger than uſeth to bee in other countries in the time of winter. 2. *Philo* alſo writeth, that *Ægyptus ſola inter regiones in mediano tractu hyemem ignoret: that Egypt alone of all the South countries hath no winter.* And conſequently, no winter weather, as raine, haile and ſuch like: and he giveth three reaſons thereof becauſe it is neere unto *Torrida Zona*, the hot & partching climate, which drieth up the clouds: *aut inundans fluvius nubes abſumit*, or Nilus overflowing doth waſte the clouds: and ſeeing their grounds become fruitfull by the inundation of Nilus, *natura non ſolet in vanum operari, vt pluvias terræ non indigenti largiatur: nature worketh not in vaine to give raine to a ground that needeth it not.* 3. So *Plinie* ſhewing the reaſon, why lightning is rare in winter, or ſummer, becauſe in the one the cold vapors extinguiſh what fiery matter is drawne up, in the other becauſe the heate drieth up the exhalation, giveth inſtance for the firſt in *Scythia* a cold countrie, for the other in Egypt a hot countrey, that thunder and lightning are not there to bee ſeene or heard. But in temperate countries they are uſuall, as in Italy: *Plin. lib. 2. cap.* 50. 4 Beſide the Scripture ſeemeth ſo to affirme, that it raineth not in Egypt, but they watred their fields with their feete, as one doth a garden, *Deut.* 11. 10. See alſo *Zach.* 14. 13. 5. But againſt this it may bee objected, that if there uſed to bee no haile, nor thunder in Egypt, to what purpoſe is this compariſon made, that there was none ſuch in Egypt ſince the foundation thereof? Therefore this muſt needs be affirmed, that Egypt is not altogether without haile and raine, but as is before alleaged out of *Philo*, in the northerly parts thereof toward the ſea, they uſe to have ſome thinne ſhewers: but yet generally, for the greateſt part of Egypt they have none. *Perer.*

QUEST. XVII. *What is the meaning of theſe words ſince the foundation of Egypt.*

SInce the foundation of Egypt was laid. 1. Not from the foundation of the world, from whence unto the 80. yeere of *Moſes*, are yeeres 2453. for the text afterward evidentlie ſpeaketh of the time ſince Egypt was a nation, verſ. 24. 2. Neither is it to be underſtood, ſince Egypt was ſo called: for *Egyptus* brother of *Danaus*, ſon of the Egyptian *Belus* gave that name unto it: who was about the time of *Ioſuah*, as *Auguſtine* thinketh, following the computation of *Euſebius* which was 800. yeeres after the floud. But as *Ioſephus* alleageth out of *Manethon* the Egyptian Chronicle, *Danaus* lived after the Hebrewes departed out of Egypt 300. yeeres: Then it is evident, that in *Moſes* time, nor many yeeres after, Egypt had not that name. 3. The meaning then is, that ſince Egypt began firſt to bee inhabited, which was about 100. yeeres after the floud, at the diviſion of tongues, at the building of the tower of Babel: for then Noahs ſonnes were diſperſed into the world, and *Mizraim* the ſonne of *Cham* was the founder of this nation, of whom it is in Scripture uſually ſo called: from thence untill this time are 697. yeeres. 4. Hence manifeſt both the error of *Gerardus Mercator*, that the Egyptians do fetch their petigree from beyond *Noahs* floud; as alſo that fabulous fiction of the Egyptians, that before *Amaſis*, who was King of Egypt in the time of *Cyrus*, affirme that there reigned in Egypt above 330. Kings: and they do boaſt of Chronicles of 13, thouſand yeeres. *Pompon. Mela. lib. 1. de ſitu orbis. Perer.*

Auguſt. lib. 18. de civit. dei, cap. 11.

QUEST. XVIII. *Of the greatneſſe of this tempeſt of hayle.*

Verſ. 28. *THat there be no more thunders of God, and haile.* That is ſuch grievous and terrible thunders. 1. The greatnes of theſe thunders is ſet forth by theſe foure arguments: the efficient, God was the author of them beyond the ordinarie worke of nature; the matter there was fire and haile mingled together; the effects, they killed both man and beaſt that were abroad, and blaſted all the corne that was above the ground, *verſ.* 31. and by way of compariſon, there was never ſuch haile in Egypt before, *verſ.* 24. *Ferus.* 2. Wonderful are the effects of thunder and lightning, they make the ſtrong to calve, and other cattell to caſt their young: and therefore becauſe of the terror and power of them, they are called the voices of God, *Pſal.* 29. *Borrh.* 3, In this haile, this is admirable, that although it rained throughout all the land of Egypt, yet the land of Goſhen was exempted: as the great haileſtones which fell upon *Ioſhuas* enemies and killed them, touched not the hoaſt of Iſrael *Iohoua* 10. 4. Thus the haile and lightning deſtroyed all abroad, the haile the more ſofter and tender things, the lightning ſuch things as were ſturdie and ſtrong, renting and breaking aſunder what ſoever reſiſted. The Chronicles make mention of a moſt grievous haile in France, under the reigne of *Lodovicus* ſonne to *Charles* the Great, about the yeere of the Lord 821. which was of ſuch bignes that it ſlew both man and beaſt: and in this time a peece of yce of 12. foote long fell with the haile out of the aire. *Perer.* 11.

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Quest. XXI. *How Moses knew that Pharaoh dissembled.*

Vers. 30. *I know that yee will not yet feare.* 1. Some make this the sense (expounding the word *terem* for *priusquam, afore*) I know that now, before the plague is removed at my prayer, that yee will make a semblance and shew of feare, but when I have prayed, and you are delivered, then you will returne to your former hardnes of heart. *Vatab.* But beside that to make up this sense, much must be understood and supplied, that is not in the text, the word *terem* rather signifieth here *nondum, not yet*, as it is taken, *Gen.* 19. 4. and *cap.* 10. 7. and thus both the Septuagint and Chalde Paraphrast interpret it negatively, as is shewed before in the divers readings. 2. Although *Moses* saw some present fruits of sorrow and feare, yet he knew, that they were far from true fruits, because *Pharaoh* only humbled himselfe for the time, to be delivered from this plague: and *Moses* had experience alreadie of his hypocrisie and dissimulation: and further, he knew that *Pharaoh* was given over of God to hardnes of heart, and therefore no sound fruits of repentance could come from him.

Quest. X. *What kind of graine was not smitten with the hayle.*

Vers. 32. *The wheate and the rie were not smitten.* 1. That which we here translate *rie*, is in the Hebrew, *eusemeth*, which *Hierome* sometime translateth *vicia*, a kind of fetches or tares, sometime *far*: some take it for a kinde of beare barley, others take it for *spelta*, a kinde of wheate so called, well known in Italie and Pannonio: so *Mouan*. and *Pagnin*: but it is rather that kinde of graine which is called in Greeke ὄλυρα, all one with ὄλυρα, as the Septuagint reade, a middle kind of graine betweene wheate and barley such as rie is. *Dioscorides* saith that ὄλυρα is of the kinde of ζειὰ. *lib.* 2. *cap.* 15. so also saith *Herodotus* that they used that kinde called ὄλυρα for bread, which some call ζειὰ, which is well translated rie, for it is a kinde of breade corne, therefore neither fetches nor barley, and a middle sort betweene wheate and barley, 2. Now in that the barley was smitten, and not the wheate and rie, the reason is given, because the one was eared, and the other was hid, the word is *aphiloth*, obscure, not hid in the hose, as *Pellicanus* hid in the ground: *Iun.* 3. the Septuagint reade ὄψιμα, the Latine *serotina*, because the wheates and rie were late sowne: but it is not like that wheat and rie were sowne after their barley, which sooner commeth up and is sooner ripe: but though they were sowne together, yet the barley lieth not so long hid in the ground, as the wheate and rie: the reason then of this difference was, the barley was growne of and laugh out of the ground, and so was blasted and smitten, the other not yet appearing out of the ground, but lying hid. 4. But with us the use is contrarie, for our wheate and rie, which wee call winter corne, are out of the ground before the barley is sowne. Some thinke that the Egyptians doe sow all their graine together in the slime and soile that Nilus leaveth behinde, about the Autumne, and then plow it in November, and sow it againe in Aprill: *Borrh. in cap.* 7. but that is not like: for both the moistnes of the ground, after the overflowing of Nilus, and the warmth of the aire, which in winter time in Egypt is temperate, would have brought forth the wheate and rie sooner, that it could not have lien so long hid, as toward the spring, when it is supposed this tempest of haile came. And againe, the use of husbandmen is not first to sow their ground and then to plow it: but first they make it plaine and readie, and then cast in their seede, as the Prophet sheweth, *Esay.* 28. 25. Therefore it seemeth more like, that the Egyptians sow no corne at all, but toward the spring, as the like use is in some parts of England, as Cumberland, as I have been informed, where they sow not their wheate and rie before winter, as in other countries but toward the rising of the yeere, and so all these kindes being sowne much about one time, the barley might sooner appeare above the ground. 5. Now by this it may be conjectured at what time of the yeere these plagues came, the corne doth begin to eare but toward the spring, when all things as it were revive and begin to flourish. But the spring in those countries is forwarder, then it is with us: for they had ripe corne in mid March when they kept the Passeover: this plague then of haile might be sent about the end of Februarie, and so all the rest within the compasse of a moneth, or in a very short time, as is shewed before, *quest.* 29. *in cap.* 7.

4. *Places of doctrine.*

1. Doct. *The pestilence is sent of God.*

Vers. 3. *Behold the hand of the Lord is upon the flocke.* This sheweth that the plague and pestilence commeth not by chance, nor by naturall meanes onely, but it is sent of God: so the Prophet saith, *Shall there be evill in the citie, and the Lord hath not done it? Amos* 3. 6. *Ferus.*

2. Doct. *Why the Lord suffereth the wicked and is patient toward them.*

Vers. 16. *Therefore have I kept thee.* The Lord useth great patience and longanimitie toward the wicked and obstinate, as heere to ward *Pharaoh*, which the Lord doth for divers ends: thereby it appeareth how great an evil the hardnes of the heart is, which can neither be wonne by benefits, nor mollified by punishments. 2. That the wicked and impenitent may bee inexcusable, having so long time of repentance given them. 3. That Gods goodnesse & mercie might appeare in sufferiag so long the vessels of his wrath. 4. That God thereby may have occasion to shew his judgements in the world, and to publish his glorie: which is the reason here touched why the Lord spared *Pharaoh*. *Perer.* 3. *disput.* 9.

3. Doct.

3. Doct. *How the Lord puniſheth ſinne with ſinne.*

Verſ. 12. *THe Lord hardned the heart of Pharaoh.* Thus God in his juſtice doth puniſh ſin with ſin. *Pharaohs* former obſtinacie and hardnes of heart, is puniſhed with a greater meaſure and degree of obſtinacie. *Piſcator.* So *Saul* was puniſhed with deſertion, and being left unto himſelfe, after he had committed moſt grievous ſinnes of hypocriſie, preſumption, diſobedience, crueltie. Thus the Lord puniſhed the Gentiles, by giving them over to their hearts luſts, *Rom.* 1. 24. The hardning then of the heart, as it is evill, proceedeth of man, as it is a puniſhment, it is diſpoſed and inflicted of God.

4. Doct. *Of the force of the law of nature.*

Verſ. 27. *PHaraoh ſaid I have now ſinned.* Heere wee ſee the force of the law of nature, which inforceth *Pharaohs* conſcience, that he had ſinned and done amiſſe: So the Apoſtle teacheth, *That the Gentiles did ſhew the effect of the law written in their hearts, their conſciences bearing witnes, and their thoughts accuſing one another, or excuſing,* *Rom.* 2. 15. Hence alſo it is evident, how the Law differeth from the Goſpell: the Law worketh terror, and revealeth ſinne, but the Goſpell worketh comfort in the remiſſion and forgivenes of ſinne, *Borrh.*

5. Places of confutation.

1. Conf. *That God hardneth the heart otherwiſe than by permiſſion.*

Verſ. 12. *THe Lord hardned the heart of Pharaoh. Bellarmine,* and generally the Romaniſts do hold that God doth no otherwiſe blind the mind, and harden the heart, than *permittendo & deſerendo,* by permiſſion onely and deſertion, or forſaking, *negative, non poſitive, negatively only, not poſitively,* that is by denying and withholding his grace, not by acting or doing any thing. *lib. 2. de amiſſ. gratiæ cap. 14. obſer. 4.*

But this text evidently doth convince him. The Lord is here ſaid to harden *Pharaohs* heart, which heweth an action in God, not a connivence or permiſſion only. And three waies God is an agent in hardning of mans heart, and yet he is free from all touch or ſuſpition of evill. 1. God is to be conſidered as the Creator of all, from whom both the righteous and unrighteous receive al their naturall powers & faculties, whereby they live, move, worke or doe any thing, *In him we move, live and have our being.* Act. 17. 28. So *Auguſtine* ſaith, *Non peccati cujuſquam author eſt deus, ſed naturæ creator: God is not the author of any ſin, but the Creator of nature, which when it had power not to offend, yet treſpaſſed of it owne accord.* 2. Though the Lord willeth not ſinne to bee done, neither approoveth it when it is done, yet he diſpoſeth and diſpoſeth it being done, and directeth it to ſuch ende as himſelfe pleaſeth: ſo it is ſaid in the Pſalme, *whatſoever it pleaſed God that did hee in heaven and in earth, Pſal.* 135. 6. God would never ſuffer ſin to be committed in the world, but that he knoweth how to turne it to good, as here he uſeth *Pharaohs* hardned heart to his owne glorie. *Auguſtine* ſaith, *Aliud Deus fecit & ordinavit, aliud non fecit, ſed ordinavit. Some things God both doth & ordaineth, ſome things he doth not, yet ordaineth:* that is, diſpoſeth of them to ſome good end. 3. God is to be conſidered in the action of the hardning of the heart as a juſt judge that puniſheth ſinne by ſinne: ſo is he alſo an agent, and not a patient or ſufferer onely. Their owne maſter of the ſentences doubteth not to ſay, that *concupiſcentia in quantum pœna eſt peccati, Deum habet autorem,* that *concupiſcence as it is the puniſhment of ſinne hath God the author thereof. lib. 2. diſtinct. 23.* So likewiſe may it be ſaid, that the hardning of the heart, as it is a puniſhment of ſinne proceedeth from God, and his reaſon is, becauſe all puniſhments are juſt. Therefore as God is a Creator giving power and life to all, as hee diſpoſeth and ordereth evill actions unto good, as he is a juſt Judge and puniſher of ſinne, ſo he an agent, in hardning of the heart, therein ſhewing his power, wiſedom and juſtice: but the ſinne and evill therein committed is only of man, who properly hardneth his owne heart.

Auguſt. artic. 6. ſ. ult. impoſit.

Auguſt. in Pſ. 7.

2. Conf. *Againſt the toleration of any contrarie religion.*

Verſ. 29. *AS ſoone as I am out of the Citie. Moſes* will not pray in the Citie which was given to ſuperſtition and Idolatrie, he will ſeparate himſelf from the companie and preſence of the ſuperſtitious and unbeleevers, that he may give himſelfe to fervent and zealous praier. And for this cauſe ſaid before, that the people could not ſacrifice unto God in Egypt: *Simler.* By this then we ſee, that God cannot be purely ſerved in the middeſt of Idolaters. They which will worſhip God aright muſt ſeparate themſelves from among ſuch. It is therefore a dangerous thing that any toleration of a contrarie religion ſhould be admitted, God will have as the whole heart in man, ſo the whole worſhip in his Church: where Gods arke is, there Dagon ſhall be thruſt out of his place: for there is no fellowſhip betweene light and darkenes, Chriſt & Belial, 2. *Cor.* 6. 14. 15. As *Iacob* would ſuffer no ſuperſtition in his familie, but removed all the images out of his houſe, *Gen.* 35. ſo will a religious prince in his kingdom.

3. Conf. *Of aſſurance and confidence in prayer.*

I will ſpread mine hands unto the Lord and the thunder ſhall ceaſe. Moſes here prayeth with confidence, he is aſſured that God will heare his prayer. So ought we to aske in faith, & pray with aſſurance that God will heare us. S. *Iames* ſaith, *let him aske in faith and waver not, neither let that man thinke* (that is, he which wavereth) *that hee ſhall receive any thing of the Lord, cap.* 1. 6. 7. How then are not the Romaniſts aſhamed thus to affirme, *non requiri in oratione fidem qua certo credamus Deum abſolute facturum quod petimus,* that *faith is not requiſite in prayer, to beleeve certainly that God will abſolutely do that for us which we aſke. Bellarmin de bon. operib. in particul. cap. 9.*

Indeed there is a double kind of ſuch aſſurance, one is *extraordinarie*, which proceedeth of ſome ſpeciall revelation, as here *Moſes* building upon Gods particular promiſes made unto him, was ſure his prayer ſhould take effect; the other is an *ordinarie* aſſurance, which is alſo of two ſorts, either when we pray for things ſpirituall concerning eternall life, where the faithfull have an abſolute aſſurance to bee heard: or for things temporall, where our aſſurance is but conditionall, that God will grant us ſuch things ſo farre forth as they are expedient. And even in praying for things temporall there is alſo an aſſurance *particular and determinate*, which is ſomewhat rare, yet often found in the children of God, when they have a faithfull and conſtant perſwaſion, that God will heare them for their temporall bleſſing which they pray for: and God therein never faileth them: as *Iacob* was aſſured, that God would keepe him in his journey, and give him bread to eat and clothes to put on, *Gen.*28. And of this aſſurance S. *Iames* ſpeaketh that *the prayer of faith ſhall ſave the ſicke*, *Iam.* 5. they which pray with confidence and aſſurance, for the health of the bodie, even ſhall be heard therein: they which are not heard have not that faith, and God giveth them not that faith and aſſurance, becauſe he ſeeth ſuch health not to be good for them. There is beſide this a generall aſſurance, which every one of Gods children feeleth in their prayer: as to be fully perſwaded, that either God will give them that particular temporall bleſſing, which they pray for, or ſome other gift, which God ſeeth to be more neceſſary for them. As *Paul* was not in particular aſſured that the pricke of the fleſh ſhould be taken from him, yet he knew that his prayer ſhould obtaine either that, or a more pretious gift: as the Lord ſaid, *my grace is ſufficient for thee*: he received the grace and ſtrength of God, to reſiſt and overcome that temptation, though it were not altogether taken from him. *Auguſtine* concerning this difference of aſſurance betweene prayer for things temporall, and for things ſpirituall hath this excellent ſentence: *Sanitatem quis petit, cum ægrotat, & forte ei adhuc ægrotare utile eſt; poteſt fieri ut hic non exaudiatur: at vero cum illud petis, ut det tibi Deus vitam æternam, ſecurus eſto, accipies: A man asketh health when he is ſicke, and yet it may bee good for him to be ſicke; it may bee then thou ſhalt not be heard here: but when thou asketh of God to give thee eternall life, be out of doubt thou ſhalt receive it.*

6. *Places of morall uſe.*

1. Obſerv. *Sinne the cauſe of extraordinary ſickneſſe.*

Verſ.10. *There came boiles breaking out into bliſters.* As *Pharaoh* here and his people were ſmitten with boiles and ulcers for their ſins, which they had committed againſt God and his people; ſo often the Lord ſendeth ſtrange diſeaſes and ſickneſſes into the world, wee muſt take them as ſignes of the wrath and indignation of God, *Simler.* As the Apoſtle ſheweth that the Corinthians for certaine abuſes, which they were guiltie of, in receiving the Lords Supper, were chaſtiſed, ſome with ſickneſſe, ſome with death, 1 *Cor.*11.30.

2. Obſerv. *Gods judgements tempered with mercy.*

Verſ.19. *Send therefore now and gather thy cattell* &c. The Lord remembreth mercie in the middeſt of his judgements: though the Lord had certainly determined to bring this plague of haile upon Egypt: yet together *Moſes* giveth advice, how both they and their cattell ſhould be preſerved from it: thus ſaith the Pſalmiſt, *Mercy and truth are met, righteouſneſſe and peace ſhall kiſſe one another*, *Pſal.*85.10. Gods truth and juſtice is accompanied with mercy, truth and favour, *Pellican.*

3. Obſerv. *Confeſſion of ſins which proceedeth onely from the feare of Gods judgements is no true or right confeſſion.*

Verſ.27. *Pharaoh ſaid unto them, I have now ſinned.* This was no true confeſſion, but *Pharaoh* was forced thereunto by this grievous plague of haile and lightning, that was upon him and his people: and beſide, he ſimply confeſſeth not his ſinne, *but now*, that is, *in this*, or *at this time*, I have ſinned: ſo hypocrites doe not truly confeſſe their ſins, but thoſe onely they ſometimes will ſeeme to acknowledge, that are notorious, and wherein they are manifeſtly convicted, *Ferus.* Here we have all the parts of popiſh penance, contrition, confeſſion and ſatisfaction, for he is content to let the people goe: but yet it was far from true or ſound repentance: ſo in *Iudas* there was all three, contrition, confeſſion, and ſatisfaction in reſtoring the money, which he had taken to betray Chriſt: but he wanted the fruits of true repentance, the peace of the conſcience, and cleering thereof before God by remiſſion of ſinnes, as the Apoſtle ſheweth, Rom.5.1, and 1 *Cor.*7.11. *Simler.*

4. Obſerv. *To hope the beſt of men while they live.*

Verſ.29. *As ſoone as I am out of the Citie I will ſpread mine hands*, &c. Though *Pharaoh* had deceived *Moſes* divers times before, yet he refuſed not ſtill to pray for him: he hoped the beſt of him, as the Apoſtle ſaith, that charitie hopeth all things, 1 *Cor.*13.7. which teacheth us that we ſhould be wanting unto none in our prayers but hope the beſt of them while they live, *Ferus.*

Chap. X.

1. *The method and Argument.*

His Chapter hath two parts according unto the two plagues therein described, the eight of Locusts, to *vers.*21. and the ninth of the three dayes darkneſſe, to the end of the Chapter.

In the firſt part, there is, 1. the denouncing or threatning of the plague, to *vers.*11. wherein we have, firſt Gods Commandement unto *Moſes* to goe unto *Pharaoh*, with two reaſons, that God might worke his great miracles, *vers.* 1. and that he might declare them to their poſteritie, *vers.* 2. then *Moſes* obedience in the execution of his charge: where he beginneth with the reprehenſion of *Pharaoh*, for his obſtinacy, *vers.*3. then he names what plague the Lord will ſend, *vers.*4. and the effects thereof, both in devouring the fruits of the earth, *vers.*5. and filling their houſes, *vers.*6. Thirdly, the event: *Pharaohs* ſervants move the King, *vers.*7. who cauſeth *Moſes* and *Aaron* to be called, *vers.* 8. they propound their requeſt, *vers.*9. But *Pharaoh* yeelds not unto it but in part, *vers.* 10, 11.

2. Then followeth the execution of the judgement before denounced, where the ſigne, the ſtretching forth of *Moſes* hand with the rod is expreſſed, then the inſtrument all cauſe, the Eaſt wind, *vers.*13. the plague it ſelfe, *vers.*14. and the effects thereof, *vers.*15.

3. The events are theſe three, *Pharaohs* confeſſion of his ſinne, with his ſupplication to *Moſes* to pray unto God, *vers.*16.17. *Moſes* prayer, with the effect thereof, *vers.* 18. the third is the hardning of *Pharaohs* heart, *vers.*23.

In the ſecond part, which containeth a deſcription of the ninth plague of darkneſſe, 1. The Commandement of God is premiſed, ſhewing *Moſes* what he ſhould doe, ſtretch out his hand toward heaven; and to what end, that there may be darkneſſe; and what darkneſſe, ſuch as might be felt, *vers.*21. 2. The execution followeth: ſhewing *Moſes* obedience, he ſtretched out his hand, *vers.*22. the ſequell thereof, in bringing darkneſſe, which is deſcribed by the circumſtance of the time, it continueth three daies, *vers.*23. by the effects, none could ſtirre from his place; by the contrary, there was light with the people of Iſrael.

Thirdly, the events in *Pharaoh*: 1. He ſeemeth to relent in promiſing to let the people goe, with ſome limitation and exception of their cattell, *vers.* 24. Secondly his obſtinacie and hardneſſe of heart in refuſing to let them goe upon *Moſes* replie, *vers.*25,26,27. Thirdly, *Pharaohs* threatning of *Moſes*, and charge that he ſhould ſee his face no more, *vers.*28. with *Moſes* anſwer, *vers.*29.

2. *The divers readings.*

A.P.I. Vers.2. *That I may ſhew theſe my ſignes in the middeſt thereof.* A.P.H. 1. In the *middeſt of Egypt*, L. *of his Kingdome.* V. G. better than, *before him.* B. or *in him.* L. or, *in the middeſt of them.* C. or, *in them*, *upon them.* S. It is better referred to the land it ſelfe, than either to *Pharaoh* or the Egyptians, as the words ſhew in the originall.

I.P.B. Vers.7. *How long ſhall he be a ſnare unto us?* I.P.B. rather than, *an offence or ſcandall.* A.V.C.L. ſuppoſe *Moſes* had beene an inſtrument of ſuch grievous plagues, that they feared him, even as the bird the ſnare: the word *mokeſh* ſignifieth both, but the firſt rather here, as likewiſe *Dent.*7.16.

I.B.L.&c. *Doeſt thou not yet know that all Egypt is deſtroyed?* I. B. C. L. better than, *wilt thou know firſt that*, A.P.V.G. or, *wilt thou know that Egypt is deſtroyed?* Here the particle *terem* is omitted, which ſignifies both *nondum*, not yet, and *antequam*, before: the firſt is more fitting here: ſee before *chap.*9. 30.

I C. Vers.10. *See to it, for evill is before your face.* I.A.P. that is, he threatneth them if they will not ceaſe to be troubleſome to him, as *vers.*28. better than, *yee have ſome miſchiefe in hand.* B. ſo alſo L.S.V. the firſt ſenſe is more agreeable, becauſe of that watchword ſet before, *ſee*, as *vers.*28. take heed to thy ſelfe: the Chalde putteth both theſe ſenſes together: *See the evill which you intend to do, ſtandeth againſt your ſoules.*

A.P.V.I. Vers.11. *He caſt them out of Pharaohs preſence.* A.P.V.C. i. *Pharaoh caſt them out from his face.* I. better than, *were thruſt or caſt out of Pharaohs preſence.* B. G.L. S. for the word *jegaresh* is in the paſſive number.

B.G. cum cater. Vers.13. *He ſtretched his rod over the land of Egypt.* B. or, *upon.* G. *cum cater*, *againſt.* I. *ghal* more ſimply and properly ſignifieth upon, as *chap.*8.5.

I. cum cat. Vers.14. *Locuſts.* I. *cum cater*: better than, *graſhoppers.* B. G. *Arbeh* is the locuſt, and *chagab* the graſhopper, *Eccleſ.*12.5.

I.V. A.P. Vers.19. *The reedie ſea.* I.V. the *ſea Suph.* A.P. rather than, the *red ſea.* L. S. C. B. G. *Suph* ſignifieth a reed: and that ſea is ſo called becauſe of the abundance of reed there growing, *Plin. lib.* 11. *cap.* 6. the ſame is alſo called the red ſea, for that it ſeemeth to be red, becauſe of the reed or the ſand.

I.B. C. cum cater. Vers.26. *We doe not know with what we ſhall ſerve the Lord.* B.G.I.P. better than, *how wee ſhall ſerve*, C. or *what we ſhall ſerve.* S. for that is an improper phraſe, or *what wee ſhall ſacrifice.* L. V. the ſame but uſe the words *ghabadh* to ſerve.

3. *The*

3. The explanation of difficult and doubtfull questions.

QUEST. I. *Why Moses is bid to goe to Pharaoh, notwithstanding his heart was hardned.*

Vers.1. *GOe to Pharaoh, for I have hardned his heart, and the hearts of his servants, &c.* 1. *Moses* is bid to goe still to *Pharaoh*, because hitherto he hath prevailed nothing: and though the servants of *Pharaoh*, before time were obstinate as their master was, yet now they should be humbled, as it followeth, *vers.7. Iun.* 2. Though *Moses* is told before, that *Pharaoh* shall not heare, yet he is sent againe to make him inexcusable, as in the Gospell Christ sendeth the leper to the Priest to be a testimonie against them: *Ferus.* 3. The hardnesse of *Pharaohs* heart, is not the effect of the signes and wonders, but the occasion of them: for if *Pharaoh* had yeelded at the first, then the Lord should not have needed to have contended with him by multiplying of his signes: *Simler.* This hardnesse of *Pharaohs* heart, proceeded from his owne corruption, and the Lord as a just Judge further punisheth him with his owne sinne, but disposeth of it to his glory: so then God, in respect of the immediate act of hardning *Pharaohs* heart, is said to harden it not *positively* by making his heart hard, but *negatively*, in not mollifying it, but leaving of him to himselfe: but as the hardnesse of heart is a punishment of *Pharaoh*, and as it is referred and disposed of to Gods glorie, the Lord also worketh positively, and actively. 4. So then this is the order of the causes here propounded, the end of the hardning of *Pharaohs* heart, is, that God may shew his signes; the end thereof, that Gods works may be knowne in Israel, and declared to their children: and the chiefe end of all, is, That ye may know that I am the Lord: *Iunius.*

QUEST. II. *How Moses is said to be a snare to the Egyptians.*

Vers.7. *HOw long shall he be a snare unto us?* 1. The Septuagint put the article in the neuter Gender: How long shall this thing be an offence: but it is better understood of *Moses*: he was as a Snare and trappe unto them in respect of these grievous plagues and afflictions, which he was the minister of: *Simler.* And therefore they are afraid of him as the bird is of the snare: *Iun.* 2. They use three reasons to perswade *Pharaoh*. first, in respect of themselves, they all smarted for one mans obstinacie; in respect of *Moses* and the Israelites, their request was reasonable, they did but aske leave to goe to serve their God: thirdly in regard of the whole land of Egypt, which was almost destroyed: *Ferus.* 3. Though *Pharaohs* servants seeme for the time to be touched, yet they were farre off true repentance and conversion unto God: and they doe not leave for all this their superstition and Idolatry, *Simler.* and afterward their hearts were hardned againe, when they with *Pharaoh* pursued after Israel to the red sea.

QUEST. III. *Of Pharaohs wish, Let the Lord be so with you, &c.*

Vers.10. *SO let the Lord be with you as I let you goe.* 1. Some doe interpret these words as plainly spoken, that *Pharaoh* wisheth indeed that God were no more mercifull unto them, then they should finde him: *Genevens.* But this though it bewraieth an uncharitable minde in *Pharaoh*, yet it sheweth that he had a reverend opinion of the divine assistance, which he wisheth to be as farre from them, as his affection was. But *Pharaoh* had no such opinion of the God of Israel. 2. Therefore it seemeth that these words are uttered with a kind of derision: as if hee should say, you boast much, that you serve a mightie and great God, well, let him deliver you, for I will not; and so in effect he saith, as he did at the first, *I know not the Lord, chap.5. Ferus.* 3. And yet unwittingly *Pharaoh* wisheth unto them the assistance of God indeed: for he afterwards himselfe did let Israel goe, and he wisheth God even so to be with them as he would let them goe, which indeed came so to passe, God was with them and so overruled *Pharohs* heart, that he was content to dismisse them, *Iun.*

Of the eight plague.

QUEST. IV. *Of the nature of Locusts, and whether this plague were extraordinary.*

Vers.13. *IN the morning the East wind brought the Locusts.* 1. *Plinie* writeth strange things of these Locusts, as how the female dieth of a certaine worme that choketh her breeding betweene the wings, as soone as she hath brought forth her young: that in India there are of them three foot long: they are taken up with the wind and flie over the seas, and fetch a great compasse to seeke food; they are such multitudes, that they shadow the sunne: where they light, they seare the grasse by touching it, and devoure up all, yea they doe eat through the roofe of the houses. They often flie over out of Africa into Italie, In the region *Cyrene*, there is a law thrice in the yeere to fight against them. First in destroying their egges; then the young; and after when they are growne. In the Isle Lemnis every one is appointed a certaine measure of Locusts which they shall kill and bring to the magistrate: and they doe nourish birds of purpose to take their flight against them, and so to destroy them. In Necare and Syria they emploie themselves against them. Thus much *Plini, lib. 11. cap. 29. Ex Perer.* 2. But although these kinds of Locusts in those parts of the South and East countries are usuall, yet this plague was extraordinarie both in respect of the divers kinds, as Caterpillers, Grashoppers, *Psalm.* 78.46. and their multitude, for they covered the face of the earth, *vers.* 5. and as the Chalde Paraphrast expoundeth, they darkened the beames and light of the sunne: beside, otherwise then Locusts use to doe, they did not onely consume and eat up the fields, but filled also their houses: Further these Locusts come at the time appointed, *To morrow I will bring Locusts upon thy coastes, vers.* 4. In so short a time for such a multitude

a multitude of Locusts to be gathered, it was admirable, *Simler.* And lastly for them at that time of the yeere to come, in the spring, which is the breeding time, whereas they usually doe strike over into other countries in harvest, when the fruits of the earth begin to be ripe, to seeke for food, as *Plinie* writeth of them: *Propter famem externa pabula petere sciunt: The inhabitants know that they seeke forren food for hunger: immensos tractus permeant diræ messibus contegunt nube: they goe over divers countries and cover them with a cloud hurtfull to the harvest, Plin. ibid.*

QUEST. V. *Of the greatnesse of this plague of Locusts.*

NOw the greatnesse of this judgement appeareth diversly. 1. These Locusts came upon Egypt, as the Lords royall host, and so are they called, *Ioel.* 2. 25. the Lords great host: not in comparison of the superiour spirituall powers, but in respect of weake men, against whom the Lord can arme the least of his creatures: *Rupert.* and *Pharaoh* could better have resisted an hundred thousand men than these Locusts, *Ferus.* 2. The Locusts consumed all the herbes, fruits of trees, and every greene thing, whatsoever the haile had left, *vers.* 15. 3. They filled their houses, *vers.* 6. as the frogges did before, and went into every roome and chamber, their amberies, victuals, storehouses were pestered with them: for so it may be gathered by the like annoyance in the frogges. 4. And not onely so, but with their venemous teeth, they did bite and destroy men, and therefore *Pharaoh* desireth, *vers.* 17. that God would take away that death onely; and so we read, *Wisd.* 16. 9. that the biting of Locusts and flies killed them.

QUEST. VI. *Why sometime Aaron, sometime Moses stretched out the rod.*

Vers. 13. NOw *Moses stretched forth his rod*, &c. 1. This is to bee observed, that in the bringing of some plagues, *Moses* commandeth, and *Aaron* stretched out the rod, as in the three first plagues, of the bloudie waters, frogges, and lice; in the two next of the swarmes and murrane *Moses* and *Aaron* doe nothing; in the three following *Moses* is the instrument to bring the botches, the haile and Locusts. 2. The reason of this difference the Hebrewes ascribe to the dignitie of *Moses*, who brought the plagues that came from above, out of the aire and skie, and *Aaron* those, which were wrought below. And herein is fulfilled the promise of God to *Moses*, that he had made him *Pharaohs* God: for so *Moses* commandeth the aire, fire and water, and all the elements as a terrene God. 3. Yet *Moses* doth not anything by his owne power, neither is there any vertue in his rod: *Moses* indeed stretcheth out his rod: but is said, that *the Lord brought the East wind, Simler.*

QUEST. VII. *What kinde of wind it was which brought the Locusts.*

THe Lord *brought an East wind.* 1. God useth the Ministrie of the wind, not as having any need of it, but that we might know, that when any wind or weather is sent, God is the author of them. 2. This was not a southerly wind, as the Septuag. read; and *Philo*, to whom *Pererius* subscribeth, affirmeth the same: but beside that the word *kedem* signifieth the East, it is evident by the contrarie wind, which cast them into the red sea, called the West wind, *vers.* 19. that the East wind brought them, *Thostatus.* And the Latine interpreter, though missing of the sense of the word, calleth it *urentem ventum*, a searing wind, which best agreeth to the East wind, which is well knowne to seare and wither fruit, and to breed caterpillers and wormes. 3. Though it be usuall in those parts for Locusts to be brought with the wind, yet such an infinite number of them, and in so short a time to bee brought, was miraculous and extraordinarie, *Simler.*

QUEST. VIII. *Whether this plague of Locusts were incomparable and not to be matched.*

Vers. 14. SO *grievous Locusts like to these, were never before, neither after them shall be such.* How this agreeth that place of the Prophet *Ioel* with this, where he speaking of the like plague of Locusts saith, *There was none like it from the beginning, neither shall be any more after it? Ioel.* 2. 2. It may be answered that it is here meant of Egypt, that in that land there were never any such Locusts neither should be, as it is said of the haile: *so grievous as there was none throughout all the land of Egypt, since it was a nation, chap.* 9. 24. 2. But because the words here are generall, no mention being made of Egypt, it may rather be answered: that these Locusts came all at once: but in that plague which *Ioel* speaketh of, these foure kinds, the Palmer worme, the Grashopper, Canker worme and Caterpiller did one succeed another and one devoured that which the other left, *Ioel.* 1. 2. And in that respect it is said to bee so grievous as none was before it: *Simler.* 3. Or rather it is said to be incomparable, for the continuance of it, which was certaine yeeres: whereas these Locusts indured not many daies.

Reconciliation.

QUEST. IX. *In what sense it is said the Locusts devoured that which the haile left.*

Vers. 15. THey *did eat all which the haile had left.* And yet it is said before that the haile did smite all the herbes of the field, *chap.* 9. 25. then there was nothing for the Locusts to devoure. Some answere, that the haile onely touched the corne, as rie, wheate, barlie, flax, but not the grasse, then the Locusts came and devoured herbe, grasse and all: *Pellican.* But the text it selfe admitteth not this: for the haile is said to smite all the herbes of the fields: and so the Locusts did also eat all the herbes of the field, *vers.* 15. 2. Some thinke, that there was some respite betweene the haile and the comming of the Locusts, and that in the meane time the corne and other fruits, which the haile and lightning had smitten did grow againe, and then the Locusts came and devoured it: *Simler.* But beside that it is shewed before that this plague of Locusts followed the other within two or three daies, *quest.* 9. *in chap.* 7. in which

time there could be little renewing of the fruits by a ſecond growth and ſpring; the text favoureth not this conceit: becauſe the Locuſts are ſaid, to eat that which the haile left, but that which was then not growne, cannot be ſaid to be left. 3. Therefore it may be better anſwered, that where the haile is ſaid to have ſmitten all the herbes of the field, it muſt be underſtood for the greateſt and moſt part, as it was ſaid before, *chap.9.6.* that all the cattell of Egypt died: whereas ſome remained for the other plagues, as for the haile, *chap.9.25. Simler.* 4. But neither are we forced in this place ſo to reſtraine the generalitie of theſe words: but this may be ſaid, that where the haile and lightning did ſmite, though all the herbes and fruits were touched, yet not the whole: there might be ſome greene thing remaining after the haile and lightning played the part, as wee ſee in the ſearing and blaſting of corne, that ſome eſcapeth: ſo that which this tempeſt had not blaſted and ſeared, the Locuſts devoured.

Quest. X. *Why the plague of Locuſts is called a death.*

Vers.17. *That he may take away from me this death onely:* 1. Some thinke that he ſo called this plague, as if he ſhould ſay, this deſtruction, becauſe it brought a decay and conſumption upon all things: *Vatab.* but death properly is underſtood of living creatures, as cattell and men. 2. Some referre it to the event, which *Pharaoh* might feare, leſt that the people being offended with *Pharaoh* who was the cauſe of theſe plagues, might make ſome mutinous inſurrection, whereof ſlaughter and death might follow: *Simler.* But he ſpeaketh of death and mortalitie alreadie begun, and not feared onely. 3. Therefore ſome thinke that the Locuſts with their biting, killed men, as it is collected, *Wiſd.16.9.* and that therefore it is called a death: *Perer.* but this is not all, for he ſaith, this death onely: his meaning is not, that the men in their houſes ſhould be delivered from the biting of Locuſts, but generally that the land might be rid of them. 4. Therefore it is beſt to underſtand death here generally, both of the mortalitie of men, and the deſtruction of the fruit, and ſo to comprehend them both: *Iun.* And ſo *Pharaoh* deſireth for this once to be ſpared, that if he keepe not promiſe with them afterward, then he will deſire no favour.

Quest. XI. *Of the myſticall application of this plague of Locuſts.*

Of the myſticall application of this plague of Locuſts, firſt, *Origen* thereby would have ſignified obſtinate and diſobedient men, that cannot indure the government of God their King over them: as the Locuſts are ſaid to have no King, *Prov.30.* 2. *Auguſtine* making a reſemblance betweene this ninth plague, and the ninth Commandement, doth by Locuſts that hurt by biting, underſtand the falſe witneſſe and the ſlanderous tongue: and as the Locuſts cannot flie of themſelves, but are carried by the wind, ſo the falſe tongue is ruled by the ſpirit of Satan. 3. *Gregorie* findeth out other applications, as one while he thereby underſtandeth the people of the Jewes, that like Locuſts would leape forward, that is, make great profeſſion of obedience, but fall againe to the ground: againe by the Locuſts he underſtandeth the Gentiles that gathering in troupes, as Locuſts, doe fight for the faith: Likewiſe hee doth referre it to Chriſt, that like as a Locuſt leaped out of the hands of his enemies, and by his reſurrection eſcaped out of the bands of death. 4. In theſe applications we may obſerve three things, firſt the varietie, how one differeth from another in their conceits, whereas Scripture is alway conſonant. Secondly the multiplicity of ſenſe, which is coined by one and the ſame man; but the ſenſe of Scripture is one. Thirdly, they accommodate the ſame Scripture, to ſignifie contrary things, as both good and evill; whereas the Scripture, as a fountaine doth not at one place ſend forth ſweet and bitter. 5. Therefore for the myſticall application (leaving theſe fantaſies and devices of men) wee will have recourſe to the Scripture it ſelfe; which by biting flies and Locuſts underſtandeth both the violent enemies of the Church, ſuch as by tyrannie and cruelty oppreſſe it: as the Lord ſaith, he will hiſſe for the Flie of Egypt and the Bee of Aſſur; and they ſhall come and light upon the valleies, *Iſa.7.19.* as alſo the ſpirituall enemies, as falſe teachers, Heretikes, Seducers, which are compared to Locuſts that riſe out of the ſmoke of the bottomleſſe pit, *Apoc.9.4. Rupert. Simler.*

Gregor. lib 30. moral. cap.20.

Quest. XII. *How Moſes turned himſelfe going out from Pharaoh.*

Vers.18. *Then he went out from Pharaoh.* 1. *Moſes* is here underſtood, though not expreſſed, becauſe he was the more principall: and he at other times had removed the other plagues. 2. This may ſerve to expound that other place, *verſ.6.* that *Moſes* turned himſelfe and went out from *Pharaoh*, which ſome doe interpret according to the uſe and faſhions of the Eaſt countries, as it is obſerved in Turkey at this day, that when they depart from the King, for ſigne of reverence they goe backward, and ſo they thinke that *Moſes* did here: But if *Moſes* had gone backward, then he had not turned himſelfe at all, and the word here uſed, *phanah*, ſignifieth to looke backe, or turne the face: *Num.16.42. They turned their face and looked toward the Tabernacle:* if *Moſes* then departing from *Pharaoh* turned his face, then was his backe toward the King. 3. Wherefore the meaning of it is, that *Moſes* either went out in haſte, to diſpatch that thing which he had foretold: *Simler.* Or hee went away in great indignation, as diſdaining any longer to talke with ſuch a wicked man; as alſo by this his ſuddaine departing, ſignifying that the Lord would deale no more with him by meſſages, *Ferus.*

Of the ninth plague, of the three dayes darkneſſe.

Quest. XIII. Of the cauſe of the darkneſſe of Egypt.

The ninth plague.

Verſ.21. *Stretch out thine hand, that there may be darkneſſe* &c. Concerning the cauſe of this darkneſſe 1. Neither was it cauſed by an eclipſe of the ſunne, as *Philo*: For though the ſunne had been eclipſed, yet other ſtarres might have given light, but they had none at all: and the eclipſe of the ſunne is generall; this darkneſſe was onely in Egypt: neither doth the ſunne continue many houres in the eclipſe much leſſe three dayes. 2. Neither was this darkneſſe in blinding of the eyes of the Egyptians, as the Sodomites were blinded: for to what purpoſe then ſhould it bee ſaid, that it was palpable darkneſſe that might be felt? 3. Neither was this darkneſſe onely a privation of the light of the ſunne, as *Gloſ. interlinear.* but there was ſome impediment in the aire, becauſe it is ſaid, it was a thicke and palpable darkneſſe. 4. Neither yet was the cauſe of this darkneſſe onely in the aire, which was incraſſate and thickned with darke miſts. *Paul. Burgenſ. Perer.* For the ſtretching of *Moſes* hand toward heaven, ſheweth that the beginning of this darkneſſe came from thence: and that as at *Ioſuahs* bidding the ſunne was ſtayed in his motion, ſo here by the power of God, in the ſtretching out of *Moſes* hand, the ſunne withdrew his light as he did in the paſſion of Chriſt. 5. So that two cauſes here concurred: both the celeſtiall lights above were hindred from ſhining upon Egypt, and the aire alſo was thickned with darke miſts: like as the cloud which went before Iſrael, on the one ſide gave light to Iſrael, and on the other it was darkneſſe to the Egyptians *Lyranus, Thoſtatus, Cajetan. Simler.* And unto this miracle, the Prophet *Amos* ſeemeth to allude, *chap.*8.9. *In theſe dayes I will cauſe the ſunne to goe downe at noone, and I will darken the earth in the cleare day, Ferus.* Two reaſons are yeelded of the darkneſſe, the ſuppreſſing of the light of the ſunne, the *privative* cauſe, and the bringing of darkneſſe upon the aire, the poſitive cauſe.

Quest. XIV. *How it is ſaid the darkneſſe was felt.*

Verſ.21. *Even darkneſſe that may be felt.* 1. The Chalde expoundeth the word *maſhaſh* for *receſſit*, the darkneſſe of the night departed, that is, the darkneſſe of the night was obſcured by this darkneſſe: but the word properly ſignifieth to feele, as *Gen.*27.12. and ſo the Septuagint and Latine doe here read: *Pagnin. Montan. Vatabl.* with the reſt. 2. *Philo* taketh this to be ſpoken in reſpect of the effect: becauſe it was ſo darke that they were faine to goe feeling up and downe: but ſeeing they ſtirred not out of their places, it ſeemeth that little feeling ſerved their turne. 3. Others thinke that it is an *hyperbole*, onely to ſhew the greatneſſe of the darkneſſe, *Pellican.* But where the words admit a plaine ſenſe of themſelves, wee need not runne unto figures. 4. Some thinke they were therefore called palpable, not in reſpect of the darkneſſe, which is properly the object of the ſight, not of the feeling, and ſo cannot be felt, but of the aire the ſubject of the darkneſſe, which was thickned with groſſe miſts and vapours, ſo that they might be felt, *Perer.* And it was ſo thicke, that it hindred the light of the fire, and of other artificiall lights, *Iunius.*

Quest. XV. *How the Iſraelites had light in their dwellings.*

Verſ.23. *But all the children of Iſrael had light where they dwelt.* The Hebrewes imagine that the light followed the Iſraelites, whether they went, yea though they pierced into the darkneſſe of the Egyptians, it went with them: but the text will not beare ſo much: *They had light in their habitations where they dwelt:* but I doubt whether they could carrie it to the habitations of the Egyptians: I preferre rather the opinion of the author of the booke of Wiſdome, *chap.*18.1. who ſaith, that the Egyptians heard the voice of the Iſraelites, but ſaw not their image: but if the Iſraelites had brought light with them where they came, the Egyptians ſhould both have ſeene them, and heard them. 2. But this may truly affirmed, that not onely the land of Goſhen had light, but even theſe particular habitations, where the Iſraelites dwelt, being intermingled with the Egyptians, had this light which was kept from the Egyptians, though dwelling by them, *Simler.*

Quest. XVI. *Whether the Egyptians uſed in the time of this darkneſſe any candle or fire light.*

NOw concerning fire and candle light, whether the Egyptians had any helpe or comfort by them while this darkneſſe continued: 1. Neither is *Cajetans* opinion ſound, that barreth the Egyptians onely of the light of the ſunne, and ſtars, and alloweth them candle and fire light: for beſide that, this is contrarie to the text, that in affirming, that there was light to the Iſraelites, denieth all light to the Egyptians: by this meanes, this plague of darkneſſe, which was of all the moſt grievous, ſhould have been no great burden unto them, if they could have helped themſelves with other lights. 2. Some thinke that the fire of the Egyptians was put out, and extinguiſhed with ſome tempeſt that came with the darkneſſe, *Thoſtatus.* Which opinion the Septuagint favour, adding that there was darkneſſe and θύελλα, tempeſt: but there being no ſuch thing here ſpoken of, it is but their imagination: and beſide it is unlike, for the tempeſt and wind would have helped to diſperſe the thicke miſts which darkened the aire, and to have attenuated it. 3. Wherefore it is moſt like that the aire was ſo thicke, and the darkneſſe cauſed thereby ſo great, that the light of fire and candle could not pierce it: ſo *Philo* and *Paulus Burgenſ. Iun.* Hereunto alſo agreeth that collection, *Wiſdom.*17.5. *No power of fire might give light.*

Quest.

Quest. XVII. *How it is ſaid no man roſe vp from his place.*

Vers. 23. *NO man ſaw another, neither roſe from the place.* 1. Not that the thickneſſe of the aire was ſuch, that it hindered their going, or moving, as *Paul. Burgenſ.* For if the aire had beene ſo thicke, it would rather have hindered their breathing, than their moving. 2. Nor yet is it the meaning, that they did not move themſelves by the benefit of any celeſtiall or externall lights, but by the meanes of ſuch lights, as they uſed in their houſes: for the Scripture abſolutely ſaith, that they did not riſe up from their place, that is, at all. 3. Some thinke the meaning to be this, that they did not goe out of their houſes, their labour abroad, and all other kind of buſineſſes ceaſed, and were intermitted, becauſe of the want of light: but yet they might ſtirre up and downe in their houſes, *Simler.* But ſeeing the text ſaith, that they ſaw not one another, if they were deprived of all ſight, it is very like that they had no liſt to move or ſtir up and downe. 4. Wherefore it is more probable, that the Egyptians did not move out of the place where they ſate, (the word is *mittachtan* from that which is under them) but as it is in the booke of Wiſdome, *They were all bound with one chaine of darkneſſe, chap. 17. 17.* And in the ſame place two reaſons are given thereof, *Sometimes they were troubled with monſtrous viſions, and ſometime they ſwooned, verſ. 14.* That is, either they were afraid to move from their place, becauſe of the monſtrous viſions and ſhapes which they feared to ſee, even in the darke, or their owne perplexed conſcience made them afraid. And ſo as *Philo* ſaith, *Per ſilentium fame cruciabantur: they in ſilence were pinched with famine three dayes together:* one not being able to helpe another: But they ſate ſtill mourning and complaining without comfort, *Sic Iun. Thoſtatus. Perer.*

Quest. XVIII. *When Pharaoh ſent for Moſes, whether after the darkneſſe was removed or afore.*

Vers. 24. *THen Pharaoh called for Moſes.* Here the doubt is, how *Pharaoh* could ſend for *Moſes*, there being ſuch a great darkneſſe that none moved from his place. 1. This doubt were eaſily removed, if *Cajetans* conceit be admitted, that they had the uſe of fire and candle light: but that is refuted before. 2. Some thinke, that they moved and ſtirred not to any ordinarie buſineſſe, but upon ſuch neceſſarie occaſion they might ſtirre, *Simler.* But this were to limit and reſtraine the Scripture, where no reſtraint is, which ſaith, that none (that is, upon what occaſion ſoever) moved from his place: and if *Moſes* had come to *Pharaoh*, while this darkneſſe continued, he had alſo brought light with him. But *Pharaoh* and all the reſt ſaw no light for three dayes. 3. Wherefore it is more like, that *Moſes* was not ſent for to *Pharaoh* till the three dayes darkneſſe was over; whereof this is ſome probabilitie, becauſe he intreateth not *Moſes*, as afore, to pray to remove the darkneſſe, which he would not have omitted to do being in ſuch great perplexitie. And he ſendeth for *Moſes*, though the darkneſſe were over, becauſe he knew that *Moſes* would not leave him, but he feared that one plague would ſtill follow another, *Iun. Perer.*

Quest. XIX. *Of the greatneſſe of this puniſhment of three dayes darkneſſe.*

THis plague of darkneſſe then was a moſt grievous puniſhment to the Egyptians. *Cicero* maketh mention of a great darkneſſe for two dayes in Sicilia, about the hill Ætna, by reaſon of the breaking out of the flames thereof, ſo that one could not ſee another: *lib. 2. de natur. deor.* But this farre exceeded. 1. They were bound with this darkneſſe, as with a chaine every man to his place, the husband man, the ſhepheard, the artificer, or whereſoever any was either in the field or in the houſe, ſo they continued, as it is noted, *Wiſd. 17. 2.* They had no uſe either of ſunne light or fire light to ſolace and comfort themſelves with. 3. They were pinched and pined with famine, not being one able to helpe another. 4. They were terrified with monſtrous ſhapes and viſions, which might appeare unto them in the midſt of the darkneſſe: for Satan was not behind to play his part with them, being under his Kingdome of darkneſſe both of bodie and mind. 5. They were perplexed in conſcience, and were readie to feare upon every occaſion. 6. This darkneſſe did ſhew the ſpirituall darkneſſe of their ſoules, and was a forerunner of the everlaſting darkneſſe of hell which waited for them: *Ferus.*

Of the myſticall application of the Egyptian darkneſſe.

For the myſticall application of this Egyptian darkneſſe: 1. *Origen* doth expound it of the unſearchable and impenetrable depth of the divine providence. *Auguſtine* doth accommodate and applie it to the tenth Commandement, *Thou ſhalt not covet thy neighbours wife:* for ſuch (he ſaith) are palpably blinded even as the Egyptians were. 2. But more fitly doth the ſame *Origen* applie it, to ſignifie the blindneſſe of the Egyptians, and the darkneſſe of their ſuperſtitious minde that were ignorant of the true knowledge and worſhip of God, giving themſelves to moſt filthie Idolatrie: and it betokeneth alſo the darkneſſe wherein the Gentiles were buried, before they were called to the knowledge of the Meſſias: all the world was then in darkneſſe, onely in Iſrael was light and the knowledge of God. But contrarie, in the paſſion of Chriſt it was darke among the Jewes and light elſewhere, which ſignified that light was ſprung up to the Gentiles, and blindneſſe fallen upon the Jewes.

4. *Places of doctrine.*

1. Doct. *The law is to be preached to the obſtinate.*

If thou refuſe to let them goe, behold to morrow I will bring Locuſts. *Moſes* to *Pharaoh* being an obſtinate and impenitent man, preacheth nothing but the law and judgement: the Goſpell is not here preached to ſuch, but onely to the broken hearted: as Chriſt ſaith, *That the ſpirit of God was*

upon

*upon him to preach the Goſpell to the poore, Luk.*4. 18. This was a ſigne betweene the true Prophets and falſe: that theſe alwayes cried to the people *peace peace*, but the other told the people of their ſinnes, *Ferus.*

2. Doct. *The difference betweene the children of God and the children of the world.*

Verſ. 23. *All the children of Iſrael had light where they dwelt.* In this difference betweene the children of Iſrael and the Egyptians, is ſhadowed forth the divers eſtate, betweene the children of God and the children of this world: the one are lightned with the knowledge of grace, the other ſit downe in the region of darkneſſe and ſhadow of death, as the Apoſtle ſaith, *Yee are all the children of the light, and the children of the day, we are not of the night nor of darkneſſe,* 1 *Theſſ.*5. 5. *Borrh.*

5. Places of confutation.

1. Conf. *That children are the members of the Church, againſt the Anabaptiſts.*

Verſ. 9. *We will goe with our young and with our old, with our ſonnes and with our daughters.* Both young and old belonged unto Iſrael and to the Church of God: which maketh againſt the Anabaptiſts that count infants no members of the Church, and therefore denie them to be baptiſed. But the Pſalmiſt exhorteth not onely the ancient to praiſe God, but the young alſo: *Young men and maidens, old men and children, Pſalm.* 48. 12. *Ferus.*

2. Conf. *Ignorance and darkneſſe not to be found in the Church of Chriſt, but among the Egyptians.*

Verſ. 23. *But all the children of Iſrael had light where they dwelt.* This externall light betokeneth the ſpirituall light of knowledge, that the true Iſrael hath the light and knowledge of God. It hath beene held as a principle among the Romaniſts, and their practice ſheweth them to bee of the ſame mind ſtill, that ignorance is the mother of devotion. And great hath beene the ignorance and darkneſſe which reigned many yeeres under the Kingdome of Antichriſt: *Borrh.* And out of the darke ſmoke of the bottomleſſe pit, this miſtie darkneſſe, have come forth all thoſe ſwarmes of Locuſts, Monkes, Friers, Maſſe-Prieſts, Seminaries, whoſe endevour is to ſow error among the people, and to ſettle them in ignorance of the truth; to which purpoſe they forbid the Scriptures to be read, or prayers to be ſaid but in the Latin tongue; they permit them not to read any books, which may inſtruct them in the truth; to ſing Pſalmes, to conferre or reaſon of their faith: All this ſheweth that they would ſtill keepe them in the Egyptian darkneſſe. But thanks be unto God, that hath cauſed the light of the Goſpell of his Sonne to ſhine upon his Iſrael in this land: that now that propheſie may be verified againe of this land which is alſo by the way of the Sea; *The people that ſate in darkneſſe have ſeene great light, and to them that ſate in the region and ſhadow of death light is raiſed up, Matth.* 4. 15, 16.

6. Places of morall uſe.

1. Mor. *Of the neceſſity of good education.*

Verſ. 3. *That thou mayſt declare in the eares of thy ſonne.* Hence appeareth the neceſſitie of the good education of children, that they ſhould be inſtructed in the feare of the Lord in their youth: and ſo will they not forget it when they are old, *Ferus.* This is the Apoſtles counſell, that the fathers ſhould bring up their children in the inſtruction and information of the Lord, *Epheſ.*6. 3. The want of good inſtruction in the youth is the cauſe of the licentiouſneſſe and unthriftineſſe of the young men of this age.

2. Mor. *The departure of the Miniſters of God dangerous.*

Verſ. 6. *So he turned him and went out from Pharaoh.* This ſudden departure of *Moſes* from *Pharaoh* and with indignation, did foreſhew the fearefull condition of *Pharaoh*, whom the Miniſters and Prophets of God forſake. It was an evident argument of deſtruction at hand. So their caſe is hard that are left deſtitute of the Miniſters of Gods word. Worldly men conſider not this, nay, they many times wiſh in their hearts that there were not a Miniſter to ſpeake unto them. But like as the Jewes ſtate was deſperate when the Apoſtles left them, and ſhooke off the duſt of their feet againſt them, *Act.* 13. 51. ſo it goeth with thoſe that are deprived of the preſence of Gods Miniſters, *Ferus.*

3. Mor. *The office and part of good counſellers.*

Verſ. 7. *Then Pharaohs ſervants ſaid unto him.* It is the part of good counſellers to perſwade Kings and Princes to deale well with the ſervants of God, and to move them to the good of the Church and common-wealth: *Piſcator.* Not to flatter the Prince, to make themſelves great, or to deale unfaithfully, and onely to ſeeke themſelves: as *Shebna* did, *Iſai.*22. but to be like the faithfull *Eliakim*, and as *Ebedmelech* that obtained favour for *Ieremie.*

4. Mor. *Not one jot of Gods word to be omitted.*

Verſ. 26. *There ſhall not be an hoofe left.* In thoſe things which God hath preſcribed and commanded, the leaſt thing is to be omitted. *Moſes* was charged to make all things belonging to the Tabernacle even to the ſnuffers and aſhpans, according to the paterne which the Lord ſhewed him in the mount, *Exod.*25. 9. *Simler.* So not one jot of the word of God muſt be left undone: but it muſt be kept exactly to an haires breadth, as wee ſay.

CHA

CHAP. XI.

1. The method and Argument.

IN this Chapter, there is a continuation of the narration of *Moses* laſt appearing before *Pharaoh*, to *verſ.9.* then a concluſion of the whole hiſtorie of theſe plagues.

1. In the continuation, there is ſet forth, firſt the Lords ſpeech with *Moſes*, both revealing unto him that one plague was behind, *verſ.1.* and repeating the firſt promiſe of inriching the Iſraelites by the Egyptians, *verſ.2.* where *Moſes* inſerteth the reaſon why this ſhould bee effected, becauſe both the people in generall, and *Moſes* ſpecially ſhould bee gratious, in the ſight of *Pharaoh* and his people, *verſ.3.* And all this the Lord ſpake unto *Moſes*, before his laſt entrance to *Pharaoh*, for after that hee ſaw not his face. Then followeth the ſpeech that *Moſes* had with *Pharaoh*, *verſ.4.* to *verſ.9.* where *Moſes* in the name of God foretelleth, firſt, the laſt plague of the death of the firſt borne: expreſſing the time, about midnight, and of whom the deſtruction ſhall bee, of all the firſt borne of men from the higheſt to the loweſt, and of beaſts; and by whom, *The Lord ſhall goe out*, &c. *verſ.4.5.* Secondly, the events are three, firſt the lamentation and ſorrow of the Egyptians, *verſ.6.* then the privilege and immunitie of the Iſraelites, *verſ.7.* and the entreatie and ſupplication of the Egyptians to *Moſes*, to be gone with his people, *verſ.8.*

2. In the concluſion of this hiſtorie there is firſt a repetition of that which God foretold *Moſes*, that *Pharaoh* would not heare him; with the end thereof, that Gods wonders might bee multiplied in Egypt, *verſ.9.* then the declaration of *Moſes* obedience, *verſ.10.* and of the event, that *Pharaohs* heart was hardened, as the Lord had ſaid; and of the effects and fruits thereof, the not letting of the people goe, *verſ.10.*

2. The divers readings.

Verſ.1. *When he ſendeth you away, he will at once ſpeedily drive you hence.* I. *altogether drive you hence.* C.S.V. or, *at once drive you hence.* G But this expreſſeth not the emphaſis of the Hebrew phraſe, *in driving drive you out*; that is, *ſpeedily: when he ſhall let you go quite, he ſhall utterly drive you hence.* B. but the word *Calah*, *altogether*, belongeth to the latter clauſe, as may appeare by the diſtinction.

Verſ.2. *That every man require of his companion.* A. P. or, *neighbour.* L. S. V. B. G. rather than, *friend*, the word *reah*, ſignifieth both: but becauſe the Egyptians were neighbours rather than friends: and another word is uſed, *chap.* 3. 22. *ſhechenath*, which ſignifieth a neighbour or neere dweller, I preferre the firſt. *A. P.*

Verſ.3. *Alſo the man Moſes was very great.* A. P. C. S. V. I. better than, *Moſes was a very great man.* B. for the word *iſh*, *man*, is ſet before *Moſes*; or, *alſo Moſes was very great.* G. for here *man* is altogether omitted. *A. P. I. cum cater.*

Verſ.5. *From the firſt borne of Pharaoh, that ſhould ſit upon his throne.* I. C. rather than, *which ſitteth upon his throne: cater.* for he was the heire onely of the Kingdome, he did not yet ſit upon the throne, *Pharaoh* being living: the word is *ioſheb*, ſitting, a participle of the preſent tenſe, which hath alſo the ſignification of the future: as *Gen.*19. 14. *Lot* ſpake to his ſonnes in law, which were marrying his daughters, that is, were to marie them.

3. The explanation of difficult queſtions.

QUEST. I. *When the Lord ſpake theſe words to Moſes.*

Verſ.1. NOw the Lord had ſaid to *Moſes, yet will I bring, &c.* 1. Some referre this to the firſt viſion, which *Moſes* ſaw in the buſh, but that cannot be; for when the Lord thus ſpake to *Moſes*, the plagues were paſt, and there was but one to come. 2. Neither did the Lord thus ſpeake to *Moſes*, after he was come out from *Pharaoh*: for after that he ſaw *Pharaohs* face no more, *chap.*10.29. and yet here, verſ.8. it is ſaid he went from *Pharaoh* very angry. 3. Therefore the meſſage, which *Moſes* delivereth in this Chapter to *Pharaoh* concerning the deſtruction of the firſt borne, was done at his laſt appearing before *Pharaoh*, when he ſent for him after the darkneſſe; and immediatly before his going to *Pharaoh*, the Lord thus ſaid to *Moſes*. *Iunius.*

QUEST. II. *Why the overthrow of Pharaoh in the red ſea was counted none of the plagues.*

I will bring one plague more, &c. 1. Thus the Lord doth all things in number, weight, and meaſure; the Lord ſendeth tenne plagues upon Egypt, not fewer, becauſe he would ſhew his power; nor more, for they were ſufficient: *Ferus.* 2. Beſide, this laſt plague of the firſt borne, there followed the overthrow of *Pharaoh* and his hoſt in the red ſea: but this is counted none of the plagues of Egypt, becauſe it was after the Iſraelites were gone out of Egypt, *Simler.* As alſo theſe plagues were not a finall deſtruction of the Egyptians, as the other was, but probations, and temptations, *Pellican.*

Of

Of the tenth plague.

Quest. III. *Whether God used the ministry of good or bad Angels in the slaughter of the first borne.*

The tenth plague.

Vers. 4. *About midnight will I goe out into the middest of Egypt.* That God was the author of this plague in the slaughter of the first borne, it is no question: but the doubt is whether the Angels good or bad were the Lords ministers in it. 1. In this life it is certaine that God sometime useth the good Angels to punish the wicked, as in the destruction of Sodome; and the evill Angels some time to chastise his owne children, as Satan tempted and afflicted *Iob.* 2. In the next world, who shall be the ministers of the torments in hell it is not so certaine. *Pererius* thinketh that the evill Angels shall be the executioners of those torments: because of that text: *goe into everlasting fire which is prepared for the devill and his Angels.* But the contrarie rather may bee inferred out of this text, that because the Devill and his Angels also are ordained for torment; it seemeth that he shall not be a tormenter of others, who is to be tormented himselfe. Therefore it is rather to be thought, that seeing the chiefe use of the ministrie of Angels is for the benefit and comfort of the elect in this world, till they be gathered together in the Kingdome of God, *Heb.* 1. 14. that in the next world there shall not be such imployment of the ministring spirits, especially of the reprobate Angels. And how the torments of hell shall be continued, the Prophet *Isa.* sheweth: *Tophet is prepared of old,* &c. *the burning thereof is fire and much wood: the breath of the Lord like a river of brimstone doth kindle it, chap.* 30. 33. The Lord of himselfe by his owne power, in shewing the severitie of his justice shall hold the wicked in everlasting torment. 3. But concerning this judgement in smiting the first borne: some thinke that the evill Angels were used in this service; *Thostatus, Lyran.* Because it is said, *Psalm.* 78. 49. *Hee cast upon them the fiercenesse of his wrath, by sending evill Angels.* But this place is answered before, *quest.* 30. *in chap.* 7. that either it may be understood of *Moses* and *Aaron,* who were Gods messengers, for so *Angell* signifieth; or else they are called Angels of evill i. of *pœnal,* not *morall* evill, rather than evill Angels. And though they would seeme to gather by those words, *chap.* 12. 23. *The Lord will not suffer the destroyer to come into your houses,* that this Angell of himselfe had a desire to invade the people of God, and therefore was not a good Angell: yet that followeth not, but the words rather shew thus much, that the Angell being sent forth by the Lord, was to doe all things according to his direction, to strike where God bid him strike, and to forbeare where the Lord purposed to spare. 4. Wherefore as the good Angels were the ministers of the former plagues, as is shewed before, *quest.* 30. *in chap.* 7. so they are to be held to be the Lords instrument in this, *Perer.*

What Angels shal be the ministers of hell torments.

Quest. IV. *Whether one Angell or many were used in this destruction.*

And for the number of these destroying Angels: 1. Though it be said in the singular number, *chap.* 12. 23. the destroyer, yet it followeth not, that one Angell should be the minister: for it is usuall in Scripture, to put the singular for the plurall. 2. Therefore it is more probable, that many Angels were imployed in this service, not in respect of the multitude that were slaine, for in the host of *Senacherib* one Angell slew 180. thousand: nor of the distance of place, for one Angell in *Davids* time smote 70000 in three dayes space from Dan to Beersheba: but in regard of the time, because all the first borne of Egypt were slaine at midnight, about the same time, it is like that many Angels in divers places of Egypt were sent of God to strike the first borne: *Perer. Cajetan.*

Quest. V. *Upon whom this plague in the smiting of the first borne was executed.*

Vers. 5. *All the first borne in the land of Egypt shall die.* All the first borne of every house, as the chiefe and principall were smitten with death: even from the Kings throne unto the sonne of the poore servant, that ground at the mill, which they used in the day to doe such servile works, and in the night time kept them in hold: and therefore it is said, *chap.* 12. 29. *unto the first borne of the captive, that was in prison.* So *Samson* did grind at the mill being in prison, *Iudg.* 16. 2. Beside, all the first borne of their beasts were slaine, that is of their domesticall cattell: for wilde beasts must be here excepted, which were not in their power, and such cattell as bring forth many at once, where there is no difference betweene the firstlings and the rest: *Perer.* 3. The third effect of this plague was, that God did execute his judgements upon the gods and Idols of Egypt, *chap.* 12. 12.

Quest. VI. *Whether in every house the first borne were slaine.*

But here this doubt ariseth concerning the first borne, because it is said afterward, *chap.* 12. 30. that there was no house wherein there was not one dead: whether in every house there were a first borne? 1. *Ab. Ezra* thinketh all to be understood for the greater part. 2. *Simler.* for the houses of every sort both of high and low, as the King and captive are named. 3. *Hugo S. Victor,* doth thus interpret it, that in every house, where was any first borne, there was one slaine. But it seemeth, that no house at all was excepted, because all the Israelites were commanded to strike the bloud upon the posts of their doores, to escape the plague. 4. Therefore *Augustine* thinketh that God so disposed at this time by his divine providence, that every house of the Egyptians had one first borne, *quest.* 44. *in Exod.* But we need not runne unto miracles, where another exposition may be found. 5. *Thostatus* thinketh that the first borne is to be taken, for the first borne of the feminine sex, as well as of the males, whether their parents were alive or dead, whether they were the first borne by the husband or wife. But the name of first borne is not

ken in ſcripture ; neither yet is it like that any females died, but males, as it may appeare by the law of the firſt borne, that are made holy unto God, upon this occaſion, becauſe the Lord for Iſraels ſake killed the firſt borne of Egypt, there onely the males that firſt open the wombe are ſet apart, *chap.* 13. 12. Therefore of all the reſt I preferre the expoſition of *Iunius*, that in every houſe, either the firſt, or if there were no firſt borne, the next principall man was taken in ſtead of the firſt borne : ſo alſo *Cajetane*.

Quest. VII. *Why the Lord deſtroyeth the firſt borne.*

Now the firſt borne were ſlaine : 1. Becauſe they oppreſſed Iſrael, whom the Lord calleth his firſt borne, *Exod.* 4. *Theodoret.* 2. Rather becauſe they put to death the firſt borne children of Iſrael, yea males, therefore the Lord doth worthily puniſh them in their firſt borne : *Ferus.* 3. And this plague remained for them, more grievous than all the reſt, (for what can come neerer a man, than the death of firſt borne, which alſo may bee his onely borne ; as *Abraham* could not have a greater triall, than when he was commanded to ſacrifice his onely ſonne *Iſaack*) that the Egyptians ſhould be forced by this moſt greateſt plague to let Iſrael goe : *Perer.* 4. Neither was this unjuſt in God, to take away the life of them, who are not innocent before God, and the Lord that gave them life may take it away, if it more tend to his glory. And the parents alſo that had ſinned, were puniſhed herein by the death of their firſt children, being themſelves reſerved for a greater deſtruction, *Simler.*

Quest. VIII. *Why the firſt borne of the cattell alſo are deſtroyed.*

The Egyptians cattell alſo are killed : 1. becauſe this loſſe alſo was a puniſhment unto the Egyptians, for whoſe uſe they ſerved : *Simler.* 2. And much of their ſubſtance alſo conſiſted in cattell : *Perer.* Thus both they loſt part of their ſubſtance, and wanted the uſe of them. 3. Beſide, the Egyptians oppreſſed the Iſraelites, and wronged them in their cattell : *Ferus.* 4. The Hebrewes alſo thinke this was a ſpeciall cauſe for that the Egyptians did ſuperſtitiouſly adore divers kinds of cattell, and therefore for confutation of their Idolatrie the cattell are puniſhed.

Quest. IX. *How the Gods of the Egyptians were judged.*

Now what gods of Egypt were judged is diverſly ſcanned : 1. Some thinke that by gods the Magiſtrates and Judges are underſtood : *Oſiander.* But this was ſaid before, that the firſt borne ſhould be ſlaine, even from the Princes throne ; this was a puniſhment to *Pharaoh* and all his great men to have their firſt borne cut off. 2. Some thinke that the Egyptian gods were judged, in that their worſhippers were puniſhed : *Beroh.* 3. Others, that the Temples of the Idols were caſt downe : *Hierom* : and their Idols throwne downe : and beaten to duſt, as the Hebrewes. 4. Some, that herein they were judged, that is, declared to bee vaine, becauſe they were not able to defend their worſhippers : *Iun.* 5. And becauſe the Egyptians worſhipped certaine beaſts above the reſt, as *Apis* or *Serapis*, which was a pide Oxe : that kinde was ſpecially puniſhed : *Perer.* As the laſt ſenſe but one is very agreeable, ſo I thinke, that beſide ſome viſible accident befell the Egyptian gods and Idols, as there did unto *Dagon* the Philiſtims Idoll, in the preſence of the Arke.

Quest. X. *How the Iſraelites eſcaped this deſtruction of the firſt borne.*

Now the Iſraelites though they were intermingled with the Hebrewes, were exempt and freed from this judgement after this manner : 1. They were commanded to ſtrike off the bloud of the Lambe upon the two ſide poſts, whereupon the doore hanged, and upon the upper doore poſt : becauſe in this it was more conſpicuous and in ſight : and in the other rather than upon the doore, which was moueable, and ſometime open and ſometime ſhut. 2. This bloud was a ſigne not ſo much for the Angell, to paſſe by their houſes, for the Angell could have told in whoſe houſes the paſchall Lambe was killed, without ſeeing of the bloud : but it was a ſigne to the Hebrewes, both preſently to confirme them in the hope of their deliverance, and to be a type and figure of the bloud of the Meſſiah, the onely unſpotted Lambe, whoſe bloud ſprinkled, on the poſts of our hearts by faith, wee are ſaved from everlaſting deſtruction. Now whereas ſome of the Iſraelites were ſo poore and few, that they were not ſufficient for the eating of a Lambe, they joyned themſelves to other families, and returned not unto their owne houſes that night, but their houſes where no Lambe was killed, were not ſprinkled, and marked with bloud, they ſtood emptie that night : and ſuch Hebrewes as ſojourned in the Egyptians houſes, left their houſes, and went into houſes of the Hebrewes : for it is not like, that the Egyptians would have ſuffered any Hebrew to keep a Lambe in their houſes, which thing they counted an abomination, *Perer.*

Quest. XI. *The myſticall application of this laſt plague upon the firſt borne.*

For the myſticall application of this laſt plague : 1. *Origen* by the firſt borne of the Egyptians that are ſlaine, underſtandeth the devill and his angels, the principalities of this world, whom Chriſt ſubdued at his comming, likewiſe Heretikes and inventers of ſtrange doctrines, which are overcome by the truth. *Theophilus* maketh a reſemblance betweene this tenth plague, and the tenth Commandement. For as much as men covet their neighbours goods, doe deſire them to inrich their heires and poſteritie : ſo the Lord puniſh their covetouſneſſe and oppreſſion in their heires and firſt borne. 3. *Rupertus* by the firſt borne of Egypt, underſtandeth the originall ſinne of the world, which is taken away by the death and paſſion of Chriſt. 4. But leaving mens uncertaine and inconſtant fanſies, which are as divers, as the heads where they are hatched ; the Scripture thus applieth this ſigne of the Paſſeover : that we are by the ſprinkling

of

of the bloud of Christ delivered from eternall death, as the Israelites were by the bloud of the Lambe fro a temporall: and that as onely those houses were exempted that were marked with the bloud of t Lambe, so onely in the Church is salvation to be found, where the bloud of Christ is apprehended faith: *Simler.*

Quest. XII. *Of the generall application of these tenne plagues.*

NOw for the generall application of all these tenne plagues of the Egyptians. 1. We have seene fore how *Augustine* forceth a kind of resemblance and comparison betweene the tenne plagues Egypt, and the tenne transgressions of the tenne Commandements: as the turning of the water into bl he would have to signifie the corrupting of the true worship of God, with the inventions of flesh bloud; by the frogges, the blasphemies of the heathen against the name of God: the plague of the signifie such as have a gnawing, and restlesse conscience, as the Sabbath betokeneth the rest of the min And so in the rest. But by these we may judge, that these allegories are but the superfluitie of mens and as every mans conceit is, so he findeth an allegorie. 2. Yet *Ferus* application is more apt, who these ten plagues, setteth forth the ten torments and paines of hell. 1. There water shall bee turned bloud, all things shall bee turned to the destruction of the ungodly. 2. Their frogges are horror of co science. 3. Their lice a restlesse and unquiet minde. 4. By the flies is signified, that they shall be destitu of all helpe. 5. By the murrane of beasts, the perpetuall punishment of their bodies. 6. By the boiles anguish of minde. 7. By the haile, continuall terror. 8. By the Locusts the want of every good thing. 9. the darkenesse, their depriving of the favour of God. 10. And everlasting death, by the death of the borne. But neither is this allegoricall application simply to be approved: for how can any man number plagues of hell which are endlesse, infinit, and without number? and to make the comparison hold, he constrained to inculcate the same thing twice or thrice. 3. Wherefore somewhat to content them wh delight in such curious applications: these ten plagues which the Egyptians indured, may seeme to decipher those ten mercies, & principall benefits, which God vouchsafed unto the Israelites being delivered out Egypt. 1. As one had water turned into bloud, so the other was blessed in their water: they received out of the rock; and whereas it was bitter it became sweet, *Exod.* 17. 2. As they had their rivers fields crawling full of frogges, so the other saw the red Sea full of the Egyptians bodies floting in the wa ter, and rose up upon the land. 3. Their dust was turned into lice: and the Israelites had Manna, that in stead of dust upon the ground. 4. They had swarmes of noysome flies, and serpents: the other we healed from the biting of serpents. 5. And as the Egyptians lost their cattell by the murrane: so the othe were increased and inriched with the cattell of their enemies: as from the Midianites onely they took 675000. sheepe, 72000. beeves, 61000. asses, *Numb.* 31, 32, 33, 34. 6. In stead of the Egyptians sore and botches, their feet swelled not in all their journey. 7. They were terrified with lightning and thun der, the other received the law in thunder and lightning in mount Sinai. 8. For the Egyptians Locu the Israelites had quailes. 9. In stead of darkenesse, they had a piller of fire to guide them in the night Gods glorious presence in the Tabernacle. 10. And as they were punished with the death of their borne: so the first borne of Israel are made holy and consecrate unto God, *Exod.* 13.

The tenne plagues of Egypt compared with the tenne benefits which the Israelites received in the wilderneſſe.

Vers. 10. *The Lord hardned Pharaohs heart.* For the evident and full discussing of this question h the Lord is said to harden mans heart, divers profitable questions come now in order to be handled: seeing the Lord is here divers times said to harden *Pharaohs* heart: as *chap.* 4. 21. *chap.* 7. 3. *chap.* 9. *chap.* 10. *vers.* 10. and 20. and 27. *chap.* 11. 10. *chap.* 14. *vers.* 14. *and* 8. even nine times in all, it seeme that *Moses* of purpose useth this significant phrase, and doth inculcate it often that we should well wei and consider it.

Quest. XIII. *What the hardnesse of heart is.*

FIrst, then it is requisite to be knowne, what this hardnesse of heart is. 1. It may first be described gatively, by the unaptnesse of an hard heart to any thing that is good, it is neither *passive, active prehensive* of any good thing: not the first, *nec movetur precibus, nec cedit minis: It is neither mo prayers, nor giveth way to threats,* as *Bernard* saith. For the next, he saith it is *ingratum ad beneficia, ad filia infidum, it is unthankfull for benefits, unfaithfull in counsell, unshamefast in evill things,* &c. There activitie in it to any goodnesse. And for the third; *praeter solas injurias nihil non praterit, it remembreth thing that is past, but wrongs, nor hath any forecast for the time to come, unlesse it be to seeke revenge.* may be described also by the perpetuall companion thereof, the blindnesse of the mind: for as ignor blindeth the understanding, so hardnesse of heart blindeth the will and affection. As the Apostle saith, king of the Gentiles *having their cogitation darkned through the ignorance that is in them because of hardnesse of their heart, Ephes.* 4. 18. Both these concurred in *Pharaoh*, he shewed his blindnesse, in say *I know not Iehovah*; his hardnesse of heart, in adding, *Neither will I let Israel goe, Exod.* 5. 2.

Bernard lib. 1. de considerat.

3. The propertie of hardnesse of heart is this, that it is not onely a great and grievous sinne, but the punishment of sinne: that it is a sinne, the Apostle sheweth, *Heb.* 3. 12. *Take heed brethren lest be at any time in any of you an evil heart to depart from the living God.* And that it is a punishment of sin *Paul* also testifieth, *Rom.* 1. 21. *Because when they knew God, they did not glorifie him as God,* &c. T followeth, *vers.* 24. *God gave them up to their owne hearts lusts,* &c. 4. Now the qualities and parable adjuncts of hardnesse of heart are these. 1. Blindnesse of the judgement and understanding, 6. 10. *Make the heart of this people fat, make their eares heavie, and shut their eyes, lest they see with eyes, heare with their eares, and understand with their hearts.* 2. They are obstinate and wilfull, and

be admonished and instructed: *Who say unto God, depart from us, we desire not the knowledge of thy wayes,* Iob 21.14. 3. Such are rejected and cast out of the presence of God, and left unto themselves: such an one was Saul, of whom it is said, *That the spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him,* 1. Sam. 16.14. 4. *They delight in doing of evill and make a sport of sinne.* Prov. 2.14. *Which rejoyce in doing of evill and delight in the frowardnesse of the wicked.* 5. They regard not to doe things indeed in the sight of men, but contemne and despise all others: Prov. 18. 3. *When the wicked commeth, then commeth contempt.* 6. They are incorrigible, and past all hope of amendment: Prov. 1.30. *They would none of my counsell, but despised all my correction.* 7. They are not ashamed of most vile sinnes, Jerem. 3.3. *Thou hadst a whores forehead, thou wouldest not be ashamed.* 8. When the Lord smiteth them they feele it not, neither feare they any sense of Gods judgements, whom the wise man compareth to those that sleepe in the midst of a ship, and as drunken men that are stricken but know it not, Prov. 23.34, 35. 9. They are growne to such an evill custome of sinning, that they can doe none other, as the Prophet saith, *can the Aethiop change his skinne, or the Leopard his spots? then may yee also doe good that are accustomed to doe evill.* Jerem. 13.23. 10. So that the sinnes of such seeme to be inexpiable and indeleble, as the same Prophet saith, *that the sinne of Iudah were written with a penne of iron, and with the point of a Diamond,* chap. 17.1. They wax daily worse and worse: of whom it is said, *Revel.* 22.11. *He that is filthy let him be filthy still.* 12. And as they increase in sinne, so they doe treasure up Gods judgements against themselves, and heape unto themselves wrath against the day of wrath, *Rom.* 2.5.

Quest. XIV. *Whether God be the efficient and working cause of hardnesse of heart.*

Now in the next place, concerning the efficient cause of the hardnesse of heart. 1. That it cannot be imputed to God, as the worker and Author thereof, it may appeare by these reasons. First, the hardnesse of the heart is a great sinne, as is proved in the former question; but God is no wayes the Author of sinne, seeing he neither tempteth or perswadeth unto it, for *God tempteth no man, Iam.* 1.13. neither hath he commanded it, but hath forbidden it by his Law: nor yet worketh with them that doe evill: for all goodnesse is of God, and so there is none good but God, *Mark.* 10.19. Neither doth the Lord approve any thing done, *Psal.* 5.4. *Thou art not a God that lovest wickednesse.* If then God neither move to sinne, nor commends it, nor yet assisteth the committers of it, or approveth it, he is no way the Author of sinne. Secondly, if God causeth sinne, then every man should sinne of necessity, and so his punishment should bee unjust, being forced to sinne. But as *Augustine* saith, *Deus nemini per hoc quod falli non potest, aut necessitatem aut voluntatem imulit delinquendi: God by this, that he cannot be deceived, hath not brought upon any either a necessity or willingnesse of sinning.* Thirdly, *Augustine* useth another excellent reason: *Fieri non potest ut per quem à peccatis surgitur, per eum in peccata decidatur: It cannot be, that by whom men rise from sinne, by him they should fall into sinne.* Fourthly, *Plato* thus reasoneth, *Deus qui bonus est, malorum causa dici non potest. Or, God that is good, cannot be said to be the cause of evill, for then hee should be contrary to himselfe.* Lastly, if God any way should be the Author of sinne, then it should be no sinne, for whatsoever God doth is good: Nay, not to doe that which the Lord willeth should be sinne: *Peter.* 2. Yet seeing God is in Scripture to harden the heart, which betokeneth an action: and likewise in other termes God is said to give some over to vile affections, *Rom.* 1.26. and to send upon some strange delusions that they should not beleeve the truth, 2. *Thess.* 2.11. and to make the heart fat, the eares heavy, and to shut the eyes, *Esay* 6.10. all which phrases doe imply an action and operation: it is evident that God some wayes concurreth, either directly or indirectly, negatively or positively, by way of working, or giving occasion in the hardning of the heart.

August. lib. cont. articul. sibi falsò impos.

Quest. XV. *God otherwise hardeneth then by way of manifestation.*

Not yet God doth more than by way of manifestation harden the heart: as some doe expound it, that the Lord hardned *Pharaohs* heart (which interpretation *Augustine* toucheth, *qu. 18. in Exod.*) that by his plagues and judgements declared how hard it was. 1. For in this sense God might bee said to harden any other sinnes, when he doth manifest them and bring them to light. 2. And though this exposition might serve here, yet it faileth in other places, as *Deut.* 2. it is said, that God hardned the heart of Sihon King of the Amorites; and *Iosh.* 10. that God hardned the hearts of the Canaanites; and *Rom.* 9. that hath mercie on whom he will, and whom hee will hee hardneth. In these places it cannot be so expounded, that God hardned, that is, declared their hearts to be hard.

Quest. XVI. *God hardeneth the heart not only by permission.*

Some doe expound it by way of permission, because those that are hardned, God depriveth of his grace, and leaveth them to themselves. So *Damascen: Ista non ut Deo agente accipienda sunt, sed ut Deo permittente:* these sayings, *as God shut up all in unbeleefe, and God gave them the spirit of slumber, eyes, that they should not see,* are not to be taken, as though God did them but permitted them. So likewise the Glosse in 4. *Exod. Indurabo cor Pharaonis, i. indurari permittam: I will harden the heart of Pharaoh, i. suffer it to be hardned.* So also *Chrysostome, Tradidit in reprobum sensum, nihil aliud est quam Reliquit: He gave them up to a reprobate sense, it is nothing else than that hee permitted it:* as a Captaine leaves his souldiers in the midst of the battell, may be said to deliver them into their enemies hands: *in like sort Roman. Cajetanus* to confirme this interpretation sheweth how sometime in Scripture, that is called an act which is permitted, as when *Matthew* said, *chap.* 19.8. *Moses for the hardnesse of your heart suffered you to put away your wives: Marke* hath, *Moses for the hardnesse of your heart wrote this pre-*

Damasc. lib. 4. de fide orthodox. cap. 20.

cept unto you: chap. 10. But although this be most true, that God suffereth such to continue in their hardnesse of heart, yet this is not all. 1. For so the Lord suffereth also other sinnes to be done: for there is nothing done in the world, *nisi omnipotens fieri velit, vel sinendo ne fiat, vel ipse faciendo; unlesse he omnipotent God will have it done, either by suffering it to be done, or doing it himselfe.* Then if this were all, other Lords might be said as well to steale, and such like, because he suffereth them to be done. 2. Wherefore Augustines judgement is rather here to be received: *Deum ad indurationem cordis concurrere non modo secundum permissionem vel secundum patientiam, sed etiam secundum actionem & potentiam, non solum permittendo durities ipsius cordis, sed per quem multa fiant, & quibus peccator vitio suo quotidie patitur durities cordis.* That the Lord doth concurre in the hardning of the heart, not only by permission, or suffering, but also by his power and action, not by the which immediately the hardnesse of the heart is made, but whereby many things are done, by the which a sinner by his owne corruption doth conceive the hardnesse of heart. 3. And concerning the place alleaged out of *Marke*, a precept is not there strictly taken for a commandement, but any order or decree that is written.

QUEST. XVII. *Whether hardnesse of heart be of God as it is a punishment of sinne.*

SOme doe hold, because the induration of the heart is two wayes to be considered, as it is a sinne, and punishment of sinne; in the first God hath no part: but as thereby God punisheth former sinnes, so as a just Judge inflicteth hardnesse of heart as a punishment; as the Apostle sheweth, *Rom. 2. 28. As they regarded not to know God, so God delivered them up to a reprobate mind.* And 2. *Thess.* 2 11. *Because they received not the love of the truth, God shall send them strong delusions that they should beleeve lies.* In these places the Apostle sheweth how the Lord punisheth them with blindnesse and hardnesse of heart, because of their former sinnes. This distinction is approved by *Augustine, lib. 5. cont. Iulianum.* *Isidorus* includeth the same point: *Facit Deus quosdam peccatores, sed in quibus talia jam peccata præcesserunt judicio ejus merentur in deterius ire:* Therefore God maketh some sinners, but in whom such sinnes went before, that by the just judgement of God they deserve to become worse and worse. So *Cajetane* upon these words, 2. *Sam.* 12. *Behold I will raise evill upon thee out of thine owne house*, which was verified in *Absolon* that rose up against his father. thus resolveth, *Deus non est author peccati, ut sic, sed ut est pœna peccati.* God is not the author of sinne, as it is sinne but as it is the punishment of sinne. The same judgement he giveth of *Shemei*, whom *David* saith the Lord bid curse *David*, that God wrought that *Shemei* cursed David. *Non quatenus erat peccatum, sed quatenus erat pœna peccati Davidis:* Not as it was sinne, but as it was punishment of the sinne of David. So *Iansenius: Illa Deo tribuuntur non quatenus peccata sunt, sed quatenus pœna peccati:* they are ascribed to God, not as they are sinnes, but as they are the punishment of sinne. *Isidor. lib. 2. de summ. bon. cap. 19.* *Ecclesiastic.* But *Pererius* misliking this opinion, thus reasoneth against it. 1. If God be said to be the author of the induration of the heart, as it is a punishment of sinne, then he may aswell be said to be the author of the other sinnes, when as a man falleth into them as a punishment of his former sinnes. *Contra.* though all such sinnes doe not proceede from the hardnesse of the heart that confirmeth and setteth the sinner in his wickednesse: therefore God is not said to be the cause of these sinnes, but of the hardnesse of heart, which is the cause of those sins: Man by continuing in sin hath his heart hardned by the just judgment of God, and then out of the hardnesse of his owne heart he bringeth forth other sinnes of himself.

2. The hardnesse of heart, as it is a great and horrible sinne, so it is a punishment of former sinnes: God then doe cause it to be a punishment, he also causeth it as it is a sinne.

Contra. In this argument there are ambiguous termes, or, in the first clause, this note of similitude (*as*) is taken for the being of the thing: *hardnesse of heart as it is sinne, so it is a punishment of sinne:* that is, could not be a punishment of sinne unlesse it were sinne: this we grant. In the next part, the same word (*as*) signifieth the manner of being; therefore if the first be taken in the same sense, for one and the same manner of being, wee deny that hardnesse of heart in the same respect, is both sinne and the punishment of sinne. It is both in respect of the subject, and being, but not both in the same quality, affection, or manner of being.

Pererius refuted, that misliketh *Augustines* distinction: that hardnesse of heart not as sinne, but as a punishment of sinne proceedeth of God.

3. Hee thus proceedeth: All punishments of sinne, because they are just stand with the will of God: hardnesse of heart being a sinne, if it should stand with the will of God, then it would follow, that it should stand with the will of God.

Contr. 1. If sinne no way stand with the will of God, then sinne should not be committed in the world: for against his will can nothing be done. 2. Here then wee must admit a distinction of Gods will, that is his will of approbation, and the will of his providence: by the first he willeth not sinne, but by the second he willeth it to be in the world, because he knoweth how to dispose of sinne even unto good. *Origen* hath the like distinction: *Multa sine voluntate Dei geruntur, nihil sine providentia: providentia est, qua disponit & providet, voluntas qua vult vel non vult aliquid:* Many things are done without Gods will, nothing without his providence: providence is that whereby he dispenseth, and provideth; his will, whereby he willeth or nilleth any thing. The master of the sentences saith: *Mala fieri bonum est*, it is good that evill should be done. because thereby Gods power and goodnesse is seene in turning evill unto good. *Thom. 1. quæst.* If God then did not see how to turne evill unto a good end, he would not suffer evill to be done in the world. 3. So then retaining the former distinction, still hardnesse of heart as it is a sinne God willeth it not, but as it is a punishment of sinne, it standeth very well with the will and justice of God.

4. And further concerning the former testimonies of their owne Writers: *Pererius* would have them speake of such sinnes, which are also punishments of sins in divers subjects: as that the doing of it should be a sinne in one, and the suffering a punishment in the other: as the rebellion of *Absolon*, and

in respect of themselves they were sinne, but in regard of *Dauid*, they were a chastisement upon his sinne, and so they were sent of God. But in other things, where the sinne and punishment are diuerse, as in the hardnesse of heart, that distinction hath no place.

Cont. But *Peronius* by his leaue cannot fasten upon them a sense contrary to their words: for thus he writeth, as *Melchior Canus* citeth him: *Deus non est author peccati, ut sic, sed quatenus est pœna vel alterius: God is the author of sinne, not as it is sinne, but as it is a punishment in him that sinneth, or in any other.* And *Canus* thereupon collecteth thus: *Agnoscit Cajetanus maledictionem Shemei, quatenus sibi procedere a Deo. Cajetane acknowledgeth, that the cursing of Shemei, as it was penall to him, did proceed from God.* His meaning then is that even in him that sinneth, hardnesse of heart is a punishment of sinne, and not only in another. Their owne master of sentences also saith, as I cited him before: *Concupiscentia in quantum pœna est peccati Deum habet authorem: Concupiscence, as it is a punishment, hath God the author thereof. lib. 2. distinct. 32.* But concupiscence is a punishment in him, that hath it, not in another.

Wherefore notwithstanding these contrary objections, because of those places of Scripture alleaged, and the testimonies of other Writers: I approue this distinction as sound, that hardnes of heart, as it is sinne, but as it is inflicted as a punishment of sinne is of God: and in this sense God is said to harden the heart: as *Augustine* well concludeth, *Deus indurabit per justum judicium, Pharaoh per liberum: God did harden Pharaohs heart by his iust iudgement, and Pharaoh by his owne free will: de lib. arb. cap. 23.*

Quest. XVIII. *How God is said to harden the heart by patience and long suffering.*

Another way, whereby God is said to haue hardned *Pharaohs* heart, is by his patience and long suffering, because the Lord doth suspend his iudgements, and not presently punish the wicked, whereby abusing Gods patience and long suffring are hardned. This exposition they ground upon that of the Apostle, *Rom. 2. 4. Despisest thou the riches of his bountifulnesse, and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance? But thou after thine hardnesse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath.* This exposition followeth *Origen*; *Deus indurare corda hominum nisi patienter eos tolerando: that God doth not otherwise harden mens hearts, then by patient forbearing them.* And he maketh it a figurative locution, like as a master should say to his seruant, that abuseth his gentlenesse: a lewd seruant, it is I that haue made thee thus, because I did not punish thee otherwise. *Basil*; *Obstinavit Deus Pharaonem per longanimitatem: God made Pharaoh obstinate by his long patience.* So also *Hierom*; *Patientia Dei induravit Pharaonem: Gods patience did harden Pharaoh.* And he sheweth it by this similitude; as the same Sun hardneth the clay, and mollifieth the wax: *Ita & Deus eosdem indurat, vasa misericordiæ fovit: So the goodnesse of God hardens the vessels of wrath, and mollifieth the vessels of mercie.* To the same purpose also *Theodoret quæst. 12. in Exod.* *Augustine* also in the same manner saith: *Pharaonem non divina potentia, sed divina patientia credenda est Deum induxisse: Not the divine power but the divine patience is thought to haue hardned Pharaoh.* This is true which is auouched by these ancient fathers, that men by abusing the patience and long suffering of God are hardned: yet this is not all; this phrase, that God hardned *Pharaohs* heart, sheweth that God hath a further hand in the hardning of their hearts than by connivence and long suffering toward them.

Origen. lib. 2. Periar.

Basil: in qua probat Deum non esse author malorum. Hieron. epist. 150. ad Hedib.

August. serm. 89. de temp.

Quest. XIX. *Wherefore the Lord useth patience and long suffering toward the wicked.*

It is not true that God useth great patience and longanimity towards sinners, and that for these reasons. 1. That thereby Gods goodnesse and mercy may appeare, and the great malice and frowardnesse of mans heart that cannot be drawne to repentance, by the Lords rich and bountifull mercy. 2. By the same also Gods iudgements appeare to be most just, when he punisheth the hard hearted and incorrigible, as is evident in the example of *Pharaoh*. 3. God also teacheth men by his example to be patient in long suffering one toward another. 4. This patience of God, though some abuse it, yet other profit and their hard hearts are mollified; as though *Pharaoh* by Gods sparing of him, became more obstinate, yet *Nebuchadnezzar* at the length, by the Lords lenity and goodnesse, and fatherly correction was brought to know himselfe, and to confesse the true God. 5. And though the evill and wicked should reape no profit by the Lords wonderfull patience, yet the elect and such as are ordained to salvation, are thereby effectually brought unto grace, as S. *Paul* sheweth of himselfe: *For this cause was I received to mercy, that Christ should first shew on me all long suffering, unto the ensample of them, which in time to come should beleeue on him, 1. Tim. 1. 16.*

Quest. XX. *How God is said to harden by the subtraction of his grace.*

Beside, there is another way, whereby the ancient fathers understood God to be said to harden mans heart: namely, by the subtraction and withdrawing of his grace: as *Chrysostome*: *God is said to give a reprobate sense, to harden, to blind and such like: Non quòd hæc a Deo fiunt, quippe cum à propria malitia proveniant, sed quia Deo justè homines deserente, hæc illis contingunt: Not because these things are done by God, which proceed of mans malice; but because while God doth justly forsake men, these things come unto them.* So also *Augustine*; *Indurare dicitur Deus, quem mollire noluerit: God is said to harden, he will not mollifie, & excæcare dicitur quem illuminare noluerit: And he is said to blind him whom he will not illuminate.* *Gregorie* also upon these words of the Lord to *Moses*, *I will harden Pharaohs heart*, thus saith: *Obdurat Deus per justitiam dicitur, quando cor reprobum per gratiam non emollit: God is said by his*

Chrysost. homil. 67. in Evang. Iohan.

August. Epist. 105.

Gregor. lib. 31. Moral. cap. 11.

iustice to harden the heart, when he doth not by his grace mollifie a reprobate heart. So *Thomas Aquinas* E... *excæcatio & obduratio duo important, &c. The blinding and hardning of the heart implieth two things; one the internall act of the minde, adhering unto evill, and being adverse from God; and so God is not the cause of the hardnesse of the heart: The other is the subtraction of grace, whereby it commeth to passe, that the mind is not illuminate to see God, &c.* and in this respect God is the cause of induration. This exposition also is true, but it expresseth not all that seemeth to be contained in this phrase, that God is said to harden *Pharaohs* heart.

Quest. XXI. *How God is said occasionaliter, by ministring the occasion which the wicked abuseth to harden the heart.*

THere is then a sixt way of interpreting these words: God is said to harden mans heart *occasionally* by way of occasion, when the wicked take occasion by such things as fall out and are done by God providence to be more hardned and confirmed in their sinne. 1. For as all things, as prosperity, adversity, life, death, fulnesse, want and whatsoever else doe worke together unto good to those that feare God, as the Apostle saith, *Rom.* 8. So on the contrary all things fall out for the worst unto the wicked and impenitent: so the wonders which God wrought in Egypt, served to confirme the Hebrewes in their faith, but *Pharaoh* through his owne malice was thereby hardned. 2. The things which the Lord doth, whereby the wicked take occasion to be hardned are of three sorts, either inwardly in the mind, as by stirring their affections, as of anger, feare, hope, desire, which they by their corruption turne unto evill: or else such things as are done about them, as admonitions, corrections, mercies, benefits, which they also ungratiously abuse: or they are things externall or without them, as the objects of pleasure, honour, and such like, whereby their hard heart is puffed up and swelleth. And all these things being good of themselves, they through the hardnesse of their heart pervert unto their destruction: as S. *Peter* speaketh of some which through ignorance and unbeleefe doe pervert the Scriptures, 2. *Pet.* 3. 16. And S. *Paul* sheweth, that sinne tooke occasion by the commandement, and wrought in him all manner of concupiscence, *Rom.* 7. 8. 3. Thus *Pharaoh* was hardned by occasion of Gods workes, the plagues and wonders which were shewed in Egypt: by the wonders, because he saw his Magitians could doe the like: by the plagues, because they touched not him, but happened without, they came not all at once but with some respite betweene, and because he saw that they continued not long, but were soone removed. 4. To this purpose *Augustine, Vt taceam hoc loco Pharaoh, quòd patientia Dei non moveretur ad pietatem, propriæ sunt vitio; quòd verò falsa sunt ea, quibus ei suggestio jam malignum divinis jussionibus resisteret, &c. dispensationis fuit divinæ: In that Pharaoh had such an heart, which could not be moved, by the patience of God unto piety, it was his owne fault; but that such things were done, whereby his heart being evill of it selfe did resist the commandement of God, it was of the divine dispensation: quæst. 18. in Exod.* This exposition also of *Augustine* may bee received; but yet there is somewhat further to be considered in Gods concurring in the hardning of *Pharaohs* heart.

Quest. XXII. *God is said to harden the heart as the event is taken for the cause.*

THere is further a seventh exposition: for in the Scripture that is often taken for the cause of a thing which is but the event of it: as *Chrysostome* noteth upon these words, *Ioh.* 17. *None of them perished but the child of perdition, that the Scriptures might be fulfilled:* here the Scripture, *Quæ eventum sæpe pro causa ponit: putteth that for the cause which was the event:* for *Iudas* did not perish to that end that the Scripture should be fulfilled: but it so fell out, that the Scripture in *Iudas* perishing was fulfilled. *Damascen* giveth the like instance in the 51. Psalme, *Against thee only have I sinned and done evill in thy sight, that thou maist be justified in thy sayings, and cleere when thou art judged.* But *David* did not sinne to that end, that God might be justified, God had no need of his sinne to set forth his glory. So it fell out that God justified *David*, and by his mercy overcame his sinne; yet hee sinned not to that end: like as when a man is at worke, and one commeth and so he breaketh off, he should say, my friend came to day to hinder my worke, whereas his friend had no such end in his comming. So *Iacob* said to his sonnes, *Wherefore dealt you so with me, as to tell the man, whether yee had yet a brother or no? Gen.* 43. 6. *Iacobs* sonnes in so telling intended no evill, or hurt to their father, but it so fell out. The wicked are said to hate their owne soules, and procure unto themselves eternall death: whereas simply they hate not their soules, neither would be hated: but upon their committing of sinne it so falleth out that their soules perish by their means, as they hated them: unruly patients that will not obey their Physitians, whereupon followeth death, are said to seeke their owne death, and yet they desire to live: but upon their unruly and disordered behaviour death followeth. So God is said to harden *Pharaohs* heart, by the like figurative speech, because the hardning of their heart ensueth upon the abuse of those things, which God intendeth not to that end, but to pervert them to their owne hurt. *Ex Peter.* All this may safely bee received, and acknowledged; and somewhat more is to be added, as shall afterward appeare.

Quest. XXIII. *How diversly in Scripture these termes of blinding and hardning are taken.*

BUt by the way this word, *to blind, to harden,* though it signifie an action proceeding from him that hardneth, yet is it not alwayes so taken: therefore we shall find that foure-wayes in Scripture a thing is said to blinde and consequently to harden: 1. *Gifts are said to blind the eyes. Deut.* 16. Not that a gift being a dead thing, can corrupt the judgement, but mans corrupt heart taketh occasion, and is thereby tieed to pervert justice. 2. The Devill is said to blinde the mindes of the wicked, 2. *Cor.* 4. 4.

of mans owne heart it ſaid to blinde and harden, as *Pharaoh* hardned his owne heart. 4. God is ſaid to blind the eyes, *Eſay* 6. 10. and to harden *Pharaohs* heart: gifts doe blinde *occaſionaliter*, by way of occaſion; the malice of mans heart blindeth *meritorie*, by way of deſert, and meritoriouſly, becauſe it deſerveth to be further blinded and hardned: the Devill blindeth *incitando*, by inciting and provoking unto ſin. And God as is before ſhewed, by withdrawing his grace and inflicting the puniſhment of induration upon them.

Quest. XXIV. *How divers wayes the Lord forſaketh thoſe which are hardned.*

When God is ſaid to harden mans hart in his diverſe leaving and forſaking of them. 1. Hee ſuffereth them to follow their owne luſts and deſires, not giving them power or grace to reſtraine them, as if he gave them up to their hearts luſts. 2. He giveth them eaſe, abundance, proſperity, whereby they are entangled: therefore the Prophet prayeth, *Give me not riches, leſt I be full and forget thee: Prov.* 3. He denieth them the benefit, of wholſome corrections and afflictions, whereby they ſhould learne to know themſelves, as the Apoſtle ſaith, the *Lord receiveth no child, whom hee doth not chaſtiſe*. 4. God forbiddeth his ſervants to pray for ſuch, and ſo they want the benefit of their prayers, as *Jeremie* is forbidden to pray for the people, *chap.* 7. 16. 5. God in his juſtice depriveth them of ſuch as ſhould travell for their ſoules and bring them unto God: as the Apoſtles left the obſtinate and wilfull Jewes and ſhooke off the duſt of their feet againſt them, *Acts* 13. 6. God taketh away from them the preaching and knowledge of his word, as the Lord threatneth by his Prophet *Amos*, to ſend upon them a famine, not of bread or water, but of hearing his word, *Amos* 8. 11. 7. God ſuffereth them to be deceived by flatterers and unfaithfull counſellers, as *Rehoboam* was by his young men. 8. And the more ſtrongly to delude them, the Lord permitteth ſometimes falſe Prophets to ſhew ſignes and wonders, as the Apoſtle ſaith of the falſe Prophet Antichriſt, whoſe comming is by the working of Satan, with all power and ſignes, and lying wonders, 2. *Theſſ.* 2. 9. 9. The Lord permitteth Satan to invade them, and to worke upon them at his pleaſure: the evill ſpirit was ſent of the Lord upon *Saul*, and a lying ſpirit was in the mouth of *Baals* falſe Prophets to deceive *Ahab*. 10. God taketh away from them all helpes, whereby they ſhould be defended againſt the aſſaults of Satan, as the Lord threatneth to doe to his unfruitfull vineyard: *I will take away the hedge thereof and it ſhall be eaten up. I will breake downe the wall thereof and it ſhall be troden downe.* Eſay 5. 11. But the Lord doth not thus forſake any till they have firſt forſaken God: as *Chryſoſtome*: *Quod autem Deus non derelinquat nos, niſi fuerimus à nobis derelicti, aperte oſtendit Iſaias*; That God doth not at all times leave us, unleſſe we have forſaken him, *Iſay* ſheweth, *chap.* 59. 2. *Your iniquities have ſeparated betweene you and your God. Ex Petav.*

Quest. XXV. *God hardneth otherwiſe than by foreſeeing.*

Thus have I given interpretations of the hardning of *Pharaohs* heart by the Lord which I have abridged out of *Pareus*: there are three other which I will briefly ſet downe: firſt ſome thinke that this, that God is ſaid to harden *Pharaohs* heart) is to be underſtood of Gods preſcience, that he is ſaid to doe it, becauſe he foreſaw it ſhould be hardned by their owne malice. This ſeemeth ſometime to be the meaning of *Auguſtine*: in that God is ſaid to harden *Pharaohs* heart, *Non ad operationem Dei, ſed ad præſcientiam ejus monſtratur*: it is ſhewed to appertaine not to Gods operation or working, but to his preſcience. *Auguſt. de præd. lib. 1. cap. 6.* This cannot be the meaning, for by this reaſon, whereas God foreſeeth all the ſinnes of men, which are committed in the world, God might be ſaid himſelfe, to kill, ſteale, doe wrong, becauſe he foreſeeth, that ſuch things ſhall be done in the world.

Quest. XXVI. *Whether God may be ſaid to doe theſe things which he diſpoſeth of to a good end.*

Secondly, God may be ſaid to harden *Pharaohs* heart, becauſe he diſpoſeth thereof, and directeth it to ſuch an end as he himſelfe propounded: becauſe thereby the Lord did take occaſion to worke his miracles: he ſaith to *Moſes*, I have hardned *Pharaohs* heart, that I might worke theſe my miracles, *Exod.* 10. 1. as God ordained the end, he may be ſaid alſo in ſome ſort, to doe thoſe things which helpe unto it. *Act.* 2. 23. Chriſt is ſaid to bee delivered by the determinate counſell of God: yet was hee betrayed and delivered by *Judas*: whoſe act is ſaid in ſome reſpect, to be the Lords, becauſe God diſpoſed of it, and accompliſh his glorious counſell in redeeming the world by the death of his Sonne. But thus can this be ſafely affirmed, that the Lord ſhould be ſaid to doe thoſe things, which hee ordereth and diſpoſeth: for God ſo diſpoſed of that ſpirituall combate which S. *Paul* found in his fleſh, that it tended to Gods glory and the manifeſtation of his power: as the Lord ſaith, *My grace is ſufficient for thee, for it is made perfect through meakneſſe*: yet God was not the worker of that temptation, but the ſuffereth it to Satan. 2. *Cor.* 12. 7. And like as in the creation God made light, but made not darkneſſe, but onely made a ſeparation betweene the light and the darkneſſe, *Gen.* 14. Whereupon *Auguſtine* ſpeaketh this diſtinction: *Aliud fecit Deus & ordinavit, aliud non fecit ſed ordinavit*: God made ſome things and ordered them alſo: ſome things he made not, but ordered: as he giveth inſtance of the darkneſſe: the workes of darkneſſe God cannot be ſaid to have made, but only he diſpoſeth and ordereth them. *Auguſtin. Pſal.* 7.

Quest. XXVII. *God otherwiſe hardneth then as a generall mover of the heart.*

Some referre that worke of God which he ſheweth in the hardning of the heart to that generall worke which he giveth unto the creature, in whom all things move, live, and have their being, *Act.*

Act. 17. 28. So that the hardning of the heart as it is an action or worke, is of God; but as it is evill it

Zuingl. de provid. cap. 5. proceedeth from man. So *Zuinglius*: *Quatenus est Dei Creatoris, opus est, crimen non est; quatenus autem hominis, crimen est, scelus est*: *As it is of God the Creator, it is a worke, it is no fault; but as it is of man, it is a fault, it is a sinne.* The Master of the sentences hath the like saying: *Actus mali in quantum actus sunt, boni sunt & à Deo authore*: *Evill acts as they are acts are good, and (proceed) of God the Author, lib. 2. distinct.* 35.

But this solution doth not take away the doubt: for as God is the Creator, and so generall worker, he only giveth power to move the heart: this moving being the generall action, is divided into two parts, for there are good motions, of the heart, and evill, the mollifying of the heart, and the hardning: in the good motions God concurreth two wayes, as a generall mover by his creating power, and as a particular directer by his regenerating grace: but in the other motions he only hath a stroke as a generall mover, in the patticular action of hardning as it is evill hee concurreth not. Therefore according to that generall power the Lord is said only to be a mover, not an hardner of the heart. Some other way therefore yet must be found out, whereby the Lord is said to harden the heart.

Quest. XXVIII. *How the Lord is said indeed to harden the heart.*

TO conclude then this question, of all these wayes before rehearsed, which are ten in all, I make choice of these three, which may fully satisfie every doubt, namely the third in the 17. *quest.* before, the fifth in the 20. *quest.* and the sixt in the 21. The first is, that God is said to harden the heart, by leaving it to it selfe, and depriving it of his necessary grace, as God is said to have given over the unbeleeving Gentiles to their hearts lusts, *Rom.* 1. 24. The second, that beside this, God causeth many things to be done, which are not in themselves causes of the hardning of the heart, yet the wicked take occasion thereby further to be indurate and hardned: as S. *Paul* sheweth how the wicked abuse the patience and long suffering of God thereby to be further hardned. Thirdly, God by his just judgement, *Cum sumus in malum, quo ipse abutitur ampliùs ad finem usque impellit, doth force him to his owne hurt, whither hee runneth headlong himselfe, even unto the end*: *Iun. Analys. in 7. cap. Exod.* God as a just Judge, seeing a mans heart to bee bent upon wickednesse, doth as a just Judge, inflict upon him the spirituall punishment of induration. To this purpose *Augustine* handling that place, *Rom.* 1. how the Lord gave up the Gentiles to their owne lusts, useth this distinction: that some things there rehearsed are sinnes and no punishment, as the pride and vanity

August. in Psal. 57. of their mindes, *vers.* 21. *They were not thankefull but became vaine in their imagination*: Some a punishment and no sinne, as eternall death which they were worthy of, *vers.* 31. the rest that came betweene, are both sinnes and punishments. By this distinction *Augustine* in another place answereth this objection of the *Pelagians*: God, say they, should not take such punishment of sinne, *Ut peccator per vindictam plura committeret*: *That the sinners thereby commit more sinne*: *Augustine* answereth to this effect: *Sic ostenditur esse peccata, sic etiam pœnæ sint peccatorum*: *he sheweth these so to be sinnes, as that they are also punishments of sinnes*; as the Apostle there saith, *vers.* 27. *Man with man wrought filthinesse and received to themselves such recompence of their error as was meet.* So the meaning of *Augustine* is, that God did not send them upon the Gentiles, as they were sinnes, but they are to be considered as punishments of their sinnes, as God hath an hand therein. Likewise, whereas *Iulian* the Pelagian objected, that *Per patientiam divinam suis, non per potentiam desiderijs traditi*: *That they were delivered over to their lusts, not by the power but by the patience of God*: *Augustine* to shew the contrarie giveth instance of that place, *Exech.* 14. 9. When it is said, *If the Prophet be deceived I have deceived him*: *Patientia an potentia est? Is it the patience or the power of God that doth this?* And concerning the hardning of *Pharaohs* heart *Augustine* concludeth thus: *Deus ejus voluntatem proprio suo vitio malam, in hoc peccatum judicio suo justo & occulto inclinavit*: *God did incline his will being evill by it owne fault, into this sinne, by his just, yet secret judgement*: If God did incline it, he did more than suffer it, or minister the occasion only, whereby it was inclined. *Hierome* expresseth as much by this similitude: *Unus est solis calor, & secundum essentias subjacentes, alia liquefacit, alia induratur*: *liquor unguenti, induratur lutum*: *there is but one kinde of heate in the Sunne, and according to the matter which it worketh upon, some things it melteth, some things it hardneth*; *the wax is melted, the clay hardned.* *Origen* also useth the same similitude, and applieth it thus: *Sic indurasse dicitur Deus cor Pharaonis, quia cor ejus tale erat, qualem cogitabat, luteum & limosum erat*: *So God (as the Sunne hardneth the clay) is said to have hardned Pharaohs heart, because his heart according to those things, which he thought, was earthly and muddy.* And another place he bringeth in this Simile: *Ut eodem opere pluviæ terra diligenter exculta afferat bonos, inculta tribulos*: *as by the same worke of the raine, the earth being well tilled bringeth forth good fruit, and the untilled thistles.* Like as then the Sun hardneth the clay, the raine bringeth forth weedes, not of it selfe but by reason of the nature of the thing concurring, whereupon it worketh; so by the working of God, after a most secret and hid manner, the hearts of the wicked are hardned, but the cause thereof in themselves. And thus much shall suffice of this question: see it handled before, 2. *Dist. chap.* 7. and 8. *quest.* 12. and *const.* 1.

Orig. hom. 8. in Exod.

Periarch. lib. 3. cap. 1.

4. *Places of doctrine.*

1. Doct. *God overruleth mens affections.*

Vers. 3. THe Lord gave the people favour in the sight of the Egyptians. Hereby wee learne, that God hath the ruling and turning of mens affections: he can worke them either to favour or disfavour. *Piscat.* So the Wiseman saith: *As the rivers of waters, the Kings heart is in the hand of the Lord, he turneth*

whither soever it pleaseth him, Prov. 21.1. Like as the husband man maketh furrowes in his ground, and deriveth the water which way it pleaseth him; and as the sterne man in the vessell doth move it which way he listeth: so can the Lord order and governe the streames of mens affections.

2. Doct. *Godly men have their passions and affections.*

Vers. *So he went out from Pharaoh very angry.* Even wise and godly men have their affections: it is not as the Stoikes taught, that there is a vacuity and absence of them in wise and perfect men. They are not without affections, but they rule them by reason, and their reason is sanctified by grace. The Apostle saith, *be angry, but sinne not, Ephes.* 4.26. He alloweth to be angry, but not to sinne in anger: Christ the most perfect man that ever was, had his affections, as of anger, *Marke* 3.5. *He looked round about him* of joy, *Luk.* 10.21. *Iesus rejoyced in spirit:* of sorrow, *Matth.* 26.38. *My soule is heavy unto death:* of love, as *Iob.* 13.23. *The disciple whom Iesus loved.*

5. *Places of confutation.*

1. Confut. *Against Purgatory.*

BEfore in the third question where it is disputed what Angels God used in bringing the last plague of death of the first borne upon Egypt; *Pererius* sheweth the difference betweene the ministry of the Angels in this life, and in the next, falling to make mention of purgatory (for they cannot doe otherwise under lives, but upon every occasion broach their owne fansies) leaveth it as uncertaine and undiscussed, whether the good Angels or the bad should be ministers of purgatory: he thinketh not the bad, that they should exercise power over them, which in their life time did conquere the Devill; neither yet will hee have them to be the good: It is an unmeet thing, saith he, that they which shortly should become the fellowes and partakers of the blessed Angels in heaven, should bee punished by them: *Perer.* 1. *disput. in cap.* 11.

Cens. 1. Let any reasonable man judge, whether it be not like, that purgatory should be a meere fansie, where there is supposed to bee torments, and yet no tormentor. In that hee thinketh, that neither good Angels nor bad, are the ministers of those torments, I condescend to him: who then? not Christ I am sure, for he hath redeemed them; nor yet God himselfe, for the Apostle saith, *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth, who shall condemne? Rom.* 8.33.34. God hath justified them by faith in Christ, and being justified there is nothing further to be laid to their charge. If then there be no tormenter in purgatory, there is no torment in purgatory, and so purgatory fire is quite quenched and put out.

2. Beside this uncertainty, who should be the tormenters, there be other maine points not yet resolved of among them concerning purgatory: as of the place, where it is; of the fire, what it is, corporall or spirituall; of the time, how long it shall last, whether hundred yeeres or thousands; of the greatnesse of the paine, whether it exceed all the torments and punishments of this life. These articles are not yet decided and determined among them, as *Bellarmine* sheweth *lib. de purgat.* from *chap.* 6. to *chap.* 14. Therefore we will leave them to their uncertainties, and as they make question of the circumstances of purgatory: so we will not onely make question of purgatory it selfe, but are most sure, that it is but an invention of their owne; for all they which dye in the Lord (that is, in the faith of Christ) are pronounced blessed, and rest from their labours, and their workes follow them, *Revel.* 14.13. Here are three arguments against purgatory. They which dye in the faith of Christ are blessed; but they which are in hell torments (for purgatory they make part of hell) are not blessed. They doe rest from their labours; but they which are in purgatory, are in labour and paine. Their workes follow them for their reward; but they which are tormented and punished are not rewarded: Therefore wee acknowledge no other purgatory but in the blood of Christ, perfect purgation of our sinnes in Christ, *Heb.* 12.3. and an imperfect, which is by the fiery probation of affliction: as S. *Peter* calleth it: *Thinke it not strange concerning the fiery triall, which is among you* (or by you) 1. *Pet.* 4.12.

2. Confut. *Against the Manichees which reject the old Testament.*

BVt the Lord hardned Pharaohs heart. Hence the Manichees tooke occasion to utter their blasphemies against the God of the old Testament, and to reject the Scriptures themselves of the Testament, as proceeding from a God that was a worker of evill, in hardning mens hearts. These *Augustine* confuteth at large, *hom.* 88. *de tempore*, shewing how God is said to harden the heart, without any cause of sinne: for thus he writeth, *Non Pharaonem Dei violentia sed propria impietas obdurauit: Not any violence from God but Pharaohs owne impiety did harden him.* And these words, *I will harden Pharaohs heart*, he expoundeth thus; *Cum abfuerit ei gratia mea, obduret illum malitia sua: when my grace is from him his owne wickednesse shall harden him.* 2. Then he doth illustrate it by this similitude; as the water is frozen, till the Sun shine upon it, then it resolveth, and so soone as the Sunne is departed, it is bound with yce againe: the Sun is not the cause of the freezing of the water, but the coldnesse of the water bindeth it: so properly God causeth not the heart to be hardned, but by the absence of his grace it is hardned. And if the question bee asked, why the Lord suffereth any to be hardned; he maketh this answer: *Aut enim ipsi qui obdurari merentur adscribendum aut occulto Dei judicio referendum, quæ plena semper æquitate, nunquam autem injusta: This must either be ascribed to their iniquity, which deserve*

to

to be hardned, or it must be referred to the judgements of God, which are often hid but never unjust. It sufficeth us to know and beleeve, as the Apostle saith, *Rom. 9. Is there iniquity with God?*

3. Confut. *Against Pererius that thinketh none in this life to be without hope of grace and repentance.*

NOw further whereas *Pererius* in the treatise of induration moveth this disputation, whether any man can be so hardned in this life, as that he become altogether impenitent and incorrigible, and without hope of grace; and resolveth upon the negative part, that none in this life are in such desperate state; it shall not be amisse, first, to examine his reasons, and then to confirme the truth.

1. He urgeth these and such like places, *That God would have all men to be saved and come to the knowledge of the truth*: And, *I will not the death of a sinner*. If mercy be offered to all, then the way is open for all to returne unto God.

Contra. 1. God indeed offereth himselfe unto all, and denieth not the externall meanes to any, if they had grace to apprehend them. The Gospell hath beene preached to all the world, and is many times to the impenitent and reprobate; so God offereth grace to all, but all will not receive it. *Augustine* hereof thus writeth: *Correctio medecinabiliter omnibus adhibenda est, etiamsi salus egrotantis sit incerta, &c. The wholesome medicine of admonition must be ministred to all, though the health of the sicke be uncertaine: that if he which is admonished belong to the predestinate, it is unto him a wholesome medecine; if he doe not, it is a penall torment.* 2. The argument then followeth not; God calleth all to repentance, therefore all may have grace to repent: The Scripture saith, *many are called, but few are chosen*. *Ambrose* saith, *In alio prevalisse gratiam, in aliis refiluisse naturam: That grace prevaileth in some, in others their obstinate nature resisteth.*

August. de Correct. & grat. cap. 13.

Ambros. lib. 3. de vocat. gentium, cap. 8.

2. So long as men are in this life, they are in the way, and are not deprived of all grace, nor utterly forsaken till they come into hell.

Contr. Everlasting punishment in hell is the end and execution of damnation, but men in this life may be in the state of damnation, and be utterly forsaken of Gods grace, as *Saul* and *Iudas*, and they whom the Apostle saith, God gave them over to a reprobate sense: *Rom. 1. 28.*

3. If any had beene in this life wholly excluded from grace, *Pharaoh* of all other was most like; yet his state was not desperate, seeing he was in the same case with *Nebuchadnezzar*, who repented and confessed God.

Contr. 1. He reasoneth flatly against the Apostle, who propounderh *Pharaoh* as a vessell of wrath prepared to destruction, *Rom. 9.* Now if there be hope for the vessels of wrath to come to grace, then there was hope for *Pharaoh*. The Apostle maketh these two distinct things, *God hath mercy on whom he will, and whom he will he hardneth, Rom. 9. 18.* As God hardneth not those on whom he hath mercy, so neither sheweth he mercy on those whom he hardneth. 2. *Nebachadnezzar* and *Pharaoh* were most unlike, for the one had not so many wonders shewed, as had the other, neither so often dallied and made shew of repentance, as did the other: this sheweth their state to be most differing, for if *Pharaoh* had beene no more hardned than *Nebuchadnezzar* was, he would likewise have repented.

4. We are to despaire of none in this life, therefore it is possible for all to repent.

Contr. 1. Such as wee see and know commit a sinne unto death, which is the irremissible sinne against the holy Ghost (which I confesse is a rare thing now to be discerned) such wee may despaire of, because the Apostle forbiddeth us to pray for them, *1. Ioh. 5. 16.* And those for whom the Lord did forbid *Ieremy* to pray, *chap. 7. 16.* what hope, I pray you, was there of them? 2. Though wee in charity are to hope the best, even of the greatest sinners, yet this followeth not, that all of them may have grace to repent: we judge according to that we see: but the Lord seeth the heart and knoweth from the beginning who are his, and who are not.

But on the contrary side: that some in this life are so hard hearted that they cannot repent, and so are incorrigible and without hope of remission of sinnes, it is proved thus:

1. Sinne against the holy Ghost is irremissible, as our Saviour saith, *He that blasphemeth against the holy Ghost shall never have forgiveneſſe, Mark. 3. 29.* Therefore there are some in this life that cannot repent, neither can have their sinnes forgiven them. And because *Bellarmine* and *Pererius*, and the rest how answer, that the sinne against the holy Ghost is said to be irremissible, not because it cannot at all be forgiven, but because it is hardly forgiven: therefore to prevent this objection, that place of the Apostle is also urged: that it is impossible for such to be renued by repentance, *Heb. 6. 6.* that which is impossible is not only hardly done, but not at all.

2. The foreknowledge and decree of God concerning the rejection of some is unchangeable and cannot be altered: but God hath foreseene some to be damned, and decreed them to bee rejected, and to be called the childe of perdition, *Ioh. 17.* therefore it is not possible for such to come to repentance and be saved: therefore *Gregory* saith well, *Quos non sunt praedestinata obtineri non possunt: Those things which hath not predestinate cannot be obtained.* But God hath not decreed repentance for them that are impenitent and reprobate.

Gregorius ut citatur caus. 23. qu. 4. c. 21.

3. There is no hope of forgiveneſſe for that sinne for the which it is not lawfull to pray, but there is a sinne unto death, for the which we are forbidden to pray, *1. Ioh. 5. 16. Ergo, &c. Pererius* answereth, that by sinne unto death is meant that sinne, wherein a man continueth unto death, and so dying that he is not afterward to be prayed for. *Contr.* 1. It would follow by this reason, that no sinne at any time bee prayed for while hee liveth, for how doth any know whether a man may continue in a sinne to his dying day? 2. The Apostle speaketh of such sinnes, which a man seeth his brother to sinne,

…es are onely seene to be done in this life: neither is a mans repentance knowne which God may give …in his very passage out of the world. 3. Let them shew us any place, in all the Scriptures, that autho… …eth prayer for the dead if they can: wherefore they are not to give a sense of Scripture that cannot be …rmed by Scripture. 4. The Apostle therefore calleth it a sinne unto death; for the which there is no …ssitie, and so is there no sinne but blasphemy against the holy Spirit. And thus *Ambrose* expoundeth …*Nequeat ibi exoratio esse venia, ubi sacrilegii est plenitudo: there can be no interceding of pardon, where …is fulnesse of Sacrilege.*

4. Where there can bee no repentance, there can be no remission of sinnes: but some have such hard …that they cannot repent, *Rom.* 2. 4. therefore the sinnes of such are irremissible.

5. Hereunto may be added the testimonies of *Cyprian: Non posse in Ecclesia ei remitti, qui in Deum de… …: that he can find no forgiveneſſe in the Church that sinneth against God, lib. 3. de Quirinum cap. 28.* …*Ambrose: Cassa erat proditoris pœnitentia, qui peccavit in spiritum sanctum: The traitors repentance …in vaine, having sinned against the spirit of God in Luc.* 22. Of *Hierome: Nihil ita repugnat Deo quam …impœnitentia; solum crimen est, quod veniam consequi non potest: Nothing is so against God, as an impeni… …tent: it is the only sinne that cannot attaine pardon.*

6. *Places of morall use.*

1. Obs. *By the suddennesse of Gods judgements we are taught to watch.*

Vers. 29. *About midnight will I goe forth into the middest of Egypt.* God smiteth the Egyptians at mid… …night, when they were most secure: and the Apostle sheweth that the comming of Christ …ld be sudden, even like the comming of a theefe in the night, 1. *Thess.* 5. 2. And therefore this doth …nish us alwayes to be watchfull, as our Saviour said to his Apostles: *These things that I say unto you, I …y unto all, watch, Mark.* 13. 37. *Ferus.*

2. Obs. *To be zealous in Gods cause.*

Vers. 31. *So he went from Pharaoh very angry.* God would have us to be zealous in his cause, and not to …doe the worke of God negligently: *Simler.* The Wiseman saith, that hee which is *slothfull in …works, is the brother of him that is a great waster, Prov.* 18. 9. And the Lord threatneth the Laodiceans …cause they were luke warme, to spue them out of his mouth, *Revel.* 3.

3. Obs. *The heart of the wicked is hardened to set forth Gods glory.*

Vers. 9. *Pharaoh shall not heare you, that my wonders may be multiplied.* God hardeneth the heart of the …reprobate, that his glory thereby might be the more set forth, as the Apostle saith, *Rom.* 9. 17. …*this same purpose have I stirred thee up, that I might shew my power in thee, and that my name might bee …declared through all the earth. Genevens.*

4. Obs. *God foreshewth his servants of their troubles that they should not be offended.*

Vers. 12. *And he suffered not the children of Israel to goe.* Like as the Lord had foretold unto *Moses*, so …it commeth to passe: and this the Lord did, that *Moses* being forewarned before, should not …be offended, to see the malicious obstinacy of *Pharaoh*. So our Saviour saith unto his Apostles, *These …things have I said unto you that you should not be offended, Ioh.* 16. 1. The Lord acquainteth his servants with …their troubles and afflictions aforehand, that when they come they should be prepared for them.

CHAP. XII.

1. *The method and Argument.*

IN this Chapter, containing the deliverance of the children of Israel out of Egypt, with the signe and assurance thereof the institution of the Passeover, there are three things principally handled: The institution of the Passeover, to *vers.* 29. then the manner of the deliverance and departure of Israel out of Egypt, to *vers.* 41. Lastly, the perpetuall Law of the Passeover repeated, to *vers.* 51.

1. In the first part: first there is the commandement of God to *Moses* concerning the Passeover, to *vers.* 21. then the relation thereof by *Moses* to the people, to *vers.* 29. …he commandement is either concerning the Passeover to be solemnized and kept at that time, to *vers.* …the perpetuall observation thereof, to *vers.* 21.

…the first there is prescribed, 1. the preparation of the Passeover, both when, in the first moneth, *vers.* 1. …the tenth day. 2. By whom the preparation shall be made, *vers.* 3, 4. and what: a lambe without blemish …here old, *vers.* 5. 2. The killing and eating of the lambe: to the killing belongeth the description of …*at even, vers.* 6. and what they shall doe with the bloud, strike it upon the dore-posts, *vers.* 7. To …eating belongeth, both how it shall be eaten, with unleavened bread and sower herbes, *vers.* 8, how it should

should be dressed, rosted with fire, *vers.* 9. what they should eat, even all, reserving nothing, *vers.* 10. and in what manner and habit, *vers.* 11.

3. The use, to be a signe upon their houses of their deliverance, where is shewed, what shall befall the Egyptians that night, *vers.* 12. and how the Israelites shall escape the plague, *vers.* 13.

In the commandement for the perpetuall observation: 1. The solemnity of the time is prescribed, of the first day, *vers.* 14. of seven dayes to be kept with unleavened bread, *vers.* 15. and of the first and seventh day in abstaining from all kinde of worke, with an exception of the labour about their meat and drinke, *vers.* 16. and the reason of this solemnity, their deliverance, *vers.* 17.

2. The manner of keeping it with unleavened bread is more fully described, both how long they shall eat it, *vers.* 18. the danger, in not observing this ceremony, *vers.* 19. and it must bee kept generally of all, *vers.* 20.

In the relation of *Moses* to the people; 1. he repeateth the manner, where and how they shall strike the blood, *vers.* 22. 2. To what end, because by this meanes the Angel of God will passe by their houses. 3. The celebration of the day is commanded, with the end, for a perpetuall commemoration thereof to their children, *vers.* 27. 4. The obedience of the people is shewed, *vers.* 28.

2. In this second part, which containeth the history of the peoples deliverance and departure; 1. The occasion is set forth, which shewed how the Lord destroyed the first borne in Egypt, *vers.* 29. then *Pharaoh* in haste called for *Moses* and *Aaron*, and bad them goe with all they had, *vers.* 31. 32. and the Egyptians forced them, *vers.* 33. 2. The manner of their going forth is described, they went in haste with dowtrusted upon their shoulders, *vers.* 34. 35. and they went out richly, having received jewels of gold and silver of the Egyptians, *vers.* 35. then the reason thereof is shewed, the Lord gave them favour, *vers.* 36.

3. The circumstances belonging to their departure are expressed. First, of the place from whence and whither they went. Secondly, of the persons, by their numbers, *vers.* 37. and divers kindes, *vers.* 38. Thirdly, the time, after the space of 430. yeeres.

3. In the 3. part concerning the law of the Passeover, there is the prescription, then the execution, and in the prescription three things are described: 1. Of the persons that shall be admitted to eat thereof, or not admitted, *vers.* 44, 45. 2. Of the place where it shall be eaten, *vers.* 46. 3. The manner required in the thing, a bone must not be broken, *vers.* 47. in the persons, they must be circumcised that eat thereof, *vers.* 48, 49. then followeth the execution by the people, *vers.* 50.

2. The divers readings.

I.V. Vers. 3. *A small beast.* I.V. rather than *a Lamb.* B.G. *cum cater. sheb* signifieth either a Lambe or a Kid, for they might take of either, *vers.* 5. they could not take a Lambe of Kids or Goats.

V.I.C. Vers. 4. *Both he himselfe shall take, and his neighbour.* I. C. better than, *he shall take his neighbour.* B. G. *cum cater.* for here the conjunction *(and)* *his neighbour* is omitted, and the distinction over *(his)* himselfe doth sever it from the clause following: the meaning is that hee and his neighbour should joyne together to take a *Lamb*: the word *lachak* used before, *vers.* 3. *shall take unto him a Lambe*, is here better referred to the *Lambe*, which is understood to be taken, than to his *neighbour.*

B.I.V. Vers. 6. *Shall kill it in the twilight.* B. *betweene the two eventides.* I.V.A.P. better than, *at eventide.* G.L. S.C. for the word *ghereb* in the singular is put for the eventide, *vers.* 18. but here it is in the dual number, and is taken for the twilight betweene the setting of the Sunne and the beginning of the night.

I.S.P.V. Vers. 11. It is *the Lords pasch.* I.S.P.V. the Lords *Passeover: cater. Pesach.* H. which signifieth the passeover; but the originall word is better retained, as the Apostle saith: *Christ our pasch is sacrificed for us,* 1 *Cor.* 5. 7.

S.V.I. Vers. 13. *When I shall smite in the land of Egypt.* S.V.A. that is, *smite the first borne in the land of Egypt.* I. *Slay in the land of Egypt.* C. better than, *smite the land of Egypt.* B.G.L.P. for then the preposition *in* should be superfluous.

V.C.S.I. Vers. 16. *Notwithstanding, that which every one must eat, only shall be done of you.* V.C.S.A.P. or *prepared for you*: better than, *excepted those things which every one must eat.* L. for the last clause shall *be done of you* is here wanting: or save about that *which every one must eat, that only may yee doe.* B.G. for the verbe is in the passive, *that shall be done.*

I.G. cum cater. Vers. 23. *He will not suffer the destroyer to come into your houses to smite.* I.C. *cum cater.* that is, *to smite the first borne,* V. *to plague you* B.G. but the word *(nagaph)* signifieth to *smite.*

I.V.C. Vers. 25. *And it shall bee when yee are come into the land.* I.V.C.A. P. rather than, *when yee shall come into the land.* B.G.L.S. for here the word *vehajah* is wanting.

I.C.A. Vers. 26. *What meaneth this your service.* I. *what is this service to you.* C.A.P. rather than, *what manner of service is this yee doe.* B.G. so also L.S. for they aske rather the meaning, than manner of it, as the next verse sheweth.

I.A.P. Vers. 28. *They bowed themselves.* I. or *humbled.* A. P. rather than *worshipped.* B. G. *cum cater. shacah* signifieth to bow downe: it is a signe of adoration, but properly it doth not signifie to adore or worship.

I.V. Vers. 32. *Take your flockes and your droves,* or heards. I. V. rather than *sheepe* and cattell. B.G. and flocks and heards. L. or *sheepe and oxen.* C.S. *Tzon* and *baccher* are here rather names collectives, and are taken for the heards of small and great cattell: for they had flockes of goates as well as of sheepe.

I.C. Vers. 34. *Their kneading troughes bound to their cloathes.* I.C. rather than, *their dow bound.* G.S. or

they fetch the flure. B. L. V. *mishereth* rather signifieth the kneading vessell, than the kneading: see before

Vers 36. *They spoiled the Egyptians.* I.G.A.P.L.S. *tooke from the Egyptians.* V. *left the Egyptians empty.* C. *I. G. cum cater.*
robbed the Egyptians. B. *natzal* signifieth to spoile.

Vers 38. *A great mingled company went up.* I. *great mixture.* A.P. rather than *many strangers.* C. or *a great I. A. P.*
mixt multitude of people. L.S. or *a great multitude of sundry other nations.* B. G. Much is here inserted to
make the sense full.

Vers 39. *They shall not breake a bone in it.* I.A.C.P.V. rather than *from it.* S. or *thereof.* B.G. the Hebrew pre- *I. A. C.*
position signifieth (*in*) *cum eeter.*

Vers 41. *And so it was the same day Iehovah brought &c.* A. P. C. S. rather than, *the selfe same day did* *A.P.C.S.*
the Lord bring, for the word *vajehi*, (*it was*) is omitted; or, *And this was the same day* wherein *Iehovah*
brought &c. that is, the Passeover was kept that day. I. for (*wherein*) is added.

3. *The explanation of difficult questions.*

Quest. I. *When the Lord thus spake to Moses.*

Vers. 1. *And Iehovah had said to Moses.* Not as it is usually read, Then the Lord spake to *Moses*; for it is evident, in that the lambe for the Passeover was prepared upon the tenth day of the moneth and eaten the 14. day, that the Lord thus spake unto *Moses* foure dayes before the Passeover was come, which might bee upon the tenth day, then followed the three dayes darkenesse, the 10. 11. and 12. dayes, upon the 13. *Moses* appeared the last time before *Pharaoh*, and upon the 14. day they eat the Passeover: So then the history is here transposed, because *Moses* would not interrupt the former story of the plagues: and for the better evidence and perspicuity of the institution of the Passeover, he setteth downe both the preparation and the institution thereof together. *Iun. in Analys.*

Quest. II. *Whether this were a new institution for the beginning of the yeere or the old renued.*

Vers. 2. *This moneth shall be unto you the beginning of moneths.* 1. *Simplicius* in his Commentary upon *Aristotles* Physicks, sheweth how diversly the account was taken of sundry nations for the beginning of the yeere. The Athenians began their yeere from Midsommer, the Romans from the midst of winter: the Asians from the Autumne; the Arabians and they of Damascus from the spring. The Egyptians also accounted the beginning of the yeere from the Autumne, because then Nilus was returned within his bankes, and so tillage and seed time began. *Iun.* 2. Some thinke that this was a new institution to make this moneth, which was in the spring, answering for the most part unto our March the first of the yeere, and that the Hebrewes alwayes before this time, held the seventh moneth to bee the first moneth, as they did afterwards for the computation of Jubile, and for other civill matters: so *Iosephus* to whom consenteth *Pererius*: *Simler.* But this is not like: Indeed the Israelites, while they were in Egypt followed the custome of the Egyptians, that began their yeere in the Autumne; but before they accounted their yeere from the spring, as the Persians and Chaldeans did: and at that time of the yeere it is held that the world was made, as more at large is proved, *Quest.* 16. upon the 1. of *Genes.* 3. Therefore this rather was a renovation of the former account of the moneths which the Hebrewes had discontinued in Egypt: both to make a difference betweene them and the Egyptians, and to call to their remembrance the benefit of the creation: *Iun.* And this may be the occasion thereof, because that moneth of the Autumne from whence they accounted the beginning of the new yeere, and the end of the old, *Exod.* 34. 22. *Pererius* is neither not the first but the seventh moneth, *Levit.* 25. 27. Whereas *Moses* then in the story of the flood maketh mention of the first and the second, the seventh and the tenth moneth, hee must be understood to recken from the first moneth in the spring: unlesse they will say that the seventh moneth is twice called there after one account, and in Leviticus after another: which cannot bee: the seventh moneth shall be the seventh still.

Quest. III. *How it is said to be the beginning of moneths.*

The first moneth of the yeere. 1. Not only the principall and chiefe moneth as *Vatablus*: but the first in order from whence all the rest should be numbred. 2. Divers nations have had a divers custome in the accompt of their yeeres: the Egyptians in their *Hieroglyphikes* counted every moneth a yeere; the Asians three moneths, as from the spring to the Autumne, from thence to midwinter. The Acarnanians counted six moneths to a yeere, as from the spring to the Autumne: the Romanes and the Hebrewes reckoned twelve moneths, and so is the yeere to bee taken here. 3. It was the first moneth, for yeres ecclesiasticall, and belonging to religion: But the civill yeere began in the seventh moneth, Exod. 23. 16. As the Egyptians began their ecclesiasticall yeere from Midsummer, and their civill from Autumne: *Iun.* From thence also they began their Jubile, and the account of the seventh yeere of rest: for if it had begun in the spring, they should have wanted two yeeres fruits: for the seventh yeere of rest and Jubile should begin before they had reaped the fruits sowne in the sixt yeere: and in the seventh it was not lawfull for them either to sow or reape. 4. As it was the first moneth of the yeere, so it is the chiefe and most famous: in respect of the deliverance of the Israelites: and in this moneth they went over Jordane and came into the land of Canaan, the 10. day of the first moneth, *Iosh.* 4. 19.

Perer.

Perer. And now all things began to flouriſh and reviue in the ſpring, ſo that the earth did alſo as it were ſeeme to rejoyce for the liberty of the people of God: *Ferus.* From hence the Iſraelites, for the remembrance of ſo glorious a deliverance had great cauſe to begin the computation of their yeere, as Chriſtians now doe from the nativity of our Lord for a commemoration of their ſpirituall deliverance. *Perer.*

Quest. IV. *Of the name of this firſt moneth called of the Hebrewes Abib, of the Chaldees Niſan.*

THe name of this firſt moneth is not here expreſſed, but *chap.*13.4. it is called the moneth *Abib*, ſo called, becauſe in that moneth corne began to be ripe. 1. But here I cannot ſubſcribe unto the opinion of *Pererius*, therein following *Paulus Burgenſis*, that the Hebrewes had no names for their moneths before the captivity of Babylon, but by their number, as the firſt, ſecond, third, and after the captivity they borrowed the names of the moneths of the Medes and Perſians and chiefly of the Chaldeans, as it is to be found in the bookes of *Nehemia*, *Eſther*, and the propheſie of *Zacharie*, and the bookes of the Maccabees. 2. But this appeareth to be otherwiſe, for in divers places of Scripture, wee finde the names of ſome of the moneths after the calling of the Hebrewes before the captivity of Babylon, as the ſecond moneth *Zif*, 1. *King.*6.1. and the 7. moneth *Ethanim*, 1. *King.*8.2. *Pererius* ſaith, that theſe were not the proper names of theſe moneths, but onely appellatives, ſignifying the properties of thoſe moneths: as the firſt was called *Zif* of the opening, becauſe the flowers began then to open and ſhew: the other ſignifie ſtrong, becauſe in that moneth fruits were gathered whereby mans heart was comforted and made ſtrong: *Vnde.* Or becauſe they were of ſtrong conſtitution, which reſiſted and overcame the diſeaſes incident to that ſeaſon of the yeere about the fall of the leafe: *Cajetane. Contra.* 1. This is no good argument, theſe names have ſome ſpeciall ſignification, therefore they were not the proper names of the moneths: *Abib* ſignifieth an eare of corne, *Levit.* 2.14. Was it not therefore a name of the firſt moneth which was ſo called becauſe the corne then eared and began to be ripe? So *Bul* was the name of the eighth moneth, 1. *King.*6.38. ſo called of the inundation of waters which fall in that moneth. 2. It is very probable, that thoſe Chalde names of the moneths, as *Adar*, *Ciſleu*, *Elul*, were not taken up of the Hebrewes till after the captivity: as the firſt is mentioned, *Nehem.*6.19. the ſecond, *Zachar.*7.1. the third 1. *Maccabab.* 14.27. But the Hebrew names were in uſe before, as appeareth by theſe already given in inſtance.

3. Now the proper names of the moneths, as they were uſed after the Captivity were theſe; the firſt *Niſan*, anſwering to our March, the ſecond *Tiar*, anſwering to Aprill, the third *Siuan*, which is our May, the fourth *Tamuz*, our June, the fifth *Ab*, which we call July: then *Elul*, agreeable to Auguſt, the ſeventh *Tiſri*, ſorting to our September, the eight *Marcheſuan*, with us October, the ninth *Ciſlea*, our November, the tenth *Tebeth*, the ſame with December, the eleventh *Sebath*, named with us January, the twelfth *Adar*, which is correſpondent to our February: *Ex Pererio.*

Quest. V. *When the firſt moneth of the Hebrewes tooke beginning.*

NOw to know when to beginne the firſt moneth of the yeere: 1. Some give this rule, that whereas the Hebrewes alwayes count their moneths from the new Moone as *Pſalme* 81.3. *Blow up the trumpet in the new Moone:* they will have that to be the firſt moneth, whoſe full Moone is neereſt to the equinoctiall. But this rule ſometime faileth, for it may fall out that two full Moones are equally diſtant from the equinoctiall, and then it would be uncertaine, which Moone to take. 2. Some ſay that was the firſt moneth with the Hebrewes, whoſe new Moone was neereſt to the equinoctiall, whether it were before or after: *Ferus.* But this rule doth not hold neither: for it may bee that one new Moone falleth out as upon the 7. day of March, another upon the fifth of Aprill, and ſo further off from the equinoctiall (that is, when the night and day is of equall length) and yet this ſhall rather be the firſt Moone than the other. 3. Therefore this is a more certaine obſervation, that the firſt moneth ſhould be that, whoſe fourteenth day, falleth out either upon the Equinoctiall, or preſently after it, and ſo the new Moone of the firſt moneth will fall out, neither before the eight day of March nor after the fifth day of Aprill. Whence it is evident, that the firſt moneth of the Hebrewes is never all within March; it may ſometimes be all without March, though not all without Aprill; as when the Hebrewes every third yeere put in a moneth to make the yeere to agree with the courſe of the Sunne, ſo that they had two *Adars*, as it might be two Februaries together: then the latter *Adar* being *menſis intercalaris*, the moneth put between, concurring with March, the firſt moneth began with April, but for the moſt part their firſt moneth was part of March and part of April.

Quest. VI. *Why the Lambe was commanded to be prepared foure dayes before.*

Verſ.3. *IN the tenth of this moneth, let every man take unto him a lambe, &c.* They were commanded to ſet apart the paſchall lambe foure dayes afore for theſe cauſes. 1. Leſt that if they had delayed it till the inſtant of their departure, they might by reaſon of other buſineſſe have forgotten it. 2. That in this while they might ſee whether there were any blemiſh or defect in the lambe. 3. That they might by the ſight of the lambe be ſtirred up to a thankfull remembrance of their deliverance expected, to confirme them in the aſſured confidence of Gods aſſiſtance, againſt the Egyptians, that whereas they abhorred all theſe which did kill ſheepe, either for meat or ſacrifice, or any other cattell which they ſuperſtitiouſly adored, yet the Iſraelites did foure dayes ſet apart their paſchall lambes, to that end, without danger, or hurt intended by the Egyptians: *Petrarius. Ferus.* 2. This preparation of the lambe foure dayes before was peculiar only for this time and firſt paſſeover: becauſe afterward the cauſe was taken

neither was there feare leſt they ſhould forget to take a Lambe for the Paſſeover; and beſide they had no time to examine the wants and defects of the Lambe, being experienced by their daily ſacrifices, how to make choice of the fitteſt beaſts: therefore where the law of the Paſſeover is repeated, as *Levit.* 23. *Deut.* 16. the rite of preparing the Lambe foure dayes before is omitted. 3. *Ioſephus* is here found to be in an error, that ſaith the lambe was to be prepared upon the 13. day againſt the 14. when as it is manifeſtly expreſſed, that it was to be ſet apart upon the tenth day: *Perer.*

Quest. VII. *Whether a Lambe were killed in every houſe, and how many went to the eating of a Lambe.*

Every man according to the houſe of the fathers, &c. 1. This name of *houſe* in Scripture is diverſly taken: ſometime it ſignifieth all the nation of Iſrael, which is called the houſe of *Iacob*, *Pſal.* 114. ſometime for a whole tribe, as the houſe of *Iudah*, the houſe of *Levi*. But here it is taken more ſtrictly, for every family contained in their ſeverall houſes, as appeareth, *verſ.* 4. where one houſhold or family is too little for the eating of a lambe, there two neighbours were to joyne together. 2. Every particular man is not charged to provide a lambe, but the maſters of the families onely: *Ferus.* 3. Yet not every maſter did provide a lambe, as where the houſhold was too little, for in that caſe they were to joyne with their neighbours; which was done in two reſpects, both in regard of the povertie of ſuch as were not able to provide a lambe; and leſt that if in every ſmall family, they ſhould kill a lambe, ſomewhat thereof muſt remaine untouched, which was againſt the law of the Paſſeover: neither were there more than one lambe killed in any one houſe. 4. What number was allowed to the eating of a lambe is uncertaine: The Hebrewes thinke that tenne were allotted to a lambe; but that ſeemeth not to be generally obſerved: for families were not all of one bigneſſe, nor every mans ſtomacke and eating alike: yet *Ioſephus* ſeemeth to confirme this opinion of the Hebrewes, who writeth, that *Ceſtius* the Governour of Judea being deſirous to certifie *Nero* of the number of the Jewes, dealt with the high Prieſt, who by the number of the paſchall lambes which were killed, amounting unto two hundred fiftie and ſix thouſand, and counting ten to every lambe, he gathered the whole ſumme of thirtie hundred thouſand, and ſeventie thouſand, that were gathered together at the celebration of the Paſſeover, *Ioſeph. lib.* 7. *de bello Iud. cap.* 17.

Quest. VIII. *Whether beſide the paſchall lambe there were any other ſolemne ſacrifices.*

NOw whether beſide theſe particular lambes which were ſlaine in every houſe, there was beſide ſome publike ſolemne ſacrifice, it may be queſtioned. But it is not like that there was any ſuch at this time, becauſe *Moſes* did ſo propound his requeſt unto *Pharaoh*, that they might goe three dayes journey to offer ſacrifice unto God in the wilderneſſe: therefore it is not like that they kept any publike ſolemne ſervice of God in Egypt: afterward in the time of *Hezekiah* and *Ioſias* there were many ſolemne ſacrifices offered at the Paſſeover, but they muſt be diſtinguiſhed from the Paſſeover it ſelfe, which was eaten on the firſt day at night; but theſe ſolemne ſacrifices were offered on the 15. day, the firſt ſolemne day of the feaſt, *Sanctor.*

Quest. IX. *Of the divers acceptations of the word evening.*

And they ſhall kill it in the twilight, or betweene the evenings. It is to be conſidered, that the word *veſpera*, evening, is taken two wayes: 1. properly for the ſpace betweene the Sun ſet and the ſhutting in of the day light altogether, as *Iudg.* 19 9. it is called the lodging of the day, and *verſ.* 14. the going downe of the Sunne: and this may appeare both by the derivation of the Latine word *veſpera*, which is derived of *veſper*, which is *Venus* ſtarre, and both goeth before the Sunne riſe, thereof called *Lucifer* the day ſtarre, and followeth immediatly his ſetting, and is alſo called *Veſper*, or *Heſperus*, after the Greeke: beſide, the Hebrew word *ghereb* ſignifieth a commixtion, when as the day light and the darkneſſe ſeeme to be mingled together: ſo that properly the evening ſignifieth the twilight: which at Jeruſalem where the pole is elevated almoſt 32. degrees, continueth about the ſpace of an houre and 25. minutes. The evening is taken more generally, and ſo ſometime it ſignifieth all the time from the declining of the Sunne in the afternoone, till the ſetting thereof: ſometime it ſignifieth the whole night, as *Gen.* 1. 5. *The evening and morning were of the firſt day*; the beginning of the day and the night are taken for the whole: *Thoſtat. Iun.* It ſignifieth alſo ſometime the latter part of the night toward the morning, as when it is ſaid, *Matth.* 28. 1. that in the *evening*, ὀψὲ, *of the Sabbath when the firſt day of the weeke began to dawne, Mary Magdalene and the other Mary came to ſee the Sepulchre*; *Marke* readeth, that they came *very early in the morning.*

Perer. taketh exception here to *Thoſtatus*, affirming that in the firſt place the evening is taken for the day, being the end thereof, and the morning for the night, being the end alſo thereof: and in the ſame place the word ἐπιφωσκουσα, dawning, ſignifieth the beginning of the next day, which the Jewes did alſo reckon from the evening: as *Luke* 23. 54. the ſame word is uſed where the Evangeliſt ſaith: *And that day was the preparation and the Sabbath appeared or dawned*, ἐπέφωσκεν.

Ferus. 1. The evening is rather taken for the night, both becauſe there was darkneſſe before there was light, and ſo the night was firſt and then the day; as alſo becauſe in Scripture the civill day is counted from evening to evening: *Iun.* and the beginning of a thing is more properly taken for the whole then the end. 2. It is not denied, but that the word *dawning* is ſometime taken for approching or drawing neere: but ſeeing S. *Marke* expoundeth S. *Matthewes* ὀψὲ, *evening*, by the word πρωΐ, *morning*,

it cannot be avoided, but that S. *Matthew* meaneth the morning; and till the morning of the third d Christ was not risen: therefore *Pererius* without cause findeth fault here with *Thostatus*: yet notwi standing in this place, *the eventide or twilight* is not taken any of these three waies, but properly for t shutting in of the day.

QUEST. X. *Of the time when the Passeover should be killed, betweene the two evenings.*

BUt what should be here meant by the two *evenings*, there are divers opinions. 1. Some take these t evenings for the two twilights of the evening and morning: *Lippoman.* But that cannot be, for so alloweth the whole night for the killing of the paschall lambe, which was to bee counted with the f teenth day following, whereas they are commanded to kill the Passeover on the 14. day at even. 2. *M sius in* 5. *Iosua*, reporteth this to be the opinion of most of the Hebrewes, that the evening is to be tak from the first declining of the sunne in the afternoone untill it set: and they are the two evenings, t first when the sunne beginneth to turne in the afternoone, the other when it is in the setting; so al *Rabbi Salomon.* But this seemeth to be somewhat hard to take halfe the day for the evening: for after t sunne beginneth to decline, there is much day behind, as it is called *Gen.*29.7. (*haiom gadol*) which c not be said to be any part of the evening. 3. Some doe take these two evenings, the one to begin at t sunne set, the other when it beginneth to be night, and the space betweene which we call the twilight be those two evenings: *Aben Ezra, Oleaster, Borrh.* Which space they define to containe about houre and a third part: *Pelican.* But this interpretation cannot hold, for after the sunne set, began t 15. day to be counted, when they were first to eat unleavened bread, *Levit.* 29.9. which was upon the e of the fourteenth day, *chap.* 12.18. that is, presently following the 14. day: but they were to kill t paschall lambe upon the 14. day, before the 15. day came, so the times must be distinguished betwee the killing of the lambe, which was betweene the two eventides upon the 14. day, and the eating there with unleavened bread, which was in the evening following after the sunne set: *Perer.* 4. Wherefo there remaineth a fourth exposition, which is this: They divided the naturall day, from sun to sun int foure parts, which each of them containeth three houres, and the first part was from the breake of day, f the three first houres, and was called of the last houre, *tertia*, the third houre, the second part, *sexta*, t sixth houre, the third *nona*, the ninth houre; and the fourth from thence unto night, and was called e *spera*. the evening: the first evening was toward the sunne set, some two houres before, *Cæsarum*, or three and the other at the sun set: in this space they were to kill the paschall lambe: of this opinion is *Iosephus* a most expert aud skilfull man in the Jewish rites and observations: who writeth that the Priests used t kill the paschall sacrifice, from the ninth houre to the eleventh, *lib.*7.*de bel. Iud.c.*17. and it seemeth that i the twelfth houre, which was the last, they did rost and dresse the lambe, and after sun set eat it. And thi interpretation may be thus further confirmed: 1. Because they were to kill the paschall lambe on the 1 day; but after the sunne was set the fifteenth day began: *Perer.* 2. If they should not have killed t lambe till the sunne set, they should not seeme to have sufficient time, the night then comming upon them to kill the lambe dresse and prepare it. 3. The example of our Saviour doth warrant it, who sent his Dis ples before the evening to prepare the Passeover, and when even was come he sate downe with the twe to eat it, *Matth.* 26.14. The Passeover was killed and made readie before the evening came: *Mat* 4. Beside, the phrase of Scripture doth also approve and justifie this interpretation; for when as our S viour fed the five thousand, before they sat downe, it is said, *the even was come*, *Matth.*14.11. when the was not yet set: for the time would not then have served to have placed them all upon the ground and g ven them all bread, there being so few servitors, none but Christs Disciples; and beside S. *Marke* saith t was done *when the day was farre spent*, ὄψιας πολλῆς γενομένης, *chap.*6.35. This then was one evening when t sunne began to draw low: then afterward it is said, *When the evening was come, Christ was in the* taine alone, *Matth.*14.23. this was the other evening when the sunne was set: *Perer. Iun. Simler.*

QUEST. XI. *Whether the Passeover was killed in the first evening when the foureteenth day began or the latter.*

BUt whereas the Hebrewes counted the dayes, and so observed their Feasts, from evening to eve so that every day civill had two evenings, the one where it began, the other where it ended, the q stion is, whether the paschall lambe were to be killed on the evening, when the 14. day began, or wh ended. But it doth evidently appeare, that was to be killed in the end of the 14. day, and so in the l evening, and not in the first. 1. Because they were commanded to eat unleavened bread in the end of 14. day at even, *chap.*12.18. when the fifteenth day began, for they were not to eat unleavened brea the fifteenth day, *Levit.*13.6. But if they were to take the first evening, when the fourteenth day be then they were to eat unleavened bread all the 14. day. 2. Againe, it is said that they should eat the the same night with unleavened bread: that is, the same night after they killed the Passeover, but if killed it the evening before, when the 14. day began, then they did eat unleavened bread upon the day, and so eight dayes in all: for from the evening before the 14 day, till the evening after the 21. are eight dayes: but they were commanded onely to eat unleavened bread seven dayes, from the 14. e till the 21. day at even, *chap.*12.18. 3. Beside, the practice of our Saviour Christ sheweth how the P over was to bee kept according to the law: hee did eat the Passeover the same night wherein he was traied, 1 *Cor.*11.23. and the next day he suffered, which was the 15. day of the moneth: for it is the g rall received opinion that Christ suffered upon the 15. day of the first moneth, insomuch that *Bede* *Beda lib. de ra-tion. temp.* *Nulli licet dubitare Christiano: No Christian ought to doubt thereof:* it must be then of all confessed

Christ in all respects observed the law: if he suffered upon the 15. day, and the eve before eat the Passeover, being immediately before prepared and made readie for him, then the Passeover was killed, not on the eve that began the fourteenth day, but on the evening that ended it. This onely doubt there is in our Saviours example, that the Passeover is said to be prepared for him upon the first day of unleavened bread, which was the 15. day, *Matth.26.17.* which if it were so, then did he not eat the Passeover upon the 14. day. But heere the answer is, that because the same night began the Feast of unleavened bread when they killed the Passeover, and the Romans used to count the night with the day before going, it is therefore according to that common account, then in use among the Jewes, called the first day of unleavened bread, beginning at the evening following: *Brent.*

QUEST. XII. *Whether it were not indifferent to use a Lambe or a goate for the Passeover.*

Vers. 5. *YE shall take it of the lambs, or of the kids.* 1. Some thinke that it was lawfull to offer not onely lambs and goates for the *pasch*, but calves also and bullocks, as it is prescribed, *Deut.* 16. 2. *Thou shalt offer the Passeover unto the Lord thy God of thy sheepe and bullocks*; and they give this reason because some families might be so great, that one lambe would not suffice them, and therefore they would chuse a beast according to their eating, *Cont.* 1. If any other beast beside a lambe or goate had been permitted, the Lord would not in the institution of the Passeover, which is commanded in respect so precisely to bee kept, have omitted it. 2. In the place, *Deut.16.* he meaneth not the Passeover lambe, but other sacrifices, which they offered during that solemnitie, that they might take them of sheepe or bullocks. 3. Though the familie were never so great, one lambe might suffice for every particular part: it was not provided to fill their bellies, it was lawfull for them afterwards to eat other flesh: but it was prescribed to be used as a sacramentall commemoration of their deliverance, and so to profit rather for their soules than their bodies. 2. *Paulus Burgensis* is of opinion, that it was not lawfull for the Hebrewes at any time, neither then nor after to take a goate for their Passeover, but onely a lambe. 1. For in that moneth, the sun being in that signe *Aries*, the Lord by slaying of an hee or ram lambe would signifie that he would therein judge the Egyptian gods, who superstitiously worshipped rammes and sheepe. 2. This also better shadowed forth Christ, who is called the lambe that tooke away the sinne of the world, not the goate. 3. Therefore the meaning of the words is, that they shall take a lambe from the flocke, where there were mingled together both sheepe and goats, to signifie that Christ tooke his flesh both from righteous and unrighteous progenitors, that no man should despaire of forgivenesse. *Cont.* 1. If that were the reason, why a lambe was appointed, a ramme had beene fitter, that was knowne, to shew the judgement of God upon the rams the Egyptian gods, than a lambe. 2. Christ is called the lambe, because of his innocencie, and for that, though at this time, he that had not a lambe might take a goat, yet afterward they did altogether use lambs for the Passeover. 3. And to what end should sheepe and goats bee mingled together in one flocke? what if the lambe were taken out of a flocke, where no goates were, was it therefore unfit for the Passeover. 4. Against this conceit of *Burgen.* are all the Hebrew and Latin expositors, and which is most of all, the Scripture it selfe, which willeth the lambe to be taken either from the lambs, or of the kids, *vers.* 5. there are three several words here set, which generally signifieth a small beast either lambe or kid; then *eleph*, the proper name for a lambe, and *ez* a goat: If the meaning were, that a lambe should be taken onely, what needed any mention of the use of goats at all?

3. Some were of opinion, that both a lambe and a kid were killed, the one in every private familie the fourteenth day, the other generally of the whole congregation upon the 14. day. But this is contrary to the text, which prescribeth, that every man should take unto him a lambe, *sheh*, in the singular, not two, but one, and that it should bee kept untill the 14. day at even, neither at this time was there any other sacrifice, as is shewed before, *quest.* 8.

4. The opinion of the most then is, that it was simple indifferent, in every Feast of the Passeover, for the Hebrewes to take a lambe, if they had it, or for want thereof a kid: *Lyran. Thostat. Perer. Pet. Martyr.* This libertie seemeth not to have beene generall for every Passeover: for Christ who was the substance of the Sacrament is in the new Testament called ἀμνὸς, ἀρνίον, the lambe, as *John 1.29. 1 Pet. 2.19. Apocal.* which sheweth that the type answering to the bodie and substance was ordinarily of a lambe.

Wherefore I thinke rather and therein subscribe unto *Junius*, that this was a libertie onely at that time in that confused estate: but that afterward they used onely to kill a lambe for the Passeover; and generally is agreed upon among the Jewes themselves. There were divers other rites here prescribed: not peculiar onely to this first Passeover, as the preparing of the lambe 4. dayes before, the striking of blood upon the doore posts, the eating thereof with their loynes girt, and their staves in their hand, neither are these rites prescribed in the repetition of the Passeover, *vers.* 14. and *Numb.* 9. and our Saviour did not use these rites at the eating of the Passeover, who in every respect would have observed the rites, if they had beene perpetuall: *sic Iun. in Matt.* 26.

QUEST. XIII. *Why it is added vers.* 5. *a male.*

A *male beast without blemish, a male.* But whereas the usuall reading is, *a lambe*, &c. *a male*: *August. qu.* 42. *in Exod.*
Agnus, masculus, as the Latine: *Augustine* moveth a doubt, why that terme, *masculus a male*, seeing the Latine terme *agnus* is of the Masculine gender. 1. To this question *Augustine* frameth answers: First he saith that the Septuagint read πρόβατον, *a sheepe*, which is in the Neuter gender, and the rest will agree; but if it be translated *vox a sheepe*, which is of the feminine, the same doubt

remaineth ſtill: Secondly, he ſaith it might be read *pecus* which is in the Neuter gender; but then ſaith he, *Aliud intelligeretur nec ſervaretur ſacramentum*; *Another thing ſhould be underſtood, and ſo the Sacrament or type would not hold*: becauſe a lambe beſt reſembleth Chriſt. Thirdly, he ſaith that it is expreſſed a male for the more full ſignification, all things being referred to Chriſt; and this anſwer may be well received becauſe the male ſignifieth ſtrength and perfection, which fitly agree unto Chriſt.

2. Some other ſay, that *agnus* doth not here ſignifie the ſex but the kind, as many times we ſay, a man hath *oves* and *vaccas*, *ſheepe* and *kine*, both which words are of the Feminine Gender, and yet our meaning is, that he hath of both ſexes: *Thoſtatus*. 3. But all this queſtion is moved without cauſe: for the Hebrew word *ſheh*, ſignifieth not *agnus*, *a lambe*, either male or female, but *pecus* a ſmall beaſt, noting not the ſex but the kind: and ſo *Vatab.* and *Iun.* tranſlate.

Quest. XIV. *The generall ſignification of the rites of the Paſſeover.*

Verſ. 8. *They ſhall eat the fleſh the ſame night.* The rites and ceremonies of the paſchall lambe did betoken theſe things in generall: 1. The great haſte and ſpeed that they were to make, which was ſignified both by the meat which they did eat, it muſt be roſt with fire, which was ſooner done than to be boyled or ſodden in water: they muſt eat their bread unleavened, becauſe they had no time to leaven it: neither were they to breake a bone of it, they ſhould have no time to picke the bones, and ſuck the marrow. As alſo by their manner of eating, with their ſtaves in their hand, and ſhoes on their feet, ready for their journie; neither were they to carrie any thing forth of the doores, *verſ.* 46. the time would not ſerve them one to viſit another, and to ſend part thereof to their neighbours. 2. The other thing generally ſignified, was that hard ſervitude, which they had endured in Egypt, which is inſinuated by the ſowre herbs and unſavory leavened bread, and the roſting of the lambe. 3. So then the celebrating of the Paſſeover, did put them in minde of two great benefits, which they had received, of their deliverance from the plague, when the firſt borne of Egypt were ſmitten, and of their freedome from the bondage in Egypt: which later as being the more principall is oftner ſpoken of in Scripture: and as ſome have obſerved is mentioned 50. ſeverall times: *Perer.*

Quest. XV. *The particular application of the rites and ceremonies of the paſchall lambe.*

1. Of the eating of the fleſh.

FOr the particular application of theſe rites: 1. They were to eat the fleſh the ſame night, not the fleſh without the ſinewes, as ſome Hebrewes have ſtrictly taken the word, but whatſoever was apt and fit to be eaten, thoſe parts excepted which becauſe of their uncleanneſſe, and unaptneſſe for nourishment uſe to be caſt away, as the guts and entrals; and they were to eat it the ſame night, after the ſupper was ſet, which was the the beginning of the 15. day.

2. It muſt be eaten rawe.

2. It muſt not be eaten rawe: 1. That is, not throughly dreſſed or prepared, as *Rab. Salomon* ſaith they needed not to be admoniſhed, not to eat raw fleſh. 2. *Oleaſter* hath here a conceit by himſelfe, that *nau*, which is here tranſlated of all *raw*, ſhould ſignifie rather *broken or cut*, of the word *nava*, and the meaning to be, that they ſhould not cut it in peeces to be boyled. But beſide that, both the Chalde and Septuagint doe interpret *rawe* and all other interpreters, and *Oleaſter* hath this conceit alone by himſelfe, this is expreſſed afterward, that it ſhould bee dreſſed whole, with the head, feet and purtenance, and neither were they divided into peeces, but as they did eat it, after it was roſted, for they were forbidden to carrie any of the fleſh out of the houſe, *verſ.* 46. *Iun.* 3. And for two reaſons were they commanded to roſt it rather than to boile it, both becauſe of more haſte, and roſted meat is held to bee ſtronger: for in the boyling much of the moiſture and ſubſtance of the meat goeth out into the water; and they were not to eat it, not thorowly dreſſed, leſt they might in the eating caſt it forth againe, *Perer.* 3. They muſt eat it alſo with unleavened bread: 1. Becauſe it was ſooner prepared, as *Abraham* in haſte, caused unleavened cakes to be made, *Gen.* 18. and ſo did *Lot* likewiſe, *Gen.* 19. to entertaine the Angels. 2. this was ſignified, that they ſhould leave and forſake all the Egyptian ſuperſtitions and corruptions, which are underſtood by leaven, as in the ſame ſenſe our Saviour biddeth his Diſciples to take heed of the leaven of the Phariſies. 3. It is to be conſidered, that in this firſt Paſſeover they were not commanded to eat unleavened bread ſeven dayes, neither did they intend ſo much: but they carried their dow forth unleavened, not for any religion in abſtaining from leavened bread; but for their haſte, as it is expreſſed, *verſ.* 39. Therefore that preſcription to abſtaine from leavened bread ſeven dayes, *verſ.* 14. belonged to the perpetuall obſervation of the *paſch*: but all the other rites preſcribed unto *verſ.* 14. appertained to the firſt Paſſeover: *Ioſephus* thinketh that they did eat unleavened bread 30. dayes for want of other, and that they had all that time no more ſuſtenance, than they brought out of Egypt: and eat thereof very ſparingly only for neceſſitie: and in remembrance of their penurie and want, they keepe the Feaſt of unleavened bread eight dayes, *lib. 2. antiquit. cap. 5.*

3. Of the unleavened bread.

In the which ſpeech of *Ioſephus* ſome things are very probable, as that they lived of the proviſion they brought out of Egypt thirtie dayes, untill Manna fell, which was upon the ſixteenth day of the firſt moneth; for in the fifteenth day they came to the wilderneſſe of *Sin*, where they murmured for meat, and the next day in the morning the Manna was ſent, *chap.* 16. 1. and 8. It is alſo very like that their bread was unleavened all this while, becauſe they made it of that unleavened maſſe which they brought out of Egypt, *verſ.* 39. But it is not like that they kept the Feaſt of unleavened bread, in remembrance of that penurie and want, for then they ſhould have kept it thirtie dayes; but rather it was kept for a commemoration of a benefit, which they received in their deliverance out of Egypt upon the fifteenth day, and the overthrow of the Egyptians in the red Sea the one and twentieth day, ſeven dayes after, which was the reaſon of the obſervation

ſeruation of the Feaſt of unleavened bread ſeven dayes; and beſide they are not commanded to keepe ſeven dayes, but onely ſeven.

With ſower herbs ſhall they eat it. 1. The Latine tranſlator readeth *lactucis agreſtibus, with* ſo alſo *Rab. Salomon.* 2. The Septuagint *ὀξυμέλιτι*, which are a certaine kind of bitter herbe, *Theophraſtus* writeth, *hiſtor. plant. lib. 7. cap. 12.* and *Plinie, lib. 19. cap. 8. Theodorus Gaza* doth interpret it *endyes*, ſometime wild lettice. 3. But it ſeemeth rather generally to be underſtood of ſower herbe, not of any ſpeciall kind: *Lyranus*, as the Chalde alſo readeth; ſo alſo *Rabbi. Ion.* in reſpect of their bitter affliction in Egypt. 4. The Hebrew word is *merorim, bitternes*, which is ſometimes taken for the bitter ſorrow of the mind, as *Lament. 3. 15.* and ſo *Oleaſter* taketh it to be meant here, becauſe of the word before going with *unleavened bread*, it ſeemeth rather to be underſtood of ſome ſower or bitter thing, to bee eaten with the fleſh: *Iun. Perer.*

4. Of the ſowre and bitter herbs.

Verſ. 9. Both his head and his feet and his purtenance. 1. That is, the whole ſhould be roſted together, all the parts thereof, for it was not lawfull afterward when it was roſted to carue it by peecemeale out of the pot. 2. Then this was the order, they firſt killed the lambe, and did ſtrike the poſts of the doore with blood, then pulled off the skinne and tooke out the inward parts and waſhed them, and put them in, and ſo roſted the lambe whole: *Theodor.* Which is more like than *Cajetane* thinketh, that they pulled out the gall and the entrals, but waſht not the inwards at all. 3. So this manner of roſting the paſchall lambe was unuſuall and unlike all other, for they uſually neither roſt the feet, with the purtenance them off, leſt they ſhould bee parched and ſcorched, nor yet the inward parts, as the heart and liuer by themſelves: but this lambe was commanded to be roſted whole becauſe of the haſte, *Perer.*

5. Of the roſting of the Lambe whole together.

Ye ſhall reſerue nothing to the morning. Of this ceremonie theſe reaſons may be yeelded: 1. Becauſe this was the perpetuall law of the euchariſticall ſacrifices and peace-offerings, of the which this was one, that they ſhould bee eaten the ſame day, and nothing ſhould remaine till the morning, *Leuit. 7. 15. Perer.* 2. Becauſe the holy fleſh ſhould not be prophaned nor put to another uſe, or leſt any other perſon ſhould eat thereof, it was (whatſoever remained of the ſkin, fleſh or bones) to be burned with fire: *Iun.* 3. This alſo was preſcribed becauſe of their haſte, that nothing ſhould be an hindrance or impediment unto them in their journey, *Perer.* 4. To avoyd ſuperſtition, leſt they might make an idol of the reliques of the lambe, as they did of the braſen Serpent: *Simler.* This ceremonie ſeemeth to pertaine unto this firſt celebration of the Paſſeover, *Iun.*

6. Of the not reſerving of any thing till the morning.

Thus ſhall ye eat it, your loynes girded, &c. 1. This was commanded, that they ſhould all be in a readineſſe for their journey: for ſo they uſed to gird their loynes, and take a ſtaffe in their hand, when they were in haſte, as *Eliſha* ſaid to his man *Gehezi: Gird thy loynes and take my ſtaffe in thine hand, and go thy way*: for they uſed long garments in thoſe countries, which they had need for more ſpeed to truſſe up. 2. They are bid to have their ſhooes on their feet, not as ſome thinke, becauſe they uſed to put off their ſhooes, when they repoſed themſelves to their meat, becauſe they would not ſoile their carpets, and couches whereon they ſat, and from their meat they went to bed, for of old time they uſed to leane upon couches, when they did eat: *Calvin.* But rather becauſe in Egypt they uſed to ſit downe, rather than to lie at their meat, as may appeare in *Ioſephs* Feaſt w^ch^ he made to his brethren, *Gen. 43. 33.* It is rather like that the reſt hood of theſe kind of ſhooes which they uſed for their journy: *Perer.* And that they uſed divers kinds of ſhooes at home and in their journeys appeareth, in that in one Euangeliſt, the Apoſtles are forbidden to take any ſhooes for their journey (ſuch as travellers carefully provide) *Matth. 10. 9.* and other permitted to bee ſhod with ſandales, that is, with light kinde of ſhooes, *Mark. 6. 9.* 3. Theſe ceremonies of girding their loynes and putting on their ſhooes, and taking their ſtaffe in their hand, were peculiar to that time, for they are not repeated afterward, *verſ. 14.* nor *Numb. 9.* nor obſerved by our Saviour when he did eat the Paſſeover, *Matth. 26.* who would in no point have tranſgreſſed the law: 4. But here it is a queſtion, whether they were alſo required to ſtand at the eating of the Paſſeover, *Perer.* thinketh that this was none of the ceremonies enjoyned, becauſe our Saviour Chriſt did ſit at the Paſſeover, who did moſt exactly keepe the law. *Contra.* 1. The judgement of *Philo* is ſomewhat to be conſidered concerning the rites of the Hebrewes, who, as *Pererius* citeth him, thinketh that they ſtood at the Paſſeover: *lib. de ſacrif. Cain & Abel.* 2. The other rites doe ſhew as much, the girding of their loynes, and the holding of the ſtaffe in their hands, and the reaſon added, becauſe they did eat in haſte: for he that ſtandeth is more readie to goe, than he that ſitteth, and he which ſitteth hath no need to ſtay himſelfe upon a ſtaffe. 3. Beſide, the Apoſtle ſaying, *Stand therefore and your loynes girded about, Epheſ.* 6. ſeemeth to allude to this ceremonie. 4. And though our Saviour did ſit at the Paſſeover, this doth not proue that the Hebrewes did not then ſtand, but that it was no perpetuall ceremonie, onely preſcribed for that time, as the reſt belonging to their habite, which were likewiſe omitted by our Saviour. 5. It is the opinion alſo of the Hebrewes, that they were firſt to ſtand in the eating of the Paſſeover, in token of their ſeruitude in Egypt, for ſo ſeruants uſe to eat their meat ſtanding. And *Similerus* is of opinion, that Chriſt firſt ſtood till the Paſſeover was eaten, and then ſate downe at the reſt of the Supper: it was lawfull after the eating of the Paſſeover to uſe other meats to make an end of the Feaſt, as Chriſt did; and as the Chriſtians uſed afterward after the receiving of the Lords Supper to have their feaſts of loue. But it appeareth to be otherwiſe by the Euangeliſt, that our Saviour did ſit at the eating of the Paſſeover, as *Matth 26. 20. When the even was come he ſate downe with the twelue*: wherefore otherwiſe to be judged, but that ſtanding at the Paſſeover was a rite onely preſcribed at this time,

7. Of the girding of their loynes.

Reconcil.

Pererius confuted that thinketh the Hebrewes ſtood not in the firſt Paſſeover.

Whether Chriſt ſtood or ſat at the eating of the Paſſeover.

Quest. XVI. *Whence the name pasch is derived.*

Vers. 11. *It is the pasch of Iehovah.* 1. This is neither a Chalde word, as *Philo* thinketh, who erroneously maketh the Hebrew and Chalde all one. 2. Neither is the Hebrew word *pascha*, as *Nazianzen* or *phasek*, as *Theodoret*, but *pasach*, which signifieth a passing over. 3. Neither as some thinke doth it come of the Greeke word πάσχειν to suffer, as though the *pasch* should signifie the passion of Christ; which opinion *Augustine* confuteth in *Psal.* 68. which application *Nazianzen* misliketh not, using these reasons, *Quia usus tam vox ejusse* &c. *assentientibus ipsis auribus, usque sanctiori nomini; Use hath received it, it hath good sound to the eares, and it seemeth a more holy name. Peter.* 4. But howsoever the Christians pasch may be very well so called in that sense, yet it is evident that the Septuagint reading πάσχα derived it from the Hebrew *pasch*, which name is better retained, than the translation thereof, *transitus*, the Passeover, because the Apostle readeth πάσχα ἡμῶν, *our pasch Christ is sacrificed for us*, 1 Cor. 6. 7. *Iun. Vatab.*

Quest. XVII. *Wherefore it was called the pasch or passeover.*

NOw it was called the Lords *pasch*. 1. Not because of the passing or going over of the Israelites through the red Sea, as *August.* seemeth to thinke: *quòd tunc primùm pascha celebravit populus Dei ex Egypto fugiendo mare rubrum transiturus, because then first the people of God kept the pasch when they fled out of Egypt, and passed over the red Sea, Tract. 55. in Evang. Iohan.* For the people kept the pasch, and it was so called before they came to the red Sea. 2. Neither as *Philo* thinketh, because it was a *festum publica festivitas*, a Feast of the publike passage of the Israelites out of Egypt, as *Nazianzen* also. 3. But the reason is given in this place why it is called the *pasch*: for *I will passe thorow the land of Egypt the same night, and smite all the first borne*: it was therefore so called of the passing of the Angell over the houses of the Hebrewes, and sparing them, *Peter.* 4. But it is here to be noted, that there are two words used that signifie to passe over, *pasach* and *ghabar*, but that betokeneth a passing over in mercie to spare, the other a passing over the Egyptians houses in judgement to smite, *Simler.*

Quest. XVIII. *The divers significations of the word pasch.*

NOw the word *pasch* is taken to signifie three things in Scripture. 1. It betokeneth the paschall Lambe it selfe, as 2 *Chron.* 35. 11. *They slew the pasch*; and *vers.* 13. *they rosted the pasch at the fire.* 2. It is taken for the solemnitie it selfe of the *pasch*, for the whole seven dayes of unleavened bread, as *Act.* 3. *then were the dayes of unleavened bread*, then it followeth *vers.* 4. *intending after the pasch to bring him* (1. *Peter*) *forth to the people.* 3. It is used also to signifie the very sacrifices, which were offred at the *pasch*, as *Deut.* 16. 2. *Thou shalt offer the pasch unto the Lord thy God, of thy sheepe and bullocks. Peter.* 4. But here it is taken in a divers sense from any of these; it is called the *pasch*, because it signified and represented unto them the Lords passing over, as the next words do shew in the 12. verse. *Genes.* 8 circumcision is called the Lords covenant, *Genes.* 17. 13. *My covenant shall be in your flesh*, being only a Sacramentall signe and seale thereof.

Quest. XIX. *What things are generally commanded concerning the keeping of the day of unleavened bread.*

Vers. 15. *Seven dayes shall yee eat unleavened bread.* 1. The Hebrewes had foure kinds of ceremonious observations, the first their sacrifices wherein they offred bullocks, sheepe, goats, lambs, &c. the second were the holy things, which belonged to the Sanctuary, as the vessels, curtaines, Priestly garments; as also to this sort belonged their festivals and solemnities: the third sort was of their Sacraments which were circumcision and the paschall lambe: the fourth more certaine ceremoniall rites, which belonged to the cleansing and sanctitie of their persons, as in their washings, and legall purgation, in the choice of meats and garments, and such like. This observation of unleavened bread, belonged to the fourth sort, for it was a principall member and part of the paschall solemnitie, *Peterius.* 2. Foure things are here prescribed, concerning the eating of unleavened bread: First how long they should eate it, for seven dayes: secondly, of the speciall preeminence and solemnitie of two dayes above the rest, the first and the seventh, with the manner how they should keepe them, in abstaining from all worke; saving about their meat: thirdly the danger and punishment of him that should not observe this rite: lastly the cause to put them in mind of their deliverance out of Egypt, *Simler.*

Quest. XX. *Why they were enjoyned to eat unleavened bread.*

THe reasons of this observation of unleavened bread were these: 1. They then of necessitie were forced to eat unleavened bread, because they had no time to lay leaven, as is shewed, *vers.* 39. *Calvin.* 2. But afterward this ceremonie was injoyned to put them in remembrance of their deliverance out of Egypt, when for haste they could not leaven their bread, *Simler.* 3. As also to call to their remembrance the great power of God in bringing them out of Egypt, when they had no provision for their journey, for when men are best provided of secundarie meanes, Gods grace is more obscured, *Calvin. & Ab.* to put them in mind of sodaine deliverance, even before they had thought, that God made such speed to deliver them, that they had no time to provide bread: for God is more readie to bestow his benefits, than we are to aske them: *Pellican.* 5. This also did put them in mind of their bitter and unpleasant seruitude in Egypt, as unleavened bread is not so pleasant to the taste, as leavened, *Calvin.* And so God did deliver them from their former sorrow. *Vatab.* 6. It also did move them to consider of Gods providence, who nourished them 30. dayes (even untill Manna came) with that provision of unleavened bread & dow

...brought out of Egypt: *Iosephus.* For like as the Manna ceased when they did eat of the fruit of the ... when their provision was done, it is like that Manna came. *Perer.*

Quest. XXI *Why seven dayes are limited for the keeping of the Feast of unleavened bread.*

...the why they were commanded to eat unleavened bread seven dayes, the reason is not; 1. Either because a finite number is taken for an indefinite, as the number of seven is sometime used in Scripture; ... these seven dayes did bring to their minde those thirtie dayes wherein they did eat unleavened ... *Perer.* 2. Neither doe these seven dayes so much signifie, that at all times they should remember their deliverance even all the yeere long. *Pelican.* 3. But this is more likely to have beene the reason thereof, because there were so many dayes from the going out of Egypt, untill the overthrow of the Egyptians in the red sea, untill when, their deliverance was not perfect, nor they wholly out of danger, for then the Lord is said to have saved or delivered Israel from the hand of the Egyptian, *chap.* 14. 30. *Iun.* And that this destruction of the Egyptians in the red sea followed seven dayes after the going of Israel out of Egypt, shall be shewed in the 26. *quest.*

Quest. XXIII. *Whether the* 14. *or* 15. *day were the first of the seven.*

...concerning the number of these dayes of unleavened bread: 1. Neither is *Iosephus* opinion to be received, who saith, *Festa per octo dies celebramus quos vocamus azymorum: We doe celebrate the Feast ... which we call of unleavened bread:* for the direct words of the text are against him, *vers.* 15. *Seven dayes shall yee eat unleavened bread.* 2. Nor yet is *Rupertus* reason any thing worth, because they ... to eat unleavened bread on the 14. day at even, and so from the 14. day till the 21. day, numbring ... day, there are eight dayes: for the 14. day was ended, when at eve after the Sunne set they began ... unleavened bread, and then entred the 15. day: wherefore it is said, *Levit.* 23. 6. *In the* 15. *day of ... shall be the Feast of unleavened bread,* the 15. day then was the first, and not the fourteenth. ... Wherefore according to the words of the text we hold that there were onely seven dayes of unleavened ... kept: as is evident *Exod.* 12. *Levit.* 23. *Numb.* 28. *Deut.* 26. And whereas *Rupertus* alleageth this text, *the first day shall bee holy unto you, likewise the eight day shall be aquè venerabilis, as well observed,* no such ... can be found: but the contrary; *in the first day shall be an holy assemblie, likewise in the seventh day,* ... 25. 16. So that it is to be wondred at how *Rupertus* was so much overseene to alleage a text no where ... 4. And as there were not more than seven dayes, so neither was there lesse: For whereas it is said, ... 16. 8. *Six dayes shalt thou eat unleavened bread, and the 7. day shall be an holy assemblie:* the seventh ... is not excluded, as being none of the seven dayes of unleavened bread, but is named by it selfe as being ... principall and solemne day among the rest. *Perer.*

Quest. XXIII. *Why he which did not eat unleavened bread was to be cut off.*

NOw touching the festivall dayes of unleavened bread in particular: first there ariseth a question ... the first day of the seven; whether the 14. or 15. day should be the first. 1. Here we refuse the ... opinion of *Rupertus* seene before, that they began to eat unleavened bread upon the 14. day of the moneth ... then there should be eight dayes of unleavened bread, and not seven onely, as the Scripture saith: and ... where it is said, *vers.* 18. *In the first moneth, and the fourteenth day of the moneth at even, yee shall eat un... bread:* there the even is joyned with the fourteenth day, not as a part thereof, but as immediatly ... following: for then in just account began the fifteenth day, the first of unleavened bread, *Levit.* 23. 6. ... Neither doe we here receive *Thostatus* opinion, who thinketh that the even when they began to eat ... bread, was part of the fourteenth day, but because it was but a small part, it may be counted ... the 15. day, and so much was taken out of the 21. day, for before Sunne set they began to eat un... bread. *Contra.* 1. The evening began after Sunne set, and then the day was ended, that time ... that followed was part of the 15. day, and not of the 14. and that the evening began after the Sunne ... set is evident, because betweene the first evening, which was before the Sunne set, and the latter ... evening, was after the Sunne set the lambe was to be killed, as is shewed before, *quest.* 10. 2. That be... Sunne set on the 21. day they brought leaven into their houses cannot be shewed, but the contrarie ... is, that till the even of the 21. day, which was after Sunne, they were to eat unleavened bread, till ... the same time when they began. 3. Therefore we thinke, that not the 14. day, but the 15. was the ... of unleavened bread, for these reasons: 1. Because otherwise there should be 8. dayes of unleavened ... bread, and not seven. 2. *Iosephus* saith, that the Jewes kept no festivall day without burnt offrings, and ... resting from labour: *lib.* 3. *antiquit. cap.* 15. but not on the 14. but the 15. day were they commanded to ... rest from worke, *vers.* 16. 3. The same day when they began to eat unleavened bread the Lord brought ... them out of Egypt, *vers.* 17. but they went out not upon the 14. day, it was the morrow after the Passe... when they went out, *Numb.* 33. 3. for upon the 14. day, which ended at Sunne set, they did not goe ... forth about midnight following, the first borne of the Egyptians were slaine before the Israelites de... parted.

Quest. XXIV. *In what sense the first day of the seven was called holy.*

In the first day shall be an holy assemblie. 1. It is called an holy day, because it was sequestred ... and set apart from all prophane use, and consecrated as peculiar unto God. In which sense, both ... places, as the sanctuarie, and vessels, as they which belonged to the Sanctuarie, and certaine per... the first borne (which were afterward redeemed) were holy and consecrate unto God. 2. This ... holy in three respects: First, because they were not to prophane it with any bodily worke: 2. be... cause there were peculiar sacrifices appointed for this first day of the seven, as two bullocks,

one

one ramme, seven lambs of a yeere old, *Numb.* 23. Thirdly, because upon this day, as likewise on other festivals, they fared better and put on their festivall robes: as *Nehemias* prescribed to be done in another festivall day, *chap.* 8. 10. *Goe and eat the fat, and drinke the sweet, and send part unto them, for whom nothing is prepared, for this day is holy unto our Lord.* 3. But here is to be observed a difference betweene the rest of this day, and of other festivals: upon this day, though all other worke be forbidden, yet it was lawfull to prepare their meat and drinke, and so it was lawfull also upon the Feasts of Pentecost, and of the Feast of Tabernacles, but upon the Sabbath it was not lawfull to doe so much: as they were forbidden to gather Manna upon the Sabbath, *chap.* 16. 5. 23. 19. and it was not lawfull to kindle a fire upon the Sabbath day for their necessarie use, *Exod.* 35. 3. *Iun.* But if this first festivall day did fall out upon the Sabbath then they were to rest therein simply from all labour, *Perer.* 4. It is also called holy in respect of the holy convocation, because the people were therein to bee called together to attend the service of God, having all other works, *Iun.*

Quest. XXV. *Of the second solemne day of the pasch.*

COncerning the second day of the paschall solemnitie, this was peculiar to that day, that therein they brought a sheafe of the first fruit of their harvest unto the Lord; this was the morrow after the Sabbath, *Levit.* 23. 11. Wherein is to be considered: 1. That then all their harvest was not ripe in Palestine, but onely they culled out certaine principall eares, and out of the forwardest grounds: for these first fruits the Hebrewes hold to have come all out of the tribe of Nepthaly. 2. They were not eares of wheat, which was not ripe till Pentecost, seven weekes after, *Exod.* 34. 21. but eares of barlie which was first ripe. Whether were they fully ripe and hardned, for they did drie the eares at the fire, and then rubd out the corne, *Levit.* 2. 14. 4. The word Sabbath doth not here signifie the Sabbath which was the seventh day, but is taken for any festivall day of rest, and may here bee translated, *the morrow after the rest: Iun.* because upon the first day of the *pasch* they were commanded to rest. 5. This they did in presenting these first fruits unto God both for remembrance of that time, when they came out of Egypt, which was in the moneth *Abib*, the moneth of new fruits, as also to stirre them to bee thankfull unto God, and to acknowledge him to be the giver and author of their abundance and plentie, *Pererius.*

Quest. XXVI. *Whether the seventh day were more solemne than the first.*

Vers. 16. *Also in the seventh day shall bee an holy assemblie.* Here the solemnitie of the first and seventh day seeme to be alike. But *Levit.* 23. 8. the Latine translator readeth thus, *Dies septimus erit celebrior & sanctior: The seventh day shall bee more solemne and holy.* Unto this objection diverse answers are framed: 1. It is called holier, because this day is by speciall words called a day of restraint or of a solemne assemblie, *Deut.* 16. 8. Wherein it being the last day of the Feast, there was a great assemblie of the people gathered together to praise God. So in the same sense the last day of the Feast of Tabernacles is called the great day, *Ioh.* 7. 37. 2. Others answer that it was greater, not in comparison of the first day, but of the other comming betweene: *Lyran.* 3. But the best answer is, that in the originall there is no degree of comparison: but as it is said of the first day, there shall be therein an holy convocation, so it is said of the seventh; *There shall bee an holy assemblie or convocation: Perer.* So here a question is moved questionlesse and needlesse. 4. Now the reason why the first and the seventh day were more solemne than the rest, may be this, because on the first day of the Passeover they went out of Egypt, and on the seventh day they passed through the red sea, and these two dayes in remembrance of these two great benefits, they kept with greater solemnitie: this generally is the opinion of the Jewes, and the reasons to confirme it may be these two: first, because as in the first day there was an holy convocation, so also was there on the last, when *Moses* and all Israel gave solemne thanks unto God, *Exod.* 15. And beside the manner and order of their travell agreeth thereunto: for on the 15. day they came to Succoth, on the 17. to Etham, Pihahiroth, or the mouth of Chiroth, on the 18. day there they staied, where *Pharaoh* overtooke them the 20. and the night following they went over the red Sea, *Iunius.*

Quest. XXVII. *Why the seventh day is called a day of restraint, Deut.* 16. 8.

BUt whereas it is said, *Deut.* 16. 8. on the seventh day (of the paschall solemnitie) shall be a restraint or solemne assemblie, where the Latine translator readeth, *collecta, there shall be a collection*; here arise a question about the meaning of these words: 1. They which defend this translation, some do expound it of the collection, which was made toward the expences of the temple: *Thomas.* But against this sense both *Lyranus* his reason may bee urged, because the morrow after the *pasch* it was lawfull for the people to returne home, *Deut.* 16. 7. and therefore it is not like that collection was made after their departure: as also *Paulus Burgensis* sheweth out of the sentence of the Hebrewes, that collection was not to be made for the temple throughout all Palestina upon the first day of the twelfth moneth: *Pererius* alleageth that place, 2 *Chron.* 7. 8. that *Salomon, Fecit die octava collectam: Made a collection upon the eight day:* but (saith he) it is not like that so rich a King as *Salomon* made any collection of money: Therefore *Pererius* interpreteth it of the solemne collection and gathering together of the people upon this day, to give God thanks solemnely and publikely for their mightie and glorious deliverance out of Egypt. But this businesse will soone be at an end, if the vulgar Latine interpretation be refused, as not so agreeable to the originall word, which signifieth rather a restraint, as even now shall be shewed.

2. The Septuagint also are as wide, which doe translate the word עצרת, the going out, when then the Feast was at an end: but this is not the meaning of the word, though it be true that then

dismissed, as *Salomon* upon the eight solemne day of the Feast of Tabernacles sent away the Reconciliation.
people, 1 *King.*8.66. having kept that day as a time of restraint, 2 *Chron.*7.7. at even he gave them leave
to go: so these places are reconciled.
Therefore the meaning rather is, that it was a time of restraint, the people were kept and restrained
from worke upon that day: so the word *ghatzar* signifies to forbid, or restraine: *Lyran. Montan. Iun.*
Also the first day also were a day of restraint, wherein they were forbidden all worke, save about
meate: yet it seemeth that this was the greater day, being the conclusion and determination of
the rest: as these two are joyned together, *the last and great day of the Feast*, *Iohn.*7.37. as is
before.

QUEST. XXVIII. *Why he which did not eat unleavened bread was to be cut off.*

Vers.19. *THat soule shall be cut off from the congregation of Israel.* 1. Some doe expound this onely of
the capitall punishment, that such as neglected or contemned this observation of unleavened
bread should be put to death: and so is this phrase taken, *Exod.*30.33. and 31. *vers.*14. and in other places.
But though it be not denied that in some places this phrase *to bee cut off* from Israel, signifie
the taking away of the life of the offender, as in the places given in instance, yet alwayes it is
not: for *Genes.*17.14. it signifieth the cutting off from the societie and the communion of the
Church in this life and in the next, as may appeare by the reason there given, *because he hath transgressed*
my covenant. 2. Neither is it referred onely to the spirituall punishment, as *Oſiander* expounded
it by that of the Apostle, *that he which eateth and drinketh unworthily, eateth and drinketh his owne*
damnation, 1 *Cor.*11.29. for under the law the punishment of death was used in the like transgressions in
contempt of the law: as for violating the Sabbath. 3. Therefore this sentence pronounced against
transgressors includeth a penaltie both upon the bodie and the soule: and of this strict severitie two
reasons may be given: the one from the authoritie of the law-maker: God that gave us both bodies and
soules, and all other good things beside, hath power to make lawes both to binde the bodie and the soule:
the contempt of his Commandements is worthie of capitall punishment: the other reason is taken
from the institution it selfe: the eating of unleavened bread did both call to their remembrance the be-
ginning of their deliverance received, and was a type also of their deliverance hoped for in Christ, as the
Apostle applieth it, 1 *Cor.*5. The contempt of this rite then did both bewray an unthankfull heart for the
benefit received, and an unbeleeving heart for the benefit of salvation expected, and so was a renouncing
of God and his religion: *Iun. in Analyſ.*

QUEST. XXIX. *Why none uncircumciſed were admitted to the paſch.*

Vers.43. *NO ſtranger ſhall eat thereof.* 1. Such as either were not of the posteritie of those which were
delivered out of Egypt, or were strangers from the faith and religion of Israel: *Iun.* 2. All
that would be circumcised as well servants and bondmen, being strangers, or such as were free strangers, and
dwelled among the Israelites, with whom mercenary men and hirelings are joyned, because they were
not their free: *Iun.* 3. These two reasons may be given why none uncircumcised person should bee
partaker of the Passeover: because the circumcision was a seale of their profession, which they that were
not of Israel had no part nor interest in the mysteries and rites thereof: and seeing the *paſch* was
a commemoration of the deliverance of the circumcised people, they who belonged not to that people,
had nothing to doe with the commemoration: *Perer.* 4. And whereas the stranger is charged to circum-
cise all the males that belonged unto him, *vers.*48. this must be understood of such strangers as sojourned
among the Hebrewes, and had their families there; otherwise it sufficed for themselves alone to be cir-
cumcised: *Iunius*, 5. Now in that strangers being circumcised were admitted to the *paſch*, it sheweth
that it had a manifest reference to the Messiah: for the stranger for all his circumcision gained no part nor
inheritance among the tribes: he was not counted as one of the seed of *Abraham*: therefore if such re-
ceived no temporall privilege, they hoped, in being thus joyned to the people of God, to be partakers of
spirituall blessings: *Calvin.* 6. But where it will be objected, that whereas there were none cir-
cumcised in the wildernesse for the space of 40. yeeres, *Iosh.*5. and yet the Passeover was there kept, that
seemeth, that some that were not circumcised did eat the Passeover: the answer may readily bee
made to this objection: that the Passeover was kept but once in the wilderneſſe, in the second yeere of
their departure out of Egypt, *Numb.*1.1. and 19. & all that came out of Egypt were circumcised, *Iosh.*5.5. so
that the infants of a yeere or two old were uncircumcised, who did not receive the Passeover, *Perer.*

QUEST. XXX. *Whether the ſervant might be compelled to be circumciſed.*

Vers.44. *Every ſervant that is bought for money, when thou haſt circumciſed him*, &c. Here a question is
moved, whether the Hebrewes might force the servants against their will to be circumcised.
Perer thinketh they might compell their servants and bondmen to be circumcised, but not the free
men: so the text seemeth to make a difference: so also *Calvin*, But this is not like: for though their
masters had power over their bodies, yet could they not force their minde and will: as now no man is to
be compelled to bee baptized, so neither then to be circumcised: *Perer.* The children indeed of bond-
men and strangers, which were borne in their house, they were simply to circumcise, *Gen.*17.12. But there
was reason for those that were of yeeres of discretion: neither doth the text make any difference
in this action, betweene the bond and free stranger: for all strangers there was one law, *vers.* 49.
Iunius thinketh that whereas there are two things to bee considered in circumcision, the outward

signe

signe in the flesh, and the inward profession therein signified, that the servants might bee forced to take upon them the one, but not the other. But as now a man cannot bee forced to take the Sacrament of Baptisme, and leave the profession of Christianitie, for the one dependeth upon the other; so neither could the outward signe be severed from the inward profession. *Perer.* 3. *Cajetane* hath yet another answer; he thinketh it was sufficient for the servant, if hee did not resist, but suffered himselfe to be circumcised, but the free stranger was to shew his desire to be circumcised. But no such difference appeareth in the text, it is but his conjecture. 4. Therefore as it is expressed of the free stranger, *If he will keep the Passeover of the Lord, let him circumcise*: hee must be willing to the one as well as to the other: so is it to be understood of the servant, that if he will eat the Passeover, hee must be willing to bee circumcised: he will must stand to the one as well as to the other: *Osiander. Perer.*

Quest. XXXI. *Why none of the flesh was to be carried out of the house.*

Vers. 45. *In one house shall it be eaten, thou shalt carry none of the flesh out of the house.* 1. *Lyranus* judgeth this to bee the cause of this precept, for that they were not at leisure one to visit another, by cause of the businesse about their journey: for they did one visit another, when they were commanded the household were too little for a lambe, to take their neighbour. 2. But rather these reasons may be yeelded thereof, to represent unto them the state of the people dispersed before, and now gathered in one: and because they were to roste the lambe whole, no part thereof was to be divided: *Iun.* As also they were forbidden to carrie any part abroad, lest the flesh should bee prophaned, therefore what remained was to be burned: *Perer.* 3. This sheweth that without the Church of God is no salvation, as the lambe was to be eaten without the house, *Osiander.*

Quest. XXXII. *Why a bone of the paschall lambe should not be broken.*

Vers. 46. *Neither shall yee breake a bone thereof.* 1. As this shewed their present haste, that their leisure served them not to stay by it, to eat the flesh, and to examine the bones: *Cajetan. Lyran.* 2. So the speciall signification of it was to be a type of Christ, who had not a bone broken by Gods singular providence, whereas the theeves bones were broken, as the Evangelist applieth it, *Joh.* 19. 3. But this collection is too curious that doe thus interpret it, that Christs vertue (signified by his bones) decayed not, though we dayly eat his flesh. 4. It may also in some sort be applied to the members of Christ, that though they suffer many troubles in the world, yet their bones are not broken, nothing shall hinder their salvation: as the Apostle saith; *We are persecuted but not forsaken; we are cast downe, but perish not*, 2 *Cor.* 4. 19. *Osiander.*

Quest. XXXIII. *What rites of the Passeover might be dispensed with, and what not.*

Vers. 24. *Yee shall observe for an ordinance.* The question is, whether the Hebrewes were strictly tied unto the observation of the *pasch*, as it is here prescribed: for the solution whereof these things are to be considered. 1. Divers rites were injoyned in the celebration of the first *pasch*, which were not perpetuall, such was the preparing of the lambe foure dayes before, *Perer.* And the indifferent choyce of a lambe or kid: *Tun. in Analys.* Likewise their girding of the loynes, eating with a staffe in their hand, and standing, were onely signes of readinesse for that time: which usages and rites, they did not hold themselves tied unto: insomuch that it was an ancient tradition among them afterward to sit at the Passeover in signe of their deliverance obtained: so that our Saviour sitting at the eating of the *pasch* is found no transgressor of the law: *Iun. in Matth.* 26. 20. And so generally the rites of the first Passeover are downe unto the 14. verse of this chapter, and afterward the perpetuall law of the *pasch* is prescribed. In the perpetuall observation of the *pasch*, some things might be dispensed withall, some not upon necessary occasion, the generall time of the moneth they might keepe it in the second moneth if any were unclean, or in a long journey, *Numb.* 9. 10, 11. As it was practised in *Hezekiahs* time, 2 *Chron.* 30. 1, 2. He with his Princes consulted to keepe the Passeover upon the 14. day of the second moneth because the Priests were not sanctified, neither were the people gathered together to Jerusalem. But concerning the particular time, namely of the day, it could not be altered, but still they kept the *pasch* upon the 14. of the moneth, though the moneth were changed, as is evident in these places before recited: therefore the opinion of them hath no probabilitie, that thinke our Saviour Christ did eat his *pasch* upon the day at even. So likewise the place, where they should keepe the *pasch* was necessarie, even where the Tabernacle and Sanctuarie was, the place which the Lord should chuse, as *Deut.* 16. 6. for all their offerings and sacrifices must be brought thither, *Levit.* 17. 4. and *Deut.* 12. throughout the chapter. And this is the cause why the Jewes to this day use no sacrifices nor oblations, *Perer.*

Quest. XXXIV. *What ceremonies the Iewes doe hold themselves tied unto at this day.*

But here further it will be demanded, what legall observations might be kept out of that place where the Sanctuarie was: 1. Here the Rabbines doe use this distinction, that such legall rites, as had necessarie relation to the place of the Sanctuarie, as their sacrifices, oblations, tithes, offrings, which were to be brought to the place, which the Lord should chuse, such could not be observed in any other place as it is commanded, *Deut.* 12. 13. *Take heed that thou offer not thy burnt offrings in every place that seest, but in the place which the Lord shall chuse in one of thy tribes*: And in the same chapter, ver. 17. *Thou mayst not eat within thy gates the tithe of thy corne, or of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, nor any of thy vowes.* But such usages & rites, as were not tied unto the place, they

where ſoever, and to this day they doe, as the dayes of unleavened bread, circumciſion, abſtinence from certaine meats, faſting, reſting upon the feſtivals, and all their judicials they hold themſelves bound unto, if they had Judges of their owne. So they keepe their feſtivals in part, in reſpect of reſting from worke, but in part they keepe them not, becauſe the ſacrifices and oblations, which were preſcribed upon their Feaſt dayes, are neceſſarily omitted, being limited to a certaine place. 3. *Iuſtinus Martyr* hereupon very well collecteth, that ſeeing the Lord did tie the legall ſacrifices to the place of his ſanctuarie, which he did foreſee in time ſhould bee deſtroyed, his intent alſo was that all ſuch ſacrifices and ceremonies ſhould ceaſe at the time appointed: *Dialog. cum Triphon.* And if the Jewes had any grace to conſider this, they might thinke that the wrath of God is upon them, and that they worſhip him not aright, ſeeing that they are deprived both of the Temple, Prieſthood and ſacrifices: ſo that their caſe is harder now than it was in Egypt, where they did eat the Paſſeover, which now it is not lawfull for them to doe.

QUEST. XXXV. *Whether the ſprinkle were of Hyſope or Roſemary, or ſome other thing.*

Vers. 22. *Take a branch of Hyſſope.* 1. Some have taken this for moſſe, as *Tremelius* and *Iunius* in their firſt edition, becauſe, 1 *King.* 4. 32. it is ſaid to ſpring out of the wall, and is ſet againſt the cedar the talleſt tree, as the vileſt plant. But *Iunius* hath reverſed his firſt opinion, and taketh it for Hyſſope becauſe compariſons are not of unlike things, but of the ſame kind: the Cedar as being the higheſt tree that groweth upon a bodie, is ſet againſt the Hyſope, which is one of the ſmalleſt things that riſeth with a ſtalke or ſhaft, as the bodie thereof. 2. *Piſcator* doth thinke it to be Roſemarie, both becauſe for the many branches it is fitteſt to ſprinkle with, and it delighteth to grow in ſtonie places; and beſide, that which the Evangeliſt calleth Hyſſope, wherewith they reached unto Chriſt the ſponge of vineger, Joh. 19. 29. is in *Matth.* called a reed, *Matth.* 27. 48. which beſt agreeth to Roſemarie, which hath a ſtiffe ſtalke like a reed. *Contra.* All this here alleaged agreeth to the Hyſſope, as well as to Roſemarie: for it hath many ſprigges apt to diſperſe and ſprinkle water; it groweth alſo upon walls, and in thoſe countries it groweth up to great bigneſſe, that the ſtalke thereof might well ſerve to make a reed of to reach up the ſponge: ſo the muſtard ſeed in Paleſtina groweth to a tree: and *Herodotus* ſaith, that he hath ſeene *milium album*, which is a kind of wheate in Babylon, of the bigneſſe of a tree: *Beza annotat. in Matth.* 13. 3. Though it be no great matter, whether it bee taken for Hyſſope or Roſemarie, for the word generally ſignifieth ſuch herbes as are good againſt rheumes and flixes, and ſo it comprehendeth as well Hyſſope as *origanum, marjeram, ſaturai, ſavorie, thyme* &c. and this *libanotis, roſemarie,* among the reſt: but I thinke with *Iunius*, that it moſt properly ſignifieth Hyſſope: both becauſe of the ſimilitude of the name (*eſob*) the conſent of interpreters, the Chalde, Septuagint with the reſt, and moſt of all, the Apoſtles authoritie, *Heb.* 9. 19. who calleth it Hyſſope, having relation to the ceremonie, *Numb.* 19. of ſprinkling blood with Hyſſope.

QUEST. XXXVI. *Whence they tooke the bloud which they laid upon the doore poſts.*

And dip in the bloud that is in the baſen. Becauſe the Latine tranſlator readeth, *in the bloud that is on the threſhold*, or by the doore: *Auguſtine* moveth a queſtion, what bloud that ſhould be. 1. He will have it ſo to be taken, as though the lambe were killed hard by the doore: but that the bloud was kept in ſome veſſell, and ſet by the doore to be there in a readineſſe, to ſprinkle upon the doore, *queſt.* 48. Lyra hereunto ſubſcribeth *Perer.* 2. But what need ſo many ſuperfluous queſtions, ſeeing in the originall, it is, *in the baſen*, not on the threſhold or doore? all this labour might bee ſpared in ſeeking ſuch ſhifts to excuſe the overſights and ſcapes of the vulgar Latine text: what though therein it follow the Septuagint? yet the originall is of more authoritie than both, according to the which all other tranſlations muſt be corrected.

QUEST. XXXVII. *Why they are forbidden to goe forth of their doores.*

Vers. 22. *Let none of you goe out of the doore of his houſe.* 1. This was injoyned them, leſt not truſting to Gods promiſes, and being incredulous, they ſhould mingle themſelves with the Egyptians, and ſo periſh with them: *Simler.* 2. God could have made a ſeparation betweene them as well abroad, as in the houſe, but thus the Lord would have them to thinke, that they ſhould bee preſerved under the ſhield of the bloud of the lambe: but ſeeing the bloud of a beaſt was but a ſimple meane to defend them from Gods wrath, the ſpeciall intendment of this ceremonie was, that they ſhould with the eyes of faith looke unto that unſpotted lambe, the ſhedding of whoſe bloud ſhould make a perfect attonement betweene God and them, *Calvin.* 3. And thus God in commanding them to keepe the houſe, and ſo to keepe from danger, dealeth with that rude people *humano more & modo: after an humane manner: Pellic.* And beſide, conſidering that the darkneſſe is the Miniſter of Gods wrath: as *Abraham* put his enemies to flight in the night, *Gen.* 14. *Sennacheribs* hoſt was ſmitten by the Angell in the night; Babylon was delivered into the hand of the Perſians in the night: the Lord would alſo in the night execute his judgements upon the Egyptians: and have his people expect their deliverance in the morning, that they ſhould not need to ſteale away in the night, but to goe forth with an high hand, *Borrh.*

QUEST. XXXVIII. *How the ordinance of the Paſſoover is ſaid to be for ever.*

Vers. 24. *Ye ſhall obſerve it for an ordinance for ever.* But ſeeing that now this paſchall ſolemnitie with all the rites thereof, are now ceaſed and determined, the queſtion is, how they are commanded to keepe them for ever. 1. *Auguſtine* giveth this ſolution, that the *paſch* is ſaid to be eternall, not in reſpect of the ſigne and outward ceremonie, but of the thing ſignified, which is Chriſt the paſchall lambe,

lambe, whom the elect shall enjoy for ever: *quæst. 43. in Exod.* But *Thostatus* against this answere ob-
jecteth, that some legall rites are prescribed to be kept for ever, whereunto no thing in the new law is an-
swerable that should make them perpetuall or eternall, as the seven dayes of unleavened bread, the feast of
tabernacles, of blowing the trumpets, and such like. 2. Therefore he findeth out this solution: that
said to be eternall, which continueth so long, as agreeth to the nature thereof to be kept: now seeing it is
against the nature of ceremonies to be kept, when the bodie is come, in this sense they might be said to be
perpetuall, though determined in the Messiah. 3. But further he saith that in Scripture the terme of per-
petuitie and eternity, is taken sometime not for that time which hath no end, but for a long season: as
for the terme of 50. yeeres, untill the Jubile returned: for so the servant whose eare the master boared
thorow, is said to serve his master for ever, *Exod. 21. 6.* So all the time of the servitude of the law may
be said to bee for ever, untill the true and perfect Jubile began in Christ. 4. Or it is said to continue for
ever, because the Hebrewes should not intermit the pash, or change it by their authoritie; but this eter-
nitie or perpetuitie should not prescribe unto God, but that he might change those rites at his pleasure.
Augustin. quæst. 43. 5. Some take the time of eternitie to be understood for an indefinite terme, where
of there is no limitation set: and so because those ceremonies were to continue a long time, even five
hundred yeeres, untill the comming of the Messiah, it is said to bee an ordinance for ever: *Perer. 6.* Bu
there is another sense of this word, which I preferre before the rest: a thing is said to be eternall in re-
spect of the *subject* spoken of: as that which continueth all a mans life time is said to be for ever, as the Pro-
phet *David* saith, *I will sing the mercies of God for ever, Psalm. 89. 1.* that is, as long as I live. And *Anna*
promised that *Samuel* should abide before the Lord for ever, *1 Sam. 1. 22.* So these ceremonies are said
bee an ordinance for ever, in respect of that people who are injoyned to observe them, during the
policy and common-wealth, and as long as the sanctuarie should stand: and so in another phrase they
are commanded to keepe it through their generations: But now seeing their politicke state is dis-
solved, their temple destroyed, where these solemnities were to bee kept; that terme of perpetuitie
by the comming of the Messiah, who hath brought a new law, is expired. *See for Pelican, Oſiand.*
Piscator.

Of the mysticall application of the Passeover and the rites thereof.

Quest. XXXIX. *Of the divers applications of the sense of Scripture.*

WE must first understand, that there are two generall wayes of interpreting Scripture: first, the na-
is the simple interpretation, and then the compound sense. The first is of two sorts, either con-
cerning the fact or thing done, and this is called the historicall sense: or the reason or cause thereof, which
the fathers termed *aitiologia*, the shewing of the reason. The compound interpretation or sense is like-
wise twofold: either in comparing of the words with the thing signified, divers and differing from the
words, which is called an allegorie, such are the parables of Christ, as of the sower, where the meaning is
not according to the words of one that soweth seed in the ground, but of the spirituall seed of Gods word
sowne in the heart: or else in comparing the things historically signified, with the things typically fo-
dowed forth: as the serpent signified Christ, and is called of the fathers the *anagogicall sense: Ba-*
in Analys.

Now concerning the historicall and literall sense of the Passeover, it hath beene hitherto opened:
now I will proceed to the mysticall and allegoricall sense. If this first be observed, that these are not pro-
perly divers senses, but divers accommodations and applications of one generall sense: And besides, that
it is not lawfull for every Interpreter according to his owne imagination, to draw, or rather wrest
Scripture into allegories, but that therein we must follow the direction and warrant of the Spirit. Now
I will descend to the particular mysteries, which are fitly gathered from the paschall lambe, with the
rites thereof.

Quest. XL. *Of the particular mysticall applications of the paschall Lambe, and the rites thereof.*

1. Of the day and moneth.

FIrst concerning the time when this paschall lambe was to be slaine, which was in the first Moneth
the 14. day, in the full of the Moone; and at even: these speciall references are made to Christ,
true paschall lambe: 1. That as then the light overcommeth darknesse, and the dayes begin to be long-
than the night, so then Christ brought light to the world, the light of righteousnesse, which chaseth
the darknesse of our sinnes: *Rupert.* 2. As in March, all things began to revive and spring againe, so Christ
brought life and refreshing to the world: *Ferus.* 3. It was a generall received opinion among the Jewes
that the same time that the Israelites were delivered out of Egypt, the deliverance which they expected
from the Messiah should be accomplished. *Andæ. Masius in 5. Iosh.* And so accordingly Christ the true
paschall lambe was slaine in the Feast of the Passeover. 4. The fulnesse of the Moone sheweth the fulnesse
of time when the Messiah should come: *Rupert.* 5. The eating at even signifieth that Christ should suffer
toward the end of the world, *Simler.*

2. Of the setting apart of the Lambe upon the tenth day.

Secondly, in the *tenth of this moneth let every one take a lambe.* Like as the lambe was set apart foure
dayes before, upon the tenth day of the moneth; so our Saviour came to Jerusalem upon the tenth day
the moneth, five dayes before his Passion: for upon the sixt day before Christ came to Bethanie, *Iohn 12.*
and the next day he went to Jerusalem, *Ferus.*

3. The lambe ſignifieth Chriſt, as *Iohn Baptiſt* calleth him the lambe of God, that taketh away the ſinnes of the world, *Ioh.1.29.* unto whom all the properties of the lambe doe moſt fully agree: 1. The lambe is taken from the flocke, ſo Chriſt tooke the nature of men, in all things like unto us, ſinne only excepted: *Ferus.* It was a lambe without blemiſh, ſo was Chriſt without ſinne: *Simler.* A male, to ſhew his ſtrength: *Ferus.* of a yeere old (not above, but under it might bee) to ſhew that Chriſt died at a full and perfect age: *Ferus.* Beſide, Chriſt is reſembled to a Lambe for his patience, *he was as a ſheepe before the ſheaver, not opening his mouth: Simler.* for his innocencie: *Ferus.* And as a Lambe cloatheth, ſo are wee cloathed with the garments righteouſneſſe: *Hierom.* As the Lambe feedeth, ſo are wee nouriſhed ſpiritually by the body and bloud of Chriſt. *Simler.*

3. How Chriſt is compared to a Lambe.

4. The bloud of the Lambe was a moſt lively type and figure of the bloud of Chriſt: 1. As they were delivered from the temporall death of the plague of the firſt borne, ſo are wee redeemed by the bloud of Chriſt the undefiled Lambe, *1.Pet.1. 19. Iun.* 2. The bloud was ſprinkled or ſtricked with hyſſope upon the doore poſtes: ſo the bloud of Chriſt doth not profit us, unleſſe it be ſprinkled upon our hearts by faith: *Iohn 3.* It was ſtricked upon the doore poſtes, that we ſhould at all times, both going out of our houſes, and entring in, thinke upon the paſſion of Chriſt: and it was laid upon the upper doore poſte, to ſhew that we ſhould not be aſhamed of Chriſt. *Pellican.*

4 Of the bloud of the Lambe how it reſembleth Chriſts bloud.

5. The Lambe muſt be eaten whole, ſo whole Chriſt muſt be receeived and acknowledged, God Chriſt, man Chriſt, perfect God and perfect man conſiſting of body and ſoule: both the doctrine and life of Chriſt: *Pelic. Ferus.* The Arrians divided the Lambe that denied his Deity, the Manichies that impugned his humanity, the Apollinariſts denied Chriſt to have a ſoule: or rather it ſignifieth our perfect conjunction with Chriſt: *Iun.* 2. The eating of unleavened bread ſignifieth the laying aſide of the leaven of malice and wickedneſſe, and that we ſhould keepe our feaſt with the unleavened bread of ſincerity and truth, as the Apoſtle expoundeth it, *1.Cor.6.8.* 3. The ſower herbes ſignifie the afflictions that accompany the life of Chriſt. *Iun.*

5. Of the ſignification of the leaven and ſower herbes.

6. Vers 11. *Thus ſhall yee eat it.* 1. By the girding of the loynes ſome underſtand the bridling of the affections: *Gregor. Pellican.* rather it ſheweth we ſhould be ready for the Lords ſervice, as they which are prepared for their journey: *Philo:* as the Apoſtle ſaith, *Stand therefore your loynes girded up, Epheſ.6 12.* *Bern.* 2. The putting on the ſhooes with *Gregory* ſignifieth the imitating of the examples of the Saints prepared: as the ſhooes are made of dead skinnes: but this is too curious: *Pellican* would have it to ſignifie our paſſing thorow this world where we have no abiding City: rather it ſheweth, that wee ſhould be girded and prepared to walke through the croſſes of this life, and not to bee offended with the troubles, which follow the Goſpell, but, as the Apoſtle ſaith, wee ſhould bee ſhod with the preparation of the Goſpell of peace: *Bern.* 3. By the ſtaffe in hand *Pellican* underſtandeth the enduring of labour, *Philo*, direction to guide us in the way: *Ferus* and *Iunius* better, the word of God, whereby we are both guided and ſtrengthened in the way: *Gregory*, the paſtorall duty: but the uſe is more generall than to belong to one thing. 4. They are bid to eat it in haſte, which with *Gregory* ſignifieth, *ad ſolemnitatem patriæ cæleſtis anhelare*, to long for our heavenly country, as they made haſte to goe to Canaan: as the Apoſtle ſaith, *I deſire to be diſſolved and to be with Chriſt.* Some underſtand it of that feare, which they are in, which doe eate in haſte: and there it is good, *ſemper pavidum eſſe, ne in præſumptione & ſecuritate periclitamur*; *always to be fearefull, leſt by ſecurity and preſumption we ſhould be indangered: Pellican.* Some doe thus apply it: *Calvin: relinquendum eſſe Satanæ regnum: that the kingdome of Satan muſt ſpeedily bee left: Borrh.* Ferus, beſide the two firſt collections: *Feſtinare nos faciant duo, deſiderium & timor: Two things cauſe us to make haſt, deſire and feare:* addeth a third, that as they were bid thus to be in readineſſe at what houre of the night ſoever there ſhould be a cry raiſed in Egypt: *Sic ſemper parati ſimus, quaſi omni hora nobis exeundum ſit: So we ſhould be alwayes ready at what houre ſoever we are to depart this world.* But this ceremony betokeneth generally our readineſſe and promptneſſe to Gods ſervice: *violentos eſſe & rapere regnum Dei: that wee ſhould as it were take the Kingdome of God by force,* as our Saviour ſheweth, *Matth.11. Iun. in Analyſ.*

6. Of the eating with the loines girt and the ſhooes on the feete and the ſtaffe in the hand.

Quest. XLI. *How Pharaoh is ſaid here to have called unto Moſes.*

31. AND *he called to Moſes and Aaron.* 1. *Ferus* here well noteth, *Impii non evigilant niſi dum judicium Dei ſentiunt: The wicked awake not till they feele the judgements of God. Pharaoh* is not ſuch awakened out of his ſleepe, as his hard heart is awakened. 2. Now he granteth whatſoever they had before, making no reſervation or exception of any thing as he had done: *Simler.* So wee ſee that *feare are the invincible weapons of God whereby Tyrants are conſtrained: Pellican.* 3. Thus was *Pharaohs* ſeria animi demiſſio: *Thus ſubmiſſion of his minde, though it came at the laſt, it came not in truth:* for *Pharaoh* repented him afterward. 4. Not onely *Pharaoh* thus called to *Moſes* and *Aaron*, but alſo *Pharaohs* ſervants ſubmitted themſelves and beſought them to be gone, as *Moſes* had ſaid before, *Vers.8. Iun.* 5. But whereas *Moſes* here told *Pharaoh, chap.10.29. from hence will I ſee thy face no more:* not to be thought that *Moſes* and *Aaron* were now called into *Pharaohs* preſence: he is ſaid to call them, *ad imperio ſuo proceres ad eum ablegavit; while hee ſendeth by his commandement his nobles to him. Calvin.*

Here follow such questions as concerne the manner of the departure of the Israelites out of Egypt, and first of their spoiling of the Egyptians of their Iewels.

IN this part of the Chapter, which containeth the memorable and famous history of the departure of the Hebrewes out of Egypt, and their mighty deliverance from their long and grievous captivity: there are three things principally to be expounded, first touching that act of the Hebrewes, in demanding of the Egyptians jewels of gold and silver, and detaining of them and carrying them away: Secondly, of the great numbers of the Israelites, and others mingled with them, that went out of Egypt: Thirdly, of the time of their sojourning in Egypt, which is here affirmed to be 430. yeeres, *vers.* 41.

QUEST. XLII. *Whether the Israelites asked to borrow of the Egyptians their jewels.*

Vers. 35. AND *they asked of the Egyptians, jewels of silver.* The first question here, is, whether the Israelites did aske to borrow these things, and in so doing how they can be excused from lying, seeing they did not restore them againe. 1. One answer is, that God only commanded the Israelites to aske these things of the Egyptians, but the manner to aske to borrow, was not prescribed them, but they were permitted so to doe: so *Augustine: Fortasse secundùm voluntates suas magis permissi sunt facere quàm jussi: It may be, that according to their owne mindes, they were rather suffered thus to doe, than commanded.* And so sometime in the Scripture, a thing is said to be bid to bee done, which is onely permitted: as Christ said unto *Iudas, What thou dost, doe quickly: Ioh.* 13. which was no commandement or bidding of him to doe it, but a permission onely, and giving of way to his working: *Perer.* But this answer is not fit in this place, for the Israelites doe here no other thing than *Moses* bad them, *They did according to the saying of Moses, vers.* 35. and *Moses* said none other thing than God commanded him, *chap.* 11. 2. *To speake to the people that every one require or aske of his neighbour &c.* they were not bid then to doe one thing, and they did another: and to what end should they aske to borrow, being simply bidden to aske? for they needed not to doubt to have their asking, seeing God gave them favour in the eyes of the Egyptians.

2. Another answer is, that they did but aske to borrow, but afterward when the Egyptians brake their faith and pursued after the Hebrewes, they did not thinke themselves bound to restore them. *Perer.* But it is evident, that the Israelites when they carried these things out of Egypt, had no minde to restore them againe, for the text saith that even then, when they went out, before the Egyptians set forward after them, they spoiled the Egyptians, *vers.* 36.

3. Some answer, that the Israelites craving these things to borrow them for the service of God, and to use in their sacrifices, lied not, for afterward a great part of them was converted to the use of the Tabernacle. *Calvin.* But yet this excuseth not their pretence of borrowing, for howsoever after they were employed, they brake their promise in withholding them still, and not restoring them.

4. Some say further, that in their borrowing this condition must be understood, that they would restore them at their returne, now seeing they returned not, (most of the Egyptians being drowned in the red sea, to whom they should have restored them) they were freed of their promise. *Simler.* But all this helpeth not the matter, for if they promised to restore them at their returne, and never purposed or thought to come againe into Egypt, as they did, then was it a fraude in them: neither is it like, that those Egyptians of the meaner sort, of whom they borrowed, perished in the sea, and though all had died, yet they had children or friends remaining to whom they might have made restitution.

5. *Ferus* thinketh that they did not borrow them at that very instant of their departure, but had asked them before, for it is not like that they would have lent them at their going away. But there need no question be made of the Egyptians willingnesse to lend them, seeing the text saith that God gave the people favour; now if they had borrowed them before, which is not like, yet at their going away not to restore them, had beene no faithfull dealing.

6. Therefore to put this matter out of doubt, the Israelites did not aske to borrow of the Egyptians, but simply asked of them to give such things as they required: for both the word here used, *shaal*, signifieth to aske, not to borrow, or to aske to borrow: and beside whereas the Egyptians, as most doe translate, *commodabant eis*, are said to have lent unto them: yet the word properly signifieth *petitum dare*, to give the thing asked, as *Vatab.* or *petentibus dare*, to give to them that aske: *Iun.* And the same word is used 1. *Sam.* 1. 18. where *Annah* saith she had given or lent *Samuel* unto God: she did not give him, to receive him againe, but absolutely bequeathed him unto God during his life *Piscator.* And so here the Egyptians doe frankly give unto the Hebrewes those things which they demanded.

And say that the Egyptians did purpose but to lend them, yet the Israelites did simply aske them, and they upon their asking gave them. *Perer.* Beside, whereas it is said, that the Lord gave them favour, this is speciall grace and favour which the Lord wrought for them, is rather seene in franke gifts than in loanes.

QUEST. XLIII. *Whether the Israelites did any wrong in spoiling the Egyptians of their jewels.*

Vers. 36. SO *they spoiled the Egyptians.* That the Israelites did no wrong unto the Hebrewes, in carrying away their ornaments and jewels, now it shall be made manifest.

1. *If*

1. *Iosephus* thinketh that the Egyptians did voluntarily give these things unto the Israelites unasked, *somewhat like Hebrews doubs*, they did honour the Hebrewes with these gifts, *Some to hasten them to bee gone, some because of their acquaintance and neighbourhood.* But the words of Scripture both in this place, and before, *chap.* 3. and *chap.* 11. doe shew that the Israelites first required and asked them.

2. *Tertullian lib.* 2. *contra Marcion*, maketh mention of a certaine tradition, that after the Hebrewes were gone over the red sea, the Egyptians sent messengers to the Hebrewes, to require of them their jewels and ornaments, which they had lent them: And that *Moses* with the Elders of Israel returned this answer, that they would so doe, so that the Egyptians would pay and recompence them for all their labour and service in their brick-workes, in building of them houses and Cities: whereupon the Egyptians casting up their account, and finding that their wages, at a very meane rate, would farre exceed the value of their jewels, were contented that the Hebrewes should enjoy them. Now if this were so, then the equity of this fact will easily appeare: but because this tradition is uncertaine, neither is there thereof any mention made in Scripture, it is not to be stood upon, a better satisfaction may be found out.

3. Therefore first of all: this is sufficient to excuse the Israelites, that they did herein as they were commanded: and whatsoever the Lord biddeth it is no sinne to doe, nay it is sinne not to doe it, as *Augustine* well saith, *Quod sane faciendo Moses usq; adeo non peccavit, ut non faciendo peccaret: Moses in doing so was so farre from sinning, that in not doing of it he had sinned:* thus also answer *Calvin. Simler. Iun.* with others.

4. But the equity of this fact may further be evident, though it sufficeth only to stand upon Gods will, which is alwayes just, *Et rectissimum est quicquid facit, and it is most right whatsoever hee doth: Calvin.* or willeth to be done: yet divers other reasons may bee yeelded, to justifie this fact of the Israelites: before I say the authority of the Lord in commanding, which excuseth the Israelites, who were bound to be obedient in whatsoever was commanded: as *Augustine* sheweth by this example; like as in a commonwealth the minister or executioner of the Judge in putting him to death that is adjudged to dye, offendeth not, who if he should doe it of himselfe were a man-slayer: so, saith he, *Deo jubenti ministerium praebuerunt: they did but yeeld their service and ministry to the commandement of God.* Beside this justification, other reasons may be alleaged, both on Gods behalfe and on the peoples.

For on Gods behalfe: 1. He is the supreme and chiefe Lord of all, and may by his imperiall right not only give the substance of one to another, but remove and dispossesse Kings, and transpose Kingdomes from one to another. *Simler.* And therefore as *Calvin* saith: *Quæ Deo placuit ad suos transferri, aliena eorum esse debent: What God thinketh good to convey over unto his, are not to be counted as belonging to another.* 2. The Egyptians abused their gold and other jewels, in serving their idols therewith: and so as *Augustine* saith, *Detrimenta male utentes ad Creatoris injuriam: they wickedly abused the creature to the wrong of the Creator:* and therefore the Lord might most justly deprive them of that which they abused to his dishonour. 3. Their intolerable contumacy and disobedience in refusing so often to obey the Lords commandement, to let his people goe, deserved no lesse, than that they should bee punished with the losse of their precious substance: seeing the Lord for the like stubbornenesse and obstinacy of the Cananites, dispossessed them of their country, and gave it to the Israelites. *Perer.*

Secondly, in respect of the Israelites, these reasons also may be rendred: 1. The Israelites might detaine these things, which the Egyptians gave them as their wages, for their long labour and service in Egypt, as is said, *Wisdom.* 10. 17. she gave the Saints the reward of their labours: and as *Philo* further amplifieth: *Non par est jactura libertatis & pecuniæ; there is not the like reason of the losse of liberty, and the losse of money:* the Israelites lost their liberty, the Egyptians lost but part of their substance. So the Lord promiseth unto *Nebuchadnezzar*, Egypt, for the wages of his army, for the service they did in subduing of *Tyrus*, *Ezech.* 29. 18. Thus Israel had the substance of the Egyptians given them for their service. *Iun.* 2. Beside the labour and toile of the Israelites in Egypt, they were most cruelly oppressed, their children most pitifully slaine and murdered, therefore this was in stead of some recompence and satisfaction made for the wrongs which they had done them. *Perer.*

3. *Philo* addeth this reason also, *Ut in bello victores victos bonis spoliaverunt, as being conquerers in battell they spoiled their enemies of their substance:* for they were as conquerers of the Egyptians, not by stroke of sword, but by the stroke of the Lords hand, in these mighty miracles, plagues and judgements, whereby the stout and stubborne heart of *Pharaoh* was subdued. *Simler.* *Phil. lib.* 1. *de vita Mosis.*

4. *Irenæus* saith further: *Debitores erant Hebræi non solùm rerum, sed & vitæ suæ, propter patriarcham qui præcedentem benignitatem: They were debters to the Hebrewes, not only of their substance, but of their life, for the former kindnesse and goodnesse of the patriarke Ioseph shewed unto them:* who delivered the Egyptians and their land from perishing by famine, and governed the country 80. yeeres in all justice, peace and tranquillity.

5. But the best reason on the behalfe of the Israelites is, that the Egyptians did voluntarily give them these things as a redemption of their lives, and did wage them thereby to bee gone, as *Iosephus* saith, they gave them these things, *quo celerius discederent, to hasten their departure the sooner:* this also may be gathered out of the text, *chap.* 11. 8. and 12, 13. *Iun.*

Quest. XLIV. *When the Israelites asked the jewels, before the last plague or after.*

Another question is, when the Israelites asked these jewels of the Egyptians, at the very instant of their departure, or before: 1. *Augustine*, and *Cajetane* consenting with him, *Ferus*, *Pererius*, all these are of opinion that this was done before the last plague of the first borne; *Augustines* reason is this, *Quomodo*

fieri posset, ut in tanto luctu, ex mortibus suorum commodarent ista filiis Israel? How could it be that in so great heavinesse for the death of their children they would lend these things to the Israelites? quæst. 45. in Exod. But this might be a reason to make them willing to let them have what they desired to be rid of them, for they were afraid all of them of their lives, if the Israelites had stayed still, for *they said, we dye all. vers. 33.*

Cajetane would gather that they had borrowed these things before, (and the Egyptians through grieſe forgetting to demand them againe, the Israelites also being in haſte carried them away) because it is said they ſpoiled the Egyptians, that is, by carrying away the things, which they had formerly borrowed. But theſe words rather make againſt him, for in that the Israelites are ſaid then at their going away to have ſpoiled the Egyptians, it ſheweth, that then they received the things of them, whereof they ſpoiled them, for otherwiſe they had ſpoiled them before, when they received the things, not purpoſing to reſtore them againe.

Ferus reaſon is, becauſe it is not like they would lend the Israelites their jewels, at their going away. But this doubt is removed, becauſe the text ſaith, *That God gave them favour in the ſight of the Egyptians*, neither did the Israelites borrow theſe things, but they ſimply asked them, and the other freely gave them.

Pererius thinketh, that the Israelites asked theſe things betweene the ninth and the tenth plague, becauſe when there was one plague yet behinde, the Lord bad *Moſes* to ſpeake to the people to aske of the Egyptians, *chap. 11. 2.* But in that place only it is ſhewed what the Lord commanded *Moſes* to doe; but ſpake to the people then to doe it, but it was not acted then: as likewiſe in the ſame place, mention is made how the Lord would goe forth at midnight and ſmite all the firſt borne, which was not done then, but afterward.

2. Wherefore I rather thinke with *Calvin* and *Iunius*, that the Israelites asked theſe things of the Egyptians after the laſt plague, immediatly before their departure: the reaſons are theſe: 1. The Egyptians ſeeing their firſt borne ſlaine, were afraid of their owne lives, and therefore in reſpect thereof they regarded not their ſubſtance: *Tanquam ſi hoc pretio animas redemiſſent: As if they had redeemed their lives with this price: Iun.* And as *Calvin: Hinc clamor ille deſperationis index, omnes mortui ſumus, hinc facilitas illa in dando ſupellectile: Hence came that deſperate cry, wee are all dead men: hence that facility in giving their houſe-hold ſtuffe.*

2. That this asking of the Egyptians came after all the plagues it is ſhewed *chap. 3. 20. I will ſmite Egypt with all my wonders, &c. after that ſhall he let them goe:* then it followeth in the next verſe, *I will make this people to be favoured of the Egyptians, &c. for every man ſhall aske of his neighbour &c.*

3. The text ſaith that they ſhall put the jewels and raiment upon their ſonnes and their daughters: that is, ſhall load them with them and lay them upon their ſhoulders: it is like then they were upon going, when they made their burthens.

4. If they had asked them before, it had beene only to borrow them, not to have them of gift; but it is ſhewed already that they did not borrow them, *queſt. 42.*

5. They had no colour to borrow their jewels and coſtly rayment before, for they asked them to go forth the ſervice of God which was upon their going, for *Pharaoh* ſaid, *Goe ſerve the Lord, as you have ſaid, verſ. 31.*

Quest. XLV. *What kind of favour it was which the Lord gave the Israelites in the ſight of the Egyptians.*

Verſ. 36. *And the Lord gave the people favour, &c.* 1. Some thinke that this favour was by reaſon of ſome ſupernaturall grace, and amiable quality, which was given unto the Israelites whereby the Egyptians were allured unto their love, as the booke of *Judith* ſaith, was given unto *Judith*, not by ordinary comelineſſe whereby ſhe was commended to all that ſaw her, *Judith chap. 10.*

2. Another opinion is, that this favour was wrought rather in the hearts of the Egyptians towards the Israelites, that the Lord who overruleth mens hearts did incline the affections of the Egyptians towards his people: and this is the truer opinion: as both may appeare by the uſe of the ſame phraſe elſewhere: as it is ſaid, that *Ioſeph* found favour in his maſters ſight, *Gen. 39. 3.* which was not cauſed ſo much by *Ioſephs* amiable perſon, as by the working of his maſters affection: for the reaſon is there ſhewed of this favour: his maſter ſaw that the Lord was with *Ioſeph*: ſo that the cauſe of this favour was not the outward all object of *Ioſephs* perſon, but the internall effect of his maſters affection: likewiſe this is evident to the contrary, for as it is ſaid, *He turned their hearts to hate his people, Pſalm. 105. 25.* ſo their hearts were turned againe to love and favour his people.

3. Yet was it not ſuch favour as *Cajetane* ſuppoſeth, that the Egyptians prevented the people with it and forced them to aske, as he would inferre upon the ſignification of the word *Vajaſhilum, Hiphil*, he ſaith, ſignifieth to cauſe or compell to aske. But neither is the word ſo taken in *hiphil*, but rather ſignifieth to lend, or give one his asking: as *Anna* uſing the ſame word, *1. Sam. 1. 28.* ſaith, ſhe had lent or lent her ſonne unto the Lord, where *hiſhilti* in *hiphil* cannot be tranſlated, *Shee had cauſed the Lord to aske.* And beſide, what needed that circumſtance, for the Egyptians to have forced the Israelites to aske, and then to have given them their asking? they might at once have given them unasked.

4. Neither was this a worke of regeneration of the Egyptians, whereby they ſuddenly of wolves became lambes, as Maſter *Calvin* very well noteth, but it was a ſpeciall worke of Gods power onely at this time

...to sway their affections, for they were soone changed againe when they pursued the Israelites with all hostility.

4. And although this inclining of the Egyptians hearts and bending of their affections was Gods speciall worke: yet it pleased the Lord to use some subordinate meanes to procure it, and give occasion thereof, namely these two: the one was the great reputation and estimation which *Moses* was in both with ... and with his people, which reason is yeelded of this favour, *chap.* 11. 3. *Calvin.* The other be... the Egyptians by the death of their first borne, were in such perplexity and feare, that they were glad to give them any thing to redeeme their lives: *Thostatus.* So it is said in the *Psalm.* 105. 38. *Egypt was glad at their departure.*

Quest. XLVI. *Why the Lord enriched his people with the Egyptians substance.*

Now the reasons wherefore the Lord gave the Israelites such favour, and thereby enriched them were these:

1. To accomplish the promise made to *Abraham, Gen.* 15. 14. *That the people should come out with great substance: Osiander.*

2. For the comfort of the Israelites, whom the Egyptians before had stripped of that they had, and di... oppressed: now some amends is made them, by possessing the precious jewels of the Egyp... *Ferus.*

3. For also by this meanes, the Egyptians were animated to pursue and follow after the Israelites to their owne confusion and destruction. *Ferus.*

4. And hereby the Israelites were furnished with many rich ornaments, which afterwards served for the adorning and beautifying of the Tabernacle. *Ferus.*

Quest. XLVII. *Of which Egyptians they asked, and who of the Israelites and what.*

Vers. 35. *They asked of the Egyptians.* 1. These were not the Egyptians inhabiting out of the land of Goshen, as some thinke: because it is like if any had inhabited among the Israelites, they should have beene exempted from the plagues of Egypt which is not to be thought. But this followeth not, for such plagues as befell either the persons of the Egyptians, or their proper substance might as well be laid upon the Egyptians dwelling among the Israelites, as upon others, as is shewed before, *quest.* 33. in ... And that these Egyptians of whom the Israelites asked these things were such as cohabited among them, it is evident, both because every one is bidden to aske of his neighbour, *chap.* 11. 2. and for that they being in haste could not upon the instant of their departure goe farre to fetch any thing. 2. Neither yet is *Oleasters* opinion probable, that few of the Israelites had their proper and severall houses and dwellings, but most of them were servants in the Egyptians houses, as the Saracens and Mores are in Spaine, and so they asked jewels of their mistresses, as the use is in Spaine in their festivals, to attire themselves with jewels and other ornaments: and so *Oleaster* would expound these words (*chap.* 3. 22. *Every woman shall aske of her neighbour, and of the stranger or sojourner of her house*) of *her*, in whose house shee was a stranger, not of the stranger in her house. *Contra.* 1. It is not unlike but that many Hebrew men and women were servants with the Egyptians, and that they also had favour with their masters and mistresses: but that most of them had their proper houses, it may thus appeare, both because it is said, *Gen.* 47. 27. that they dwelt in Goshen and had their possessions there: and beside, whereas they were commanded to take a lambe for every house, this could not have beene done conveniently in the Egyptians houses, that would not have suffered them to kill a lambe or goate for sacrifice, which thing they abhorred: and to what purpose served that note of distinction to marke their houses with blood if the Israelites and Egyptians had for the most part cohabited together in one house? 2. The word *ger*, *sojourner* of her house, may be either taken for the neighbour or dweller next the house, as the Chalde Paraphrast, and as *Augustine* taketh it for cohabitation, not in the same house, but in the same ... *quest.* 39. *in Exod.* or else it may bee taken for cohabitation in the same house, as the Septuagint ... *shall aske* of the cohabiter in the house: as the word is taken for an inhabitant, *Iob.* 28. So that they had two sort of neighbours to aske of, either they which dwelt in the next houses, or ... sojourned with them in the same house. But it cannot be understood of the Hebrewes sojourners ... servants in the Egyptian houses, for mention is made of their sonnes and daughters, whom they should ... with jewels upon: it is not like that being servants, they had sonnes and daughters borne in the E... houses.

Therefore the Egyptians, of whom the Israelites asked these Jewels, were their neighbours chiefly, ... acquaintance, as they are called by the name of *reagh*, a companion, a friend: yet other Egyptians ... might give them, to hasten them away, as *Iosephus* sheweth, that the Egyptians bestowed upon them ... two reasons: *Alii quo celerius discederent, alii propter vicinitatis consuetudinem: Some that they ... gave the sooner, other because of their neighbourhood and acquaintance.*

As they were the Egyptians their neighbours, whom they chiefly asked of, so, they that asked were ... men and women, *chap.* 11. 2. but the women are only mentioned *chap.* 3. 22. because the Jewels and ... which they asked specially belonged to the care of women: *Simler.*

... though jewels of silver and gold, and rayment only be mentioned, yet they had other precious ... beside, as scarlet, purple, silke, fine linnen, precious stones: for whence else should the Israelites have ... which afterward they bestowed upon the Tabernacle? *Simler.* And they received these

precious things in such abundance of the Egyptians, that they did put them upon their sonnes and daughters: that is, not only adorne them therewith, but loaded them: *Calvin.*

Quest. XLVIII. *Of the mysticall application of the Israelites spoiling of the Egyptians.*

August. lib. 2. de doctr. Christiana cap. 4.

NOw for the mysticall sense and spirituall application of this enriching of the people of God with the ornaments of Egypt. 1. *Augustine* understandeth it of the liberall arts, and commendable humane sciences which were invented by the heathen, but taken from them as the spoile of Egypt, and converted to the true service of God, and the setting forth of Christian religion. The idolatrous and superstitious inventions of the heathen, hee resembleth to the lumber, and cumbersome things of Egypt, which the Israelites did not meddle with; the Artes and Sciences to the jewels and ornaments which were conveyed over from the superstitious Egyptians to the people of God. As hee giveth instance, of *Lactantius, Victorinus, Hilarius*; and before them, of *Cyprian, Quanto auro & argento & veste suffarcinatus exiit de Egypto? With how much gold and silver and raiment was he loden when he came out of Egypt?* that is, when he was converted from Paganisme to the Christian faith. 2. This *Porphyrius*, as *Eusebius* writeth, objected against *Origene*, that he borrowed of them, to set forth the fables of his religion, as he impiously calleth them: *Græcorum doctrinam ad peregrinas & commentitias Iudæorum fabulas confirmandas tempore subsidium sibi comparavit: He tooke as an helpe unto him, the learning of the Grecians, to confirme the forged devised fables of the Iewes.* As hee sheweth how he was conversant in the writings of *Plato, Numenius, Chronius, Apollophanes, Longinus, Moderatus*: that of *Nicomachus*, and other Pythagoreans, of *Chæremon* the Stoike, and *Cornutus*, hee learned to allegorize. Thus hee imputeth that to *Origene* as a fault, which shewed his great learning and wisdome, that knew how to grace the Christian faith even with the ornaments of such as were adversaries unto it. 3. Hereupon *Iulian* the Apostate knowing what a benefit unto the Christian religion, the liberall Artes and Sciences did bring, seeing that by cruelty the Gospell of Christ could not be suppressed, did by this subtill practice seeke to hinder it: *Sancivit legem* (as *Socrates* writeth) *ne Christiani literis humanioribus instituerentur: he made a law that no Christians should be instructed in humane artes:* and his reason was, that they should not be able by the helpe of Logicke or other humane learning to defend their faith. 4. Thus wee see at this day, that whereas the Heathen were the first inventers almost of all humane artes: as *Socrates, Plato, Aristotle*, of Philosophy; *Euclides, Archimedes, Ptolomæus*, of the Mathematikes; *Isocrates, Demosthenes, Cicero*, of Rhetoricke; *Homer, Pindarus, Virgil*, of Poetrie; *Herodotus, Thucydides, Livius*, of Historie; now none of these professions are to be found among the Pagans and Infidels, but they flourish only among Christians. The learned bookes and writings of *Iustinus Martyr, Tertullian, Clemens Alexandrinus, Origene, Arnobius, Lactantius, Cyprian, Hierome, Augustine*, with the rest doe evidently shew how the spoiles of Egypt are now possessed onely by the people of God. 5. And not onely these learned Fathers, and teachers of the Church, have made use of the Egyptian ornaments, but even the holy Prophets also and Apostles have taken of those spoiles, as *Moses* was instructed in all the Egyptian learning: And so was *Daniel* in the wisdome of the Chaldeans: S. *Paul* in his Epistles citeth the saying of *Aratus, Epimenides*, and *Menander*: *Pers.*

Eusebius Eccles. histor. lib. 6. cap. 13.

Socrat. lib. 3. cap. 16.

Act. 7. Dan. 1. Acts. 17. 1. Cor. 15. Tit. 1.

Quest. XLIX. *Of the number of the Israelites that went up out of Egypt.*

Vers. 37. *About six hundred thousand men of foot.* 1. Because the Latine translator readeth *sex, sexcenta millia, six hundred thousand, Pererius* thinketh that there wanted some of this number: But this is not like: for seeing within one yeere, they were numbred to six hundred thousand, three thousand five hundred and fifty men, *Exod.* 38. 26. it is like that at their comming out of Egypt, they were not under that number. 2. Neither yet doe I consent unto *Thostatus*, who thinketh there were about 630000. and odde: for he to justifie this number, alleageth the corrupt Latine text, which readeth, *Exod.* 32. 28. that there fell of the people, which were slaine of the Levites, *viginti tria millia, three and twenty thousand* (which number he would have added to this summe here set downe:) whereas in the originall it is made only of three thousand; and so also the Chalde and Septuag. reade: and it must be admitted a great oversight in the Latine interpreter to reade three and twenty thousand, for three thousand: I say that *Hierome* followed the true Hebrew coppy, which might since be corrupted, and that the Latine is in many places more perfect now than the Hebrew, as *Thostatus* alleageth, is to ground an uncertaine conceit upon meere imaginations and suppoſals: for is it not like that the Hebrew Scripture should be kept freer from corruption, than the Latine, seeing that the Jewes, which are otherwise adversaries to the Christian faith, have beene most diligent keepers of the old Testament? and if this be admitted, that the fountaines are corrupt and impure, there will be no certainty of the Scriptures. And for that place of the Apostle, 1. *Cor.* 10. 8. That there fell in one day, three and twenty thousand, doth not helpe *Thostatus:* for there the Apostle speaketh of those that were slaine for the fornication committed with the daughters of the Midianites at Baal Peor, *Numb.* 25. where though the number agree not, to shew with the Apostles account; for *Moses* maketh mention of 24. thousand, the Apostle of three thousand, the right solution is, not to say with *Thom. Aquin.* that it is the fault of the writer, or with *Caietanus* and *Cajetane*, that the number of 24. thousand includeth also 23. thousand, as the greater containeth the lesse: but the Apostle only comprehendeth those, which were slaine with the sword, as *Moses* putteth together not only them, but those also of the chiefe which were commanded to be hanged, which might bee about a thousand: *Iun.* 3. Therefore I thinke rather with *Iosephus*, that there were full out 600. thousand not fewer, but rather more, for as *Thostatus* therein well collecteth, there

Reconcil.

numbred not long after, within a yeere and 14. dayes in the first day of the second moneth, 603550. men of warre from 20. yeeres and upward, *Numb.* 1. 46. in which number the Levites were not counted, who from 30. yeere old to 50. yeere made 8580. *Numb.* 5. 48. 4. This number also is only of these which were for warre as appeareth in the summes of the people taken afterwards, *Exod.* 38. 26. and *Numb.* 1. so that the women and children are excepted out of this number. Now according to the common estimate, they that are fit for warre in any country, are as two first partes of the whole, as forty is to an hundred, then by this proportion as 40. is to an 100. so six is to fifteene; there being then 600. thousand fighting men, the whole summe comprehending women and children will amount to 1500. thousand: besides the great numbers of other people, and strangers among them, which might make the whole number above 2000. thousand. 5. Herein appeareth the wonderfull blessing of God, in increasing seventy persons to such a multitude in the space of 215. yeeres: for so long was it and no longer from the coming in of *Iacob* into Egypt, unto their going out. And thus the Lord made good his word unto him: *I will there make of thee a great nation, Gen.* 46. 3. *Iun.* 6. And further, as God herein abundantly shewed his mercy, in so greatly multiplying the Israelites, so his justice and severity appeared, that of all that great multitude, which came out of Egypt, only two of them, *Caleb* and *Iosua*, entred into the land of Canaan, all the rest, because of their idolatry and disobedience, died in the wilderneſſe, as the Lord had sworne, *Numb.* 14. 7. Hence also appeareth the error of *Manethon*, and *Cheremon*, two ancient writers, who affirmed, as *Iosephus* reporteth, *lib.* 1. *cont. Appionem*, that the Israelites at their comming out of Egypt were but 250000. men, whereas they were six hundred thousand, as *Moses* here writeth.

Quest. L. *Of Rahmesis from whence the Israelites went.*

Vers. 37. *THen the children of Israel tooke their journey from Rahmesis to Succoth.* 1. This *Rahmesis* is the same which is mentioned *Gen.* 47. 11. divers from that spoken of *Exod.* 1. 11. For the first *Rahmesis* is with *shevah* under *ain*, the other *Rahmesis* with *patach* under *ain*; and beside, the first is called the land of *Rahmesis*, the other the City of *Rhamesis*. *Rahmesis* then seemeth to be the name of the whole country from the which the Israelites went, not of a City, for one City could not containe such a multitude. *Pelican:* and whether that country were capable of them, is uncertaine: it is like the Israelites were dispersed into some other parts of Egypt before, but hearing that they were shortly to goe out of Egypt, they might gather into this country: the other *Rahmesis* seemeth to have beene a chiefe City of this province: see before *quest.* 11. *v.* 1.

Quest. LI. *Of Succoth where the Israelites pitched their tents going out of Egypt.*

Vers. 37. *To Succoth.* 1. This *Succoth* is a divers place from that which *Iacob* so called when hee came out of *Mesopotamia*, *Gen.* 33. 17. *Piscator.* 2. Yet both that place and this have the same derivation of the name, so called of Boothes and Tents, which *Iacob* there, and the Israelites here pitched: as *Levit.* 23. 43. 3. But this place is so named by anticipation, for it was not yet called *Succoth*, before the Israelites came thither; it afterward had that name given of the rearing of Tents and Tabernacles there: *Piscator.* 4. It is thought to be a part of the region *Troglodytis* by the red Sea: *Simler.* 5. *Iosephus* calleth it *Heliopolis*, where he saith Babylon was afterward built, when *Cambyses* invaded Egypt: *Ioseph. lib.* 2. *Antiq.*

Quest. LII. *What this mingled company was that went out with the Israelites.*

Vers. 37. *ANda great mingled company.* 1. These were not like to come of those servants which *Iacob* might bring downe with him into Egypt: for it is like the famine being so great, that had no great number of servants in his family, beside his children: as *Abraham* had who was able to arme three hundred and eighteene persons of his owne house, *Gen.* 14. *Simler.* 2. It is probable this mingled company consisted partly of Egyptians and other nations sojourning in Egypt, that were converted to their religion, partly of their servants: *Calvin.* 3. This mingling of divers other nations with the people, was a lively type and evident demonstration of the calling of the Gentiles: *Borrh. Osiander.* 4. Besides, whereas this confused company seemed to consent with the Israelites in their religion, and came out of Egypt with them, yet were they not truly called: for they afterward fell a lusting and murmured, *Numb.* 11. 4. This sheweth that many are called to the outward society of the Church, but few chosen. *Perer.*

Quest. LIII. *What moved those divers sorts of people to goe out of Egypt with Israel.*

This confused company came forth with the Israelites: 1. not so much because of the tyranny and oppression of the land, which being chiefly intended against the Israelites, might be grievous also unto them: nor yet being weary of Egypt, which now in a manner, of a fertile and pleasant countrey became barren and desolate with the late plagues laid upon it. *Calvin:* as for that they being moved and terrified with those mighty wonders and miracles, which they saw in Egypt, were thereupon resolved to joyne themselves to the people of God: *Iun.* 2. And it need not seeme strange that the Egyptians were ready to goe out with Israel: for either they through feare and griefe minded it not: or else having long time dwelled among the Israelites, and so skilfull in their language, could hardly be discerned from the Hebrewes. *Perer.*

Quest.

QUEST. LIV. *Whether the Israelites went out of Egypt in the evening, in the night, or in the morning.*

Vers.42. *This is a night to bee diligently kept unto Iehovah, &c.* 1. Sometime the Scripture seemeth to say, that the Israelites went out of Egypt in the night, as in this place: and *Deut.16.1. In the moneth of Abib, the Lord thy God brought thee out of Egypt by night:* yet did they not goe out in the very night, for they were charged that none should goe forth of their doores till the morning, *vers.22.* Some thinketh, that *Moses* gave this charge, not then knowing what time would be spent in the slaughter of the first borne, nor at what houre the Israelites should be bid to goe out: but afterward when the first borne were slaine, and *Pharaoh* called to *Moses* in the night to be gone, and the Egyptians hastned them forward, then *Moses* gave the people liberty not onely to goe out of their houses, but to addresse themselves to depart out of Egypt. *Contr.* 1. It is not like that *Moses*, when he gave that charge, was ignorant of the counsell of God: for the time was assigned when the Lord would smite the first borne, about midnight, which worke the Lord would not be long about: neither is it to be thought, that *Moses* would transgresse the first charge, neither is it safe so to imagine, the Scripture affirming no such thing. 2. Therefore *Rupertus* solution is rather to be received, that because the night was now spent, and it was toward day when the Israelites set forward out of Egypt, therefore they were bid not to goe forth of their houses untill the morning.

2. Sometime the Scripture seemeth to affirme, that the Israelites went out of Egypt in the evening about the Sunne set, when they killed the Passeover, as *Deut.* 16.6. *There shalt thou offer the Passeover even about the going downe of the Sunne, in the season that thou camest out of Egypt.* But this could not be that they departed in the evening, both because they were charged not to goe out of their houses till the morning, and afterward about midnight the first borne were slaine, till which time the Israelites were not dismissed by *Pharaoh.* And therefore the word *(mogned)* which signifieth an appointed time or season is not to be restrained to that very instant of the killing of the Passeover, but generally it betokeneth the time of their going out, and so comprehendeth the whole night, in the beginning whereof they ate the Passeover, and in the end thereof they departed. *Perer.*

3. Therefore the truth is, that it was toward day, the night being well nye spent when the Israelites departed, as it is evident, *Numb.*33.3. where it is said that they departed the morrow after the Passeover and in the sight of the Egyptians, and while they were burying of their dead, which it is like they did not before the day appeared. Beside, the order of the history sheweth as much, for it was midnight before the first borne were slaine, then there was a crie in Egypt, and, as *Iosephus* writeth, they ranne unto the King's palace unto *Pharaoh*, and he called to *Moses* and *Aaron*, and the Egyptians then hastned them, and gave them their precious jewels, and they trussed them up and laid them upon their sonnes and daughters: while all this was in doing a great part of the night must needs be spent. Further, that the type and shadow may be answerable to the body: as our blessed Saviour arose for our redemption out of the grave before times in the morning, when it was yet darke, *Ioh.*20.1. before the Sunne was risen, *Mark.* 16.2. so the Israelites did about the same time rise as it were out of the grave and prison of their servitude, and were redeemed about the same time. *Pellican. Ferus.*

4. Now how the Israelites could bee ready themselves with their cattell and substance upon so short warning, *Iosephus* well sheweth, that *Moses* had before willed them to be in a readinesse for their journey, and thereupon they were gathered as neere as they could into one place. *Perer.*

Of the time of the dwelling of the Israelites in the land of Egypt.

QUEST. LV. *Whether the Israelites dwelt in Egypt more than* 430. *yeeres.*

Vers.40. *So the dwelling of the children of Israel while they dwelt in Egypt was foure hundred and thirty yeeres.* First it will bee questioned whether the Israelites dwelled no longer in Egypt then foure hundred and thirty yeeres, seeing the Lord said unto *Abraham, Thy seede shall be a stranger in a land that is not theirs foure hundred yeeres, and shall serve them, Gen.*15.13. For if the Israelites were in Egypt foure hundred yeeres, which time of their servitude began not untill after *Iosephs* death, who lived after the comming of Israel into Egypt 71. yeeres, being then 39. yeeres old, and he lived in all an hundred and ten yeeres, then the whole summe will make 471. But this doubt is easily removed: for this promise delivered unto *Abraham* concerning the hard usage of his seed, consisting of three branches, that he should be a stranger in a land, and shall serve there, and be evill entreated, must be understood, *conjunctè*, not *disjunctè*, joyntly together, and not sunderly: that they should not all that time be in servitude, but partly they should while sojourne, and partly be in servitude: *Pererius.* And so *Augustine* giveth the solution of this place: *Non itaque, quod ajit, in servitutem redigent eos, &c. ad quadringentos annos referendum est, &c.* by this is said, they shall hold them in servitude, it must not bee referred to the foure hundred yeeres: as though he kept them in servitude so many yeeres, but the foure hundred yeeres must bee referred to that which is said, *thy seede shall be a stranger in a land not theirs. August. quæst.* 47 *in Exod.*

QUEST. LVI. *That the Israelites dwelt not* 430. *yeeres in Egypt only.*

Secondly, it is not to be supposed that the Israelites dwelt in Egypt all this space of 430. yeeres, as is the opinion of *Genebrard*, who thinketh that this terme taketh beginning from the comming of *Iacob* into Egypt, and expireth with the time of their deliverance and departure thence, this

theſe: 1. Becauſe in this place it is ſo affirmed that the Iſraelites dwelt ſo long in Egypt. 2. As alſo, that it is not like that in the ſpace of 215. yeeres, which is the time according to the common opinion of their abode in Egypt, of ſeventy perſons they could increaſe into ſo great a multitude.

Genes. 15. In this place a figurative ſpeech muſt needes be admitted: for wee muſt underſtand not only the time of Iſraels ſojourning in Egypt, but of their fathers alſo in the land of Canaan, as *Auguſtine* ſaith the words muſt be expounded: *Manifeſtum eſt computandum eſſe tempus Patriarcharum Abrahæ, &c. It is manifeſt that the time of the Patriarks, Abraham, Izhak, Iakob, muſt bee accounted when they began to be in the land of Canaan: queſt. 47. in Exod.* But of this more afterward. 2. Neither is it impoſſible to be done, even without a miracle, for ſo many thouſands in the ſpace of 215. yeeres, to bee multiplied as is declared before at large *queſt.* 5. in *chap.* 1. And *Auguſtine* giveth two reaſons thereof: *Si fœcunditas conſideretur, adjuvante illo, qui illos valde voluit multiplicari, reperietur non eſſe mirum: The fecundity conſidered, God alſo helping, who would have them exceedingly to increaſe, it will bee found not to* [illegible] that the Iſraelites could not continue 430. yeeres in Egypt, theſe two arguments doe evidently [illegible]. 1. Whereas *Caath* was one of thoſe which came with *Iacob* into Egypt, who lived 133. yeeres, and his ſonne *Amram* 137. yeeres, and *Moſes* his ſonne was 80. yeere old at the departure of Iſrael out of Egypt; all theſe yeeres put together make but 350. from which ſumme muſt bee deducted, the yeeres wherein they lived together. *Genebrard* anſweres, that their yeeres are only reckoned after they begat children: and that ſome may be omitted that came betweene, as S. *Matthew* leaveth out in his genealogy *Ahaziah, Ioas,* and *Amaſiah.* This anſwer of *Genebrard* may eaſily be taken away; for neither the uſe of Scripture, when it ſetteth downe the yeeres of a mans life, to name onely the yeeres wherein he begate children; and ſeeing in that line from *Levi* to *Moſes* no other perſons are elſewhere named to have come betweene beſide *Caath* and *Amram,* it is a conjecture without ground to imagine any reaſon for the omiſſion of theſe three in S. *Matthewes* genealogy, is evident, becauſe wee finde them elſewhere in the ſtories of the Kings to be ſet downe: *Perer.*

Gal. 3. 17. S. Paul beginneth theſe 430. yeeres from the promiſe and covenant that was made to *Abraham,* Therefore Iſrael ſtayed not all thoſe yeeres in Egypt. *Genebrard* here anſwereth, that where the Apoſtle ſaith, *the law which was* 430. *yeeres after,* this word *after,* is not referred to the covenant, but to the law that came 430. yeeres after, that is, from the departure of the Iſraelites.

Genes. But this is a manifeſt wreſting of the Apoſtles words, who of purpoſe maketh a compariſon between the law and the covenant of grace, ſhewing that ſalvation dependeth not of the law, but of the free and promiſe of God, which came 430. yeeres before. And whereas the Apoſtles words, in that order which hee ſet them downe are theſe: *This I ſay that the covenant* προκεκυρωμένην, *confirmed afore of God, the Law made after foure hundred and thirty yeeres could not diſannull:* what other ſenſe can be made of theſe words, but that the law was given ſo many yeeres after the promiſe? for *after* muſt of neceſſity have relation to that which is ſaid to have beene before, which was not the departure of the Iſraelites, but here ſo much as mentioned, but the covenant ſaid to be before ratified and confirmed of God.

Quest. LVII. *The Iſraelites dwelt in Egypt 215. yeeres only.*

Whether that the Iſraelites neither ſtayed in Egypt under 200. yeeres, as *Chryſoſtome* thinketh, nor yet 210. only, as the Hebrewes, to whom *Lyranus* and *Cajetanus* give conſent, nor yet 230. yeeres, as *Calvin*, but 215. yeeres only, it may be thus made to appeare:

Firſt from the firſt promiſe made to *Abraham,* unto the going of Iſrael out of Egypt, are 430. yeeres, according to the Apoſtles account: of this ſumme there were 215. yeeres gone, before *Iacob* deſcended into Egypt: *Abraham* at 75. received the promiſe, 25. yeeres after; when *Abraham* was 100. yeere old, was *Iſaac* borne; he at 60. begate *Iacob: Iacob* at 130. went downe into Egypt; theſe yeeres put together, 25. 60. 130. make in all 215. yeeres: there remaineth then the other halfe of the ſumme, 215. yeeres for the ſojourning of Iſrael in Egypt: Thus *Auguſtine* reckoneth, approving *Euſebius* accordingly. *queſt. 47. in Exod.*

Secondly, whereas the yeeres of *Caath, Amram* and *Moſes,* when Iſrael came out of Egypt, doe make, as before hath ſhewed, all together 350. yeeres: but from this ſumme muſt be ſubtracted the yeeres wherein they lived together, as from *Caaths* age of 133. yeeres, who at 65. yeeres begate *Amram,* as *Epiphanius* reckoneth, the reſidue, wherein he lived together with *Amram,* that is, 68. yeeres, muſt bee deducted: and *Amrams* age of 137. who at 70. yeeres begat *Moſes* (as *Epiphanius*) the reſidue muſt likewiſe bee deducted, which are 67. yeeres: adde unto theſe yeeres 65. of *Caath,* and 70. yeeres of *Amram,* 80. yeeres of *Moſes* life, and wee ſhall have the ſaid ſumme of 215. yeeres, all the time of the ſojourning of Iſrael

Quest. LVIII. *That the Iſraelites were not in bondage and ſervitude in Egypt all the foreſaid terme of 215. yeeres.*

Theſe things then made plaine, that the Iſraelites after *Iacobs* comming downe thither, continued in Egypt 215. yeeres, yet were they not ſo long in ſervitude and bondage. 1. *Auguſtine* thinketh that they were in Egypt 144. or 145. yeeres, for from the whole ſumme of 215. yeeres hee onely deducteth the yeeres of *Iacobs* life, after Iſrael came into Egypt, after whoſe death hee thinketh their bondage firſt began. But that cannot bee, for not onely *Ioſeph,* but all his brethren alſo were firſt dead,

Exod.

*Exod.*1.6.of the which *Levi* being about foure yeere elder than *Ioseph*, who died at 110.yeere, and *Levi* at 137.survived *Ioseph* 23.yeeres: all which time the Israelites were not oppressed with servitude. 2. *Pertus* thinketh that the Israelites served 144. yeeres after the death of *Ioseph*, untill the going forth of the Israelites,so recompensing tenfold the 14.yeeres of *Iosephs* servitude in Egypt,who was 16. yeere old when hee was sold into Egypt by his brethren, and there served till he was 30.yeere old. But *Pertus* in two things deceived, for *Ioseph* was not sixteene,as the vulgar Latine corruptly readeth, but 17. yeere old when he was sold into Egypt, *Gen.* 37. 2. so that hee served but 13. yeeres in Egypt, neither was the time of their servitude so long, as is shewed before. 3. Some thinke that after *Levi* his death, who lived 23. yeere after *Ioseph*,their affliction began, which continued 121.yeeres. Neither can this be so, for not onely *Levi* and the rest of *Iosephs* brethren, but all that generation also died before their servitude and affliction entred, of which generation *Pharez* being one, supposed to bee one yeere old, when hee went downe with *Iacob* into Egypt, and to have lived 130. yeeres according to the usuall age then, it will be found that their affliction indured not an hundred yeeres,if the age of *Pharez* being supposed to be 1. be deducted from the summe of 215.the full time of the Israelites sojourning in Egypt. See before quest. 12.in *chap.*1.*Exod.*

Quest. LIX. *Moses understandeth all the time of the sojourning of Israel and of their fathers in Egypt and in Canaan.*

NOw then for the right understanding of these words of *Moses*. 1. A double figure called *Synecdoche* is to be admitted,both in the persons,and in the place, a part being taken for the whole: for not onely the sojourning of the Israelites, but of their fathers also, *Abraham*, *Isaack* and *Iacob* must bee understood, and not only the sojourning in Egypt, but in Canaan also and other places: Thus the Septuagint very well interprete this place: *The dwelling, which the children of Israel dwelt in Egypt,and in the land of Canaan,both they and their fathers,was* 430.*yeeres*: so also *Augustine* expoundeth it, *quæst.*47.*in Exod.* and *Iosephus lib.*2. *de Antiquit. Iudaic. cap.* 6. 2. *Eugubinus* doth disdainfully reject this opinion, with this reason, that if it be taken for the time of their sojourning, not onely in Egypt, but elsewhere, there will be found to be many more yeeres. *Contra.* 1. It shall even now appeare that in a precise and strict account, there are just so many yeeres, from the first promise made unto *Abraham*, when hee came out of Chaldea into Canaan,unto the returne of Israel out of Egypt. 2. This figure *Synecdoche*, to name part for the whole, is not unusuall in Scripture, as *Gen.* 35. 26. all the sonnes of *Iacob*, *Benjamin* being also reckoned among them,are said to have beene borne in Padan Aram, because most of them were there borne. *Iunius.*

Quest. LX. *Why the dwelling only of Israel in Egypt is named,the rest being also understood.*

THe reasons why their sojourning and dwelling in Egypt is only mentioned, the other being also understood, are these: 1. *Lyranus* giveth this reason, because their dwelling in Egypt was the last, and things doe commonly take their denomination from the end. 2.But these reasons rather may be yeelded first because their sojourning did not only end in Egypt, but there it began, for thither *Abraham* at his first comming into Canaan was constrained to flee in the time of famine,*Gen.*12.2. there was the longest time of their sojourning, the other Patriarkes at divers times sojourned in Canaan 295.yeeres, and lived in Mesopotamia 20. yeeres,but in Egypt Israel continued 215. yeeres. 3. Their habitation in Egypt was more famous than any of the rest,both for the honorable advancement of *Ioseph* in Egypt,the wonderfull multiplying and increase of the Israelites,and the strange signes and wonders there wrought for their deliverance. *Perer.*

Some question also there is,when this computation of 430. yeeres should begin. 1. *Epiphanius* would have them begin,at such time as the Lord told *Abraham* what should befall his seed,and how hardly they should bee intreated: so also *Ferus*, *Pelican.* But that cannot be,for both in that place the Lord names another summe of 400 yeeres. And S. *Paul* counteth this space of 430.yeeres from the promise made to *Abraham*, unto the giving of the Law.

Quest. LXI. *Where the* 430. *yeeres must take beginning.*

2. *Zeiglerus* in his Commentaries beginneth this terme of 430. yeeres from the tenth yeere of *Abrahams* comming into Canaan,when he saith the Lord made a covenant with him. But this computation cannot stand. 1. We doe not find that *Abraham* received any promise about that time, but then,when he had beene ten yeeres in Canaan,*Sarah* gave unto him his maid *Agar*,*Gen.*16.3. And by this account wee shall want ten yeeres of the whole summe of 430. from *Abrahams* 75. when he first came into Canaan, unto the 80. yeere of *Moses* when the Israelites went out, are just 430. yeeres, as is shewed before: if then this terme should begin ten yeeres after, in the 85. yeere of *Abraham*, wee shall want ten yeeres of 430.

3. Beside, *Zeiglerus* to make this computation good, committeth apparent errors in Chronologie, as that *Iacob* went downe into Egypt 207. yeeres after the covenant, which was 215. yeeres, and not began 10. yeeres after,as he reckoneth,then it could be but 205.yeeres; further he saith, that *Ioseph* was 285.yeeres after the covenant, which cannot bee after his owne account, for *Ioseph* lived 71. yeeres after *Iacobs* descending into Egypt, being then 39.yeeres old, which two summes of 71. 39. make up the whole age of *Ioseph* an 110. if then there were but 207. yeeres gone after the covenant made with *Abraham*,

comming into Egypt, then at *Iosephs* death 71. yeeres after, there were but 278. yeares runne, not 285. as he collecteth; here then he addeth 7. yeeres too much to make his account agree. 3. *Procopius*, as *Pererius* collecteth, thinketh that the 430. yeeres should begin at the birth of *Isaack*. But that cannot bee, for from thence the other summe of 400. yeeres taketh beginning.

4. *Genebrard* reckoneth them from the time of *Iacobs* going downe into Egypt, whose opinion is refuted before, *quest.* 55.

5. *Iunius* and *Borrhaius* account these 430. yeeres from the departure of *Abraham* out of *Ur* of the Caldes, from whence to the birth of *Isaack* were thirty yeeres, and *Iunius* supposed that hee stayed 5. yeeres in Haran. *Contra.* 1. It is not like that *Abraham* being called of God to goe out of his country, would stay 5. yeeres in Haran, but that he made all haste to obey the calling of God. 2. If the account of 430. yeeres should begin 30. yeeres before *Isaacks* birth, we shall have 435. yeeres in all; for from the 75. yeere of *Abraham*, which was but 25. yeeres before the birth of *Isaack*, untill the time of Israels departure out of Egypt, are just 430. yeeres, as is shewed before, *quest.* 56.

6. Wherefore the best computation of all is to begin the 430. yeere from the 75. yeere of *Abrahams* age when hee came into the land of Canaan: both because, while hee remained with his father and kinsfolke in Haran, he could not be said to sojourne, or be a stranger: and for that, if we begin the account before the 75. yeere of *Abrahams* age, there will arise more than 430. yeeres. Thus *Iosephus* reckoneth these 430. yeeres, *Postquam Abraham in Canaan venit: After Abraham came into the land of Canaan:* so doth *Eusebius: A septuagesimo quinto anno Abrahæ usq; ad egressum Hebræorum ex Ægypto supputantur quadringenti triginta: From the seventy five yeere of Abraham, unto the going of the Hebrewes out of Egypt, are counted foure hundred thirty yeeres*; and this computation *Augustine* followeth, *quæst.* 47. following.

Quest. LXII. *When the terme of* 430 *yeeres ended.*

AS we have seene where this terme of 430. yeeres must take beginning, so it is to be considered, when they were to determine and end. 1. *Epiphanius* hath here a singular conceit by himselfe, who extendeth these 430. yeeres unto the time of the Israelites entring into the land of Canaan, as *Pererius* thus collecteth. *Epiphanius terminat in eo tempore, quo terram promissionis intrarant: Epiphanius doth determine them at that time, when they entred into the land of promise.* But this cannot be: for the Israelites continued 40. yeeres in the desert, before they were admitted to the possession of Canaan: (*Epiphanius* saith they were in the desert 50. yeeres, but he is therin also deceived) if this terme of 40. yeeres be comprehended in the 430. yeeres: it will follow that from *Iacobs* comming downe into Egypt, untill the Israelites returne from thence, are not above 175. yeeres, which were indeed 215. yeeres, as is shewed before, *quest.* 56. 2. Therefore these 430. yeeres doe determine and expire, at the very time of the Israelites departure out of Egypt, as *Moses* here saith: *When the* 430. *yeeres were expired, even the selfe same day departed all the hosts of the Lord out of the land of Egypt.* And S. *Paul* also extendeth these yeeres but unto the giving of the Law in mount Sinai, *Gal.* 3. 17. Thus *Eusebius*, and *Augustine* following him, *quæst.* 47. *in Exod.* decline these yeeres; so also *Iun. Simler. Osiander, Pererius, Ferus*, with others.

Quest. LXIII. *How the terme of* 400. *yeeres foretold to Abraham and Moses summe of* 430. *yeeres, doe agree together.*

NOw whereas the Lord telleth *Abraham* that his seed should be a stranger in a land not theirs, and be ill entreated 400. yeeres, *Gen.* 15. 13. and the same is repeated by S. *Stephen*, *Acts* 7. 6. that summe of yeeres very well agreeth with this number of 430. for this summe beginneth at *Abrahams* first comming into Canaan when he was 75. yeeres old, 25. yeeres before the birth of *Isaack*: for there the Lord declareth of the sojourning and hard usage of his seede: and even then the first manifest affliction of *Abrahams* seede in *Isaack* began by *Ismael* of *Agar* the Egyptian. 2. But from *Isaacks* birth unto the going downe of *Iacob* into Egyt are in precise account 220. yeeres, and so the whole time is 405. yeeres from *Isaacks* birth unto the going out of Israel from Egypt: for if from *Abrahams* 75. yeeres there are 430. yeeres from *Abrahams* 100. yeere when *Isaack* was borne, are 405. yeeres: to make the summe even, the odd 5. yeeres are omitted: which thing is not unusuall in Scripture: as in one place *David* is said to have reigned in Hebron 7. yeeres, and 6. moneths, 2. *Sam.* 5. 5. in another place, the yeeres of his reigne in Hebron, are counted 7. yeere, even, and in Jerusalem 33. yeeres. 40. yeere in all, 1. *King.* 2. 11. the odde moneths are omitted. *Augustine* also hereof thus writeth: *Non mirum si quadringentos & quinque annos summa solida centum annos voluit appellare scriptura, &c. No marvell if the Scripture call* 405. *yeeres in one round summe of a hundred yeere, which useth so to set downe the times, that what is over or under the perfect number is not counted,* quæst. 47. *in Exod.* Hence then both *Lyranus* and *Cajetane* are found to bee in an error, who therein following some Hebrewes, doe account but 210. yeeres for the time of the Israelites abode in Egypt, reckoning but 400. yeeres strictly from *Isaacks* birth unto the departure of Israel out of Egypt. 3. But *Procopius* would thus reconcile these two summes, he would have both the 400. yeeres and the 430. begin together, and that the Lord saith not, that after 400. yeeres expired, the Israelites should returne, but simply after 400. yeeres, so that the other 30. yeeres also may bee included. M. *Calvin* also somewhat to the same effect saith, *Restabant plures anni quàm quadringenti, nempe viginti, vel circiter: There remained more yeeres than foure hundred, as twenty or thereabout:* but because the Lord purposed onely to prescribe unto patience, he defineth not a certaine number of yeeres. But herein is their error, they would have these 400. yeeres beyond the time of their deliverance out of Egypt: whereas the Lord setting

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the end of this time saith: *The nation whom they shall serve will I judge, and afterward shall they come out with great substance, Gen.*15. 14. then immediately after the expiration of these 400. yeeres, the Israelites must come forth of the land of their bondage with great substance.

Quest. LXIV. *When the* 400. *yeeres prefixed to Abraham must take their beginning.*

NOw concerning the beginning of these 430. yeeres, here commeth to be examined and discussed a singular and private opinion of *Zeiglerus*, who beginneth the account of these 430. yeeres, from the 10. yeere of *Abrahams* sojourning in Canaan, 15. yeeres before the birth of *Isaac*, and he endeth them in the tenth yeere of *Moses* exile in the land of Midian, where he continued 40. yeeres, when hee saith the captivity of Israel should have ceased: but because *Moses* would have prevented the time, and delivered Israel ten yeeres before, when he slew the Egyptian, the Lord did punish his presumption with 40. yeeres exile, and deferred the deliverance of Israel 30. yeeres longer, both to fulfill the 40. yeeres of his penance, and because the Lord purposed to appoint no other Captaine of his people, but *Moses*. Thus we reade that the Lord hath observed this proportion and number of forty at other times, also for the time of penance, as the Israelites wandred 40. yeeres in the wildernesse: it rained 40. dayes upon the old world: 40. dayes are set for the repentance of Niniveh: *sic Zeigler.*

Contra. 1. This terme of 400. yeeres limited for the sojourning and servitude of *Abrahams* seede, cannot begin before *Abraham* had seede, and therefore not 15. yeeres before the birth of *Isaac*. 2. Gods purpose and determination altereth not, mans infirmity cannot make the counsell of God of none effect: therefore seeing the Lord, who foreseeth all things, did set unto *Abraham* this terme of 400. yeeres, hee no doubt most faithfully kept his promise, and as he had decreed, so after 400. yeeres expired he delivered his seede from their oppressors. 3. *Moses* act in killing the Egyptian was an act of faith, not of presumption: as both S. *Stephen* witnesseth, *Acts* 7. 25. *Hee supposed his brethren would have understood, that God by his hand should give them deliverance:* as also the Apostle to the *Heb.*11. 25. *By faith Moses when he was come to age refused to be called the sonne of Pharaohs daughter, and chose rather to suffer adversity with the people of God:* and againe *vers.*27. *By faith he forsooke Egypt, &c.* If *Moses* then of faith shewed himselfe to be the deliverer of his people, as when he killed the Egyptian, and cares not for the favour and honour of *Pharaohs* court, then was it not a presumptuous act, for the which he should be punished. 4. And how standeth it with Gods justice to punish all the people of Israel with the captivity of 30. yeeres longer for the sinne and presumption of one man, if *Moses* had offended and trespassed therein? 5. Neither is that observation of forty perpetuall: neither *David* for his sinne, nor *Peter* for his deniall of Christ, nor the incestuous young man among the Corinthians were injoyned any such time of penance: and *Nebuchadnezzars* time of repentance farre exceeded this proportion which continued seven yeeres, *Dan.* 4. 20. for true repentance is not measured by the number of dayes, but by the weight of the contrition and sorrow of heart: neither is it found in Scripture, that any one man had 40. dayes penance imposed upon him. There was another reason of the 40. yeeres wandring of Israel in the desert: for according to the time wherein the spies searched the land, which was 40. dayes, they have a yeere set for a day for the punishment of the sinne of the spies in raising a slander upon that good land (all but *Caleb* and *Iosuah*) and of the people in giving no credit unto them: see *Numb.*14. 34.

Quest. LXV. *The time of the Hebrewes departure out of Egypt compared with the Chronology of the Heathen.*

NOw in the last place it shall bee declared how this time of the departing of Israel agreeth with the forren computations, according to the Chronology of the Heathen. 1. They therefore observe five notable periods of times, from whence they use to make supputation of their yeeres: from the monarchy of *Ninus* and *Semiramis* in *Abrahams* time: from the floud of *Ogyges*, and from *Inachus*, and *Thomas* about the time of the Patriarke *Iacob*: from the battell of Troy, which fell out in *Samsons* dayes, or under *Heli* the high Priest: from the beginning of the Olympiades which began in the 8. yeere of the reigne of *Ahaz*: from the building of Rome in the 1. yeere of the seventh Olympiade, which concurreth with the 16. yeere of the reigne of *Hesekiah*.

2. According then to these divers kindes of computations, there are also divers opinions concerning the time of Israels departure out of Egypt. *Apion* the Gramarian a professed adversary to the Jewes against whom *Iosephus* wrote two bookes, will have *Moses* to bring the Israelites out of Egypt, in the time of the seventh Olympiade when the City Carthage was built by the Tyrians in Africa: this *Josephus* reporteth the opinion of *Apion* in his 2. booke. But this to bee apparantly false *Iosephus* shewes, proving that the Temple of *Salomon* was built 143. yeeres before Carthage, and the Israelites came out of Egypt 480. yeeres before that, 1. *King.*6. 1. so that their leaving of Egypt was above 600. yeeres before the building of Carthage.

3. As *Apion* commeth farre short in his computation, so *Porphyrius* goeth as much beyond: who in the fourth booke of those which hee wrote against the Christians, will have *Moses* to be before the time of *Semiramis*, which is a grosse error: for it is without all question, that *Abraham* was borne under the monarchy of *Ninus*; and from *Abrahams* birth untill the deliverance of Israel out of Egypt are 505. yeeres, whereof an 100. are counted from *Abrahams* birth to *Isaacs*: and 405. from thence unto Israels redemption, as hath beene shewed.

4. *Lactantius lib.*4. *cap.*5. thinketh that *Moses* was 900. yeeres before the battell of Troy: which will be found, that he was only 356. yeeres or thereabout elder than those times.

5. *Mo-*

3. *Manethon* an ancient Writer of the Egyptian affaires maketh *Moses* more ancient by 393. yeeres, then when *Danaus* went to Argos, that is, about a thousand yeeres before the battell of Troy. But that cannot bee, seeing the Trojan warre is held to have beene in the time of *Sampson* or *Heli*, not above 356. yeeres after the returne of the Hebrewes out of Egypt.

4. Some Christian Writers thinke that the Hebrewes were delivered out of the Egyptian Captivity in the time of *Ogyges* floud, as *Iustinus Martyr*, *Clemens Alexandrinus*, 1. *lib. Stromatum* *Iulian Africanus*. But that is not like, for the same *Iulian African.* by the testimony of divers Heathen Writers sheweth that Ogyges floud was 1020. yeeres before the beginning of the Olympiades. But from the departure of Israel out of Egypt, untill the Olympiades began, which was in the 8. yeere of the reigne of *Ahaz*, are counted 764. yeere, or thereabout: so that *Moses* should bee above two hundred and fifty yeeres after *Ogyges* floud.

5. This is then the right computation, compared with the Chronology of the Heathen, that the deliverance of Israel out of Egypt was 356. yeere before the Trojan battell: and 764. yeeres before the Olympiades: 788. yeeres before the building of Rome: 910. yeeres before the Captivity of Babylon: 960. yeeres before the reigne of *Cyrus*: 1200. yeeres before *Alexander* the Great: 1496. yeeres before *Herod*, under whose reigne Christ was borne. And according to the sacred Chronologie, this redemption of Israel from the Egyptian bondage was 2453. yeeres after the creation of the world: 797. yeeres after *Noahs* floud: 505. yeeres after the death of the Patriarke: *Ioseph* 480. yeeres before the building of *Salomons* Temple; and 1536. yeeres before the birth of our blessed Lord and Saviour Christ Iesus. *Iunius Perer.*

4. *Places of doctrine.*

1. Doct. *How the Lords holy dayes should be kept.*

Vers. 16. IN *the first day shall be an holy convocation.* The word is *mikra*, which also signifieth reading: which sheweth how holy and festivall dayes ought to be spent, in assembling the people together, and in reading and preaching unto them the mercies and benefits of God: *Pellican.* And this was the use among the people of God, as S. *Peter* saith: *Moses hath of old time, them that preach him in every City, being read in the Synagogues every Sabbath.*

2. Doct. *A particular application of our redemption by Christs death needfull.*

Vers. 21. *Chuse out of every of your households a lambe.* God would as it were by a speciall application have every private house and family admonished of this singular benefit and mercy: *Calvin*: whereby we learne, that it sufficeth not onely to have a generall apprehension of our spirituall redemption, but a particular application is necessary: as the Israelites every one in particular eating of the paschall lambe in their private families, had a proper and particular sense and feeling of the benefit, as they severally did eat and taste of the lambe. This particular application of the redemption of Christ, Paul sheweth, saying, *I live by the faith of the Sonne of God, who hath loved mee and given himself for me*, Galath. 2. 20.

3. Doct. *How the paschall Lambe prefigured Christ.*

Vers. 21. 22. *TAke a lamb and kill the passeover &c. Take a bunch of hyssope and dip it in the bloud, &c.* Because Christ was prefigured in the paschall lambe, as is evident *Ioh.* 9. 36. 1. *Cor.* 5. 7. the particular resemblances are to be considered, wherein the lambe prefigured Christ. 1. The lambe was without blemish, *vers.* 5. and Christ was without sinne, and so the unspotted lambe, 1. *Pet.* 1. 19. 2. The lambe must be killed; so Christ was sacrificed for us, 1. *Cor.* 5. 7. 3. As the postes of the house must be sprinkled with the bloud of the lambe; so our hearts must bee dipped by faith in Christs bloud to deliver us from spirituall death, as they were from a temporall, *Heb.* 12. 24. 1. *Pet.* 1. 2. 4. As the lambe was to be rosted with fire; so Christ did feele the wrath of his father for our sinnes, being made a curse for us, *Galath.* 3. 13. 5. As they were to eat unleavened bread with the lambe; so wee that eat Christ by faith must study for newnesse of life, 1. *Cor.* 7. 8. 6. As they were to eat it with sower herbes, so wee must frame our selves to bitter affliction for the faith. 7. As the Lambe should be eaten whole, so wee must receive the whole doctrine of Christ, omitting nothing, *Heb.* 1. 1, 2, 3, 4. 8. As no stranger was to eat of the lambe, being uncircumcised, so no unbeleever can be partaker of Christ: *Piscator.*

4. Doct. *Divers sorts of men in the visible Church.*

Vers. 38. *AND a great multitude of sundry sorts of people went out with them.* As among the Israelites there were many other people mingled, which were to have no part in the inheritance of God: so there are many hypocrites and carnall men in the visible Church which shall have no part in the kingdome of God: for many bee called but few are chosen. And as there were fewer companies in this multitude; the first of those which were fighting men: the second, of weake persons, as women and children: the third, of strangers: the fourth, of their beasts and cattell: so in the Church of God there are first, such as are strong in the faith: secondly, the weake and fraile: thirdly, Hypocrites, which in shew joyne themselves to the Church, as those strangers did: fourthly, carnall and worldly, which may be compared unto beasts. *Ferus*

5. Places of confutation.

1. Confut. *Against reservation of reliques.*

Vers.10. *YE shall reserve nothing of it until the morning.* This was commanded to take away all occasion of superstition, lest they might have superstitiously abused these reliques of the paschall lambe: which charge given unto the Israelites may reprove the superstition of those professing Christianity, which doe reserve the reliques of Saints, and doe fondly yeeld adoration unto them. So in time past a superstitious use was taken up in reserving part of the Sacrament, and carrying it about unto sicke folkes. The Lord therefore foreseeing what inconvenience might arise by such reservations, forbiddeth any thing at all to be kept of the lambe: *Iun. in Analys.*

2. Confut. *That the bread in the Sacrament is not the body of Christ carnally but only a seale and pledge of it.*

Vers.11. *FOr it is the Lords Passeover.* That is, it did signifie it: for Sacraments are not the things which they represent, but signes and seales of them: *Genevens.* So in the Gospell the bread is called the body of Christ, being a signe and representation of it: *Pellican.* So is circumcision called the Lords covenant, *Gen.*17.11. yet was it only a signe and seale thereof. Then as neither the lambe was the Passeover it selfe, nor circumcision the covenant it selfe: so it is but weakely inferred by the Romanists upon these words of our Saviour, that the bread should be the very body of Christ.

3. Confut. *Against the carnall or raw eating of Christs flesh in the Sacrament.*

Vers.9. *EAt not thereof raw. Ferus* upon these words hath this note: *Crudum comedunt qui tantum id manducant quod viderint, & quia solum panem viderint, solum panem credunt: They eat the lambe raw, which only esteeme that which they see, and because they see nothing but bread, they beleeve nothing but bread.* In which words he seemeth to glance at the Protestants, that doe not beleeve the bread to be turned into Christs flesh, and yet they beleeve that there is more present than bread, that the very flesh of Christ is exhibited to the faith of the worthy receiver. But upon this point *Pellicans* note is more agreeable: *Non crudus, id est Christus non est carnaliter, substantialiter vel sensibiliter comedendus: Christ the paschall lambe is not to be eaten raw, that is, carnally, substantially, sensibly.* For who may be better said to eat Christ raw, they which deny the carnall presence of Christs body, or they which hold that they doe eat with their mouth and teeth the very flesh, body and bones of Christ? they most properly may bee said to eat Christ raw: both in respect of their owne opinion, of the carnall presence, and for that they come not prepared with a true lively faith to the Sacrament, but with an erroneous perswasion. All they therefore that come unprepared, and so doe eat and drinke unworthily, may be said to eat Christ raw: for raw flesh is offensive to the stomacke, and hee may bee said to eat his owne death: so they that eat and drinke in the Sacrament unworthily, are said by the Apostle to eat and drinke their owne damnation, 1.*Cor.*11.28.

4. Confut. *Against the Anabaptists that allow no allegories in the old Testament.*

Vers.46. *YE shall not breake a bone of him.* In that the Apostle, *Ioh.* 19. applieth this unto Christ, it is evident that he was the true Lambe of God, shadowed and prefigured by the paschall lambe, and therein divers wayes represented and resembled, as is before shewed *doct.* 3. This therefore maketh against the Anabaptists, which will not have any proofes alleaged out of the old Testament, for confirmation of any thing in the new: and take away the use and explication of the types and figures of the old Testament, allowing no sense of any place, beside the historicall and literall sense: whereas it is evident that Saint *Paul* doth allegorically apply the histories of the old Testament, as that of *Sarah* and *Hagar*, *Galath.*4. and the paschall lambe he maketh a figure of Christ, 1.*Cor.*5.7. *Iun. in Analys.*

6. Places of morall use.

1. Observ. *To cut off the occasion of sinne.*

Vers.16. *IN any case yee shall put away leaven the first day out of your houses.* As they were charged not to eat unleavened bread, so they must also avoid the very occasion, lest they should trespasse unawares. So wee must not only flee from manifest sinnes, but beware of every occasion, as our Saviour bid his Apostles take heed of the leaven of the Pharisies. There is another kind of leaven of corrupt manners, as the Apostle sheweth, 1.*Cor.*5.7. Both these kindes of leavens, we must not only forbeare to eat our selves, but we must cast them out of our houses: wee must both abhorre them in our selves, and remove all occasions which any might stumble at: *Simler.* and so, as the Apostle saith, *abstaine from all appearance of evill*, 1.*Thess.*5.22.

2. Obſerv. *Favour in the lender toward the borrower commeth of God.*

Verſ. 36. AND *the Lord gave the people favour.* As the Egyptians affections were inclined by the Lord to lend, or rather to give unto the Iſraelites what they asked: ſo when a man is driven to borrow of his neighbour, if he finde favour in his eyes, he is to acknowledge it as a mercie from God: if the Lord doe ſhut up his affection toward him, he muſt thinke, that ſome ſinne of his hath made a barre and hedged the way: *Pellican.* Thus was the heart of righteous *Iob* wrought toward the poore: *If I reſtrained the poore of their deſire, or cauſed the eyes of the widow to faile, Iob.* 31.27.

3. Obſerv. *God can turne mens affections to hatred, or favour, as it pleaſeth him.*

AGaine, as it is ſaid in the *Pſalm.* 105.25. *He turned their heart, ſo that they hated his people:* like as the Lord ſo worketh, that the patience of his ſervants is tried by the diſfavour and hatred of men: ſo he can turne their affections to love and favour. This teacheth us, that wee ſhould depend upon God, and that we ſee the countenance of any to be eſtranged from us, that wee pray unto God, who hath the ruling of all mens hearts, to incline their heart toward us: as *Iacob* prayeth for his ſonnes, *God almighty give you grace in the ſight of the man, Gen.* 43.14. *Calvin.*

4. Obſerv. *We muſt be as pilgrims and dwellers in tents in this world.*

Verſ. 37. THey *tooke their journey from Rameſis to Succoth:* Succoth ſignifieth tabernacles: So they that goe out of the Egypt of this world to the heavenly Canaan, muſt dwell in tabernacles &c. *Pellican.* We muſt be as pilgrimes and ſtrangers in this world, 1. *Pet.* 2.11. and the Apoſtle ſaith, that here we have no abiding City, *Heb.* 13.14.

5. Obſerv. *No unbeleevers to be admitted to the Sacraments.*

Verſ. 43. NO *ſtranger ſhall eat thereof.* That is, no uncircumciſed perſon, that is a ſtranger from the faith of Iſrael: ſo neither are the myſteries or Sacraments of religion to be given unto Infidels or prophane perſons. *Calvin.* As our Saviour will not have us to caſt holy things unto dogs, or pearles among ſwine, *Matth.* 7.2.

6. Obſerv. *The Goſpell is to be profeſſed not for lucre or honour ſake, but for love to the truth.*

Verſ. 45. A *hired ſervant ſhall not eat thereof.* As they which ſerved the Iſraelites only for their hire and wages, were not true members of Iſrael, and therefore not fit to bee partakers of their myſteries, for they joyned themſelves unto them, rather for a reward, than for love of their religion: So neither are they true profeſſors of the Goſpell, which doe profeſſe the ſame for any love of lucre or preferment, rather than of conſcience, and good will to the truth. *Pellican.* Likewiſe, it ſheweth, that neither God is to be ſerved onely for hope of reward, but for love and true filiall affection: for as they which ſerve for feare, are ſervants, and not children; ſo they which doe all for hope of reward, are hirelings and mercenaries, rather than domeſticall: God therefore is to be ſerved and loved for his owne ſake, without any other reſpect.

CHAP. XIII.

1. *The Method and Argument.*

IN this Chapter, there is a preſcription of certaine ſolemne rites to be obſerved of the people, in remembrance of their deliverance out of Egypt, unto *verſe* 17. and a deſcription of their manners of proceeding in their journey, to *verſe* 22.

In the preſcription two things are enjoyned the people; the annuall keeping of the Paſſeover, and the conſecrating of the firſt borne: which are briefely propounded, *verſ.* 2. and 3. and afterward more at large declared.

In the ample declaration: 1. The Paſſeover is preſcribed: both the place where they ſhould keepe it, in the land of Canaan, *verſ.* 5. the time, for ſeven dayes, *verſ.* 6. the manner, with unleavened bread, *verſe* 7. the uſe, which is double, in reſpect of children, to inſtruct them, *verſ.* 8. of themſelves, to be a ſigne of remembrance unto them, *verſ.* 9. the ordinary, they muſt keepe it yeerely.

Concerning the conſecration of the firſt borne: the place is aſſigned where they ſhall ſet them apart, when they are come into the land of Canaan, *verſ.* 11. what they ſhall ſet apart, all their firſt borne of man and beaſt, *verſ.* 12. with an exception of two kindes, of the aſſe among the uncleane beaſts, which muſt be redeemed or killed, and the firſt borne of man, which muſt be ſimply redeemed, *verſ.* 13. then the reaſon of this inſtitution is ſhewed, becauſe the Lord for his peoples ſake killed all the firſt borne in Egypt, *verſ.* 14, 15. Laſtly, the end of this inſtitution is to call to their remembrance that the Lord brought them out of Egypt, *verſ.* 16.

Then followeth the ſecond part of the Chapter, ſhewing the proceeding and going forward of the

Israelites in their journey: wherein is declared: 1. Which way they went, not by the way of the Philistims, and why but by the way of the wilderneſſe, *verſ.*17,18. 2. How they went out, *well appointed*, *verſ.* 18. 3. What they carried with them, *Ioſephs* bones, *verſ.* 19. 4. Whither they removed, unto Ethan, *verſ.*20. 5. How thy were guided both by day and night, *verſ.*21.22.

2. *The divers readings.*

I.V.A.P. Verſ.3. *Out of the houſe of bondmen.* I.V.A.P. rather than, *of bondage.* G.S.L.B.G. the word is *ghabadim* of ſervants: though the ſenſe much differ not in either.

I.A.C.P. Verſ. 5. *And it ſhall be when the Lord hath brought thee.* I.A.P. C. S. not, *when the Lord hath brought thee.* B.G. *cum cæter.* for here *vehajah*, *it ſhall be*, is wanting.

A.P. B. G. Verſ. 6. *And in the ſeventh day ſhall be a feaſt unto the Lord.* A. P. *cum cæter.* not, *and in the ſeventh day being an holy day to the Lord.* I. as though the meaning ſhould be, that they ſhould eat unleavened bread upon the ſeventh day alſo: for that is ſaid before, in that they are commanded ſeven dayes to eat unleavened bread: but the ſeventh day rather is enjoyned to bee a principall feaſt day unto the Lord, *chap.*12. 16.

I.V. cum. cæter. Verſ.8. *For this cauſe did the Lord this unto me, when he brought me.* I.V.C. or, *that he brought me out.* *This is that which the Lord did unto me, where &c.* L. but here the word *baghabur*, *for*, or, *becauſe*, is omitted: this is done, *becauſe of that which the Lord did.* A.P.B.G. This laſt ſeemeth to be the beſt reading, See the 6. queſtion following.

I.V. Verſ. 12. *Thou ſhalt ſet over unto the Lord.* I.V. *cauſe to paſſe.* A.P.C.H. *ſeparate.* L.S. *ſet apart.* G. *offer.* B. The firſt rather beſt agreeth: that is, he ſhall deliver it out of his hand unto the Lord, as having now no more power over it.

B. G. cum cæter. Verſ.15. *Therefore I doe ſacrifice unto Iehovah.* B.G. *cum cæter. macte. I doe kill.* I. but the other word is more fit, becauſe things holy unto God are rather ſaid to be ſacrificed than killed: *Zabach* more uſually taken to ſacrifice.

I.A. Verſ.13. *Thou ſhalt cut off his necke.* I.A. better than *kill it.* C. L. or, *breake his neck.* B. G.P.V. *gheraph* ſignifieth to ſtrike off the necke, as *Deut.*21.4.6.

Verſ.18. *The children of Iſrael went up well appointed*, or *girded*, P. not, *armed.* A.B.G.C.L.V. for whence ſhould they have ſo much armour? nor, *in battell order.* I. that is, five in a ranke. I. for the word ſignifieth five: they would ſo have taken up a great length of ground: nor, *in the fifth generation.* S. for that is contrary to the Lords promiſe, *Gen.*15.16. that they ſhould come forth in the fourth generation: the word *chamuſhim* is derived of *chomeſh*, taken for the fift ribbe, 2. *Sam.* 2. 18. The meaning then is, that their loynes were girded up, as they were commanded to eat the Paſſeover, *chap.*12.11. and ſo they went forth as appointed for their journey.

3. *The explanation of difficult queſtions.*

Quest. I. *How the firſt borne were accounted that were conſecrate unto God.*

Verſ.2. *Sanctifie unto the Lord all the firſt borne.* 1. What the Lord meaneth by the firſt borne, is expreſſed in the next words, that which openeth the wombe: ſo that here the firſt borne are not counted in reſpect of the mother, but in the right of the firſt borne there was reſpect had unto the father, as *Iacob* calleth *Ruben* the beginning of his ſtrength: for *Ioſeph*, though he were *Rachels* firſt borne, yet was he not *Iacobs*: but here that is called the firſt borne which openeth the wombe of his mother. Chriſt, according to this law, was the firſt borne of *Mary*: *Simler.* Though *Ioſeph* her eſpouſed husband had, as ſome thinke, other children by a former wife; ſo that if a man had divers wives, the firſt borne of every one was holy unto God. 2. It is added, *among the children of Iſrael, as well of man as of beaſt*: becauſe thoſe beaſts are excluded, which were wilde and not ſerviceable among them. *Calvin.*

Quest. II. *In what ſenſe the firſt borne are ſaid to be the Lords.*

Verſ.2. *For it is mine.* 1. The firſt borne are ſaid to be the Lords, not onely by a common right, as all things are ſaid to be the Lords, the earth and the fulneſſe thereof: 2. Nor yet only becauſe the encreaſe of every thing is thankfully to bee acknowledged to proceed and come of God: *Pelarg.* 3. But the firſt borne of Iſrael both of man and beaſt were the Lords by a peculiar right, becauſe he preſerved them in Egypt, when all the firſt borne of Egypt were deſtroyed: *Iun. in Analyſ.* 4. God might have commanded all to be offered unto him, but he would not challenge or expect of them his full right and due, leſt it might have ſeemed grievous unto them, but only hee requireth that, which he had ſpecially preſerved. *Ferus.*

Quest. III. *Why the law of the Paſſeover is repeated.*

Verſ.3. *Therefore no leavened bread ſhall be eaten.* This inſtitution of the paſſeover is now againe repeated, and the caveat concerning leavened bread is often inculcate and urged: 1. Both becauſe mans corrupt and crooked nature had need to be often admoniſhed, being ready to forget the precepts of God, and to wreſt and deprave them. *Ferus.* 2. As alſo to put them in minde of that, which was ſignified hereby, to take heed both of the leaven of corrupt doctrine, and of corrupt manners:

3. The Hebrewes give this reason of this double institution, because of the double sense of the text, the plaine and open sense, the other, the hid and secret sense: which reason we also approve, but not in their meaning, which wrest the Scripture with fabulous glosses and ridiculous collections: but we affirme, that in the passeover was a double sense, the one concerning that outward ceremony, which belonged to the paschall lambe, the other hath relation unto Christ, the true paschall lambe by whose blood we are redeemed. *Simler.*

Quest. IV. *Whether Abib were the proper name of a moneth.*

This day came ye out in the moneth Abib. 1. Some take this to be no proper name of the moneth, but a description of it by the fruit, that began to ripe then, and so they translate, *Mense novarum frugum: the moneth of new fruit:* so the Chalde, Septuagint, Latine, *Pagni. Simler. Pelican.* and M. Kimchi giveth this reason, because the Hebrewes had no proper names of their moneths, but such as 2000. yeeres after they borrowed of the Chaldes. *Contra.* 1. It was not 2000. yeeres untill the Captivity of Babylon, when the Hebrewes borrowed those Chalde names, nor full out 1000. as is shewed before, *quest.* 4. *cap.* 12. 2. And further, that other names of the moneths are found in Scripture, beside the Chalde names, as *Zif*, the second moneth, *Ethanim* the seventh, *Bul* the eight, is likewise declared afore, *quest.* 4. *cap.* 12. 3. And if *Abib* were here no proper name, it would bee uncertaine which moneth hee meaneth, the first or the second, for in both there were ripe eares, of barley in the first, and of wheate in the second, for they were to offer of their first fruits also in the feast of weekes; *Levit.* 23. 20. *Numb.* 28. 26. Yet they are deceived that tooke this moneth *Abib*, for the same with the moneth *Ab*, which answereth to our July, as *Pagnine:* for it is evident by the keeping of the passeover, on the 14. day of the first moneth, that the Israelites came out in the first moneth.

2. Therefore it is more probable that *Abib* is here the proper name of the first moneth, so called because that the corne was spindled and began to be eared, for *Abib* signifieth the spindle with the eare, as *Iun. Vatab.* Not that the fruit was ripe this moneth, but it began to flower and shew: *Calvin.* And thus the Hebrewes in all their feasts had relation unto the fruits of the ground: the passeover in the beginning, when the corne eared, Pentecost when it was ripe, and the feast of the Tabernacles in the end of the yeere, when they had gathered in the fruits of the yeere: *Simler.* And this moneth when all things beginne to revive and spring, was answerable unto the state of the Israelites, who now were revived by their full deliverance from the winter, and boistrous stormes of Egypt. *Borrh.*

Quest. V. *Why the Israelites are charged to keepe the Passeover in the land of Canaan and not before.*

And it shall be when the Lord hath brought thee into the land of the Cananites. 1. Hence it is evident, that the Israelites were not bound to keepe the passeover in the wildernesse, neither do we reade, that they kept it more than once there, in the second yeere, *Numb.* 9. and the next passeover was kept under *Iosuah, Ios.* 5. eight and thirty yeeres after. *Simler.* The reason whereof might be this, because they were not circumcised after they came out of Egypt for the space of 40. yeeres, and the law was, that no uncircumcised person should eat of the passeover: this also signifieth that we shall not keepe our full and perfect passeover, till we come into our heavenly Canaan: *Pelican.* 2. The reasons why they are charged to keepe the passeover in that plentifull land, that abounded with milke and hony, was partly to stirre them up to be thankfull unto God for his benefits and abundant liberality. *Calvin.* As also to admonish them, that they should remember God in their prosperity, and take heed, that their full estate did not make them forget him. 3. But now in that so fruitfull and pleasant a country, as Palestina was, is become waste and desolate, this judgement hath befallen the Jewes and their country for their sinnes: *Pelican.* Five nations only are here named, that inhabited Canaan, the Cananites, Hittites, Amorites, Hivites, Jebusites, but the rest also are understood. *Iun.*

Quest. VI. *Whether the keeping of the passeover was the cause of their deliverance, or that the cause of the other.*

Because of that which the Lord did unto me. 1. Some doe make this the sense of the place: and Onkelos thus: *For this did the Lord doe so unto mee.* Septuagint, Chalde, *Iun. Vatab.* and would seem to be the meaning, that God did shew all these wonders in Egypt, and deliver them from thence, to end that they should keepe a memoriall of them. 2. Others doe reade thus, as is set downe, supplying the word *which:* and make this the reason of keeping the passeover, because the Lord delivered them out of Egypt: *Simler. Calvin, Latine, Genevens. Pagine, Montan.* And this seemeth to be the more agreeable opinion: both for that the cause of a thing goeth before the use thereof: the wonders which the Lord did were first done, and then the passeover commanded in remembrance thereof, this was because of the other, rather than the other because of this. And againe, the children aske not a reason of those things that the Lord did for them, but they demand the cause of their service, which they performe unto God, as is shewed, *chap.* 12. 26. and *chap.* 13. 14. *Piscator.*

Quest. VII. *How these things should be as signets upon their hands.*

It shall be for a signe upon thine hand, &c. 1. This phrase is not only used as a similitude, that they should alway have the benefits of the Lord in remembrance, as a thing alwayes in their sight, but the passeover should as a signet on their head and as a frontlet betweene their eyes call to their

their remembrance their deliverance out of Egypt. *Sic Simler. Pellic.* though in the Proverbs this phrase is used in that sense, by way of similitude, as *Prov.1.9. They shall be an ornament unto thy head, and a chaine with thy necke:* and *chap.6.21. Binde them to thy heart, and tye them to thy necke.* And by these three to put on the hands, and forehead, and to have it in the mouth, are signified the faith in the heart, the confession in the mouth, and the operation of the hands, whereby we expresse our thankfulnesse unto God: *Bucer.*

2. Yet this is not all the meaning of this place, but it is like also that they used some externall signes, as wearing signets upon their hands, and frontlets upon their browes, to put them in minde of the Law of God: as for the same cause they were commanded to make fringes upon their garments, *Numb.15.* And as they were commanded to write the Law upon the postes of their doores, so also to binde them as signets to their hands, *Deut.6.6.* for like as the Idolatrous nations did weare earings and frontlets in honour of their Idols, as the Romane Gentrie were knowne by their rings, and their Priests and their Idols by their *mitulæ*, their foretops; so the Lord would have the Israelites to use these ornaments as ensignes of their profession: *Simler.* Thus M. *Calvin* approving the first exposition, yet assenteth also unto this, if any man thinke that *Moses* alludeth unto those, *Qui tarditatis suæ conscii subsidia memoriæ sibi non repugno: Which because of their dulnesse do use these things as helpes to their memory, I will not gainsay.* *Junius* also giveth this note, *Deut.6.8.* upon these words, Thou shalt bind them as a signe to thine hand: *Typus accuratæ observationis atque perpetuæ: This was a type of the exact and continuall keeping of the Law:* Therefore there is no inconvenience to thinke, that as they used fringes upon their garments, so also frontlets and signets that should be alwayes in their eyes to put them in minde of the Law of God, as reverend *Beza* very well noteth also: *Erat hic ritus (quem postea Iudæi suis superstitionibus corruptum) a Domino constitutus ut esset veluti monumentum legis & beneficiorum: This rite (which afterward the Iewes corrupted with their superstitions) was appointed of God, that it should be as a remembrance and monument of the Law, and of the benefits which the Lord had bestowed upon them:* *Annot. in Matth.23.*

3. Yet this being admitted, I cannot see how the Jewes out of this place, can prove that use and custome of writing some part of the law in scroules of parchment, and so binding them to their foreheads, and the wrests of their hands, as they doe at this day: *Simler.* For whereas they write in those parchments certaine sacred lections which they call *praschioth*; *Beza:* which are the foure places, where mention is made of these signes upon their hands and frontlets betweene their eyes: two out of this Chapter, *vers.9.* and 16. two out of *Deut. chap.6.8.* and *chap.11.18.* what warrant can they shew for the extending of these foure texts, rather than any other? this seemeth then to be a tradition of their owne without any ground in Scripture. 4. But that superstitious use of the Jewes, who doe place the grand part of their religion in carrying about with them, their *tephillim*, and *zizim*, their frontlets and fringes, as they call them, thinking that thereby they are preserved from evill spirits, hath no shew of any warrant at all in the Scripture, which Pharisaicall superstition is reproved by our Saviour, *Matth.23.5.* for while their chiefe care was to binde such monuments unto their foreheads and hands, in the meane time the law was out of their hearts. The like superstition hath much prevailed in time past among Christians, who by writing some parcell of Scripture, as the beginning of the Gospell of S. *Iohn*, and by hanging it about their necke, or an *Agnus Dei*, and such like, thought themselves sufficiently garded against spirituall faults: *Simler.* 5. *Augustine* is farre wide in the application of this ceremony; for upon these words, *shall be as a signe upon their hands*, thus collecteth, *Super manum, id est, super opera: that is upon the hand*, and so inferreth hereupon, that *fides præponenda est operibus: that faith is to bee preferred before workes*, which assertion and conclusion of his is most true, yet not proper or peculiar to this place: *August. q.48. in Exod.*

The superstition of the Iewes in their fringes and frontlets.

Quest. VIII. *Of the redeeming of the first borne of uncleane beasts.*

Vers.13. *Every first borne of an asse, &c.* 1. The first borne, which were peculiar unto God, were either of men, or beasts: the firstlings of the beasts were either cleane or uncleane, the cleane were to be sacrificed, the uncleane were either to be redeemed, or else to be beheaded, as the asse and other beasts of service, but some could not be redeemed, but they must be killed, as the dog: *Simler.* 2. By the first borne of the asse all other uncleane beasts are signified, this kind is put for the rest, because there was great store of them in that country. *Iun.* 3. The neck must be striken off, lest that which was vowed to God, should bee put to prophane uses. *Iun.* and by the horror of this sight to testifie the ingratitude of the owner of the beast, who had rather his beast should be killed, than redeemed. *Pelican.* This breaking or cutting off the necke, did signifie also the hard and stiffe necke of the people, which in time they would bend and breake: *Borrh.* 4. God would have the first borne of uncleane beasts also to be given to him, although they were not ordained for sacrifice, yet were they otherwise necessary and profitable for mans use: and to let them understand, that to God nothing was uncleane, which he had made, and saw all things to be exceeding good. *Pelican.*

Quest. IX. *Of the conditions required in the first borne of cleane beasts.*

Vers.12. *The males shall bee the Lords, &c.* 1. Three things are required in the first borne of beasts which should be offered unto God, 1. That they should bee of cleane beasts, for it was not lawfull to present any uncleane thing unto God: *Vatab.* 2. Then the first borne, to acknowledge God to be the giver and author of all things which we have: *Pellican.* 3. They must be males, because the best and most perfect things must be given unto God: and this was a type of that perfect man Christ Jesus, whom the Apostle alludeth, when he saith, *Till we all meet together, &c. unto a perfect man and unto*

of the fulneſſe of Chriſt, Epheſ. 4. 13. Borrh. 2. Elſewhere in the law there are three other rules to be obſerved in the conſecration of the firſt borne: as firſt, that the firſt borne ſhould bee ſo- with the damme, and upon the eight day it ſhould bee given unto God, Exod. 22. 30. which both to prevent the fraud, which might bee uſed, in offering things ſoone taken from the which were of no uſe nor ſervice, and ſo the Lord ſhould be defrauded: as alſo in this perfixed dayes, there was a correſpondency to the law of circumciſion, which was limited to the eight 7. 12. Calvin. Secondly, in voluntary oblations, they were forbidden to dedicate unto the Lord firſt borne, becauſe it was the Lords already, Levit. 27. 26. which was to prevent, and to meet hypocriſie, that would pretend devotion in offering ſomewhat unto God, but yet would give but that which was his owne already: Thirdly, they were commanded, *Neither to doe any with the firſt borne bullocke, nor to ſheare their firſt borne ſheepe: Deut.* 15. 19. this was commanded againſt covetouſneſſe, that although they would not defraud the Lord of his firſt borne, yet would much profit of it as they could: therefore they are charged to offer unto God his firſt borne any diminution, neither to preſent a firſt borne bullocke, worne out with labour or a ſhorne Calvin.

Quest. X. *Of the law of redeeming the firſt borne of men.*

Likewiſe the firſt borne among thy ſonnes ſhalt thou buy out with money. 1. The reaſon of this exception was, both becauſe it was an impious thing to offer any humane ſacrifice unto ſuch were the impious ſacrifices of the Heathen to conſecrate their ſonnes through the their abominable Idols, which the Lord forbiddeth his people to doe: *That they ſhould not give children to Moloch, Lev.* 20. 2. Another reaſon was, becauſe the Lord had determined that the Le- ſhould be conſecrate to his peculiar ſervice in ſtead of the firſt borne. *Calvin.* 2. There are two kinds redemption made for the firſt borne, one was for that time only, when the Levites were taken for the in ſtead of the firſt borne; as the males of the Levites from one moneth old being 22000. were gi- unto God out of all Iſrael, for their firſt borne, which came to 22270. perſons: and the odde 270. were redeemed for money, every one being ſet at 5. ſhekels, *Numb.* 3. 47. The other redemption perpetuall, which was made with money: for every one of their firſt borne, they were to give five *Numb.* 18. 16. 3. The firſt borne alſo were two wayes to be redeemed: one was peculiar unto the borne, to redeeme them with money: the other was common, not only unto the firſt borne, but unto males which ſhould be borne: that the mother at the time of her purifying ſhould offer a lambe, or a pair of turtle doves, or of young pigeons, *Levit.* 2. 6. 8. but this offering ſerved rather for the purifying the mother, than for the conſecrating of the child. Both theſe lawes were fulfilled in the birth of our Lord Chriſt, for both hee was preſented unto God as the firſt borne, and his mother brought an obla- according to the law, *Luk.* 2. 23, 24. *Ferus.* 4. There were alſo two kindes of conſecrating the firſt the one wherein the Lord had a right unto them, as unto the firſt borne of cleane beaſts, which were ſacrificed, in which caſe the firſt borne were to be redeemed: the other when they were conſecrate unto God ſpeciall ſervice in the tabernacle, as *Anna* vowed *Samuel* unto God, or to a more ſtrict kind of Nazarites tooke upon him the vow of a Nazarite; and in this caſe there was no redemption allowed: 5. And as the firſt borne were thus to be redeemed: ſo there was a generall redemption of all the of Iſrael, who were every one to pay from twenty yeere old and above halfe a ſhekel, *Exod.* 30. which was as it were their acknowledgement or recognition money, that they were the Lords peo- and under his protection: *Calvin.* That as the Levites were taken to redeeme the firſt borne in Iſrael, all Iſrael in reſpect of other nations, were as the Lords firſt borne, as they are called, *Exod.* 4. 23.

Quest. XI. *The ſpirituall application of the law of the firſt borne unto Chriſt.*

WE concerning the ſpirituall application of this law of the firſt borne: 1. It calleth unto our mind, what wee are all by nature, even the children of wrath and of deſtruction, without the mercie of as the Iſraelites had beene all the children of death, as well as the firſt borne of Egypt, if the had not in mercy ſpared them. 2. We are againe to conſider, how we are delivered from the wrath of and redeemed from hell and deſtruction, even by the firſt borne of God Chriſt Jeſus, who was conſe- unto God, and made a ſacrifice of atonement for us: who was indeed the firſt borne of God in theſe reſpects: Firſt, becauſe he is the only begotten Sonne of God from the beginning, called therefore firſt borne of every creature, *Coloſſ.* 1. 15. Secondly, as he tooke upon him our nature, and was borne the Virgin Mary, ſo he was alſo her firſt borne, *Matth.* 1. 25. Thirdly, he was the firſt that roſe out of grave, and made a way unto everlaſting life, and therefore by the Apoſtle he is called the firſt borne of dead, *Coloſſ.* 1. 17. And as the firſt borne was firſt ſet apart, and then ſacrificed unto God: ſo Chriſt ſeparate from ſinners, *Heb.* 7. 26. as the unſpotted Lambe of God, holy and acceptable, and then made firſt oblation of himſelfe for the ſinnes of his people, *Heb.* 7. 27. *Oſiander.*

Quest. XII. *Whether the neareſt way from Egypt to Canaan were by the Philiſtims country.*

God carried them not by the way of the Philiſtims country, though it were neerer. That the way out of Egypt into Paleſtina thorow the land of the Philiſtims was neerer, doth evidently becauſe *Gerara* and *Gaza*, which were Cities of the Philiſtims, were part of the land of Ca- as is bounded, *Gen.* 10. 19. and *Joſ.* 13. 5. The five principall Cities of the Philiſtims, *Azzah*, *Aſhdod*,

Aſhdod, Askelon, Gath, Ekron, are counted of the Cananites: the Philiſtims country then bordering ... Canaan, and being a part thereof, was the readieſt paſſage into Canaan. 2. *Iſaack* being purpoſed to ... into Egypt, becauſe of the famine, went firſt to Gerara, as being in the way, where he was ſtayed by ... Lords ſpeciall commandement, and forbidden to goe into Egypt. 3. Beſide, *Ab. Ezra* affirmeth that ... Canaan into Egypt is not above ten dayes journey. But *Philo lib. de vita Moſis* writeth, that the ... bounds of Canaan, are but three dayes journey from Egypt: which ſeemeth to bee more probable: ... the other way which the Iſraelites went from Horeb to Cadeſh barnea, to fetch a compaſſe by the ... taines of Edom, was but an eleven dayes journey, *Deut.* 1.2. 4. This alſo doth further appeare, becauſe ... other way which the Iſraelites tooke, was thorow the great and terrible wilderneſſe, *Deut.* 8.16. ... the which if the Lord had not beene their guide, they could not have found the way: in compari... whereof, the other was the more compendious and eaſie journey. *Ex Pererio.*

Quest. XIII. *Why the Lord conſulteth to prevent dangers.*

Verſ. 17. *For God ſaid, leſt the people repent when they ſee warre.* God could if it had pleaſed him ha... carried his people the neereſt way, even thorow the middeſt of their enemies country: b... God doth not alwayes ſhew his omnipotency, and extraordinary power, whereas ordinary meanes may ... uſed: 1. Becauſe the Lord, where no neceſſity is, will not infringe the law of nature, and ordinary cour... of things, which he hath ſet: *Non ſunt ſine neceſſitate multiplicanda miracula: Miracles are not to be ... tiplied without cauſe: Pelican.* 2. *Rationem ſequi voluit, qua populi infirmitati eſſet commodior; He would ... follow a way, which was beſt agreeable to the infirmity of the people: Calvin.* who could not ſo well depend ... immediatly upon God, as when they ſaw ordinary meanes before them. 3. And by this the Lord ſhewe... the tender care which he had over his people, omitting nothing for their good: *Calvin.* 4. And this w... done to teach us, that wee ſhould in every enterpriſe follow the ordinary courſe, and uſe the means ap... pointed: *Iun.* as *Auguſtine* well collecteth upon this place: *Hinc oſtenditur omnia fieri debere qua ... lio rectè fieri poſſunt, ad evitanda qua adverſa ſunt, etiam cum Deus aperti ſſimè adjutor eſt: Hereby is ... ſhewed that all things ought to be done, which can be well compaſſed by counſell, to avoide all dangers, yea ... God apparantly helpeth: quæſt. 40. in Exod.* So *Moſes* though God were their guide, yet is deſirous of *Ho... habs* company to direct them their way in the wilderneſſe, *Numb.* 10.29. And for the ſame cauſe they ſe... ſpies before to ſearch out the land, *Deut.* 1.22. when as notwithſtanding they were aſſured that the Lo... would give them that land. *Iun.*

Quest. XIV. *Whether the like danger of warre, feared with the Philiſtims, did not befall the Iſraelites with Amaleke.*

Leſt the people repent when they ſee warre. 1. The Lord ſpeaketh here doubtfully, not that he ... ignorant what would fall out, but he ſpeaketh after the manner of men, taking upon him the perſo... of a wiſe man, as conſulting prudently and providently to meet with all occurrent dangers. As alſo by ... manner of ſpeech, ſhewing that there is no repugnancy betweene Gods preſcience and mans free will ... ſuch things, that there is no neceſſity impoſed upon it: *Theoſtat.* 2. But it will be objected, that this ... convenience fell out in their other journey: for the Amalekites did encounter with the Iſraelites. ... anſwer whereunto it is to be conſidered, that the caſe is much unlike, betweene that battell with the ... malekites, and the encountring of the Philiſtims: 1. Becauſe the Philiſtims would preſently have ſet ... them, but they did not meet with the Amalekites till forty dayes after their departure out of Egypt, ... the next manſion or ſtaying place, when they went from *Rephidim,* where *Amaleke* fought with the... was in the wilderneſſe of Sinai, *Numb.* 33.15. and to Sinai they came 47. dayes after their comming ... of Egypt: for in the third day, after which was the 50. day, the law was given them in Sinai. 2. Be... they had this combat with *Amaleke,* they had experience of Gods aſſiſtance, both in the deſtruction of ... Egyptians in the red ſea, and of his mercie in ſending them Manna from heaven, and water out of ... Rocke, whereby they were confirmed againſt their enemies: this experience ſhould they have ... if they had gone the other way. 3. Now if they ſhould have purpoſed to flee from *Amaleke,* they ... not, becauſe they had the ſea on their backes, which would have beene no let unto them to eſcape ... the Philiſtims, if they had beene afraid of them. 4. The Amalekites did but ſet upon the Iſraelites by ... way, and cut off the hindmoſt and feebleſt of them, *Numb.* 25.18. but if they ſhould have gone ... the middeſt of the Philiſtims countrey, they ſhould all have beene in danger; they were alſo a ſtro... and more warlike people than the Amalekites. *Perer.*

Quest. XV. *Of the reaſons why the Lord lead his people about by the wilderneſſe.*

The reaſons then, why the Lord thought good to lead his people about, partly here and in ... places of Scripture expreſſed, are theſe: 1. Becauſe he would not yet put his people (being ... and not confident upon the Lords helpe) to ſuch hard combats, as they were like to have with the Philiſ... ſtims: but firſt he would teach them and prepare them, even as the Eagle firſt teacheth her young ones ... flie, before they altogether forſake the neſt, and truſt to their wings: So *Moſes* ſaith, *he led him ... about and taught him, as an Eagle ſtirreth up her neſt flottereth over her birds, Deut.* 33.11. Like ... the infant firſt is fed with pappe, before hee eat ſtrong meat, and as a ſouldier firſt exerciſeth him... with the weapon at home, before he goe to battell againſt his enemy: ſo the Lord would have his peo... firſt exerciſed and prepared before they ſhould bee employed in the Lords battels againſt the Ca... nites: *Perer.* 2. Another reaſon is here touched, leſt they might have repented and turned backe ... Egy...

...: for if afterward having no ſuch occaſion, yet they often purpoſed to have retired into Egypt, ... more, now the way being ſo ready and eaſie to returne: *Simler.* 3. Therefore the Lord to cut off ... ſuch purpoſes, and afterthoughts of theirs, did lead them thorow the red ſea, that it might have ſtop- ... their flight backe againe into Egypt; *Ferus.* 4. Beſide, the ſinne of the Amorites, and of the other Ca- ... was not yet full, and therefore the Lord purpoſed to bring his people about and to ſtay till their ... was come to their height: *Simler.* 5. The Lord alſo would have the Philiſtims ſpared, both ... of their kindneſſe ſhewed to the Patriarkes: *Pellic.* as alſo to keepe them in ſtore for the exerci- ... of his people, and chaſtiſing of them, when they tranſgreſſed: *Faius, Rupertus.* 6. If they had gone ... neere way by the Philiſtims countrey, the Egyptians might more eaſily have overtaken them, and ... with other nations have put them in greater danger: *Calvin.* 7. Further, then the Lord had not ... himſelfe ſuch honour in the overthrow of the Egyptians in the red ſea, if the Iſraelites had not ... that way. 8. But the chiefeſt reaſons of all were theſe two, that the Lord might ſhew his wonder- ... and miraculous workes in feeding and leading his people in the wilderneſſe, and that he might try ... them, whether they would be obedient: both theſe reaſons are ſhewed, *Deut.* 8. 2. *Thou ſhalt ... the way which the Lord thy God led thee forty yeeres in the wilderneſſe, for to humble thee, and to ... thee, what was in thine heart, whether thou wouldeſt keepe his commandements or no, &c. he made thee ... and fed thee with Manna, which thou kneweſt not, &c. thy rayment waxed not old upon thee, neither ... feet ſwell theſe forty yeeres. Peter.*

Quest. XVI. *Whether the Iſraelites came up armed, or five in a ranke.*

Vers. 18. *And the children of Iſrael went up well appointed, &c.* 1. Here we refuſe the tranſlation of the Septuagint, that they went up πέμπτην γενεὰ, in the fift generation: for howſoever ſome goe ... to juſtifie this tranſlation, becauſe they came out in the fifth hundred yeere, foure hundred and ... yeeres being already expired, as *Auguſtine*, or in counting five generations from *Iacob*; *Levi*, ... *Amram*, *Moſes*, and *Iacob* himſelfe to make the fift: as *Auguſtine* alſo *quæſt.* 44. *in Exod.* or in mak- ... the computation by *Iudah*, where we have five generations, *Pharez*, *Ezrom*, *Aram*, *Aminadab*, *Naaſ- ...* who was the Prince of the tribe of *Iudah*, when the Iſraelites came out of Egypt, as hee is named ... the Princes, *Numb.* 7. though, if the count be made by *Levi*, there are but foure generations, from ... comming of Iſrael into Egypt, and their going out: *Coath*, *Amram*, *Aaron*, *Eliezer*, who divided the ... *Hieron. epiſt.* 125. Notwithſtanding theſe excuſes and devices, the interpretation of the Septuagint ... neither here agreeable to the Hebrew, which hath not the word (*dorh*) or any ſuch that ſignifieth a ge- ... and *chamuſhim* ſignifieth *quinque*, five, not *quinta*, the *fift* in the ſingular, as *Hierome* well obſer- ... in the foreſaid place: neither is it conſonant to the Scripture, which ſaith, they ſhould returne into ... in the fourth generation, *Gen.* 15. 16. for from *Coath* to *Eleazer*, who helped to divide the land, ... 14. are foure generations.

... Neither doe I approve their opinion, that read they went up armed: for, as *Oleaſter* gathereth, it is ... like that the Egyptians would ſuffer them to have any armour: and they being but ſervants in E- ... how ſhould they get ſo much armour? If they ſay, as *Pererius* anſwereth (to juſtifie the Latine ... herein) that when they asked of the Egyptians their jewels, they might receive of them ar- ... likewiſe, it is not like that they would cumber themſelves with ſuch carriage, but rather take the ... things: beſide, it doth more ſet forth Gods glory, that the people were defended having ... or armour, but being protected by God only; *Borrh.* *Pererius* further anſwereth, that they ... without weapons, becauſe preſently after their departure they fought with *Amaleke*.

... This ſheweth indeed, that ſome weapons they had (and yet their victory was obtained not by ... but by the prayer and lifting up of *Moſes* hands) but this proveth not, that all of them ... even ſix hundred thouſand, for a few only choſen from the reſt did fight with *Amaleke*: ... *Iosephus* opinion is probable, that the Iſraelites came forth of Egypt unarmed, and that after ... were drowned in the red ſea, their armour and weapons being driven to the ſhore were di- ... by *Moſes* among the people.

... If then it be not like they went up armed, then their conſtruction ſeemeth leſſe probable, that be- ... the word *chamuſhim* ſignifieth five, they were appointed with five ſeverall kinds of weapons: for ... had beene ſufficient to have loaden them, whereas they carried their dow on their backes, and ray- ... with veſſels of gold and ſilver, which the Egyptians had given them.

... Some doe reade, that *aſcenderunt quintati*, they went up *fived*, that is, five in a ranke, as *Theodotion* ..., πεμπάζοντες; ſo alſo *Montanus*: and ſome underſtand it ſtrictly that they went up five and five ... as ſouldiers uſe to march; *Oleaſter*: or that they went up orderly, as *Iun. militari ordine, in bat- ...* *diſpoſiti in certas ordines per quincurias, decurias*; *diſpoſed into certaine rankes by fives and tennes*, ... Some thinke they went up by fifties together, as a ſigne of their *Iubile* (which afterward was ... yeere) in being now delivered from their long ſervitude: *Borrh.* *Contra*, 1. If their meaning ... they went up by fives in a ranke, the whole number being one with another not much under ... thouſand, the people would have taken up not much under one hundred mile in length, if (as ... thinketh) they went by fives in ſingle rankes, becauſe they could not conveniently go in the ... greater breadth, for feare of treading their vines and corne. 2. If it bee generally underſtood ... ſtay, and orderly marching, how could the women and children, which were a great number, ... in ſuch battell order? and if they went by tennes and twenties, how then is it ſaid they went by fives?

fives? And as for the Jubile, which they would have here relation unto, it was not yet instituted nor spoken of.

5. Wherefore the best reading is, that they went up *accincti, undergirded*, or trussed up, as *Pagnine*: the Septuagint, *Iosu.* 1.14. doe translate the same word ἐνωπλισμένοι: for the word *chamushim* may be derived of *chomesh* the fift ribbe so taken 2.*Sam.*2.18. where the place of the girding is: and further, the word *mushim*, used of the Rubenites and the rest, that they went up girded, or well appointed before their brethren, *Iosuah* 1.14. is expounded by another word *chalutzim*, *Numb.* 32.28. which the Latine translator and *Iunius* interprete *expediti, ready furnished*; which word *chalutzim* hath great affinity with *chalatzim*, which signifieth the loynes, because the armour or garments are trussed about the loynes: and *chalatzim* is the same with *matenaim*, as appeareth by the same phrase, *Isai.*32.11. as *Exod.*12.11. they are said to have *mainecem chagurim*, their loynes trussed up. So the Prophet saith to the careless women *chagorah ghal chalatzim*, *gird upon your loynes.*

This then is the meaning, that they went up well appointed, girded, and prepared, not as men flying for feare, but as men taking their journey; which also includeth a signification of their orderly going, not huddling together, but as they which goe a journey, or into battell doe so dispose themselves, as that one be not an hindrance to another. And so *Aben Ezra* doth touch both these senses, who interpreteth this *Hebreos processisse accinctos per quinos*; *that the Hebrewes went forward trussed up and girded by fives.* This then sheweth the peoples obedience how they went out with their loynes girded, as *Moses* had before commanded them to eat the Passeover, *chap.*12.11.

Quest. XVII. *Whether the rest of the Patriarkes bones were removed with Ioseph.*

Vers.19. *And Moses tooke the bones of Ioseph.* 1. Not only *Iosephs* bones but the rest of the Patriarkes also were removed out of Egypt, and buried in Sechem, as S. *Stephen* sheweth, *Act.*7.16. *Iun.* It is not like they were left behind in Egypt, as *Ferus.* But mention is made onely of *Ioseph* as the chiefe, and because of the oath which was made unto him for this matter, *Gen* 50. 2. It may be also conjectured, that the rest of the Patriarkes gave the like charge concerning their bones, being thereunto moved by the example of *Ioseph. Calvin.* 3. And this *Ioseph* did, both to testifie his owne faith concerning the land of promise therein consenting with his fathers the patriarkes before him, as also to be an encouragement unto the Israelites with patience to expect the accomplishment of Gods promise. *Simler.* 4. This also is to be considered, that whereas *Iosephs* brethren sold him into Egypt, they did not only follow him into Egypt, but their children brought his bones againe out of Egypt upon their shoulders, *Ferus.*

Quest. XVIII. *What it was that appeared in the cloud and who.*

Vers.22. *And the Lord went before them by day.* 1. The Lord could by other meanes have testified his presence and guided his people, but hee for their great comfort doth shew them visible signes of his presence. *Ferus.* 2. And in saying that the Lord went in the cloud hee doth not pull God out of heaven, and conclude him in the cloud: for the Lord filleth both heaven and earth: but by this phrase he sheweth, that it was not a naked signe, but a most lively representation of Gods presence indeed: *Calvin.* 3. *Moses* afterward *chap.*14.19. calleth him the Angell of God, who is here named *Iehouah* for the Lord by the hand of his Sonne, the Angell of his presence, did lead his people. *Calvin, Iun.*

Quest. XIX. *Of the divers properties of the cloud.*

By day in a piller of a cloud, &c. This cloud wherein the Lord went before his people had these properties: 1. This piller of a cloud by day and of fire by night did alwayes accompany the people, and did never leave them, till they were come to the borders of the land of promise, as is here shewed, and 2. The use of these pillers was to guide them, and shew them the way, that they should not wander or erre in that vast unknowne and unwayed desert, *vers.*21. 3. This cloud sometime moved, and then the host of Israel removed, sometime it stood still, and the campe also pitched and went not forward: *Numb.*9.18. 4. When the cloud moved, it went before the host, when it stood still it rested upon the Tabernacle and did as it were sit upon it, *Numb.*9.19. 5. This cloud was of such an height and bignesse, that both by day and night, it might be seene round about in all the host of Israel, *Exod.*40.38. *It was in the sight of the host of Israel: Perer.* And therefore the Lord made choice of such signes as might easily be seene, to wit, a cloud in the day, and of fire in the night: *Ferus.* 6. These pillers did interchangeably one succeed another, that as the night followed the day, so the fire the cloud, it was a cloud in the day and fire in the night, *Exod.*40.38. 7. The Lord spake unto *Moses* out of this cloudy piller, when it descended upon the Tabernacle, and out of the same delivered his oracles unto him, *Exod.*32.9. *Ex Perer.* 8. As it was common both to the cloud and the piller, to guide them the way, so it was peculiar to the fire to give them light in the night, and to the cloud to defend them from the heate of the Sunne, as *Psalm.*105.35. he *spread a cloud to be a covering: Iun.* whereunto the Prophet alludeth in saying, *Upon Mount Sion, shall be a cloud and smoke by day, and the shining of flaming fire by night, &c. and a covering shall be for a shadow in the day for heate, &c. Isai.*4.5.6.

Quest. XX. *How this cloud differed from other clouds.*

This piller of the cloud was much differing from all other cloudes. 1. In respect of the substance, for it was cleere and lightsome, not darke and thicke as other cloudes are. 2. It was in figure and shape

, the nether part thereof deſcending unto the Tabernacle, the upper part reaching aloft unto hea- whereas other cloudes deſcend not as low as the earth. 3. It alwayes kept this figure and faſhion of ; whereas other cloudes doe alter and vary in ſhape and appearance. 4. This cloud moved of it , whereas other cloudes are moved by the wind, and of themſelves have no motion this way or that but only as they aſcend and goe up in vapors: but this cloud both aſcended and deſcended. 5. Other s are made of naturall cauſes, as of vapors and exhalations; but this cloud was raiſed by the Lord, the ordinarie courſe of nature. 6. The effects were divers: for other cloudes are apt to engen- , nine and drop downe moiſture: but this was not ordained for that end, but to ſhew them the way before them. 7. This cloud differed in motion from all other cloudes: for they are carried all with the wind; this ſometime went forward when the camp removed, ſometime it came and ſtood upon the Tabernacle: it went ſometime to the right hand, ſometime to the left, accor- as the journies of the people were appointed out. 8. The motion of it was alwayes certaine, it before the campe, as they were able to endure to follow; whereas other cloudes, are carried ſwift- that they cannot bee followed. 9. The ſituation of it was divers, not carried aloft as other cloudes, h can be no direction to leade a man in his journey: but this cloud was of ſuch equall diſtance as it ght out their way before them, like as the ſtarre that guided the Wiſe men, appeared below in the to conduct them, *Matth.*2. 10. Laſtly, whereas other cloudes are not durable, but are ſoone diſſipated diſſolved by the wind and weather: this cloud remained firme and ſo continued for the ſpace of 40. rs. Ex *Peter.*

QUEST. XXI. *When the cloud began firſt to appeare.*

ſle concerning the time of the firſt and laſt appearing of this cloud, it is not like as *Hierome* think- that it went not before them till they came unto the third ſtation in *Etham*, becauſe mention is ade of it there. 1. For they had need as well before of a guide to direct them the way as afterward: erefore it is like that they had this direction, in their firſt ſetting forth out of Egypt. 2. As it is in Pſal. *He made his people to goe out like ſheepe, and led them in the wilderneſſe like a flocke, Pſal.*78.52. ere the Prophet alludeth unto the faſhion of thoſe countries, where the ſhepheard goeth before and heepe follow after, as our Saviour ſaith in the parable, *Ioh.*10.27. So the Lord went before his people ſhepheard in the cloudy and fierie piller, even when he brought them out of Egypt. 3. The Prophet alſo alluding unto this cloud ſaith, *That upon every place of mount Sion and the aſſemblies thereof ſhall cloud. Eſay* 4.5. So that hence it may be gathered that the Iſraelites in every place and in all their aſ- lies and campes had the preſence of this cloud. 4. Then like as the Wiſe men ſaw the ſtarre that ught them to Chriſt in the beginning of their journey: as they ſay, *Wee have ſeene his ſtarre in the , and are come to worſhip him, Matth.* 2. 2. they firſt ſaw the ſtarre and then came forth: ſo it may bee ught that the Iſraelites ſaw this cloud in their firſt ſetting forth. 5. The people had need to have had couragement in their firſt going forth, and to be animated in their journey: and therefore it is like, the Lord did at the very firſt ſhew theſe comfortable ſignes of his preſence.

Hierom. epiſt. ad Fabiol.

QUEST. XXII. *When the cloud and fiery piller ceaſed.*

Nd as the cloud appeared not ſo late as *Hierome* ſuppoſeth, ſo neither was it taken out of their ſight ſo ſoone as the Hebrewes imagine: for they ſay that after *Aarons* death (who died on the firſt day the firſt moneth in the 40. yeere after their departure out of Egypt, *Numb.* 33. 38.) the piller of the ud and of the fire were no more ſeene: and their reaſon is, becauſe that after that time no more men- n is made of them. *Contra.* Firſt, this is no ſufficient reaſon, for neither is there mention made of them ould wherefore. 2. The words of the text are againſt their opinion: for it is ſaid, *That the Lord ot away the piller of the cloud by day, nor the piller of fire by night from before the people: Verſ.* 22. So as long as they had need of this direction, the Lord failed them not. 3. Seeing the uſe of theſe pil- was to leade them the way, that they might goe by day and by night, it is like, ſo long as they were in and travelled in the wilderneſſe, they had the preſence of the cloud: the ſame cauſe remaining, reaſon are like to have beene ſtill continued. But from the mount Hor, where *Aaron* died, untill they to the plaine of Moab, in the borders of the land of Canaan, there were many ſolitary, deſert and places, thorow the which they paſſed: for divers of their ſtations were yet behind, as appeareth 33. that they had after they came from Mount Hor, eight ſeverall ſtations: therefore it may well ered, that as they had the direction of the cloud in their other ſtations, ſo alſo in theſe. *Peter.* ſe as the ſtarre left not the Wiſe men, till it had brought them to the very houſe, where the holy *Matth.*2. So we may judge that the cloud left not the Iſraelites till they came into the land of ther the Lord intended to bring them.

QUEST. XXIII. *Of the foure great miracles which the Lord wrought for the people in the deſert.*

extraordinary leading of the people by the going before of the piller of the cloud and fire was e of the great miracles, which the Lord wrought for his people in the deſert: for as foure things ly neceſſary for thoſe that travell, ſtrength and health of body, foode, rayment, and a guide: ſo ed in every one of theſe wrought wonderfully for them. 1. Their feete did not ſwell for the ſpace yeeres, *Deut.* 8.4. And of all that great multitude (there being not ſo few in all as 2000. thou- the third part of this number even 600. thouſand were fighting men above twenty yeers old)

old) there was not one feeble person among them: *Psal.*105.37. 2. Their raiment during the said ter of 40. yeeres waxed not old, *Deut.*8.4. 3. The Lord fed them with Quailes and Manna, even that g hoſt, which could not pitch their tents in a leſſe circuit and compaſſe of ground than of ten or tw miles, and he gave them water alſo out of the rocke. 4. Beſide, the Lord was their guide by these v ſignes of his preſence both by day and night.

Quest. XXIV. *Whether the cloud alſo ſerved to ſhelter them from the heat of the Sunne.*

FUrther a queſtion is moved, whether this cloudy piller ſerved not onely to direct them by the but to keepe them and defend them from the heate of the Sunne. 1. *Thoſtatus* is of opinion, that cloud that guided them could not keepe them from the heat of the Sunne: upon theſe reaſons, bec if this cloud were a covering to the whole campe, then could it not goe before them to guide them, did ſtand betweene the hoſt of the Iſraelites, and of the Egyptians: and if it had ſheltred them from Sunne, it ſhould have beene as diſcommodious another way in ſhadowing from them the comfort light of the Sunne: and if it bee ſaid this cloud did not ſhadow the whole campe, but hung aloft in aire, and turned with the Sunne to ſlake the heat thereof, then could it not have guided the hoſt, but have followed the courſe of the Sunne. *Contra.* Herein is *Thoſtatus* error; he imagineth that this cl was ſtraight thorowout like a piller, and ſo keeping that faſhion ſtill, it could not performe both offices, to direct them in the way, and to ſhelter them from the heat of the Sunne. But by the like elſewhere, as *Iud.* 20.40. where the flame of the City of Gibeah, aſcended as a piller of ſmoke, we conjecture what faſhion this cloud was of: that it aſcended upright and ſtraight like a piller, yet a ſmoke which mounteth upright, when it commeth aloft diſperſeth it ſelfe as it were a cloud: ſo this ing both a piller for the ſtraight aſcending, and in the top as a cloud diſperſed might both by the and moving of the piller goe before the Iſraelites to direct them, and with the upper ſpreading part dow them from the Sun: ſo that we need neither imagine this ſhadowing part of the cloud to be ſo as it ſhould ſtill follow the Sunne, nor yet ſo low as to cover all the camp in the length and breadth of. And thus by the reſemblance of this piller, to a piller of ſmoke which is narrow below, and ſpread above, all *Thoſtatus* objections may bee anſwered. But whatſoever mans wit can object to the contr the truth of the Scripture muſt ſtand, which ſaith: *He ſpread a cloud to be a covering, and fire to give l in the night: Pſalm.*105.39. By the which text that is made plaine, which is affirmed before, that it w both a piller and a ſpreading cloud.

2. *Thoſtatus* then his opinion is, that the Iſraelites were indeed defended from the heat of the Sunn which is vehement in theſe parts, eſpecially in the ſandy and barren deſerts of Arabia: yet the clou ſhadowed them not, but God by his power did ſo qualifie the aire round about the campe, as they we not parched with heat, which operation is aſcribed to the cloud, becauſe the Lord that cauſed it, the ſhewed himſelfe vifibly preſent. *Contr.* But the Scripture overthroweth this conceit: which ſaith, t the cloud did ſtand *over them: Numb.*14. 14. and that *he ſpread a cloud for a covering*; *Pſalm.*105. God therefore uſed the cloud, as a meanes to cover and defend his people from the drought and p ching heat.

3. *Pererius* to take away the former objections imagineth that there were two cloudes, one belo a piller to direct them, the other above, as a covering to ſhelter them. *Thoſtatus* reaſons are ſuffic againſt this imagination, becauſe the Scripture ſpeaketh ſtill but of one cloud: for as there was be piller of fire to give light, ſo but one cloudy piller that did ſhelter them: it was common to both to g and lead them. And againe, one cloud, as is ſhewed before, being ſufficient to performe both thes vices, another cloud had beene ſuperfluous.

4. Wherefore it is agreeable and conſonant to the Scripture, that this cloud did as well ſhelter th from the heat, as lead them in the way: as is evident in the places before alleaged, *Numb.* 14.14. *P* 105.39. And unto the cloud the Prophet *Eſay* alludeth *chap.*4.5. *The Lord ſhall create upon every pla Mount Sion, a cloud and ſmoke by day, &c. and a covering ſhall be a ſhadow by day for the heat.* Of t opinion are *Lyranus, Ambroſ. in Pſal.*118. and *Iuſtinus Martyr: Nubes contra æſtum appanſaſſe pro bracnio, ſimul & à frigore protegens in itinere. The cloud was ſpread as a ſhelter againſt the heat and ſafegard from the cold in their journey*; *Dialog. cum Tryphon.* So then there were three ſpeciall uſes of cloud as *Genebrard* well noteth upon the 105. Pſalme, the firſt to direct them and ſhew the way: that ſandy deſert there is no way to be ſeene, by reaſon that the wind bloweth about the ſand, which reth the tract of the way, and therefore they that uſe to travell doe uſe mappes and cards to point quarters and coaſts, as ſailers doe upon the ſea. A ſecond uſe was to defend them againſt their enem the cloud came betweene the hoſt of the Iſraelites and of the Egyptians, giving light to the one, and ing darkeneſſe upon the other: Thirdly, it ſerved to ſhadow them from the parching heat of the *Ex Perer.*

Quest. XXV. *Whether the cloudy and fiery piller were two in ſubſtance or but one.*

BUt whether this cloud and fiery piller were all one in ſubſtance, and onely divers in uſe, or whe they were divers the one ſucceeding the other, it is a queſtion. 1. *Iunius* ſeemeth to bee of opinion that they were two ſeverall pillers, giving this annotation upon this place: *Utriuſque eadem munus fuit: It was common to both the pillers to bee a guide of their journey, but peculiar to this piller cloud to protect them from the heat, &c.* But I rather approve the opinion of *Simlerus*, who it was but one cloud: *Fuit columna hujus multiplex uſus, &c. interdiu defendebat eos ab æſtu ſolis,*

There was a divers uſe of this cloud, &c. by day it defended them from heat, by night it gave light: and this opinion is evidently confirmed, *Numb.9.21. Though the cloud abode upon the Taber-* nacle *even unto morning, yet if the cloud was taken up in the morning, then they removed:* here the fire that abode all night upon the Tabernacle is called the cloud, and the ſame cloud that abode there alſo all day. But it will be objected, that it is here ſaid, that he tooke not away *the piller of the cloud by day,* nor *the piller of the fire by night from before the people:* Here are two pillers mentioned, one of the cloud, and another of fire: and againe they alwayes went before the people, but it is ſaid in the next *chap.*14. 19. that the piller of the cloud went from before them, and ſtood behind them: it ſeemeth then that there was another cloud beſide, that went before them and ſhewed them the way. *Contr.* 1. They are called the piller of the cloud and the piller of fire, not becauſe they were divers in ſubſtance, but in uſe: as the ſame ſtarre is both the evening ſtarre, and morning ſtarre: it ſetteth and riſeth with the Sunne, yet but one ſtarre. 2. We read at that time onely that the cloud came behind them, to make a ſeparation betweene the hoſt of Iſrael, and of the Egyptians: yet it ſo came behind them, as that it might by ſtreames in the night let the Iſraelites to paſſe on before: and further, becauſe of the ſtretching out of *Moſes* rod the ſea was parted, and ſo a way made for the people to follow, they needed no other direction before for the time, but rather protection behind from the enemie.

Iunius thinketh that neither of theſe can certainly bee concluded out of Scripture, whether theſe were two or one, and therefore holdeth it indifferent to beleeve either the one or the other: his words are theſe: *Quid verius ſit, non bene apparet ex ipſo ſcripturæ textu, certum eſt tamen quod utrumque poſſit eſſe: Which is the truer, doth not well appeare out of the text, yet it is certaine that it might be done* either way. *Contr.* 1. There is but one truth, therefore if they were two clouds, it cannot be true that there was but one, and ſo on the other part. 2. It ſhall even now appeare that it is evident out of the text, that there was but one cloud in ſubſtance, though divers in offices. 3. The truth then is this, that this cloud was one and the ſame, which guided them by day, and gave light unto them by night: they were not two divers clouds one ſucceeding another; and this is evident both by that place before alleaged, *Numb.*9. as alſo *chap.*14. *verſ.*24. where it is ſaid that the Lord looked unto the hoſt of the Philiſtims out of the fiery and cloudy piller: by this it appeareth that the one and the ſame, was both the piller of fire and of the cloud. And againe, *verſ.*19. it is ſaid that the piller of the cloud went from before them and ſtood behind them: this being in the night, it is cleere that the piller of the cloud ſerved for their uſe in the night alſo, and did not give place unto the piller of fire. But yet this matter is made more plaine, *verſ.*20. *It was a cloud and darkneſſe, yet gave it light by night:* the ſame cloud then gave light in the night, which went before them in the day: which was on the ſide toward the Iſraelites lightſome, but toward the Egyptians darkneſſe. Of this opinion is *Thoſtatus, Cajetane, Hugo S. Victor. Simlerus. Philo* alſo hereof writeth: *Præcedebat populum nubes in magna columnæ ſpeciem ſolari ſplendore lucens interdiu, noctu vero flammæ: A great cloud went before them in the likeneſſe of a great piller ſhining by day with a bright-* neſſe *as the Sunne, and in the night of fire.* He thinketh that it was one and the ſame cloudy piller: but that did ſhine in the day as the Sunne, it is not like, becauſe there was no uſe of that light by day, and then could it not have ſheltered them from the heat of the Sunne; and beſide the Scripture ſheweth, that the end of this cloud was to lead them in the day, and to give light in the night. Now ſeeing it is made manifeſt, that there was but one cloud that both guided them by day, and did lighten them in the night, as *Philo* alſo thinketh in this place, then his other opinion that there were two clouds by day, one as a guide to direct them, another as a covering to ſhelter them, can have no probability: unleſſe he will ſay, that both theſe clouds alſo gave light in the night, which neither the Scripture ſheweth ſpeaking but of the fiery piller in the night that abode upon the Tabernacle: and it had beene ſuperfluous, ſeeing, that the fiery light that abode on the Tabernacle was in the view of all the campe, and ſufficient to give light unto them all, *Exod.*40.33.

Quest. XXVI. *Whether it were a true naturall fire that gave them light by night.*

WHether this were a true naturall fire, which gave light unto the Iſraelites in the night, or onely a ſhining brightneſſe, which the Lord cauſed to bee in the cloud in the night, it is a diſputable queſtion. 1. That it was a true fire, theſe reaſons may perſwade: 1. Becauſe in moſt places of the Scripture it is called a piller of fire, as *Exod.*13.22. and *chap.*14.20. and *Pſalm.*105.39. *Fire to give light in the night.* 2. As the one is called a cloud, ſo the other is ſaid to be fire: but the one was a true cloud, therefore the other alſo was a true fire. 3. Like as that which appeared to *Moſes* in the buſh was a flaming fire, yet was not, ſo is it like this was. 4. In the booke of Wiſdome, *chap.*18. 3. it is ſaid, *thou gaveſt them a fiery piller of fire.* But theſe reaſons may eaſily be anſwered. 1. It is called fire, and a piller of fire, in reſpect of the fiery light which it gave: it is called the light of fire, *Pſalm.*78.14. for that reſemblance, which that light had with the light of fire. 2. As the one was a cloud, ſo I confeſſe the other was a fire: but the one was no naturall cloud, as is ſhewed before, *queſt.*21. but did differ much from the clouds: ſo neither was it a naturall fire, yet a kinde of fire, as ſhall be declared afterward. 3. And ſuch a fire we acknowledge it that fire was which appeared in the buſh, which was no naturall or elementall fire, for it burned not: but a ſupernaturall and extraordinary, and ſo was this. 4. That it was a burning piller of fire the text ſpeaketh not, but the contrary rather: for as the fire was in the buſh, yet it burned not, ſo the fire upon the Tabernacle, and conſumed it not.

That it was no naturall fire it may thus appeare: 1. The naturall and elementall fire coveteth to aſcend upward; but this piller of fire kept his proper place. 2. The ordinarie fire is of the faſhion

of a *Pyramis*, which hath the name of fire, broad below and narrow upward: but this fire being in cloud, was ſtraight as a piller below, and ſpreading above. 3. Our fire cannot continue without nourishment, but ſo did this. 4. Our fire heateth, ſo did not this, for then the campe had never beene able to have indured it, being ſo great a fire, as that the whole campe was lightned by it. 5. Our fire burneth, being fire ſitting upon combuſtable matter, as the covering of the Tabernacle, the Curtaines and ſuch like, yet devoured them not.

3. Beſide theſe reaſons the Scripture giveth teſtimonie hereunto: *Numb.*9.16. it is called *Marah*, ſhew or appearance of fire: it appeared as naturall fire, yet was no ſuch fire: if it had beene properly fire it could not properly be called the appearance of fire. 2. It is before ſhewed out of the Scripture that the firie piller, and the cloudie piller were all one; but a cloud is no fit ſubject or receptacle of naturall fire, being rather inclined to moyſture.

4. Then, this we affirme, that it was a fire not onely ſo in phantaſie and imagination, but a fire indeed, becauſe it had the light of fire, but yet no naturall ordinarie or elementall fire. There are three ſorts of fire: a groſſe thicke fire, ſuch as is in coales, and red hot iron, which burneth much but giveth ſmall light: there is another, which both giveth light and burneth, as a flame of fire: a third which giveth light and burneth not, ſuch as is the ſtarres, which are uſually called both by Eccleſiaſticall and prophane writers *cœleſtes ignes, heavenly fires*: and of this ſort was this fire, which gave light but neither burned, or gave heate: God who firſt gave unto the fire his qualities, to burne and give light, can reſtraine the ſame operations, and transferre them into another ſubject: as the Lord in the beginning could cauſe the light to ſhine, that made the day, before the ſunne was created, and as he gave afterward this glorious light and ſhining brightneſſe to the bodie of the ſunne, ſo it was an eaſie matter with God, to give unto this cloud the light of fire being no naturall fire: naturally the fire hath three properties, to give light, heate, and to burne: theſe properties the Lord can ſeparate the one from the other, and ſo ſuſpend them from the fire: the fire in the buſh gave light but burned not: the Egyptians fire in the time of the three dayes darkneſſe burned but gave no light: the fierie oven gave light but gave no heate, for their garments did not ſo much as ſmell of the fire, *Dan.*3.27. As in the naturall fire God can reſtraine the naturall properties, ſo God can give the naturall properties thereof to that which is no naturall fire, as here the light of fire was in the cloud, which yet was no naturall fire.

Quest. XXVII. *Whether the piller of the cloud were moved by any naturall motion.*

Concerning the motion of the cloudy and fiery piller, that is was not naturall, nor yet procured by any naturall cauſe, it is evident by theſe reaſons. 1. Vapors and fire have either naturally a motion of their owne in aſcending upward, or in being violently forced by the aire and winde, which motion is always certaine that way, which they are driven. But this cloud when the campe ſtood ſtill neither aſcended nor deſcended, neither was carried one way or other, but continued ſteadie all in one place. 2. The cloud pointed out the Iſraelites journey, ſo can no other cloud being of an uncertaine motion. 3. It was beyond the ordinarie and naturall motion of a cloud, that ſometime this piller went before the Iſraelites, ſometime it came after, as when the Egyptians purſued them, ſometime it ſtaied in the midſt of the campe upon the Tabernacle. 4. This cloudie piller moved no faſter, than the campe could follow, wherein were both women and children: this could not a naturall cloud doe. 5. This cloud was alwayes of one faſhion like unto a piller, but other clouds varie and alter their forme, according either to the varietie of the matter, whereof they are made, or as they are forced together of the wind. 6. But that this piller was moved by any naturall cauſe, but by the Lord himſelfe, the Scripture it ſelfe teſtifieth, as *chap.*14.19. *The Angell of God which went before the hoſt of Iſrael, removed, and went behind them, alſo the piller of the cloud went from before them and ſtood behind*: the piller then moved and removed as the Angell of God, or before *Iehovah*, *chap.*13.22. directed it, and therefore it is ſaid, *Numb.*9.18. *That at the commandement of the Lord they journied, and at the commandement of the Lord they pitched*: They removed when the cloud removed, and the cloud removed at the commandement of God, and ſo conſequently they removed and made ſtay at the commandement of God: *Perer.*

Quest. XXVIII: *Of the times of the removing and ſtaying of the cloud.*

Now as touching the times of the removing and ſtaying of the cloudie and fierie piller: 1. It is not directly expreſſed, that the fierie piller removed more than once in the night, and that was when the Egyptians purſued after them: *Perer.* becauſe the night was the fitteſt time for reſt, and it ſeemeth that the campe journeying all the day, did ordinarily take their reſt in the night: the ſpeciall uſe then of the fierie piller, was to give them light in the night, that they might bee defended from the inconveniences which the darkneſſe of the night might have brought upon them: it might alſo ſerve to direct them to travell in the night, if they had occaſion, as when they went through the red Sea.

2. Neither is it to be ſuppoſed, that when the cloud removed, the campe followed and reſted not, till they came to a place to pitch their tents in: for whereas they ſometime went forward a whole day together, they could not hold out without ſome repaſt, which could not bee done without ſtay: for when could they have time to dreſſe their owne meat, which they did ſometime ſeeth, ſometime bake (for beſide Manna, it is certaine they did eat of other meats, as of the fleſh of their ſheepe and cattell, for part of the ſacrifices their Prieſts did eat, and the Offerer had part: and to what end elſe ſerved the herds and flockes of cattell, than part for ſacrifice, but more for food?) likewiſe their Manna asked time to grind and bake it, and prepare it as they thought good, *Exod.* 16.23. Beſide, their cattell muſt have

to feed; all this could not be done without some stay: therefore at the least once in the day, if not more, it is like that the cloud staied, that the people might refresh themselves, and so goe forward again.

3. Therefore the cloud made three kind of staies, one was but for a short time, while the campe might refresh themselves: the other was longer, when they staied all night in a place, but pitched no tents: as they went three dayes journey from the red Sea, till they came to Marah; they pitched no tents, neither had any mansion place, till they came to Marah: *Exod.* 15.22. and *Numb.* 33.7. yet they had their time of refreshing this three dayes journey: *Perer.* But when they removed from the wildernesse of Sinai they went three dayes together without any stay, the Arke still going before them to find out a resting place, *Numb.* 10. 13. till they came to Kibroth Hatavah, which was their next mansion place, *Numb.* 33. 16. The Lord still animating and strengthning his people to go forward: *Iunius.* The third manner of staying was when the cloud remained still upon the Tabernacle two or three dayes, and then they pitched their tents: and thus the cloud staied in 40. yeere not above 42. times, for so many mansion or camping places they had as they are set downe, *Numb.* 33.

4. Now how to know, when they were to pitch their tents: *Pererius* conjectureth at it, and giveth these three rules: First, if the cloud stayed about noone, then they knew, that it onely rested, till they had refreshed themselves: but if it staied in the afternoone before night, that they journeyed no more that day, they tooke it that then they were to stay there some while, and so pitched their tents: But if it made no stay till the evening, they pitched no tents till the next morning, and then if the cloud went not forward, they then set up their tents. These are onely *Pererius* conjectures, and uncertaine. And it otherwise may be gathered out of the Scripture, that they did not pitch their tents till the cloud had staied two dayes at the least, as we read, *Numb.* 9. 20. *When the cloud abode a few dayes in the Tabernacle, they pitched their tents at the commandement of God:* and afterward *vers.* 22. *If the cloud tarried two dayes, or a moneth or a yeere upon the Tabernacle, the children of Israel pitched their tents.* It seemeth then by this, that this was a rule unto them, not to pitch their tents or settle their campe till after two dayes. Beside, they had *Moses* to give them direction also in this case, when to encampe themselves, who continually consulted with God.

5. Now the manner of their removing was this: when the cloud arose from the Tabernacle, the Priests and Levites tooke up the Arke and carried it, and when they went forward with the Arke, *Moses* used this prayer, *Rise up O Lord and let thine enemies bee scattered, and let them that hate thee flee before thee:* And when the Arke rested, hee said, *Returne O Lord to the many thousands of Israel, Numb.* 10. 35. Hereunto the Prophet alludeth, when hee saith, *The Lord shall arise and his enemies shall be scattered: Psal.*

6. This cloud began not onely now to appeare, when they were come to their third mansion place in Etham, as *Hierome* thinketh, but straightway upon their setting forth from *Rameses:* though mention be made first of it here, that proveth it not now first to have appeared; as *Moses* is said first in this place to have taken *Iosephs* bones with him, which was done notwithstanding at his first comming out of Egypt: the Scripture observeth not alwayes the order of time in setting downe matters of historie, but the coherence of the argument. So neither did the cloud leave them at *Aarons* death, as is the opinion of the Hebrewes: for seven moneths after *Aarons* death (who died in the fift moneth immediatly before *Moses* death, when *Iosuah* was consecrated to succeed him) mention is made of the piller of the cloud, wherein the Lord appeared to *Moses, Deut.* 31.15. See more of this, *quest.* 22. before.

7. *Gregorie* maketh the appearing of the bright cloud by day a signe of Gods favour and mercie to his faithfull people, and the appearing of the terrible fire by night, as a signe of his severitie and justice against the wicked and unbeleevers: *Gregor. hom.* 21. *in Evangel. Ex Perer.*

4. *Places of Doctrine.*

1. Doct. *Of the lawfull use of ceremonies.*

Vers. 9. *THou shalt be as a signe unto thee upon thine hand, &c.* As this place sheweth that there were then in the Church, and so are still commendable ceremonies, which the Lord hath instituted to be remembrances of spirituall things, as these were of their deliverance out of Egypt: so their superstition is reproved that dwell in the externall ceremony, not looking unto the spirituall sense: *Ferus;* as the Pharisies which did weare their phylacteries and fringes, yet forgot the law represented and signified by them.

2. Doct. *Christ the Mediatour both of the old and new Testament.*

Vers. 21. *IEhovah went before them.* He that is here called *Iehovah*, is *chap.* 14. 19. called the Angell of God, which was none other but Jesus Christ: *Iun.* the Prince and Capraine of his Church, the Mediatour both of the old and new Testament, according as the Apostle saith, *Heb.* 13.9. *Iesus Christ is yesterday and to day, and the same also is for ever.*

3. Doct. *Christ sheweth us the way to the heavenly Canaan, as the piller did direct the Israelites toward their Canaan.*

THe Lord went before them by day in a piller of fire. This piller divers wayes represented Christ: 1. He is the piller and upholder of his Church. 2. He leadeth us the way unto eternall life, himselfe saith, I am the way, the truth and the life, *Ioh.* 14. 3. *Aperit nobis viam maris rubei, id est, gratiam*

gratiam baptismi sanguine suo rubentes: He openeth to us the way of the red sea, that is, the grace of baptisme died red in his bloud: Rupertus. 4. Christ is both a fire and a cloud, that is, both God and man. 5. *In nocte veteris testamenti paucis lucebat, &c. He did shine but to a few in the night of the old Testament:* as this fiery cloud gave light by night: *Ferus.* 6. But the most lively signification is this: that Christ is that covering cloud under whose shadow wee are defended from the heate and stormes of temptation; as the Prophet sheweth, *Isai.*4.6. *Simler.*

5. Places of Confutation.

1. Conf. *Against the theatricall Pagean of the Masse.*

Vers.9. *They shall be a signe unto thee upon thine head.* These externall signets upon the head, and frontlets betweene the eyes, instituted at the first to a good end, to put them in minde alwayes of the law of God, they afterward superstitiously abused, onely glorying in the outward ostentation of them: so in Poperie, the right use of the Supper of the Lord, is turned into *theatrum quendam actum Missæ, into a theatricall shew of the Masse:* calling men *à communione ad spectaculum, from the communion of the bodie and bloud of Christ to a gazing spectacle. Simlerus.*

2. Conf. *Against the adoration of reliques.*

Vers.19. *Moses tooke the bones of Ioseph.* This maketh nothing for the adoration of the reliques of Saints, which idolatrous use is still retained and practised in Poperie: for *Iosephs* bones were carried to be buried; they tooke up the bones of Saints and Martyrs, after they have beene buried: these were true bones; they shew counters and ducks bones and such like trash for the bones of the Saints, as hath beene found by search: these were the bones of *Ioseph* certainly knowne, they shew the bones and parts no man knoweth of whom: for they in divers places offer to the view of the people, divers bodies and heads, foure or five armes of one Saint: neither were these bones of *Ioseph* carried in the sight of all Israel, adored, as theirs superstitiously are. *Simler.*

3. Conf. *Against the heresie of Servetus.*

Vers.21. *The Lord went before them by day in a piller of a cloud. Servetus* held this execrable heresie, that this, *increata nubes Christi fuit Deitas, that this uncreated cloud was the Deitie of Christ,* which he calleth *filium figurativum, the figurative Sonne:* which detestable heresie is not worthy of any confutation, but with all indignation to be rejected and detested: for he maketh the Deitie of God corporall, contrary to the Scripture, which saith, *God is a spirit:* and maketh a visible substance to be without beginning, whereas all things visible are created, *Coloss.* 1.16. and directly this heresie impugneth that saying of the Prophet *Esay, chap.*4.5. where he alludeth to this place, *The Lord shall create upon every place of Mount Sion a cloud and smoke by day, &c.* It was then a created, and not an uncreated cloud.

6. Morall observations.

1. Observ. *As the Lord worketh for us redemption, so of us he requireth obedience.*

Vers.2. *Sanctifie unto me all the first borne.* As the Lord had for his part delivered and saved their first borne, so he requireth of them their first borne. As God hath dealt mercifully and graciously with us, so he expecteth somewhat againe of us, namely our obedience: we must not looke unto that only which God hath done unto us, but consider also what is to bee done by vs. As our Saviour saith to his Apostles, *As my father sent me, so send I you.* As Christ was sent for our redemption, so we must also be employed in Gods service, to testifie our thankfull obedience. So our Saviour bidding his Apostles to preach the Gospell, addeth, *teaching them to observe all things, which I have commanded you.* As the glad tidings of salvation is published unto men, so of them is required againe obedience: *Ferus:* not as an help unto their salvation, which is perfited without our service, but as a true and lively testimonie of our faith whereby we apprehend salvation.

2. Observ. *How we must offer our first borne unto God.*

AGaine, as they were commanded to consecrate unto God their first borne: so we must offer our best and best things unto God: the Lord will have the prioritie of our service: *Simlerus.* As our Saviour biddeth us first to seeke the Kingdome of God and the righteousnesse thereof, *Matth.*6. our first fruits, our first times must be consecrated unto our God: as the Apostle exhorteth to give up our bodies a living sacrifice, holy and acceptable unto God, *Rom.*12.1.

3. Observ. *God tempteth his children according to their strength.*

Vers.17. *Lest the people repent when they see warre.* God hath respect unto his chidrens infirmitie, and suffereth them not to be tempted above their power: *Piscator.* But *Gregorie* doth notably amplifie this point: *Tres modi sunt hominum ad Deum conversorum, inchoatio, medium, perfectio: inchoantes inveniunt blandimenta dulcedinis, in medio tempore certamina tentationis, ad extremum perfectionem plenitudinis, &c. There are three degrees of men that are converted unto God, the beginning, the middest, and perfection: in the beginning they finde pleasant allurements, in the middle hard tentations, in the end a perfe-*

...Like as first a man entertaineth his spouse with sweet perswasions, afterward being married to her, he meeteth her with sharpe reprehensions, being thus tried he soundly enjoyeth her: So this people being brought out of Egypt, *primò excepit blandimenta figurarum, first receiveth allurings figures, afterwards ...exercetur in eremo, they are exercised by tentations in the wildernesse; and lastly in the land of ...promis, virtutis plenitudine confirmatur, they are fully confirmed. Sic Gregor. lib. 14. moral. cap. 13.*

4. Observ. *The will of the dead must faithfully be performed.*

Vers. 19. FOr he had made the children of Israel sweare. *Moses* most faithfully causeth the last will and Testament of *Ioseph* to be fulfilled, whereby we are taught, that the last minde and will of the dead in honest and lawfull things ought by no meanes to be violated: *Osiander:* as the Apostle saith, the Testament is confirmed when men be dead, *Heb. 9. 17.* God will surely revenge their quarrell, whose soules he hath received to his protection, whose godly bequests are reversed, and their last minde not fulfilled. Surely unfaithfull to the dead, will be much more to the living. And as God professeth himselfe the especiall protector of the fatherlesse and widow, so he will maintaine the cause of the dead, that are fatherlesse to the world, and their soules as it were widowes for a time absent from their bodies.

5. Observ. *We must alwayes bee watchfull.*

Vers. 21. THat they might goe both by day and night. The people were to take their journey whether by day or night, when the cloud was lift up from the Tabernacle: they were therefore diligently to take heed both by day and night, that they might be readie, when the Lord gave them a signe to goe forward, wherefore they are said to keepe the Lords watch, *Numb. 9. 19.* So our Saviour biddeth us also to watch, and alwayes to bee in a readinesse, *because we know not when the master of the house will come, at even or at midnight, at the cocke crowing, or in the dawning, Mark. 13. 35. Pelican.*

CHAP. XIV.

1. *The Argument and method.*

IN this Chapter is described the most miraculous and admirable passage of the children of Israel over the red Sea: there are two parts of the Chapter, the bringing of the Israelites unto the Sea, to *vers.* 14. their passing over the Sea, with the destruction of the Egyptians, to the end of the Chapter.

In the first part is set forth, first the counsell of God unto *Moses*, containing first a commandement where they should campe, *vers. 2.* then a reason thereof taken from the vaine consultation and opinion of *Pharaoh*, that they were tangled in the land, *vers. 4.* then the execution thereof, in following after them, which is amplified by the overruling cause, Gods providence and justice in hardning his heart, and the end thereof, the glory of God, *vers. 4.*

2. Then followeth the execution, first in the behalfe of the people, they did as the Lord commanded them: secondly, on *Pharaohs* part: 1. Both in pursuing and following after them, with the occasion thereof, the report that was brought, and their repentance in letting the people goe, *vers. 5.* The manner thereof, he made readie his horse and chariots, *vers. 6. 7.* and the ordering and disposing cause, Gods justice in hardning his heart, *vers. 8.* 2. As also in overtaking them, *vers. 9.*

3. Afterward the events hereof are declared: 1. The feare of the people, *vers. 1.* 2. The crying of the people unto God, *vers. 10.* 3. Their murmuring and expostulating with *Moses*, because hee had brought them out of Egypt; amplified both by their present feare of death, and their former fooliſh profession in Egypt, *vers. 11. 12.* 4. The confident answer of *Moses*, wherein he exhorteth them not to feare, with a promise of deliverance, and destruction of the Egyptians, grounded upon Gods assistance, *vers. 13. 14.*

In the second part there is first the counsell of God to *Moses*, containing both a commandement, that they should goe forward, *vers. 15.* and a promise both of the safe passing of the Israelites thorow the red Sea, with the instrumentall meanes prescribed, the stretching out of *Moses* hand with the rod over the Sea, *vers. 16.* and the destruction of their enemies, with the end thereof, Gods glorie, *vers. 17.* and the end, the confession and acknowledgement by the Egyptians themselves of Gods power, *vers. 18.*

2. The performance and execution followeth: first on the part of the Israelites, where the causes are expressed of their safe conducting thorow the Sea, both the principall, Gods presence, and working, testified by the removing of the cloud, *vers. 19. 20.* and the instrumentall, either voluntarie in the stretching out of *Moses* rod, or naturall, which was the East wind, *vers. 21.* then is expressed the manner of their passing thorow the Sea, *vers. 22.* Secondly, the other part of Gods promise is effected concerning the Egyptians: where we have first the occasion, the pursuit of the Egyptians, *vers. 23.* 2. The causes of their destruction, first the hand of God upon them in striking them with feare, and taking off their chariot wheeles, *vers. 25.* with the efficient thereof, the Lord looked toward the host of the Egyptians, *vers. 24.* 3. The effect, the flight of the Egyptians, *vers. 27.* Secondly, the returning of the waters, with the principall cause, the power of God in commanding, the instrumentall cause, the ministerie of *Moses*. Thirdly, the effect followeth, *Pharaoh* and his host are drowned, *vers. 28.*

3. The events follow: first, the saving of Israel in passing safe thorow the red Sea, *vers.*29. Then the overthrow of their enemies, whose carkasses they saw upon the Sea banke, *vers.*30. Lastly, the people believe God, and reverence his minister *Moses*; with the cause thereof, the beholding of the great power of God, *vers.* 31.

2. *The divers readings.*

I. Vers.2. *Campe before the streits of Chiroth. I. Piscat.* not, *before Pihahiroth.* A.P.B.G. *cum cæter.* for *(pi)* is here no part of the proper name, as is evident. *Numb.*33.8. where *(pi)* is omitted: *mippenē hachiroth*, from the face or sight of *Hachiroth*, where also *Ha* is the article prefixed, no part of the name, as the Septuagint read *Eroth*, and the Chalde in that place *Hiroth.*

I.C.V. Vers.5. and 11. *What is this that we have done?* I.C.V. rather than, *why have we done this.* A.P. *cum cæter.* as *Gen.*42.28. *What is this that the Lord hath done unto us?*

B.G. cum cæter. Vers.9. *All the horses and chariots of Pharaoh.* B. G. *cum cæter.* rather than, *the chariot horsemen*, I. seeing the horses were the chiefe strength of the chariots, who had not every one a rider, but charioteers to guide them, the originall word and sense is better retained.

B.G.V. Vers.12. *Is not this the thing that we said unto thee?* V. or, *did we not tell thee this thing?* B.G. *is not this the word or saying.* I. *cum cæter. dabar* signifieth both a word, or thing: their meaning is, that the thing now answereth to their words then.

I. Vers.17. *And concerning me, behold I will harden. I. Piscat.* rather, *And I behold I will harden*, B.G.A.P. *cum cæter. vaani, and I.* He the nominative case, is put absolutely, though in this place it agree with the construction following, yet elsewhere it doth not, as *Gen.* 17. 4. *And I, behold my covenant is with thee*: where unlesse it be read, *concerning me*, or some such word supplied, the nominative case (I) will not agree with the sentence following.

Vers.30. *And the Israelites saw the Egyptians dead upon the Sea banks.* B.G.C.V. *cum cæter.* rather than, *the Israelites saw the Egyptians dying, in the Sea banke.* I. that is, the Israelites standing upon the banke saw the Egyptians dying in the Sea: for the word *meeth* signifieth *dead*, rather than, *dying*, as *chap.*12.33. we are all *meethim*, dead men: and the Hebrew *comma*, or imperfect distinction, at *Egyptians*, sheweth that the last words, *on the shore*, are referred to the Egyptians dying, not to the Israelites beholding: and further, the preposition *chal* signifieth on, or upon, rather than in: and the Sea useth to cast up the dead bodies on the shore: Also if the Israelites saw the Egyptians yet alive, how should *Moses* speech be true, that they should never see them againe? *vers.*13. that is, alive.

3. *The Explanation of doubtfull questions.*

Quest. I. *Of the place where they are commanded to pitch.*

Vers.2. *That they returne and campe before the streits of Chiroth.* 1. The reason why they are bid to returne, or turne aside, was, as is shewed before *chap.*13.17. because the Lord would not have them goe thorow the Philistims countrie. 2. They are commanded to campe in a most incommodious place, where they were hemmed in on every side: betweene the Sea before them, and on one side the Tower or Citie Migdol, which was the Citie Hero, a Garison of the Egyptians, and the mountaines on the other side: so that they had no way to passe, but by the straits whereby they entred, and so to retire upon the face of the enemies that pursued them: *Iun. Iosephus.* 3. This Chiroth were certaine craggie mountaines which run along unto the hill Casius: *Iun.* and reach even to the Sea: *Iosephus*: which might be so called either of *Chur*, because they were full of dens and caves, or of *Charath*, which signifieth to cut, of the craggie rocks, that seemed as hewne or cut: *Calvin.* 4. *Baalzephon*, was a certaine place neere unto the Sea, where the Idoll so called of the place was worshipped which hath the name of *watching* or *looking*: there might be some watch Tower to observe the wayes that they might bee safe for the travellers. *Simler.*

Quest. II. *Why the Lord would have them pitch in so discommodious a place.*

Vers.3. *For Pharaoh will say of the children of Israel.* 1. The Hebrewes thinke that the Egyptians had great confidence in this Idoll *Baalzephon*, whereof they had this opinion that hee could send againe fugitives that were run away, and that therefore they hearing that the Israelites were inclosed there, thought them to bee in sure keeping of the Idoll: *Ex Simler.* But there is no such cause touched, the onely reason that moved *Pharaoh* to pursue them, was to take advantage of the place thinking they were so hemmed in, that they could by no meanes escape. 3. The Egyptians might have pursued and overtaken them, if they had pitched elsewhere, but not so easily or readily as now, the Israelites being thus enclosed, who were three dayes journey before the Egyptians: *Iun. Analys.* 4. By these meanes also the Lord setteth forth his mercy and wonderfull power in saving his people, when they had no way to escape. *Simler.*

Quest. III. *How Pharaoh had word where the Israelites camped.*

Vers.5. *When it was told the King of Egypt.* 1. Either some spies, which *Pharaoh* had set to watch which way the Israelites went, or some fugitives of the strange people which were among the Israelites might carrie this newes to the King: *Simler.* Or (as *Iosephus* thinketh) *Obvium quemque rei*

quaerebant : They asked of every one they met, which way they were. 2. *Pharaoh* was not ignorant of the Israelites departure, but word was brought him of their state, where they pitched, and in what streit they were: *Calvin.* 3. They say, they fled either because they were gone above three dayes journey, and purposed not to returne againe, or because other people of the Egyptians, and other nations were gone away with them: *Ferus.* Or rather because they made such haste in travelling both day and night. *Iun.* 4. That they foolishly imagine them to flee, and reason the case among themselves, why they let them goe, when it was not in their power to hold them, for they were forced through the grievous plagues sent upon Egypt, to send them away, and to give them leave to depart.

QUEST. IV. *Of Pharaohs chariots and horsemen, and whether there were any footmen in his host.*

Vers. 7. *And tooke six hundred chosen chariots.* 1. 600. chariots seeme to have beene no great preparation to goe against 600000. people: for *Sisera, Iabins* Captaine, went against Israel with 900. chariots, *Iudg.* 4. and *David* tooke 1000. chariots from *Hadadezer* King of Soba, 1 *Chron.* 18. Therefore it is like that there were more chariots, but these were the principall and choice chariots, such as followed from chariots, and the words which follow shew as much, that beside these 600. chariots, he tooke all the chariots of Egypt. *Simler.* 2. Yet not all in generall, but all which could be made readie on such a sudden: and the horse which remained and were left after the morraine of cattell and other plagues: *Iun.* 3. *Josephus* writeth, that beside 700. chariots, there were 50000. horsemen, and 200000. footmen: but it is likelier unto some more probable, that there were no footmen, but all horsemen, as *Piscator*, both because the footmen could not make such speed after them, nor keepe pace with the horsemen, and for that mention is made afterward onely of the horsemen, that followed after them into the Sea, *vers.* 23. and 28. Moses in his song speaketh of the horse and rider which were overthrowne in the Sea. But because there is expresse mention made of *Pharaohs* host, beside his chariots and horsemen, *So the waters returned, and covered the chariots and the horsemen with all the host of Pharaoh, vers.* 28. it seemeth that there were other beside horsemen. *Iunius* thinketh that the footmen are understood thereby: *Piscat.* that it is the generall name, and the other the parts and members of the host. But it is more likely that those which did ride in the chariots and did fight out of the chariots are comprehended in this name. 4. And the rather because it is said, that there were *shalshim, triarie* Captaines, that is, set over threes, over every one of the chariots: which Captaines were so called, because in every chariot, as *Cajetanus* thinketh, there were nine, three before, and three of each side, over whom a Captaine was set. Therefore it is most probable, that there were 20 other footmen than those which did ride in the chariots for more speedy pursuit after the Israelites: so that *Pharaohs* host did consist of these foure, of horse, horsemen, chariots, and chariot men.

QUEST. V. *How the Israelites are said to come with a strong hand.*

Vers. 8. *The children of Israel went out with an high hand.* 1. Which is neither to be referred to the arme of the Israelites, that they came forth with a strong arme: *Simler.* Or in battell aray well prepared, *Iun.* for seeing they were a naked people without armour, as *Iosephus*, and they were greatly afraid at the sight of the Egyptians, it seemeth that they were not so strongly appointed. 2. Some thinke that thereby is meant their securitie and carelesnesse that they feared nothing, but were of good courage: *Calv.* In which sense the Chalde readeth, they went out *bareheaded*, (which is not in the originall) that is, courageous and bold. But neither is this like, for presently after it is said, they were afraid. 3. Therefore this high hand is best referred unto God, that he brought them forth with an high hand, as *chap.* 3. 19. it is said that the King of Egypt would not let them goe but by strong hand; as the Lords strong hand brought them out of Egypt, so his high hand and outstretched arme now leadeth them: *Osiander. Deus ex Egypto potenter nos eduxerat: God had most gloriously brought them out of Egypt.* So then here Gods high hand, which was all the strength of Israel, is set against the power of Egypt: *Excelsi videbantur currus Pharaonis, sed revera manus domini fortior & excelsior: Pharaohs chariots seemed to bee very high, but the Lords hand stronger and higher Ferus.*

QUEST. VI. *Whether the Israelites cried unto God in faith.*

Vers. 10. *Therefore the children of Israel cried unto the Lord.* But presently after they murmur and contend with *Moses*: how then could they pray unto God? 1. Some therefore thinke that the faithfull among them prayed unto God, as *Caleb, Iosua*, and such other, but the hypocrites among them and carnall men expostulated with *Moses: In ultimis malorum clamant ad Dominum fideles, infideles autem in rabiem vertuntur: The faithfull crie unto God in their extremities, but the unbeleevers became mad.* Ferus. But the text seemeth to speake of the same that cried unto God, and that did strive with *Moses*, as it followeth, *vers.* 11. *And they said to Moses*: that is, these whom hee spake of before. 2. Therefore they cried unto God, but rather out of the present sense of their calamitie, as men in their necessities will come unto God, as is shewed, *Psal.* 107. *Calvin.* than of faith, as it appeareth afterward by their contemptuous speech against *Moses*: *Iunius.* 3. Wherefore this was no prayer of faith, which they made: for then they would not have so soone forgotten themselves: *Mercenaria charitas non durat in adversis: It is no true mercenarie charitie that faileth in adversitie: Confuso impetu clamor extortus fuit: It seemeth this was confusedly forced*: not advisedly made: *Calvin. Hoc primum facere debuerunt, quod vix ultimo faciunt: They should have done that first, which they scarce doe in the last place: Ferus.*

QUEST.

Quest. VII. *Of the great ſinne of the people in expoſtulating with Moſes.*

Verſ.11. *And they ſaid unto Moſes.* The ſinne of the people doth here diverſely appeare. 1. In forgetting at once all thoſe wondrous works, which the Lord had done for them in Egypt. 2. In their great unthankfulneſſe for ſo great a benefit of their deliverance, which they had received, in preferring the miſerable ſervitude of Egypt before it. *Ferus.* 3. In their murmuring againſt God, and contempt of his miniſters. *Calvin.* 4. In their prophane ſcoffing, ſaying, *Becauſe there were no graves in Egypt.* 5. In their impatience, not waiting the Lords leiſure. *Genevenſ.* 6. In their prophane impiety, in juſtifying their former incredulitie and ungratious words in Egypt. *Simler.*

Quest. VIII. *Whether Moſes did ſuffer the people at this time to paſſe without reproofe.*

Verſ.13. *Then Moſes ſaid to the people, feare ye not.* 1. Some thinke that *Moſes* did not ſuffer the people to goe without ſharpe reprehenſion here. *Calvin.* But it is more like that *Moſes* did forbeare them at this time, the preſent neceſſitie ſo requiring: *Simler.* wherein he both ſheweth his mildneſſe in not anſwering the people roughly againe, and his loving care, in that he, notwithſtanding their perverſeneſſe, laboureth to comfort them in this perplexed hate. *Ferus.* 2. He doth encourage them by promiſing them certaine deliverance from God. *Ioſephus* more at large here doth amplifie *Moſes* exhortation: which conſiſted upon two principall perſwations: the experience which they had already of Gods goodneſſe toward them, that had omitted nothing needfull for them: that like as a wiſe man which hath hitherto well compaſſed all his buſineſſe, ſhould not be miſtruſted for the reſt; ſo they ſhould not doubt of Gods mercie toward them, who never yet failed them: the other was in communicating unto them Gods counſell, that the Lord had therefore brought them into this ſtreit, to get himſelfe greater honour by their deliverance: to this purpoſe, *Ioſeph. lib.2.cap. 6.* He ſaith they ſhall never ſee the Egyptians againe, that is, in that manner, as they ſaw them that day, inſulting againſt them and purſuing after them, as the Septuagint doe well interpret, *ὑμεῖς οὐκέτι οὐδέποτε*: *after what ſort ye have ſeene them:* for they ſaw them afterward, but drowned and lying dead upon the ſhore.

Quest. IX. *When the Lord ſpake theſe words to Moſes.*

Verſ.15. *And the Lord ſaid.* 1. Some doe read *had ſaid*, thinking that the Lord had thus ſpoken unto *Moſes*, as it is ſet downe in the 5. verſes following, before he had thus encouraged the people: *Neque enim teſtis & præco ſalutis eſſe poterat non acceptâ promiſſione: for he could not be a proclaimer of their ſafetie, having not firſt received a promiſe: Calvin.* 2. But it is more like that the Lord ſpake unto *Moſes* after he had exhorted the people, both becauſe *Moſes* cried unto God, which crie of his was occaſioned by the ſame imminent danger, which moved alſo the people to crie; as alſo he might pray unto God to forgive this ſinne of the people, which hee might juſtly feare would provoke the Lord to wrath, and ſo hinder his intended worke. *Ferus.* And though as yet *Moſes* had received no particular promiſe, how the Iſraelites ſhould be delivered, yet hee reſteth upon Gods generall promiſe before, that he would get him honour upon *Pharaoh* and his hoſt. *Simler.*

Quest. X. *When Moſes cried unto God, and how, and for what.*

Why crieſt thou unto me? 1. This is neither referred unto the crie of the people before ſpoken of, whoſe perſon *Moſes* did repreſent, and therefore he is ſaid to crie, becauſe the people cried: for the crie of the people was diſordered and tumultuous, and not much accepted. 2. Neither is this underſtood of *Moſes* privat prayers, which at that time he made unto God, when as all the people cried beſide, as *Calvin*: for though it be like that *Moſes* omitted not then to pray alſo, yet this prayer was after his exhortation to the people, which came betweene: *clamorem hunc ingratiſſimus populus extorſit*: for not onely the enemie in fight, but the unthankfull and grudging people did draw the crie from *Moſes*. 3. The Lord doth not find fault with *Moſes* becauſe he prayed, but for that he went not forward with the people as he was commanded, *verſ.2.* therefore that charge is here againe renewed: and though *Moſes* voyce was not heard, nor no words uttered, yet hee is ſaid to crie, becauſe hee prayed unto God in his heart. *Iunius.* 4. But *Ioſephus* is here deceived, who thinketh that *Moſes* in his prayer preventeth Gods ſpeech unto him, and firſt deſired of God, that the waters upon the ſtriking them with his rod might be divided, and that upon his prayer, without any other direction or commandement from God the waters parted. But this report of his as we ſee is oppoſitely contrarie to the Scripture.

Quest. XI. *How the Angell is ſaid to remove.*

Verſ.19. *And the Angell of God, which went before the hoſt of Iſrael removed.* 1. This Angell is called before Jehovah: *Vtiq́, natura Iehova Dei filius, officio Angelus: By nature Iehovah the Sonne of God, and Angell in office: Simler. Calvin, Oſiander.* 2. Not that God removeth from place to place. *Sed ſigna præſentiæ in alium locum tranſierunt: but the ſignes of his preſence went to another place,* and therefore the Angell is ſaid to remove. *Simler.* 3. This cloud both caſt darkneſſe upon the Egyptians, that they were not able to purſue the Iſraelites, and it gave light to the Iſraelites that they went on forward. 4. Here the Lord uſeth theſe three, the water, fire, and the cloud, as inſtruments of his judgments upon the Egyptians. So the old world was deſtroyed by water, Sodome by fire, and the Sonne of man ſhall come in the clouds to judge the world. *Borrh.*

Of the moſt miraculous worke of God in dividing the waters of the red Sea for the paſſing of his people.

Quest. XII. *What winde it was which did blow upon the red Sea.*

Vers. 21. *The Lord cauſed the Sea to runne backe by a ſtrong Eaſt wind.* 1. What manner of wind this was, ſeeing it is here expreſſed, there is no place for their opinion that thinke it was either a Northwind or a Southwind, as the Septuag. read ἐν πνεύματι νότῳ βιαίῳ, *with a ſtrong Southwind*, whom *Philo* Iudæus, who thinketh that the waters were parted aſunder by a ſtrong Southwind, and brought together by the Northwind. But there is no mention made of any wind, which the Lord uſed in cauſing the waters to returne: and as for the wind which was ſent at the dividing of the waters, the text ſaith it was an Eaſt wind, and ſo the Chalde tranſlateth: and this was the fitteſt wind to part the waters on each ſide, rather then a ſide wind North or South, which would have driven the waters all one way. 2. Neither is it to be thought that the winde could thus divide the waters: for though the wind may ſever the waters, yet not ſo, to emptie the very chanell: it bloweth upon the upper part of the waters onely. Againe, if it were the worke of the winde, the waters would have beene driven all one way: and the wind could not have ſo parted the waters, as to make a way in the midſt: beſide, if the wind had cauſed it, then when the wind ceaſed, they would have returned againe, but ſo did they not till *Moſes* lift up his rod againe: therefore it was the Lords miraculous worke, beyond the power or ſtrength of any creature. 3. Yet it pleaſed the Lord to uſe this creature to ſhew his power over all things which he hath made. *Calvin*: and this winde ſerved not for the dividing of the water, but rather for the drying of the ground after the waters were parted, *Cajetan*.

Quest. XIII. *At what time of the night the Sea was divided.*

NOw at what time the Sea was thus divided, it may be thus gathered. 1. It is evident that this was done in the night, becauſe the fierie cloud did give light onely in the night, as it did now, *verſ.* 20. and it was darke among the Egyptians. 2. Whereas they uſed to divide the night into foure parts which they called watches of the night, after the phraſe of militarie diſcipline, giving unto each watch three houres: it ſeemeth alſo, that the Sea was thus parted in the firſt watch in the beginning of the night, for after the fierie cloud had changed his place, *Moſes* preſently ſtretched his hand upon the Sea, *verſ.* 21. 3. But whereas *Pererius* thinketh, that it was paſt midnight in the beginning of the third watch before the Iſraelites deſcended into the Sea, and that they ſtaied on the ſhore till the wind had dried the ground for them to goe on, which he thinketh was ceaſed before they entred, for otherwiſe the wind would have beene troubleſome unto them: this his opinion ſeemeth improbable. 1. As ſoone as the Sea was divided, and a *way made* for the people, it is like they followed and ſtaied not on the ſhore, becauſe the Egyptians will purſued them, they would therefore ſlacke no time. 2. The Lord bid *Moſes* that they ſhould goe forward *verſ.* 15. it is like then they ſtaied not five or ſix houres on the ſhore. 3. The Eaſt wind did blow all night, *verſ.* 21. therefore it was not laid before the Iſraelites went in, for after that the Egyptians wheeles were taken off, *verſ.* 25, as may be conjectured, by the violence of the wind. 4. Neither was this wind diſcommodious to the Iſraelites, the walles of the water might keepe it from them, or the Lord knew how to qualifie it toward them, and to turne the rage thereof upon their enemies. 5. Neither needed they to ſtay ſo long, till the ground were dried for them: hee that could make a way in the water for them to paſſe, could alſo prepare the ground. 4. Neither was it ſo long as *Pererius* imagineth before the Egyptians entred after the Iſraelites, as about the end of the third watch, which was toward the morning: for during in the beginning of the fourth watch the Egyptians were overwhelmed by the returning of the waters, *verſ.* 24. and before that the Egyptians were gone into the midſt of the Sea, *verſ.* 23. we muſt allow them more than two or three houres to reach ſo farre into the Sea: it may therefore rather be ſuppoſed, that the Iſraelites going in, in the firſt watch, the Egyptians might follow them in the ſecond: for they were not farre from them, as *verſ.* 9. it is ſaid that *Pharaoh* and his hoſt overtooke them camping by the red Sea: and they were ſo neere, that the Lord cauſed an extraordinary darkneſſe among the Egyptians to keepe them from the Iſraelites, *verſ.* 20.

Pererius confuted, that the Iſraelites ſtaied five or ſix houres on the ſea ſhore before they entred.

Quest. XIV. *Whether one way were made in Sea, or twelve for every tribe one.*

Further it is a queſtion whether there were one onely way and path made for the Iſraelites in the red Sea, or for every ſeverall tribe, a ſeverall way, ſo that in all there ſhould be twelve diviſions of the red Sea for the twelve tribes. *Origene* in his homilie upon this place writeth, that this was an ancient tradition among the Hebrewes: *quod propria unicuique in mari aperta eſſet via: That every tribe had a peculiar way made for them in the Sea*: To this opinion ſubſcribeth *Thoſtatus*, *diviſum eſſe mare in duodecim ſectiones juxta numero tribuum*; *That the Sea was divided into twelve parts according to the number of the tribes.* Ezra upon this Chapter teſtifieth that this was an ancient tradition amongſt them, and *Epiphanius* lib. 64. This opinion both *Origene* and *Thoſtatus* doe ground upon that place, *Pſalm.* 136. 13. *Which divided the red Sea into diviſions*; *Secuit mare in ſegmenta*, as *Iun.* tranſlateth. But *Thoſtatus* doth fully anſwer this objection, that here the word tranſlated *diviſions or parts* in the plurall is ſo uſed according to the phraſe of Scripture, that uſeth the plurall ſometime for the ſingular; or elſe they are called diviſions, because of the greatneſſe and largeneſſe of the diviſion which ſufficed, as if there had beene many. *Cajetane* addeth, that they are called diviſions in reſpect of the Sea, which was divided into two parts:

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Nam una inciſio plures facit inciſiones : For one inciſion maketh many inciſions ; as he giveth inſtance of a loafe being cut or divided, with one cutting there are made two parts. So the red Sea with one diviſion was parted in twaine. *Origene* urgeth alſo that place, *Pſalm.68. There was little Benjamine with their ruler, and the Princes of Iudah with their aſſemblie, the Princes of Zebulon, and the Princes of Nep-* whence he would inferre, that all the tribes went thorow the Sea in their order. But this may rather be referred to the publike and ſolemne thankſgiving afterward, as mention is made of the ſingers and players of Inſtruments, that went before, *verſ.25.* then to their marching thorow the Sea : And the Prophet ſeemeth (rather than both) to deſcribe the manner of their publike thankſgiving in the Sanctuarie, as *verſ. 24. They have ſeene O God thy goings in the Sanctuarie :* And he ſpeaketh of thoſe times when *Benjamine* in reſpect of the ſlaughter at Gibeah, *Iudg.* 20. and of the civill warres with the houſe of *David* and with *Iudah*, was much waſted, that it was a ſmall tribe in reſpect of the reſt.

2. Wherefore it is more conſonant and agreeable to the Scripture that there was but one way made thorow the red Sea for the people to follow : 1. Becauſe if there had beene twelve ſundrie paths it would have much amplified the miracle, and it is not like the Scripture would have beene ſilent therein : yet the Scripture affirmeth the contrarie, that there was but one way made for all Iſrael, as *verſ. 12. The waters were a wall unto them on their right hand, and on their left hand :* which ſheweth that the water ſtood but betweene them but on two heapes, and they walked betweene them. 2. Divines doe hold that miracles are not to be multiplied without cauſe: ſeeing then that one large way ſufficed for the whole hoſt of Iſrael, ſo many diviſions had beene ſuperfluous. 3. This dividing of the tribes into ſeverall quadrants had been diſcommodious unto them : for both they had no time to doe it, the Egyptians ſo eagerly purſuing them, and beſide it would have weakned them to have beene divided into ſo many parts. 4. And by this meanes they could not all have had *Moſes* to bee their guide to goe before them, which would have beene a diſmaying unto them if the hoſt had beene quartered out into ſo many parts. And of this opinion that they all went one way thorow the Sea, are *Thoſtatus, Lyranus, Cajetane. Ex Perer.*

Quest. XV. *Which of the tribes firſt entred into the red Sea.*

But this being made manifeſt, that all the hoſt of Iſrael went together the ſame way, there is another doubt, which of the tribes went firſt : 1. *Hierome* upon the 12. of *Hoſhea* ſaith, that the Hebrewes doe hold that the tribe of *Iudah* entred firſt, and that thereupon that tribe deſerved to have the principalitie over the reſt, according to the propheſie of *Iacob, Geneſ.* 49. 10. and to this purpoſe they alleage the words of the Prophet, which they tranſlate thus : *Iudah a faithfull witneſſe deſcended with God into the Sea, and is faithfull among the Saints, Hoſh.* 11.12. But in this tranſlation ſomewhat is added : for in the Originall there is no mention at all of the Sea : and the reſt is corruptly tranſlated : for the word *el* ſignifieth here not a witneſſe, for then it ſhould be *ghedh*, but, *adhuc*, yet ; and the other word *rabh* commeth of *rudh*, to rule, not of *jaradh*, to deſcend : ſo that this is the right tranſlation of the words, *Iudah yet ruleth with God :* that is, though *Ephraim* were fallen away from God, yet *Iudah* continued upright and ſtedfaſt in the worſhip of God.

2. *Lyranus* reporting the ſame opinion of the Hebrewes, ſaith, that they alſo affirme that *Aminadab* the Prince of *Iudah* was the firſt that went downe into the Sea, and that the reſt being animated by his example went in after him : to which purpoſe they cite that place, *Cantic.6.11. My ſoule troubled me for the chariots of Aminadab*, as the Latine readeth : or, *My ſoule ſet me as the chariots of Aminadab*, the Septuagint, which they ſay had relation to *Aminadabs* valiant marching into the Sea before the people. But the word *amminadib* is here no proper name, but is taken for the willing people : for the proper name *Amminadab* is all one word, *Numb.7.11.* but here are two : and the proper name is written *dab* with *chametz*, but here *nadib* with *jod* : ſome doe tranſlate it, *the chariots of the nobles Vatab. Pagnin.* but then it ſhould be *nedib* ; it ſignifieth the willing people, as *Pſal.110. 3.* and the meaning is, that the Church with her willing people maketh haſte, as being ſet upon chariots to come unto Chriſt. And further, it is not to be thought, that there were any chariots among the Iſraelites, but that all went after the Lord leading them as ſheepe after him.

3. Therefore it is moſt like, that the firſt which went into the ſea, was *Moſes* himſelfe: for he was neereſt unto the Sea, when he ſtretched his hand over it : and beſide, it was the part of a good Captaine in all extremitie to goe before his people to incourage them. *Ioſephus* alſo thus writeth hereof : *Moſes progreditur hortatus Hebræos ut alacriter ſequantur per viam divinitus datam : Moſes firſt goeth forth exhorting the Hebrewes cheerfully to follow by the way which the Lord had made : lib.2. antiq. Iud. cap.*

Quest. XVI. *Whether the Iſraelites went thorow the middeſt of the red Sea, or only a part of it.*

Verſ.22. *Then the children of Iſrael went thorow the middeſt of the Sea.* 1. Some thinke that the Iſraelites did not goe thorow the Sea in the breadth thereof to the other ſide, but fetched a compaſſe like a ſemicircle, and arrived on the ſame ſide againe beyond the mountaines : of which opinion are the Hebrewes, to whom *Thoſtatus* conſenteth, uſing theſe reaſons to confirme his opinion : 1. The Egyptians bodies were caſt up upon the ſhore where the Iſraelites arrived, for they could not ſee them on the other ſide over all the breadth of the Sea : but the Egyptians were neerer to their owne ſhore, when they were drowned, going into it but late in the night after the Iſraelites : now the Sea uſeth to caſt things at the next ſhore. 2. Againe, it was after midnight when the Hebrewes went into the red Sea, and about the morning were the Egyptians drowned : in the ſpace of five or ſixe houres it is not like

the Hebrewes could goe all the breadth of the red Sea. 3. This further appeareth, that the Israelites returned to the same side againe, because they pitched in the desert of Ethan, when they went into the wilderness three dayes journey in the same desert of Ethan after they came out of the Sea, *Numb.* 33.8. This desert of Ethan is also called the desert of Shur, *Exod.* 15. 22. 24. If they had gone over the red Sea they should have beene forced to have come over the Sea againe, to goe into the land of Canaan: for they were further off from Canaan on that side toward Arabia, than on the other toward Egypt: and the red Sea did not bound the land of promise on the West, but only toward the East, as the land is described to be bounded from the red Sea to the Philistims Sea, *Exod.* 23. 31.

But these reasons may easily be answered: 1. Though it be admitted that the Egyptians were nearer their owne coasts, when they were drowned, than the other side, yet by the tempest and course of the waters which came against them, they might be and were carried to the other side: for *Cajetane* well observeth, that the Egyptians, when the chariot wheeles were taken off fled away from Israel, and fled from the waters that returned upon them, *vers.* 27. the violence of the waters thus did drive them to the other side: wherein Gods speciall worke also is to be seene, that to the comfort of his people would the Egyptians bodies cast up in their sight, whereas usually bodies being drowned doe sinke in the deepe. Note not. 2. The Israelites were above five or six houres in going over the Sea, they went all the night, as is shewed before, *quest.* 14. neither were they all passed over, when the Egyptians were drowned, as is shewed *vers.* 29. for the Israelites walked on still. 3. The desert of Ethan is so called on both sides of the Sea, both where the Israelites entred, and where they arrived, as *Lyranus* thinketh there were two deserts of the same name: and *Iunius* well thinketh, that both that desert on Egypts side is called, and where they travelled afterward, when they had gone over, *Annot. cap.* 13. *v.* 20. Ethan is not one with the desert of Shur, which bounded the Ismaelites countrie, *Gen.* 25. 18. 4. It was not needfull the Israelites should returne over the red Sea againe, for the Lord did not lead them the neerest way, which was through the Philistims country, but about by the vast desert, therefore that is no reason to bring them over the Sea againe, because of the neerer way.

2. That the Israelites went through the midst of the Sea: 1. The Scripture evidently speaketh, *Psalm.* 136. 13. *He caused Israel to passe over in the midst of it.* The word is *ghabar*, which signifieth *transire* to passe over. 2. If they had gone on the other side of the red Sea toward Egypt, they must have passed along by the Philistims countrie, which the Lord intended not to doe, *chap.* 13. 17. and *Iosephus* addeth this reason, why they went the other way: *Ne Palestini quoi ob veterem simultatem infensos habebat de hac profectione certiores fieri possent: Lest the Philistims who had an old grudge against them should have knowne their journey.* But they must needs have knowne it and hindred it likewise, if they had compassed about the red Sea: *Est enim eorum regio Ægypti confinium: For their countrie doth border upon Egypt.* 3. *Iosephus* also in the same place useth another reason, *voluit obiter juxta Dei mandata in montem Sinai populum sacrificaturum adducere: Moses purposed according to the commandement of God to bring the people unto mount Sinai to sacrifice.* But the next way unto mount Sinai (which is a mountaine in Arabia, *Galath.* 4. 25.) was not to goe backe againe into Egypt, but to passe over the red Sea. Beside it is not like that the Lord would bring them backe againe unto the Egyptian coast: *Lyran.* For so they should have beene in danger againe of the enemie. 5. The Israelites from the red Sea went forth to the wilderness of Shur, but that was beyond the red Sea toward the countrie of the Ismaelites, *v.* 25. 18. not on this side toward Egypt. 6. Lastly, of this opinion, that the Hebrewes went through Sea, are *Iosephus*, who saith, *Impetus in adversum littus Hebræi evaserant: The Hebrewes were cast to the other shore against them*, lib. 2. *antiquit. cap.* 7. Likewise *Philo*: *Tempestas procellosa in littus adversum ejecit Ægyptorum exercitum: A tempestuous storme cast the dead bodies of the Egyptians upon contrarie shore*, that the Israelites might see them; so also *Euseb. Nyssen*: *Ictu Mosaica virgæ in oppositum ripam hinc atque illinc undis aquis scissura pervenit: By the stroke of Moses rod the waters leave along and give way unto the banke on the other side*; and as the way was made throughout where the Sea, so the Israelites followed: *Ex Perer.*

QUEST. XVII. *The division of the red Sea not the worke of nature, but altogether miraculous.*

In the next place it would be inquired, whether this division of the red sea, altogether miraculous, or whether it might not be helped by the worke of nature or mans providence. 1. *Artapanus* an ancient writer reporteth hereof two opinions among the Egyptians: the Heliopolites doe hold that when Israel followed after the Hebrewes, *Moses* by the stretching out of his rod clave the Sea: the Memphites affirmed, that *Moses* being skilfull in such naturall observations did when the red Sea was at low ebbe, and then conducted over the people. But this foolish opinion is refuted by *Diodor. Tarsensis*, *Chrysostomes* Master, who by these two reasons overthroweth it: 1. When the Sea ebbeth, the waters onely toward the shore do abate, the chanell of the Sea is not emptied: againe the ebbing of the Sea could not make the water stand up on each side like a wall.

Neither is *Iosephus* narration probable, who to perswade that this was no noble thing for the Sea to give way to the Hebrewes, alleageth that in like sort the Pamphilian Sea did way to *Alexander* in his expedition against the Persians, *lib.* 2. *antiquit. cap.* 7. by which instance he doth much extenuate the glorious worke which the Lord did for his people. Concerning which story of *Alexander*; 1. Neither is the testimonie of *Iacobus Crinitus* to be approved, who utterly denieth it to be so, which *Iosephus* reporteth: and they which write of *Alexanders* affaires make mention of no such: for beside that they are silent, *id quod omnes testantur, &c. Which all they doe testifie that were sent to memorize Alexanders*

Iosephus report of the Pamphilian Sea giving way to Alexander examined.

Alexanders exploits; who, it is like, had seene and read some of those writers, whose bookes may be now perished: *Quintus Curtius lib.5.* in a word touched such a matter, *Mari novum iter in Pamphiliam aperuerit: He opened a new way by the Sea into Pamphilia.* 2. And yet we may hold the report of *Iosephus* to be uncertaine and not credible, that *Alexandro dato Macedonibus Pamphilium mare cessit*: That the *Pamphilian Sea gave way unto the Macedonians under the leading of Alexander*: For this were to impaire the credit of this great worke. 3. Therefore *Strabo* for this matter commeth neerer the truth, who writeth to this effect, that there is an hill lying upon the Pamphilian Sea, called Climax, by the which there is a passage on the Sea shore when the Sea is calme and still, the waters so abating that the ground is left naked, which at the flowing of the waters is covered againe. And *Alexander* comming that way, *prius quam fluctus rediret, movit, Set forward before the waters returned*; but because it was winter, before he was passed, it so fell out that the waters overtooke him, *Vt iens die iter faceret in aqua mobilibus renis*: *That he travelled all the day up to the middle*: *Strab. lib.14.* This passing then of *Alexander* by the Pamphilian Sea, was much unlike to the Hebrewes walking through the red Sea: First, he went along by the shore, but they went through the Sea; Secondly, *Alexander* watched his time when the Sea ebbed, but the ebbing of the red Sea could not helpe the Hebrewes to goe through: Thirdly, the waters returned before *Alexander* was gone by: but the Sea gave way still to the Israelites, till they were all gone over, but it overwhelmed the Egyptians.

3. *Paulus Orosius* writeth that there are yet certaine miraculous monuments of this miracle extant at the red Sea, that the very trace of the chariot wheeles are to be seene, not onely on the shore, but in the Sea, as farre as ones eye can discerne them, and that if those marks be defaced, they renew againe: *Oros. lib.1.* But what credit there is of this report is uncertaine, it may seeme rather fabulous than otherwise: the monument of this miracle is sufficiently extant in Scripture, we need not to seeke it in the sand. And if any such monument were to be seene, rather the footsteps of the Hebrewes that walked that way, than the prints of *Pharaohs* chariot wheeles, were likely to remaine in remembrance of that miracle, which God wrought for his people.

4. But howsoeve the truth is concerning that miraculous monument of the traceings of the chariot wheeles: these thing were miraculous indeed, and shew it to be Gods extraordinarie worke, beyond the wit of man, or the power of nature. 1. It was a great miracle that a way should be made through the Sea, to the very bottome: the water useth to ebbe onely about the shore, not in the bottome and depth of the Sea. 2. That the waters stood up as a wall on each hand, it was also miraculous, and contrarie to the nature of the liquid element of water. 3. That such a great winde should bee raised on the sudden, and drie the ground in so short a time, was also admirable. 4. That the waters returned upon the Egyptians on the one side of the Sea when as yet the Israelites were not all gone over on the other, it was wonderfull: *Peter.* 5. That the winde and storme was so strong upon the Egyptians with thunder, lightning and raine, *Psal.*77.18. that the wheeles of their chariots were taken off while the Israelites passed on quietly, it was a thing of great admiration. 6. Gods providence also was seene, in that not one of the Egyptians remained, nor yet one the Israelites were missing. 7. The casting up of the bodies of the Egyptians and of their armour also *Iosephus* thinketh, which was after distributed among the Hebrewes, was extraordinarie, whereas such things use to sinke at the first. 8. The driving of them to the contrarie shore which was further off, was Gods speciall worke. 9. The Egyptians desperate following of them into the Sea, when they saw the waters stand up as a wall, is much to be admired. 10. But more, the courageous and speedie passage of Israelites through the wide and large Sea in the compasse of one night.

Quest. XVI. *The division of the red Sea and of the river Iordan compared together.*

But to compare this miracle of dividing the red Sea by *Moses*, with the parting of the river Jordan before *Iosuah*. 1. In points they agree together, both of them were wrought by an extraordinarie power, both were do the same end, for the passing over of the people of God; and they had the like effect, the setting for the power of God.

2. But herein they differed. 1. The Sea was divided to deliver them from danger of their enemies: Jordan to bring them into the land of Canaan to encounter with their enemies. 2. There at the stretching of *Moses* the waters parted, here at the presence of the Arke. 3. There the waters stood up on each side as a here the upper waters onely stood up on an heape, the nether waters were cut off and ran into dead Sea. 4. Here twelve stones were set up for a monument, there no thing was done, they were not to returne thither againe, but Jordan was alwayes in their sight. 5. There a great was raised to drie the ground, here none such needed, because the channell of Jordan was sandie and 6. There the people were guided by the leading of the cloudie and fiery but here they neer, being come into an habitable countrie, whereas then they walked in and unknowne 7. There a solemne thankesgiving was given immediatly unto God, instead thereof the were circumcised in Gilgal, *Iosh.* 5. 8. There the Egyptians were overwhelmed in the waters, but no such revenge was taken upon Gods enemies, but the people of God only provided for.

3. So that the dividing of the Sea was a more glorious and wonderfull worke than the other. 1. Because as was larger than the river, so the miracle in the standing up of the greater was greater. 2. people were at this time more distressed, and therefore their deliverance more full. 3. The of their enemies doth also set forth this worke beyond the other. 4. The same also that this miracle more than of the other, which was spoken of among the Gentiles

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of Jericho taketh notice of it, *Iosh.* 2. And the Philistines also heard of the Lords wonderfull working among the Egyptians, 1. *Sam.* 6. 10.

4. But yet in two respects the parting of Jordan was more strange than the dividing of the red Sea. Because Jordan had a perpetuall current running along into the dead sea, and therefore the upper waters which ran from the fountaine and head of Jordan, were either miraculously staied in the spring time flowing out, or else they did swell into an heape, as high and huge as a mountaine still increasing, which of the two is most agreeable to the text, *The waters that came from above staied and rose up upon an heape*, Iosh. 3. 16. 2. The other thing singular in the cutting of Jordan was, that this huge heape of waters of Jordan came together againe abated by little and little and fell not all at once, for the water being so much higher than the bankes would have overflowne all the Countrie, if they had not been restrained by the power of God, and brought to their ordinarie course. *Peter.*

Here follow certaine questions of the overthrow of the Egyptians in the red Sea.

Quest. XIX. *Of the blindnes of the Egyptians running upon their owne destruction.*

Vers. 23. AND *the Egyptians pursued.* Herein appeareth the just judgement of God upon *Pharaoh*, that they were so blinded, that they run headlong into their owne destruction, and follow the Israelites into the Sea: of this their blindnes the reasons were these: 1. The longanimitie and patience of God toward them, in sparing their lives hitherto, and onely touching their ground and cattell that were borne, in those ten plagues. 2. Their malice in desiring to be revenged of the Israelites. 3. Their rash and greedie desire to recover their substance: *Ferus.* 4. *Iosephus* addeth more: *Cum incolumes suos fore videbant, sibi quoque eundem eventum pollicebantur: When they saw that the Israelites did keep the ground, they did promise unto themselves the same event.* But they were deceived, for that they made for those that fled from their enemies, to escape them, not for the enemie that pursued with intent to destroy them. 5. But the greatest cause of all was, that God had given them over to a reprobate sense: *Spiritu vertiginis in reprobum sensum abducuntur; They are carried headlong by a brainsicke and reprobate sence: Pellican: maxime eos excaecavit judicium Dei: Most of all the judgement of God blinded them.* And these foure are the ordinarie causes of the excecation and blinding of men: abusing Gods long suffering, malice, covetousnes, and Gods justice concurring in giving the wicked and obstinate over to themselves. *Ferus.*

Quest. XX. *VVhy the Lord looked in the morning toward the Egyptians.*

Vers. 24. NOw *in the morning watch when the Lord looked*, &c. 1. The Lord is said to looke and behold two wayes, either in mercie, as *Mary* in her song, *The Lord hath looked upon the poore estate of his handmaide, Luk.* 2. 48. and as *Hagar* saith *Thou Lord hast looked upon me, Gen.* 16. 13. Or in judgement, as here he looketh toward the Egyptians, whom hee saw before, but seemed to winke at them, and suffered them to goe on: *Simler.* 2. The Lord looketh toward them toward the morning *to the terrour of the Egyptians: ut serò viderent, quò ipsos projecisset furoris sui impetus; that they might see, though late, whether the force of their furie had cast them: Calvin, ut utrinque conspicua esset potentia Dei, that the power of God might be apparent, in the destruction of the Egyptians, and the deliverance of his people: Iunius.* The Israelites it being now day, might with comfort behold the Lords mightie worke: and this was a lively type of the resurrection of Christ, which was in the morning, *Ad ortum solis justitia, quia Christus resurrexit, judicantur satellites Satanæ: At the rising of the Sunne of righteousnesse, at the time of Christs resurrection, the bands of Satan were judged; Pellican.* The power of darknes was then fully conquered, as here *Pharaoh* and his host at the appearing of the day are subverted and overwhelmed in the sea.

Quest. XXI. *By what degrees the finall subversion of the Egyptians was wrought in the red Sea.*

Vers. 25. FOr *he took off their chariot wheeles.* In these degrees this finall and last judgement was brought upon the Egyptians: 1. The Lord disturbed them, an horrible feare was sent upon them, as is shewed in the former verse, procured by the tempests and grievous thunders and lightnings upon them: *Simler.* 2. Which lightnings and tempests with winde and raine the Lord sent upon them when hee looked out of the cloud, as is more fully declared in the *Psalme.* 77. 16. *The waters saw thee, O God, the waters saw thee, and were afraid, the clouds powred out water, the heavens gave a sound, yea thine arrowes went abroad, the voice of thy thunder was round about: Iunius.* 3. Their chariot wheeles were taken off: and he drave them slowly, that is, not *Pharaoh* drave his chariots, *Simler.* or, *the chariots heavily; Vatab.* or, *He carried them with violence: Calvin. Septuag.* for the word signifieth to *carry, Isai.* 11. 6. But the Lord drave them slowly, or heavily, that is, caused that their chariots did not goe: partly because the wheeles were violently taken off: *Simler.* partly because the earth being moved by the returning of the waters clogged their wheeles, that they could not go. 4. The Latine translation readeth. *Ferebantur in profundum: They were carried into the deepe:* which although it doe not expresse the sense of the word, which signifieth heavinesse, *not the deepe*, yet this was another hinderance to the Egyptians, that their chariots were forced descending into the deepe places of the sea, and so

ſo *ſuoſe pondere demerſerunt*: they did ſinke themſelves with their owne waight: *Pellican.* As in the next chapter verſ. 10. *Moſes* ſaith, *They ſanke as lead in the mightie waters.* 5. Hereunto may be added: *Vt ſe invicem impedirent*: That they hindred one another. *Ferus*: *Equi impingebant*: Their horſes ſtoundred and fell one upon another: *Zeigler.* 6. And to make up the full meaſure of their judgement, the water came together upon them, and they fled againſt it as followeth, *verſ.* 27. *Iun.*

QUEST. XXII. *Of the number of the Egyptians that periſhed.*

Verſ. 28. *SO the water returned and covered.* 1. Touching the number of the Egyptians which periſhed in the water: *Ioſephus* ſaith, that there were in *Pharaohs* hoſt 50. thouſand horſemen, and 200. thouſand footemen, which all were drowned in the waters, not one of them remained. 2. But it is hard to geſſe at the certaine number, ſeeing the Scripture hath not ſet it downe: yet it is moſt certaine that the number and multitude was very great: for *Pharaoh* had not onely ſixe hundred of the choice chariots, but all the chariots of Egypt beſide: and all his choſen captaines were drowned alſo in the ſea, *chap.* 15. 4. *Oroſius* doth make this an argument of their great numbers, becauſe the Hebrewes being 600000. of fighting men, were afraid of them, and had no power to reſiſt them, but made full account all to be put to the ſword and there to have their graves, *cap.* 14. 11. *Oroſ. lib.* 1. *cap.* 10.

QUEST. XXIII. *Whether Pharaoh himſelfe were drowned in the Sea.*

COncerning *Pharaoh* himſelfe: 1. That opinion of *Manethon* is utterly untrue, that hee himſelfe eſcaped, and reigned after this in Egypt 25. yeeres and 4. moneths, for the contrarie is gathered out of the Scripture. Firſt, becauſe the Lord ſaid before, that hee would get him honour upon *Pharaoh* and all his hoſt: God therefore was not honoured onely in the overthrow of *Pharaohs* hoſt, but of *Pharaoh* alſo himſelfe. Againe, they which purſued the Iſraelites followed after them alſo into the ſea, *verſ.* 23. but *Pharaoh* himſelfe with his hoſt purſued them *verſ.* 10. and therefore *Moſes* thus ſpeaketh, *cha.* 15. 9. *The enemie ſaid, I will purſue, I will overtake them*: which is ſpecially meant of *Pharaoh* himſelfe. But not one eſcaped of all that went into the ſea, *verſ.* 28. as *Ioſephus* alſo witneſſeth, *Ita totus ille exercitus eſt deletus vt ne nuntius quidem cladis domum reverteretur*: All the hoſt was wholly deſtroyed that not one remained to carrie tidings home of their deſtruction. The Pſalme alſo ſpeaketh evidently, *Pſal.* 136. 15. *He overthrew Pharaoh and his hoſt in the ſea.* 2. But yet the opinion of the Hebrewes, whereunto *Theodoret* conſenteth, may ſafely here bee received, and it is very probable, that *Pharaoh* was the laſt of all that were drowned, that ſeeing all the Egyptians were overwhelmed in the waters, he which had been the greateſt cauſe of this their ruine ſhould have alſo the greateſt griefe. 3. What this *Pharaohs* name was it is uncertaine: *Euſebius* in his Chronicle ſaith it was *Cenchres*, *Manethon* in *Ioſephus* calleth him *Thmoſis*, *Cheremon*, *Amenophis*, *Lyſimachus*, and *Cornelius Tacitus* ſay his name was *Bocchoris.* In ſuch uncertainties of ſo great antiquities, and varietie of opinion, nothing can be certainly affirmed: neither to be ignorant in ſuch things is it much materiall. *Perer.*

QUEST. XXIV. *Whether the Iſraelites were all gone over when the Egyptians were drowned.*

Verſ. 29. *AND the children of Iſrael walked upon drie land.* 1. Some thinke that the Iſraelites were all paſſed thorow the ſea before the waters returned upon the Egyptians, and therefore ſay of it, *perrexerant per medium maris, they had gone through the middeſt of the ſea* in the preterpluperfect tenſe. *Pellic. Oſiand.* 2. *Ioſephus* thinketh that the Iſraelites were come to the other ſhore before the Egyptians entred: *Iamque in adverſum littus Hebræi evaſerant*: The Hebrewes were now eſcaped to the contrary ſhore. But this is not like that either the Egyptians were not yet entred, or that the Iſraelites were all gone over before the waters came together: becauſe the Egyptians made all haſte, and were very eager in purſuit after them, as *Moſes* ſheweth, *cap.* 15. 9. *The enemie ſaid, I will purſue, I will overtake them, my luſt ſhall be ſatisfied upon them, I will draw my ſword, mine hand ſhall deſtroy them.* 2. Therefore it is more agreeable to the text, that while on the one ſide the ſea returned upon the Egyptians, in the meane time the Iſraelites went on ſafe betweene the two walles of the water, as this verſe ſheweth, and this doth more ſet forth the power of God, that defended his people and deſtroyed his enemies, they being in the ſame place and danger: *Iun. Piſcat.* And this very well may be a type of the laſt judgement, as *Ferus* ſaith: *Sicut hic in mari alii pereuntalii evadunt, ſic in judicio unus aſſumetur alius relinquetur. As in the ſea ſome periſh, ſome eſcape; ſo in the laſt judgement one ſhall be received, another refuſed.*

QUEST. XXV. *Why the Egyptians dead bodies were caſt up upon the ſhore.*

Verſ. 30. *AND the Iſraelites ſaw the Egyptians dead* &c. This alſo did further ſhew the great power of God, that cauſed the ſea to caſt up the dead bodies of the Egyptians, which thing is not uſuall for them which are drowned in the ſea preſently to be caſt up: *Simler.* 2. Beſide, it made much for the comfort of the people of God, when they ſaw their enemies deſtruction with their owne eyes, as it is in the Pſalme, *When the wicked men ſhall periſh thou ſhalt ſee, Pſal.* 37. 30. *Ferus.* 3 This object alſo being in their eye, they were thereby more effectually ſtirred up to give thankes unto God, which they preſently performed, as it followeth in the next chapter. 4. They did not only ſee their enemies dead, but they alſo ſpoiled them: *Pellican, Simler.* and, as *Ioſephus* writeth, *Moſes* diſtributed their armour and weapons among the Iſraelites.

QUEST.

QVEST. XXVI. *Of the red Sea whence it is so called.*

NOw because often mention is made in this storie of the subversion and overthrow of the Egyptians in the red sea, it shall not be amisse briefly to shew the reason of that name, whereof there are diuers opinions which may bee all sorted into three heads. 1. Some think that it is so called of the red colour of the water, which some hold to be but in shew, others that the waters have that colour indeede: of them that hold the water not to bee red, but to seeme so to be, some ascribe it to the reflection of the beames, that shine very hot and red: others to the red mountaines adjoyning, that cast that colour into that sea: *Strabo lib. 16. Plin. lib. 6. cap. 23.* Some to the rednes of the sand, where *Pliny* saith the Coral tree groweth. They which hold the water to be indeed of red colour, doe either ascribe it to the nature of the water: *Plin.* or to the raine that runneth downe from the red mountaines, and so colloureth the water: *Franius ex Maso in Iosh.* and *Strabo* out of *Crœsius Caldus* reporteth, that there is there a running fountaine which sendeth red water into that sea, and *Varro* also writeth of a certaine fountaine by the sea side, whereof the sheepe drinking, of white become red and tawnie.

2. Others thinke that the sea is not red at all neither to the eye nor otherwise, but it was called in the Greeke tongue Ἐρυθρὰ θάλασσα, *mare Erythræum*, which signifieth in the Greeke, red, of *Erythra*, the sonne of *Perseus*, whose sepulchre is to bee seene in an Iland upon the sea called Tirina: *Strab. libr 6.* for *Philostratus* saith that the sea it selfe is of a blew and azure colour: *lib. 3. de vita Apollin.*

3. A third opinion there is, that this sea in Hebrew is not called the red sea, but the sea *Suph*, which groweth not either *red*, or a *reed*, as *Hierom. Epist. ad Fabiolam*, but a reed onely or bulrush, such as groweth in great abundance on the sea shore: as *Aben Ezra* and *Rabb. Salomon. Pliny* also writeth, and so doth *Strabo*, that within the sea toward the bankes there grew great plentie of trees, like unto Lawrell and Olive trees, which is so much the more strange, because none grow there upon the land.

4. Now to put somewhat of all these opinions together: 1. It is out of question, that in Hebrew this sea is not so called of the rednes, but of the reed there growing: as the rivers in Egypt, and specially Nilus, were full of flagges and reed, as is evident Exod. 2. 3. 2. It is also cleere, that the sea in the Greek tongue was not called *Erythra*, after the name of *Erythra* the sonne of *Perseus*, as is before shewed: which word signifying red, by translators it was turned from a name proper, to an appellative. 3. Yet notwithstanding the same having so prevailed, that almost by all writers, it is called by the name of the red Sea, insomuch as the Chalde Paraphrast retaineth that name: it is like that the colour of the sea might give occasion also of that name: not appearing so to bee by the reflexion of the Sunne, for so other waters seeme red when the Sunne shineth red upon them in the morning, as we reade 2. *King.* 3. 22. that the waters by like meanes appeared to the Moabites red as bloud. But that the reede and trees growing by and in the water doe in some part give such colour to the water; yet the proper name thereof is the Sea *Suph*, or Reedie Sea, of the abundance of reede, or some such like there growing. *Ex Peter.*

QVEST. XXVII. *Of the fabulous reports of heathen writers, concerning the causes of the going out of the Hebrewes.*

In the last place, as *Pererius* hath collected them, shall be added the fabulous reports of the Heathen writers concerning the departure of the Hebrewes out of Egypt. 1. *Manethon* an Egyptian writer, as *Iosephus* reporteth him, *lib. contra Appian.* devised this fable, that after long warre betweene the Egyptians and Hebrewes, whom hee calleth *Pastores*, shepheards, who had reigned a while in Egypt; at length when *Themasis* the King of Egypt, had besieged them with 80. thousand armed men, being compassed in with a strong wall, which they had made, and being out of hope to overcome them, compounded with them to get them gone of Egypt, whither they would.

In this fabulous tale of *Manethon* many lyes are heaped up together: 1. The Hebrewes never reigned in Egypt, but *Ioseph* under the King a long time governed that people even 80. yeeres to their great good. 2. Neither ever did the Hebrewes take armes in Egypt against the King, but endured their miserable servitude with great patience. 3. Neither did they make a wall for their owne defence, but they made in some certaine places of munition for *Pharaoh*. 4. Nor yet did the Hebrewes goe away upon any such composition and agreement but *Pharaoh* was forced by plagues, and by the strong hand of God to let them goe.

2. *Lysimachus* as *Iosephus* also in the same place testifieth, did thus fable of the Hebrewes, that they being a people infected with the leprosie, and the contagion being so generally dispersed, that by reason of the diseased people the land lay waste, the King *Boccharis* consulted with their gods, who advised them to expell the Hebrewes, and to drowne all those that were infected among them. The Hebrewes hereupon secretly in the night kindled fires and lights, and went away under the leading of one *Moses*, and burned among them to spare none, yea to deface the Temples of the gods, till they came to some places inhabited, and at length they came to that countrey which is called Judea, and there built the Citie Jerusalem. Concerning also this tale that the Hebrewes were expelled because of the leprosie, *Iustinus* and *Cornelius Tacitus* doe concurre with *Lysimachus*. *Iustinus* adding further, that the Egyptians pursuing the Hebrewes were driven home by tempest, and *Tacitus*, that *Moses* bid them to looke neither for gods helpe nor mans, but to trust to him.

Now. That this fable is worthie of no more credit than the other it may diversly appeare: 1. These heathen Chroniclers doe not agree together: one saith they were expelled for their leprosie; another saith they warred with the Egyptians: one saith that *Themasis* was then King; the other, that

Beecharis then reigned in Egypt. 2. Beſide, how is it like that the Hebrewes ſhould be a leprous people, ſeeing *Moſes* made ſuch ſtraight lawes againſt ſuch as were lepers, ſhutting them out of the congregation, as *Ioſephus* well reaſoneth. 3. The Hebrewes at their departure uſed no artificiall or naturall light, but lead by the fierie cloud the light of heaven. 4. And untrue it is that they agreed among themſelves to put to the ſword the people that inhabited Jordan before them: they were commanded of God ſo to do, who is the Lord of the whole earth, and may give it to whom it pleaſeth him. 5. They deſtroyed indeed the idolatrous Temples, becauſe they were a diſhonour to God: and for their abominable Idolatrie were thoſe nations worthily put off. 6. Untrue alſo it is that the Egyptians were driven home with tempeſt, for they were utterly overthrowne by tempeſt in the ſea, not one of them returned. 7. Untrue alſo it is that *Moſes* bid them truſt wholly in him: he did indeede exhort them, neither to truſt in the vaine gods of the Heathen, nor in man: but he bid them wholly to relie upon God, and to wayte for the ſaluation of the Lord, *chap.* 14. 13.

Quest. XXVIII. *Of the compariſon betweene the red ſea and baptiſme.*

NOw to conclude, this paſſing of the Hebrewes thorough the ſea, is by the Apoſtle made a type and figure of Baptiſme: *They were all baptiſed unto Moſes in the cloud and in the ſea*, 1. *Cor.* 10. 2. Which reſemblance conſiſteth of divers part: 1. As in Baptiſme there is a dying unto ſinne, & a riſing to newneſſe of life, ſo the Iſraelites were as it were buried in the ſea, and afterward were reſtored to the land. *Simler.* 2. As *Pharaoh* was overthrowne in the ſea, and the Iſraelites delivered from their ſervitude, ſo in Baptiſme wee renounce the devill and the ſervice of ſinne: *Theſtatus.* 3. As the cloud did ſhelter them from the heat of the Sunne, ſo Chriſts bloud doth defend us from the wrath of God: *Simler.* 4. As the Iſraelites after they had paſſed the red ſea did eate of Manna, and dranke of the water of the Rocke; ſo they which are baptiſed into the name of Chriſt, are made partakers of the heavenly myſteries: *Theodoret.* 5. Like as all the Iſraelites were baptiſed in the ſea, yet many of them becauſe of their unbeliefe did not enter into the land of Canaan; ſo many that have been baptiſed into the name of Chriſt, afterward falling away either in faith or life, do not enter into the kingdome of heaven: *Oſiander.* 6. As in the morning watch the Egyptians were deſtroyed: ſo Chriſt riſing in the morning made a perfect conqueſt of the devill: *Pelican.* 7. As the Iſraelites were all baptized in one ſea, ſo, as S. *Paul* ſaith, there is one faith, one baptiſme. *Epheſ.* 4. *Ferus.* 8. As the Egyptians being caſt up dead were a ſpoile to the Hebrewes; ſo Chriſt hath lead captivitie captive, and given gifts unto his Church, *Epheſ.* 4. 4:9. As the Egyptians being dead could doe no more hurt to the Iſraelites; ſo our ſinnes being remitted, and as it were buried in the death of Chriſt, ſhall no more riſe to our condemnation: *Simler.* 10. As *Moſes* lift up his rodde and the waters were divided; ſo Chriſt ſaith, All power is given unto me, which is ſignified by the rodde; and then he giveth this commiſſion to his Apoſtles, *Goe and baptiſe* &c. *Matth.* 28. *Ferus.*

Quest. XXIX. *How the people are ſaid to beleeve Moſes, or in Moſes.*

Verſ. 31. *THey beleeved the Lord and his ſervant Moſes.* In the Hebrew the phraſe is, they beleeved in the Lord, and in *Moſes*: for *beth* the prepoſition here uſed ſignifieth (*in*) Now whereas this diſtinction is received in ſchooles, *Credere Deo, credere Deum, credere in Deum: To beleeve God that he is true, to beleeve God to be, and to beleeve in God*, that is, to repoſe our truſt and confidence in him, as we ſay in our beleefe, *I believe in God*: hereupon ariſeth this queſtion, how the people are ſaid to beleeve in *Moſes*, that is, to have any confidence in him. Therefore howſoever this diſtinction hath prevailed in ſchooles, and it may well be retained, yet it is not grounded, in reſpect of the phraſe, upon the Scripture which taketh theſe two, *credere Deo, & credere in Deum; to beleeve God, and to beleeve in God*, for one: ſo that the letter (*beth*) is taken here in the ſame ſenſe with (*lamed*): and the Chalde, Septuagint and Latine doe in this place tranſlate ἐπίστευσαν τῷ Θεῷ, *crediderunt Deo & Moſi; they beleeved God and Moſes.* So alſo 2. *Chron.* 20. 20. *Beleeve his Prophets, and ye ſhall proſper*: the ſame phraſe is uſed with (*beth*). Likewiſe in the new Teſtament to beleeve in the name of Chriſt, is ſometime taken not for confidence, but to give credite or beleeve him to bee true, and ſo betokeneth a temporarie faith, as it is ſaid that many beleeved in the name of Chriſt at Jeruſalem, when they ſaw his miracles, yet Jeſus would not commit himſelfe unto them, *Ioh.* 2. 24. And *credere Chriſto, to beleeve Chriſt*, is other where taken for true faith, *Ioh.* 5. 46. *Had ye beleeved Moſes ye would have beleeved me*: likewiſe, *credere Chriſto*, to beleeve that Jeſus is the Chriſt, is taken for true faith, that bringeth us to everlaſting life, *Ioh.* 20. 31. Now then they are ſaid to beleeve *Moſes*, that is, to acknowledge him to be a true Prophet and the faithfull ſervant of God. *Simlerus.*

4. *Places of doctrine.*

1. Doct. *Of the difference betweene filiall and ſervill feare.*

Verſ. 5. *AND the heart of Pharaoh and his ſervants was turned againſt the people.* Here wee ſee the difference betweene a ſervile and filiall and true feare: *Impiorum timor ſervilis non diu durat, quàm ſenſus plagarum: The ſervill feare of the wicked laſteth no longer than the ſenſe and feeling of the plagues*, as appeareth here in *Pharaoh*, whoſe heart was hardned againe ſo ſoone as the plagues were ceaſed. *Filialis autem timor & fides in mediis malis exercetur*: but *a filiall feare and faith is exerciſed in the midſt of afflictions. Pelican.*

2. D

2. Doct. *Prayer may be made without the voyce.*

Vers. 15. *Why crieſt thou unto me?* *Moſes* here uttered no voice, but ſighed unto God and cried in his heart, *Egit vocis ſilentio ni corde clamaret: Hee in the ſilence of his voice ſo brought that he cried in his heart*, as *Auguſtine* ſaith, *quæſt.* 52. *in Exod.* So that the lifting up of the voice is not the moſt neceſſarie part of prayer, but the ſorrow and contrition of the heart; and therefore the Lord ſaith by his Prophet, *Before they call I will anſwere, Iſai.* 65. 24. Before they call with their voice I will make anſwere to the ſecret requeſts and inward groanes of their heart. *Piſcator.*

3. Doct. *Chriſt not all one to the beleevers and unbeleevers.*

Vers. 20. *IT was both a cloud and darknes.* A lightſome cloud it was to the Iſraelites, but to the Egyptians a grievous darkenes: ſo our Saviour repreſented in this cloud, is to ſome the ſavour of life unto life, in the preaching of the Goſpell, to other the ſavour of death unto death, 2. *Cor.* 2. 16. to the Grecians fooliſhnes, a ſtumbling-block to the Jewes, but to the faithfull the power of God and the wiſedome of God, 1. *Cor.* 1. 23. 24. *Simler.*

4. Doct. *A double deliverance by Chriſt.*

Vers. 30. *THus the Lord ſaved Iſrael the ſame day.* The Lord had delivered them before, but now their deliverance is accompliſhed and perfected: So our Saviour by his death and paſſion redeemed us, as the Iſraelites were redeemed, when they did eate the paſſeover in Egypt, and ſprinkled of the bloud upon the doore-poſts: But Chriſt by his reſurrection did make perfect the worke of our redemption, and the triumph over hell and damnation: ſo that as the Pſalme ſaith, *With him is plentious redemption Pſalm.* 130. *Ferus.*

5. *Places of confutation.*

1. Conf. *Againſt the Porphyrian Atheiſts.*

Vers. 22. *THe waters were a wall unto them on the right hand, and on the left.* This doth evidently convince the Atheiſts, and Porphyrians, who objected that *Moſes* being a skilfull man in naturall obſervations, did obſerve the tide of the ſea, and at a low and ebbing water went over with his people. For 1. If *Moſes* had this skill, it is like that the Egyptians, ſpecially *Pharaoh* and the wiſeſt of them ſhould not have been ignorant of it, who notwithſtanding their skill were drowned in the waters. 2. When the ſea ebbeth the water onely leaveth the ſhore, the channell of the ſea is never drie. *Simler.* 3. And the ſea ſwelleth rather than ebbeth and falleth at the full of the moone, as it was now. 4. But this doth evidently bewray their malicious ignorance, that the waters ſtood up as a wall on each hand, which the ſea uſeth not to do at an ebbing water: *Iun. in Analyſ.* See more hereof *queſt.* 18. before.

2. Conf. *That Chriſt was the ſubſtance both of the old and new Sacraments.*

Vers. 22. *THe children of Iſrael went thorow the middeſt of the ſea.* Saint *Paul* hereupon doth inferre, that they were all baptiſed unto *Moſes*, in the cloud and in the ſea. 1. *Cor.* 10. 2. This their going then thorow the ſea, was not only a figure of baptiſme, and a bare ſignification of that which our Sacraments exhibite, as the *Rhemiſts* do note, 1 *Cor.* 10. *Sect.* 2. But the ſame truth and ſubſtance, even Chriſt Jeſus was exhibited in their Sacraments as is in ours, only the difference is in the manner, becauſe we ſee Chriſt more clearely then they did, whom they ſaw only as it were in a cloud, for the Apoſtle ſaith, they did eate the ſame ſpirituall meate not among themſelves, as the Rhemiſts cavill, but with us, as *Auſtine* well expoundeth, *Lib. de pœnitent. cap.* 2. And the Apoſtle himſelfe ſaith that the rocke was Chriſt: Chriſt then was the ſame ſpirituall drinke both to them and us.

3. Conf. *No beleefe nor confidence to be placed in men.*

Vers. 31. *THey beleeved the Lord and his ſervant Moſes.* The Rhemiſts urging here the Hebrew phraſe, which is, they *beleeved in the Lord and in Moſes*, would inferre that we may beleeve and truſt in men, and ſo in the Church: and the like place they object, 2. *Chron.* 20. 20. *Beleeve in his Prophets and ye ſhall proſper: Rom.* 10.

Contra. 1. The Latine tranſlator in both places readeth, *Crediderunt Moſi, credite Prophetis, They beleeved Moſes, and beleeve his Prophets:* ſo that they do heere refuſe the Latine text, which they only hold for authenticall. 2. It is ſhewed before, *queſt.* 30. that theſe phraſes to beleeve in God, and to beleeve God are indifferently taken both in the old and new Teſtament: and whereas *Moſes* ſaith of *Abraham*, *Vehaiſhmin baihovah*, He beleeved in God, the Apoſtle tranſlateth it ἐπίστευσε τῷ Θεῷ, *He beleeved God. Rom.* 4 2. Therefore *Piſcators* note is not true, that the word *heemin* with *beth*, ſignifieth to truſt or put confidence in, but with *lamed* it ſignifieth to beleeve, and ſo he ſaith they are ſaid to put their confidence in God principally, but in *Moſes* ſecondarily, as the faithfull ſervant of God. *Contra.* 1. What differeth now Piſcator noted of ſome overſight. from the opinion from the doctrine of the Romaniſts, who do not teach us principally or originally to truſt in God, but as our mediator, having dependance of God. 2 How can this aſſertion ſtand with the Scripture, *Jer.* 17. 5. *Curſed be the man that truſteth in man.* 3. Whereas he produceth certaine places, where in Scripture they are ſaid to put confidence in man, as 2. *Cor.* 2 3. *This confidence have I in you all, that my joy is the joy of you all*, and *chap.* 7. 16. *I rejoyce, that I may put my confidence in you in all things:* the Apoſtle in theſe places by confidence, underſtandeth only a firme perſwaſion that he had of them, that they would not deceive his hope

hope and expectation, using the words מִדּוֹ and ἐλπίζω which differ much from מִבְטָח, that betokeneth a confidence in one, with a dependance upon him for helpe and succour.

6. Morall observations.

1. Observ. *God knoweth the perils and dangers of his servants, & how to Deliver them.*

Vers. 4. *I will get me honour upon Pharaoh and all his hoast.* The Lord brought his people into the strait of purpose, to get himselfe honour in delivering them out of their distresse, and in judging their enemies: whereupon it is evident, that the dangers which the servants of God fall into, come not by chaunce, but are brought upon them by Gods providence, who knoweth also how to deliver them out of the same, as it is in the *Psalme: Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me, Psalm.* 50. 11. *Simler.*

2. Observ. *Not to faint in our journey to the heavenly Canaan.*

Vers. 12. *It had been better for us to serve the Egyptians, than to die in the wilderneſſe.* Like unto these Israelites, that preferred their servile life in Egypt, before their perilous travell unto Canaan through the wilderneſſe, are they, which will undertake no paines, nor undergoe any labour for the kingdome of God, but are readie when affliction commeth to fall away, and wish they had never entred into the profession of faith, which they finde so difficult and unpleasant. *Sed melius est in itinere mori, quam cum Egyptijs interire: But it is better to die in the middest of the journey, than to perish with the Egyptians. Ferus.* As *Moses* did rather chuse to suffer affliction with the people of God, than to enioy the pleasures of sin for a season, *Hebr.* 11. 25.

3. Observ. *Action to be joyned with invocation.*

Vers 15. *Why crieſt thou unto me? speake unto the children of Israel that they go forward.* As prayer is necessarie and faithfull invocation, so also from prayer we must go forward unto action: we must so depend upon God by prayer for his protection, as that we must also carefully use the meanes which God hath appointed for our preservation: *Ostenditur non opus esse ut deinceps clames, sed ut agas quod in mandatis acceperit: Hereby is shewed, that he need no longer crie, but to do that which he is commanded. Simler. Cornelius* after he had prayed, goeth forward, he sendeth for *Peter* to bee further instructed, as he was commanded, *Act.* 10.

4. Observ. *Faith the victorie of the world.*

Vers. 14. *Lift up thy rod, &c. and divide the sea.* This rod signifieth faith whereby the sea is divided unto us, we overcome all tribulation, as the Apostle saith, this is the victorie that overcommeth the world, even your faith, 1. *Ioh.* 5. 4. *Ferus.* Of the power and efficacie of faith against all dangers the Apostle thus speaketh, *Hebr.* 11. 31. *Which through faith subdued kingdomes, wrought righteouſneſſe, ſtopped the mouth of Lions, quenched the violence of fire, escaped the edge of the sword, of weake were strong.* &c.

5. Observ. *Obedience to God and his Ministers cannot be severed.*

Vers. 31. *They beleeved God and his servant Moses. Moses* was Gods Minister, and they could not have their obedience unto God, but they must also receive and acknowledge the Minister of God *Moses: Hoc ergo principium teneamus, non alios obedire Deo, niſi qui Prophetas ab eo miſſos recipiunt, quia nefas eſt separare quæ ille conjunxit: Let us hold this principle, that no other obey God, than do receive the Prophets sent of him, because it is a wicked thing to separate what he hath joyned together.* As our Saviour saith, *He that heareth you heareth me: Calvin. Moses* therefore is here joyned with God, to teach that the Ministers of God speaking in his name, are no otherwise to be heard, than if the Lord himself should speake unto us: as the law of *Moses* is of no lesse authoritie than the decalogue it selfe, which the Lord pronounced; and the Epistles of the Apostles, than the Gospels which containe the doings and sayings of our Saviour, *Simler.*

Chap. XV.

1. The Argument and method.

THis Chapter conteineth, first the solemne thankesgiving of the Israelites for their deliverance, to *vers.* 22. Secondly the historie of certaine journeyes of the Israelites, to *vers.* 20.

The thankesgiving is performed, first by *Moses* and his company, to *vers.* 20. Then by *Miriam* with the women, *vers.* 20. 21.

In *Moses* song there is first the argument and summe of the song propounded, that they will prayse the Lord, because they had overthrowne their enemies, the horse and the rider in the sea, *vers.* 1.

2. The narration or exposition, consisting of benefits past and to come.

The benefit already past is their deliverance, and the destruction of their enemies, to *vers.* 13. where the effects with the causes are set forth, which are three: First, who were drowned in the sea,

ecinſe is ſet before, the power of God, *verſ.* 23. The effect followeth, *Pharaohs* hoaſt and chariots, and
is captaines were drowned in the ſea, *verſ.* 4. Secondly by what meanes, the cauſe is firſt expreſſed, the
ower of God, *verſ.* 6. Then the effect, they were deſtroyed by the winds, called the blaſt of his noſtrils,
d the raging waters, *verſ.* 7. 8. Thirdly, when, and upon what occaſion they were deſtroyed, even
hen they were in the height of their pride, *verſ.* 9. The enemie ſaid, I will purſue; then the cauſe there-
f, the power of God, ſet forth comparatively, *verſ.* 11.

The benefits to come. 1. Their preſervation ſtill, *verſ.* 13. 2. The feare of the enemies, both whom
feare ſhall take, the people of Paleſtina, Edom and Canaan, *verſ.* 14. 15. and the cauſe of this feare is
ered, *Becauſe of the greatnes of their armie*, *verſ.* 16. and the fruits and effects of this feare, *Till the peo-
paſſe by*, *verſ.* 16. 3. The bringing of them in, and planting them in the land of Canaan, *verſ.* 17.
Their continuall protection for ever, *verſ.* 18.

3. The concluſion of this ſong, containing a rehearſall of the deſtruction of the Egyptians, and the de-
verance of the Lords people, *verſ.* 18.

In the thankeſgiving of *Miriam*: three things are declared. 1 Who they were, *Miriam* with the wo-
n and matrons of Iſrael, *verſ.* 20. 2. With timbrels and daunces. 3. The matter and argument of their
ng, anſwerable unto *Moſes* ſong, *verſ.* 20. 21.

In the ſecond part of this Chapter, there are deſcribed the journeyes of the Iſraelites, which were of two
rts, either hard & unpleaſant journeyes, in difficult and dangerous places, or comfortable and pleaſant.
Of the firſt ſort were their two journeyes, one in the wilderneſſe of Shur for three dayes, where they
nd no water at all: the ſecond journey was to come to Marah, where is deſcribed: firſt the diſtreſſe
herein they were, the waters were bitter, with the event, the naming of the place upon that accident,
d the effect, the mourning of the people: then is ſhewed how they were delivered from this diſtreſſe,
here, 1. The cauſes are expreſſed, the principall, God at the prayer of *Moſes*; the inſtrumentall or mi-
iſtriall, a tree which the Lord ſhewed. 2. The effect, the waters became ſweete. 3. The event, that by
is occaſion, the Lord maketh a promiſe and covenant with them: conſiſting of the condition, their obe-
dience, the promiſe of the benefit, their health and ſafetie from all the plagues of Egypt, the foundation
thereof, the providence and protection of God: *I am the Lord that healeth thee*, *verſ.* 26.

Their journey of the ſecond ſort, was in Elim, wherein were twelve fountaines of water, and ſeventie
alme trees: both delectable for their pleaſure, and profitable for their preſent uſe and neceſſitie, *verſ.* 27.

2. *The divers readings.*

Verſ. 2. *The Lord is my ſong.* I. V. C. *praiſe.* B. G. A. P. L. the firſt rather. *Zimrah* commeth of *Zamar* to ſing. *I. V.*

Verſ. 2. *And I will build him a tabernacle.* I. G. C. A. P. rather than, *I will praiſe him.* B. L. S. V. *navah* *I. G. C. A. P.*
ignifieth to dwell, as Habak. 2. 5. he ſhall not dwell or continue: and in *hiphil* to cauſe to dwell.

Verſ. 4. *In the reedie ſea.* I. V. the ſea *ſuph.* A. P. rather than the *red ſea.* B. G. *cum cater.* *ſuph* ſignifieth a *I. V.*
ed or bulruſh.

Verſ. 6. *Thy right hand is glorious to me in power.* I better than, *thy right hand is glorious in power.* B. G. *I.*
cum cater. the word is *nedari* with an affix pronoune.

Verſ. 6. *Thy right hand hath bruiſed them.* A. B. *cum cater.* better than, *with thy right hand thou haſt* *A. P. B. G.*
ruſed them. I. for a prepoſition ſhould be ſupplied here, which is wanting in the Hebrew: and the word
them is uſed before in the beginning of the verſe, in the nominative caſe.

Verſ. 9. *Mine hand ſhall take them for an inheritance.* *I. ſhall rule over them.* S. better than, *ſhall deſtroy* *I.*
them. A. P. V. C. L. *cum cater.* the word *toriſh* of *jaraſh* to inherite, ſignifieth properly to cauſe to inherite:
ometime it ſignifieth to expell, but that ſenſe is not fit here: and beſide it was their intendment to bring
them againe into their ſubjection and ſervice: *cap.* 14. 5.

Verſ. 11. *Who is like unto thee among the mightie?* I. L. rather than, *among the gods.* A. P. V. B. G. C. for *I. L.*
ſide that, elim is ſo taken for the ſtrong and mightie, 2. *King.* 24. 15. this ſenſe is more generall, and
ſheth God above all that are called mightie, Angels or men.

Verſ. 17. *Plant them in the mountaine of thine inheritance.* B. G. C. A. P. *cum cater. of thy poſſeſſion.* I. but *B. G.*
nahalah rather ſignifieth an inheritance, as the Septuagint tranſlate, εἰς ὄρος κλῆρονομίας.

Verſ. 19. *Pharaohs horſes went with his chariots.* I. C. P. G. not *Pharaohs horſemen.* L. V. for that is *I. C. P. G.*
preſſed afterward: nor *Pharaohs horſe.* S. or *Pharaoh on horſeback went.* B. for though it be *ſuſ.* in the
gular in the originall, yet it is taken for the plurall, as *cap.* 14. 23. it includeth a ſignification alſo of
Pharaohs perſonall going into the ſea.

Verſ. 20. *With timbrels and daunces* B. G. C. *cum cater.* rather than *timbrels and flutes.* I. the word
tuppoth is taken for dauncers, *Ind.* 21. 20. and ſo was the uſe for the women to come forth with daun-
g to meete thoſe that returned with victorie, as *Iud.* 11. 34. 1. *Sam.* 18. 5. and heere, as *Miriam* is
ſaid to take a timbrell only, ſo it is like the other women did, neither had it been ſo fit for them to play
on flutes, becauſe of their ſinging and anſwering *Moſes.*

Verſ. 22. *And they went forth toward the deſert of Shur.* or *that they might go forth to the wilderneſſe of* *I.*
Shur. I. better, *then they went out into the deſert of Shur.* B. G. *cum cater.* for they did not immediately en-
ter into the deſert of Shur, after they left the red ſea, but they travelled firſt three dayes thorow the wil-
derneſſe of Etham, *Num.* 33. 8. *Iun.*

Verſ. 23. He, or, everie one, *called the name of the place Marah* I. V. A. P. C. not, *the name of the place* *I. V. A. P.*
was called. B. G. S. L. for the word *kara* is in the active.

3. *The*

3. *The explanation of doubtfull questions.*

QVEST. I. *Of the antiquitie and excellencie of Moses song.*

Vers. 1. THen *sang Moses.* 1. This song of *Moses*, as it is the first that we reade of in Scripture, so it is the most auncient song that is extant in the world, for the songs of *Linus Musæus, Orpheus* are found to be 300. yeares after this song of *Moses.* 2. *Iosephus* saith that *Moses* composed this song in hexameter verse: and lest any should thinke this strange, *Hierome* in his preface to the booke of *Iob*, witnesseth that all that booke from those words in the beginning of the third chapter, *Let the day perish wherein I was borne*, unto those words *cap.* 42. *therefore I abhorre my selfe, and repent in dust and ashes*, is written in hexameter verse, for the most part consisting of *Dactilus* and *Spondæus*, the two usuall feete of an hexameter verse. *Perer.* 3. But whereas *Iosephus* in the same place saith, that the Israelites did passe all that night in mirth, and rejoycing for their deliverance, that seemeth not to be so: for it was morning before the Egeptians were drowned, *cap.* 14. 24. *The Lord looked toward the Egyptians in the morning watch*: and the Israelites saw their dead bodies upon the sea banke, which they could not so well discerne by night: therefore this rejoycing was solemnized the next day, not the same night.

QVEST. II. *In what order Moses, the children of Israel, and Miriam sang this song.*

COncerning the order and manner how this song was sung. 1. Some are of opinion, that *Moses* sang it alone, and that he taught the people afterward this song, who did often sing it, as they had occasion: *Thostatus* and *Iosephus* thinketh that the people first rejoyced, and gave thankes unto God, and that afterward *Moses* framed this song in hexameter verse: but the text favoureth not this opinion, which saith, that then, even at that time *Moses* and the children of Israel sang; wherefore I subscribe rather unto *Philo*, who saith, that *Moses* began first every verse, and then the people followed: & this is agreeable to the text, where *Moses* boginneth in his owne person saying, *I will sing unto the Lord*: and seeing that *Moses* and the children of Israel sang this song, who were not all Prophets to endite a prophetical song, neither in so short a time could they have learned this song before, it is like that the one followed the other, and that *Moses* began, and then the people repeated either the whole verse or the ground of the song only, which was this, *Sing unto the Lord, for he hath triumphed gloriously the horse and his Rider hath he overthrowne in the sea*; which verse is after repeated by *Miriam* and her companie: for so was it the use in solemne songs, to have one verse repeated, as *Psalme* 136. that clause, *For his mercie endureth for ever*, is often repeated.

Now in what order of consort and consent *Miriam* sang and answered the men, is not agreed upon. 1. Some think that *Miriam* with the women answered the men, and sang the ground of the song by turnes: *Oleaster, Iun.* and *Philo* sometime is of the same opinion, that there was a mixt harmonie of the great and base voyces of the men, and of the sharpe tunes of the women. 2. But I thinke rather that there were two companies of singers, of the men apart, and of the women apart, and that as *Moses* began, and the people followed, so did *Miriam* sing, and the women answered her. *Sic Pellican. Simler. Calvin.* And this may seeme more probable. 1. Because it was the use for the women only by themselves, not mingled with men to celebrate such solemnities, as appeareth *Ind.* 11. when *Iepthahs* daughter met him, and 1. *Sam.* 18. 5. when the daughters of Israel came out against *Saul* and *David*. 2. Beside their instrument and gesture of dancing sheweth so much, that they were by themselves. 3. Neither is it to be thought, that they sang only the ground of the song, which for brevities sake only is expressed, but the whole song. *Simler. Calvin. Ferus.* And so much seemeth to be insinuated in the *Psalme* 68. 11. *The Lord gave matter to the women to tell of the great armie*: They therefore did set forth in their song the whole manner of their deliverance, and the overthrow of their enemies, as *Moses* had done before: this place of the Psalme *Genebrard* doth fitly applie unto this song of deliverance, made by this company of women; whose opinion also is that there were two companies, one of the men, the other of women, singing by themselves. *Viri in uno choro cum Mose, & fœmina in altero cum Maria celebrabant victoriam de Pharaone partam. The men in one companie with Moses, and the women in another with Marie or Miriam, did celebrate the victorie of Pharaoh obtained.* 4. And whereas *Miriam* is said to answere the men, that may be referred rather to the correspondencie of the like act of singing performed by the women, and to the *identitie* or agreement of the song, than restrained to their answering them by turnes: as *Simlerus* giveth his opinion that while *Moses* sang this verse with the men, *Marie* his sister, appointeth a peculiar queere of women. *Et idem carmen præcinens illis succinentibus priori virorum choro respondet: And singing before them the same song, doth answ ere to the former queere of men.*

QVEST. III. *The end of the song of Moses.*

THe end of this song of *Moses* was, 1. To testifie their thankfulnes unto God for this great deliverance, and that by this example others afterward should be stirred up, to give like thanks unto God: the daughters of Israel did at the returne of *Saul* and *David*, from the overthrow of *Goliah* and the Philistims, 1. *Sam.* 18. and as *Iehosaphat* and the people blessed God in the same place, where they had obtained the victorie, 2. *Chron.* 20. *Simler.* 2. This celebration of publike thanks, doth make also very much for the truth of the historie, for as *Calvin* saith, *Quibus mentiti essent, cùm aliis alii testes essent? Would they have lied, seeing they were one witnesse to another? neither did this song come abroad to other nations.* 3. This song was a notable type and resemblance of the spirituall joy of the Church, for their deliverance by Christ: as in the Revelation, the Saints that had gotten victorie over the beast, are said, *To sing the song of Moses the servant of God, and the song of the Lambe, saying, great and marvellous are thy works Lord God Almightie, just and true are thy wayes, thou King of Saints*: cap. 15. 3.

Qui

QUEST. IV. *Why the ſcripture ſpeaketh ſo much againſt horſe uſed in battell.*

Vers. 1. THE horſe and his rider hath he ov erthrowne in the ſea. 1. The ſingular is put for the plurall, which is uſuall in the Scripture, and in this place with a ſpeciall relation to *Pharaoh* himſelfe perſon, overthrowne with his horſe. 2. We ſhall finde in Scripture, that the pride and truſt in horſes in battell is much diſcommended, as *Pſal.* 20. *Some put their truſt in chariots, ſome in horſe, but we will remember the name of the Lord our God. Pſal.* 33. 17. *An horſe is but a vaine helpe. Pſal.* 76. 6. *At thy rebuke O God of Iacob, both the chariots and horſe are caſt aſleepe, Pſal* 147. 10. *He hath no pleaſure in the ſtrength of the horſe:* and among other ſinnes of the people, this is numbred for one, *Their land was full of horſes, and their chariots were infinite: Eſay* 2. 7. 3. The reaſon why horſes are ſo much diſcommended, *Origen* would have to be this: the Law commandeth nothing concerning horſes, as it ſpeaketh of aſſes, becauſe theſe are ordained more for mens deſtruction, but aſſes ſerve for labour, and carrying of burdens, and other neceſſarie uſes: and he addeth further, *Laſcivi motus, & ſuperba cervicis animal equus: An horſe is a wanton and proud beaſt,* and therefore the Scripture compareth ſuch unto horſe. *Orig. hom.* 15, *in Ioſ.* Another giveth this reaſon, *Quia contra Dei imperium poſſidetur: Becauſe it was againſt the commandement of God, to poſſeſſe and multiplie horſes, Deut.* 17. *Hieron. in* 2. *cap. Iſaia.* Another yeeldeth this reaſon: *Habet & Dominus noſter equos, habet & diabolus ſuos,* &c. *The Lord hath his horſe, and ſo hath the devill:* when the Prohpet deſired that the eies of the young man might bee opened, hee ſaw chariots and horſe, but no riders: *Quia currus & equi Angeli, & eorum aſcenſor Deus, Becauſe the Angels are the chariots and horſe, and the Lord himſelfe is their rider: and on the other ſide, the Devill is the rider of the horſe, Hieron. in Pſal.* 77. *Rupertus* would have this the cauſe: *Hic mundus per equum, Diabolus per aſcenſorem ſignificetur, Becauſe the world is underſtood by the horſe, the Devill by his rider. Philo* goeth further from the marke: *Equi ſunt furor & concupiſcentia, inſeſſor & auriga intellectus; The horſe are wrath and concupiſcence, the rider is the underſtanding:* and ſo he underſtandeth that prohibition allegorically, *Deut.* 17. *That the King ſhould not multiplie horſes,* of the paſſions and affections of the minde: *Philo* in the ſame place. *Ex Perer.* 4. But the true cauſe indeed why the Scripture ſo much inveigheth againſt horſe, is not as though it condemned the neceſſary uſe of them, and the defence and ſervice by them in warre: for *Salomon* had 40. thouſand ſtalles of horſes for his chariots, & 12. thouſand horſemen, 1. *King.* 4. 26. and therein ſinned not. But two reaſons may bee rendred thereof, the one politicall, which concerned onely that people, leſt they might by this occaſion go into Egypt to multiplie horſes, *Deut.* 17. 16. which being a plaine countrie abounded with horſe: the other reaſon was morall, becauſe they did put their truſt and confidence in horſe. Both theſe cauſes the Prophet joyneth together, *Iſay* 31. 1. *Wo unto them that go down into Egypt, and ſtay upon horſes:* And for this cauſe, as *Origen* well noteth, *Filii Iſrael nunquam equis inſiſtere reperiuntur, The children of Iſrael in all their battels againſt Canaan, are never ſaid to have uſed any horſe: Baſil* alſo toucheth the cauſe, *Quia jubebat Deus, ut toti penderent à ſuo præſidio,* &c. *God commanded them wholly to depend upon his helpe: Baſil* upon that place, 2. *Eſay.* So then as ſimplie to number the people, was not diſpleaſing unto God: for *Moſes* numbred them, but with an intent to rejoyce and put confidence in their numbers, as *David* did; ſo ſimplie, it was not unlawfull for them to have horſe, but to put their truſt and confidence in them.

QUEST. V. *How the Lord is ſaid to be the ſtrength and ſong of his Church.*

Vers. 2. THE Lord is my ſtrength and ſong, and he is become my ſaluation. 1. Theſe words are repeated both by the Prophet *David, Pſal.* 118. 14. and by the Prophet *Iſay cap.* 12. 2. whereby appeareth the excellencie of this ſong, and that the praiſe of God is a moſt principall part of Gods ſervice: 2. God is ſaid to be the ſtrength of his ſervants, being not only mightie and omnipotent in himſelfe, but giving them alſo might and ſtrength: for as *Iehoſaphat* ſaid, *There is no ſtrength in us in reſpect of this great multitude.* 2. *Chron.* 20. 12. So for the moſt part the people of God are weakeſt in outward meanes, and in their extreme diſtreſſe, that God may have the more glorie in aſſiſting, and ſtrengthning them. 3. He is ſaid to be their ſong, that is, both the matter of their ſong, to whom they do referre the honour and praiſe of all their victories, as alſo, he is the ſong of his Church, in whom they onely rejoyce and make their boaſt, as Saint *Paul* onely rejoyced and gloried in Chriſt. *Simler.*

QUEST. VI. *Whether God appeared in any viſible ſhape to the Iſraelites at the red ſea.*

Vers. 2. THIS is my God. 1. The Hebrewes opinion, that God appeared to them in a viſible forme, as like a man of warre upon the red ſea, whom they pointed at with the finger, and ſaid, *This is my God,* hath no ground, nor warrant at all. Firſt, the Lord knowing how prone the people were to Idolatrie, would not ſhew himſelfe publikely in any viſible ſhape leſt they ſhould have imagined God to be ſo, as *Moſes* ſaith unto them: *Take heede to your ſelves, for yee ſaw no image in the day, that the Lord ſpake unto you in Horeb, out of the middeſt of the fire, Deut.* 4. 15. And for the ſame cauſe, the Lord would not ſhew himſelfe in any viſible maner unto Iſrael, though privately he was ſeene of *Ioſuah*, like a man of warre, *Ioſ.* 5. But in what manner the Lord ſhewed himſelfe, is expreſſed before, *cap.* 14. 24. The Lord looked unto the hoaſt of the Egyptians, ſending thunder, raine and lightning, with ſtorme and tempeſt upon them. *Perer.* 3. They therefore by the viſible and ſenſible effect, which they ſaw before their eyes, did conſtrue God to be verily preſent. *Lyran.*

They therefore in ſaying, This is my God, make a difference betweene the true God and the falſe, as the Egyptian gods were, as if they ſhould have ſaid, *Hic eſt verus Deus, non falſo nomine, quales erant in Egypto colebamus, This is the true God, not falſely ſo called as they were whom we worſhipped in Egypt. Baſil.*

Basil. And againe they acknowledge him, *Non novum aut recentem Deum*, Not a new start up god, but the fathers God, whom *Abraham* worshipped; and hereby, as before, they distinguished the true God from the heathens Idols: so *Hac voce fides Abrahæ discernitur à cunctis gentium superstitionibus*; By this word the faith of Abraham is discerned from all the superstitions of the Gentiles: *Calvin.* And these words The is my God, have a speciall reference unto Christ their peculiar God, whom their Father *Abraham* worshipped, as our Saviour saith, *Your Father Abraham rejoyced to see my day, he saw it, and was glad*, Joh. 8. *Rupert.* And Christ specially is said to be the strength of his members: for the strength of the head is the strength of the members. *Ferus.*

Quest. VII. *In what sense Moses saith he would build the Lord a tabernacle.*

I will build him a tabernacle. 1. Some reade, *I will glorifie him.* Latine and the Septuagint, *Aquila, Calvin* and *Piscator*; but the usuall signification of the word *navah*, which signifieth to dwell, doth favour that reading. 2. Some reade, *Habitabo eum, I will inhabite him, Cajetan.* But the word being *hiphil*, includeth beside an active power, as, I will cause to inhabite. 3. Wherefore the best reading is, will build him a sanctuarie, or seemely tabernacle, as the Chalde Paraphrast, and *Vatab. Iun. Montan. Pagn.* So that heere *Moses* by the spirit of Prophecie, foreshewed that the Lord would have a peculiar tabernacle made for himselfe, as the Idols of the Gentiles had their temples. *Simler.*

Quest. VIII. *How the Lord is said to be high.*

I will exalt him, or set him high. That is, exalt his praise, and acknowledge the Lord to be the only high God: foure wayes in Scripture is the Lord said to be high: 1. In respect of his incomprehensible nature which none can behold as it is, or attaine to the knowledge of it: *Who only hath immortalitie and dwelleth in the light, that none can attaine unto, whom never man saw, neither can see, unto whom be honor and power everlasting.* 1. *Tim.* 6. 16. 2. In respect of his deepe and unsearchable wisedome, as the Apostle also saith, *O the deepenesse of the wisedome and knowledge of God, how unsearchable are his judgements, and his wayes past finding out, Rom.* 11. 33. 3. The Lord is said to be most high, in respect of his high dominion, and above all Kings, and Princes, as *Nebuchadnezzar* confesseth the Lord to be most high, *Dan.* 4. 31. though he were the most high Prince then in the earth, yet he confesseth God to be higher than he. 4. The Lord is very high in his habitation, he dwelleth in the heavens, *God is in the heavens, and thou art in the earth*, *Eccle.* 5. 1. who although he is in everie place, yet heaven is said to be his seate, in respect of the more glorious signes, which he hath there placed of his presence. Let us also with the Hebrewes thus acknowledge the Lord to be high, and exalt his praise.

Quest. IX. *In what sense the Lord is said to be a man of warre.*

Vers. 3. *Iehovah is a man of warre.* That is, an excellent warrier. 1. God is said to be a warrier in three respects. 1. Because he giveth victorie, *συντρίων πολέμους*, he breaketh battels and subdueth warre, as the Septugaint, *Victor bellorum: an overcommer of battels*, as the Chalde Paraphrast. 2. Because he is exercised in warre, and fighteth the battels of his people, giving them good successe: as *Ezechias* thus encouraged his people against *Senacherib*; *With him is an arme of flesh, but with us is the Lord our God to helpe us, and to fight our battels*, 2. *Chron.* 33. 7. *Simler.* 3. He is a man of warre in respect of his policie and policie: as a wise Captaine will watch his best opportunitie, and then he will set upon his enemie: so the Lord a great while suffred the Egyptians to go on, but when he saw his time, he came upon them and overthrew them all at once. *Ferus.* 4. A wise warrier will make best choice with what weapon and force he will encounter his enemie: so Christ was this wise warrier, who having not to deale with flesh and bloud, but with spirituall enemies, did not arme himselfe with carnall, but with spirituall weapons: *Contra potestatem superbia, humilitatem induit contra spiritualia nequitiæ fortitudine charitatis seipsum cinxit: Against the power of pride, he put on humility; against spiritual malice and impiety, he armed himself with charity.*

Quest. X. *Why now it is said His name is Iehovah.*

Vers. 3. *His name is Iehovah.* 1. The Latine translator readeth, *Omnipotent is his name*, which although it be true of God, that he is omnipotent in himselfe, and so the name of God signifieth God himselfe, and that by the invocation of the name of God, miracles and wonderfull things are wrought, as *Moses* here, when he stretched out his rod upon the sea, did also invocate and call upon the name of God; yet it is not the meaning of this place, where in the Hebrew, it is *Iehovah*, which signifieth not omnipotent, but is a peculiar name, which is given unto God in Scripture. 2. The true reading is, *Iehovah is his name*, which *Oleaster* deriving of *hovah*, which signifieth destruction, maketh this to be the meaning, that the Lord had now shewed himselfe *Iehovah*, in the destruction and overthrow of his enemies: the word being derived rather of *haiah to be*, as of the same root, the Lord calleth himselfe *Ehye*, *Exod.* 3. 13. the Lord now sheweth himselfe *Iehovah*, in making good his promises, in delivering of his people, and in shewing his Majestie and power: that as hee before made himselfe knowne to *Moses* by his name *Iehovah*, *Exod.* 6. so now as a mightie *Iehovah*, he performeth that which there he promised. *Simler.* more of the name *Iehovah*, *Exod. chap.* 6. *quest.* 7. and before.

Quest. XI. *Of the name of the Captaine set over three.*

Vers. 4. *His chosen captaines, &c. they sunk like a stone.* 1. The word is *shalshim*, which signifieth captaines over threes: some thinke they were so called *tristatæ*, as the Septuag. readeth, because they were in the next place to the King, as *Daniel* was one of the three, that was set over all the governors

vernours, *Dan. 6. 3. Hier. in. 5. cap. Dan.* Some becauſe they were in the third place from the King. *Greg. Nyſſen.* upon this ſong bringeth divers interpretations, as they were called *triſtatæ*, that upon three horſes: or they which could ſtand againſt three, or they which had the third place in the that if the firſt and ſecond were ſlaine, they might ſtand up in their place. *Heſychius* ſaith they called, which were of the Kings guard, which uſed three ſpeares. *Origen. hom. 6. in Exod.* fleeth allegoricall ſenſe, who applieth theſe *triſtatas*, to thoſe three wayes wherein a man ſinneth, *in thought, and deed*, and ſuch other allegoricall applications he hath, which come not neere the point. But the probable conjecture is, that they were ſo called, as *Greg. Nyſſen.* in the former place alleageth, becauſe in every chariot there were three, one to guide the chariot, one to fight, another to defend. But like *Cajetans* conceit rather, that thinketh there were in every chariot nine, three on each ſide, and three before, and that every chariot had his Captaine, as it may be gathered, *cap. 14. 7.* If every chariot had his ſeverall captaine, it is like there were more than three in a chariot: this ſenſe the Septuagint do favour, calling them ἀλλαγὰς τριστάτας, the *triarie* captaines, riders, ſo that theſe captaines were ſuch as rid in the chariots. *Ex Perer.*

2. The chiefe Captaines then are drowned in the red ſea, as before they made the waters red with the blood of the Hebrewes children, and as both King and Princes conſented in crueltie, ſo are they joyned in puniſhment. *Pelican.* The fearefull deſtruction of Pharaoh and his hoſt.

3. The Lord is ſaid to caſt them into the ſea: the word is *jarah*, taken from archers: that as an arrow is ſhot ſwiftly, and with ſtrength out of a bow, ſo were they with violence caſt into the ſea. *Borrh.* and as a ſtone falleth and never riſeth againe, and being throwne, it falleth with violence: ſuch was the deſtruction of *Pharaoh*, with violence not to be reſiſted, and they ſanke as a ſtone that lieth ſtill never to be recovered. *Ferus.* 4. To the ſame purpoſe afterward, they are ſaid to be conſumed as ſtubble, to ſhew their ſwift deſtruction, as ſtubble is eaſilie ſet on fire. *Simler.* But as the fire which conſumeth the ſtubble purgeth the gold: ſo the Iſraelites came forth of the ſea like gold, that whereas they were murmurers before, now they do give thankes unto God. *Borrh.*

Quest. XII. *What is meant by the blaſt of his noſtrils.*

Verſ. 8. *By the blaſt of thy noſtrils the waters were gathered.* 1. Some underſtand by this phraſe the wrath of God, *Simler.* But he made mention of the wrath of God immediately before, and the ſtanding of the waters was a worke of Gods mercy, and favour to deliver his people, not of wrath, and therefore *Moſes* expoundeth himſelfe, *Thou bloweſt with the wind, verſ* 10. whereof mention is made before, *cap. 14. 21.* how the Lord ſent a ſtrong Eaſt wind. *Iun. Vatab.* 2. And by this phraſe, how eaſily the Lord can confound the wicked, *Levi attactu Dei concidunt omnia, By the leaſt touch, even by the breath of his mouth all things do fall to the ground. Pelican. Si hoc ſolo ſpiritu potuit, quid poterit cum venerit in Majeſtate, if the Lord could do this with his breath, what is he able to do when he commeth in his Majeſtie? Ferus.* 3. And in that he ſaith the depthes were congealed together, where the word is *kapha*, which properly ſignifieth the running or ſetting together of cheeſe; *Borrh.* it ſheweth how eaſily the Lord commandeth his greateſt creatures, that even he can cauſe the waters of the ſea to come together as curds do cheeſe: And in that it is added, the *Depthes* were congealed together in the heart of the ſea: it declareth that they went not thorow the ſides of the ſea only, fetching a compaſſe like a ſemicircle about: but that they went into the middeſt and heart of the ſea. *Simler.*

Quest. XIII. *Of the vaine boaſting of the Egyptians.*

Verſ. 9. *The enemie ſaid, I will purſue, I will overtake.* 1. The Egyptians are heere brought forth, as if they were upon a ſtage, vaunting and boaſting themſelves, which kind of figure called *Proſopopœia* doth more fully and emphatically ſet forth, how the Lord diſappointed them of their purpoſe, than if it had been expreſſed by a ſimple narration. *Simler.* After the ſame manner *Siſeras* mother is brought in ſpeaking and vaunting of the victory. *Iud. 5. 2.* This doth not only ſhew the pride and haughtines of the enemie, but the great power of God, that whereas they made account of the victorie, comming with chariots and horſe againſt naked and unarmed people, yet the Lord delivered them, as ſnatching the prey out of betweene their teeth. *Calvin.* 3. And three things they purpoſed and promiſed themſelves, to be enriched by the ſpoile of them; *Vatab.* And they purpoſed to put many to the ſword, as *Moſes* and Aaron, and the principall, and to take the reſt captive, and to bring them againe into their ſervice, and poſſeſſe them as their inheritance. *Simler.* For ſo the word is beſt tranſlated, as is ſhewed before in the Hebrew readings.

Quest. XIV. *What are the ſtrong, before whom the Lord is preferred.*

Verſ. 11. *Who is like unto the Lord among the mightie?* 1. This being uttered with an interrogation, is more emphaticall, than if it had been barely affirmed. *Calvin.* 2. The moſt reade, among the *Gods*. But the word *eelim*, is alſo taken for the *Mightie*, as *Pſalm. 29. 1. Give unto the Lord ye ſonnes of the mightie, give, unto the Lord glorie*; and it hath a more generall ſignification, preferring the Lord before the Angels, both good and evill: which of the latter ſort aſſiſted the Magicians againſt *Moſes*, and above the Idols of the Egyptians, upon whom the Lord alſo executed judgement, *chap. 12. 12.* and above the mightie of the earth, for *Pharaoh* and his Princes were confounded. 3. This expoſition is confirmed by the like place. *Pſal. 89. 6. Who is equall to the Lord in the heavens, and who is like the Lord among the ſonnes of the ſtrong? Pſal. 89. 6.*

Quest.

Quest. XV. *How the Lord is said to be fearefull in praises.*

Vers. 11. *Who is like thee so glorious?* 1. In three things God is preferred before all other, in holi-neſſe, for the very Angels are imperfect in his ſight: in feare and reverence, none is ſo to be reverenced as the Lord, whoſe glory the Angels cannot endure to behold, and in the power of his workes. *Siml.* 2. He is ſaid to be fearefull in praiſes: which ſome do interpret, that whereas the Devils are feared becauſe they worke miſchiefe, God is feared, becauſe his workes are mercifull and praiſe-worthie, as it is in the *Pſal.* 130. 3. *Mercy is with thee, that thou mayeſt be feared.* Some expound it, that God is not to be praiſed without feare and trembling; but the fitteſt ſenſe is, *Quod Deus non poteſt rite laudari, quin rapiuntur omnes in ſtuporem: That God cannot duly be praiſed, but all men fall into aſtoniſhment*, no man can praiſe him as he is worthy. *Calv.* To this purpoſe the Prophet *David*, *Pſal.* 89. 7. *God is very terrible in the aſſemblies of his Saints.* Even the Saints, the holy Angels do tremble, and wonder when they conſider God's praiſes. 3. Laſtly, God is ſaid to doe wonders: many things amongſt men are counted wonders, which wiſe men doe not admire: and many things are miraculous, even unto wiſe men, which are not ſo to the Angels: but God doth wonders, which are an aſtoniſhment even to the Angels. *Simler.*

Quest. XVI. *Wherein the Egyptians are compared unto lead.*

Vers. 10. *They ſanke as lead in the mighty waters, &c.* 1. *Impuriſſimo metallo comparantur: They are compared to the moſt impure mettall*, not to ſilver and gold, but to lead, which is called *ghophrith* derived of *ghophir*, which ſignifieth duſt or earth, becauſe lead is of the moſt terrene and earthly nature of all the metals. *Borrh.* 2. Likewiſe they are compared to lead, *Quia peccatum ſua mole ad infernatrahit: Becauſe ſinne by the waight thereof, draweth into hell.* And therefore by the Prophet wickedneſſe is compared to a talent of lead, *Zachar.* 5. 7. *Ferus.* 3. Neither in reſpect of the waight of their ſinne onely, but of the heavineſſe of their judgement, doth this ſimilitude agree unto them, *Onere perfidiæ & gravitate judicii divini in altum depreſſi: They are borne downe into the deepe with the burden of their ſinne, and the heavineſſe of Gods judgement. Borrh.* 4. And beſide, *Nullus fuit evitandi locus: There was no way for them to eſcape*, as lead ſwimmeth not, neither floteth in the waters, but ſinketh downe to the bottome. *Oſiander.* 5. Beſide, whereas, *Omnia quæ in opere metallorum conflatorio uſurpantur, hic nominantur: All things which are uſed in melting of mettals, are here named, as fire, ſpirit, or wind, lead. Borrh.* Herein alſo they are likened unto lead, becauſe that mettall is ſooneſt of all metals melted, waſted, and conſumed in the fire, and ſo the wicked are ſwept away with Gods judgements, whereas the righteous are thereby tried and purified, as ſilver and gold: So the Prophet *Ieremy* ſaith, *The bellowes are burnt, the lead is conſumed in the fire*, Ier. 6. 29. 6. Likewiſe this ſimilitude ſheweth, that this their ſinking downe like lead, betokeneth their everlaſting puniſhment: *Malitia gravis, & importabiles Deo & hominibus abjiciuntur in abyſſum inferni cum Satana & Angelis illius diſcruciandi: They being weighed downe with malice, and importable to God and men, are caſt downe into the bottome of hell, for ever to be tormented with Satan and his Angels. Pellican.*

Quest. XVII. *How the earth is ſaid to have ſwallowed them.*

Vers. 12. *The earth ſwallowed them.* 1. Neither is the water here underſtood by the earth, as the earth is ſometime taken for this inferiour part of the world, as when God is ſaid to have made heaven and the earth, as *Auguſt. quæſt.* 54. *in Exod.* for this were ſomewhat coact. 2. Neither yet did the earth open and devour them, as the water ſwallowed them, as *Vatab.* For if they had beene ſwallowed up of the earth; as *Core*, *Dathan* and *Abiram* were, the Scripture would not have concealed ſo great a miracle. 3. Neither are they ſaid to be devoured of the earth, *Quia in limo hæſerunt: Becauſe they did ſtick in the mudde*, as *Simler.* For they were caſt up upon the land. 4. Neither is the meaning, *Subito perierunt, ſi eos terra deglutiviſſet: That they periſhed ſuddenly, as though the earth had ſwallowed them. Oſiander.* For this is not a ſimilitude, but a narration of the fact. 5. Therefore by the earth here is underſtood, *Alveus maris: The chanell of the ſea*, hemmed in, and compaſſed of the mountaines, as *Ionas* deſcribed the bottome of the ſea, *I went downe to the bottome of the mountaines, the earth with her barres was about me for ever*, *Ionah* 2. 6. *Iun.* 6. *Ferus* by the earth underſtandeth hell, *Vbi nullus ordo, ſed ſempiternus horror inhabitat: Where there is no order, but everlaſting horrour and confuſion.* But the other ſenſe better agreeth to the hiſtorie. 7. Wherein appeareth the correſpondency of the judgement of their ſtate, *Amatores terrenorum devorabuntur à terra: The lovers of earthly things, are devoured of the earth. Pellican.*

Quest. XVIII. *How the Lord will lead and carry his people.*

Vers. 13. *Thou wilt carry them in thy ſtrength unto thine holy habitation.* 1. The word in the original is in the preterperfect tenſe, *Thou haſt carried*, not that *Moſes* only wiſheth that the Lord would carry them to the land of promiſe: but he ſpeaketh confidently, that the Lord which had redeemed them would not now leave them, till he had accompliſhed his good worke toward them: and it is the manner of Prophets, to ſpeake of things to come, as already done and paſt, becauſe of the certainty of Gods promiſe. *Siml.* 2. Here *Moſes* uſeth two effectuall words, the one is *nachah*, which ſignifieth to leade, as a ſhepheard leadeth, which ſheweth the provident care of God, as a faithfull and carefull ſhepheard leading his people like ſheep. *Siml.* The other word, *nahal*, ſignifieth to carry: which ſheweth both the tender care of God, who carrieth his children, as the mother doth her infant in her boſome, and the weaknes & infirmity of the people, that had need to be carried; yea which is more, Chriſt hath not only carried us, but hath carried our ſins. *Per.* 3. Two reaſons *Moſes* here uſeth to encourage the people, not to doubt, but that the Lord will pro-

them ſtill, becauſe to that end he had redeemed them, and beſide, the Lord is of great power and ſtrength, to carry them thorow all difficulties and lets whatſoever. *Calvin.*

Quest. XIX. *What is meant here by Gods holy habitation.*

Vnto thine holy habitation. 1. Some underſtand here mount Sinai, where the tabernacle was firſt erected. *Vatab.* But they were not planted in mount Sinai; there they continued not, as *Moſes* ſaith, they ſhould be planted in Gods inheritance, *verſ.* 17. 2. Some doe referre it unto the tabernacle, which *Moſes* ſaw by the ſpirit of propheſie, ſhould be erected and builded: *Oſiander.* But the tabernacle was ſet up in the deſert where they dwelt 40. yeeres in tents and boothes, they were not there planted; and *Moſes* ſpeaketh of a certaine place, to the which the Lord would bring them, but in the deſert the tabernacle had no certaine place, but was removed from one ſtation to another. 3. Some apply this ſpeech to mount *Zion.* *Rabb.* But there the tabernacle was not pitched, till many yeeres after their comming to the land of Canaan. 4. Therefore by the habitation of his holineſſe, or by his holy habitation, the whole land of promiſe is here underſtood. *Iunius:* So called, both becauſe there was the Lords tabernacle, where the Lords preſence, and as it were, dwelling was: and that was the land promiſed ſo often to the Fathers. *Pellican.* And the Lord wrought his ſignes and wonders there, evident demonſtrations of his preſence, and it was the place of the incarnation and birth of Chriſt. *Simler.*

Quest. XX. *What nations ſhould be afraid of the Iſraelites.*

Verſ. 14. Then the Dukes of Edom ſhall be amazed. 1. *Moſes* here ſheweth by the ſpirit of propheſie, that feare ſhall come upon the nations: the Moabites, whoſe feare is evident, *Num.* 22. when *Balak* hired *Balaam* to curſe Iſrael: the Cananites, as *Rahab* teſtifieth, *Ioſu.* 2. 11. *When wee heard it our hearts did faint, and there remained no more courage in any of us.* The Edomites alſo were affraid, which was the cauſe why they denied the Iſraelites paſſage thorow their country, leaſt they might have ſurpriſed it. *Simler.* 2. For the manner of their feare, they ſhall be as ſtill as a ſtone, both becauſe as a ſtone maketh no ſound, or noiſe, ſo they ſhall not once mutter or move the tongue againſt the Iſraelites. *Oſiand.* And as a ſtone is ſtill without any motion or action, ſo they ſhall ſuffer the Iſraelites to paſſe over Jordan, without any reſiſtance, as is evident, *Ioſuah* 2. *Iun. Obmutеſcent & fient immobiles, ut lapis, They ſhall hold their peace, and be immoveable as ſtones. Pellican.* The Septuagint reade ἀπολιθωθήτωσαν, they ſhall become as ſtones, that is, dead hearted, cold as ſtones through feare: as it is ſaid *Nabals* heart through feare died within him, and was as a ſtone, 1. *Sam.* 25. 37. *Simler.*

Quest. XXI. *Why the Lord is ſaid to plant his people.*

Verſ. 17. Thou ſhalt plant them in the mountaine of their inheritance. 1. This word of planting ſheweth both the care, which the Lord had of his people, as the husbandman with care, labour and diligence, ſetteth his plants. *Simler.* It ſignifieth alſo the firme and ſure poſſeſſion which the people of God ſhould have of that country, that they ſhould as plants take deepe rooting there: as the Prophet ſaith in the Pſalme 44. 2. *That the Lord had driven out the Heathen, and planted them in. Calvin.* 2. It is called Gods inheritance, becauſe it was prepared for his people, adopted to be the Lords heires, to whom he had given the right and privilege of the firſt borne, before all the people of the world, *Exod.* 4. 22. *Perer.* 3. The whole country of Sion is underſtood by the mountaine of Gods inheritance; becauſe it was a land of hills and mountaines, *Deut.* 11. 11. *Iun.* And with ſpeciall relation alſo unto mount Sion, which the Lord had choſen for his habitation, as *Pſal.* 132. 13. *The Lord hath choſen Sion, and loved to dwell in it,* ſaying, *This is my reſt for ever, here will I dwell. Calvin.* 4. The Land of promiſe is here ſet forth by three names: It is called *The mountaine of Gods inheritance,* prepared for the habitation of his people: the place, *where the Lord would dwell:* it ſhould be as the palace of the great King, the Lord would protect it, and watch over it: It is alſo called the *Sanctuary of God:* for to this end had the Lord choſen that land, thereto to erect a tabernacle, and the publike worſhip of God. *Cajetan.*

Quest. XXII. *In what ſenſe the ſanctuary of the Iewes was called a firme and ſure tabernacle.*

The place which thou haſt made to dwell in. 1. The Latine tranſlator here readeth, *In firmiſſimo tabernaculo: In the moſt ſure tabernacle which thou haſt made:* but the word is *macon,* which ſignifieth a place, not *nacon,* that is *firme, ſure*; yet this ſenſe and interpretation is true, that it is called a ſure tabernacle, as the next words ſhew, *Which thy hands have eſtabliſhed*; And the Lord promiſed to dwell for ever, Pſal. 132. 14. 2. It was then a firme and ſure habitation, not, as ſome doe take it, promiſed ſo to be conditionally, that if the Jewes had continued in the obedience of Gods Commandements, he would have dwelt with them for ever; for the tabernacle was not appointed to continue for ever, but the Sanctuary, and ceremonies and rites thereof were to give place unto Chriſt. But it was a firme and ſure tabernacle, becauſe there the Lord was publikely worſhipped at Jeruſalem, above a thouſand yeeres, from the time of the laſt, as may thus appeare. At the firſt the Sanctuarie with the Arke was in *Shilo*, for 300. yeeres and more, from the firſt entrance of the Iſraelites, untill the time of *Heli* the high Prieſt: then the Philiſtines tooke the Arke, where it ſtayed ſeven moneths: after it was placed in the houſe of *Aminadab*, where it continued about 50. yeeres, till the eight yeere of the reigne of *David:* then it abode three moneths in the houſe of *Obed Edom:* from thence it was removed to the city of *David*, where it remained 42. yeeres, till it was carried into *Salomons* temple: where it continued about 420. yeeres, from the 11. yeere

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of *Salomons* reigne, till the captivity of Babylon; and after the captivity the temple being reedified, endured for the space of about 500. yeeres, till 42. yeeres after the death of our Saviour: So that from the first setling of the Arke in the temple, in the 11. yeere of *Salomons* reigne, untill the dissolution thereof 42. yeeres after Christ, were about 1000. yeeres. In respect therefore of this long continuance, it may be said to be a firme and sure tabernacle. *Perer.* 3. The tabernacle was a type of Christ and his Church, and in that sense was firme and sure. *Simler.* And beside, we must understand, as *Lyranus* well noteth, *Sub promissione templi materialis cœleste templum: Under the promise of the materiall temple, the heavenly temple of glory.* And as *Pellican* observeth, *Significat statum gloriæ beatorum, ubi hæreditas sola est sanctorum: It signifieth the state of glory, where is the inheritance onely of the Saints.* And in this sense, it was a most fit tabernacle.

Quest. XXIII. *Of the meaning of these words, for ever and ever.*

Vers. 18. *THe Lord shall reigne for ever and ever.* 1. The Septuagint reade, εἰς τὸν αἰῶνα καὶ ἔτι, *For ever, and further*, or, *yet*; which *Origen* expoundeth thus: if he had said, *In sæcula sæculorum: For ever and ever, or for all ages*, although a long time should so be expressed, yet it might bee supposed to have an end, if not in respect of us, yet unto God: but now when it is added, For ever, and further, *Nullum sæculi, termini aut finis alicujus relinquit: Now there is no place left at all, for any end to be imagined.*

2. But the Latine translator readeth, *In æternum & ultra: For ever and beyond*, or *longer*: which *Lyranus* thus expoundeth, because the word *holam*, translated, *for ever*, sometime is taken for a finite time, yet long, as for the space of fifty yeeres, the other word is added, *Ut significet æternitatem*, to shew that he meaneth eternity indeed. *Thostatus* thinketh, that *ultra, beyond, additur ex abundanti ad significandam magnam affectionem loquentis, is added of abundance more than need, to signifie the great affection of the speaker, because ultra æternum nihil est, beyond eternity nothing is. Thomas* thus interpreteth, *In sæculum & ultra, id est, ultra quamcunq; durationem datam: For ever, and beyond, that is, beyond any time or continuance that can be given*: or, *ultra æternitatem participatam à creatore: God is said to be beyond eternity, that is, such eternity as is participated unto the creature*: In regard that God hath eternity in himselfe, he is said to be more eternall than that, to the which he giveth eternity. So *Hugo S. viktor. Et ultra, non quantum ad temporis spatium, sed quantum ad dignitatem, id est, super omnes: For ever, and beyond, not in respect of the space of time, but in respect of dignity, because God reigneth above all. Rupertus, Ultra id quod videri potes: beyond that which thou seest, or canst in thy minde conceive, or thinke of eternity.*

3. But the cause of this great variety of opinion, and busines, which these Interpreters make to themselves, is, because they labour still to justifie and uphold the Latine translation, whereas the word *hedh*, or *ghedh*, as some reade, signifieth not here, *yet* or *beyond*, but it is taken for perpetuity and eternity, as the Lord is called *Shocen heedh, He which inhabiteth eternity, Esay* 57.15. The words then are best read, *For ever and ever*: the first ever may signifie the time of this present world, the second, the time after this world: *Non solum quamdiu durat sæculum, sed etiam post hunc mundum in æternum regnat: Not only while this world lasteth, but after this world he shall reigne for ever. Pellican.*

And although the Kingdome of God, in the externall regiment of that common wealth of Israel were not eternall, the temple long since being destroyed, and the policy of that state being dissolved: yet in respect of the true Israel of God, the Kingdome of Christ hath no end. *Cajetan.* And as the Lord hath now shewed his power upon the Egyptians in their overthrow, and in the preservation of his people, so for ever shall the Lord shew himselfe mighty in the protection of his Church, and in the confusion of their enemies. *Ferus.* Thus the Kingdome of God is opposed against all terrene and earthly Kingdomes, which are but temporall, and against the vaine Gods of the Egyptians: for the Lords Kingdome, and all theirs should remaine for ever. *Simler. Borrh.*

Quest. XXIV. *Whether this be a part of Moses song.*

Vers. 19. *FOr Pharaohs horses, &c.* 1. Some thinke that this is no part of the song of *Moses*: but rather an historicall narration, shewing the cause why *Moses* and the Israelites did celebrate the praise of God, both for their glorious deliverance, and the overthrow of their enemies. *Calvin.* But it seemeth rather to be a part of *Moses* song: containing the summe of the whole, partly in the destruction of Gods enemies, partly in the preservation of his people. *Simler.* And these reasons may shew it to be a part of the song. 1. Because otherwise the song would seeme to bee defective, because no mention is made before in the song, how the Israelites went on dry land thorow the sea. 2. It containeth a reason of the last sentence before, namely of the power and Kingdome of God; that God had given an evident demonstration of his power, in the overthrow of *Pharaoh. Osiander.* The reason and amplification should not be divided from the sentence. 3. The like song is found, *Apoc.* 12. 10. *I heard a voice saying, Now is salvation in heaven, and strength, and the Kingdome of our God, and the power of his Christ, for the accuser of our brethren is cast downe*: As there in that heavenly song, the reason cannot bee sequestred from the clause, so neither in this song of *Moses.*

Quest. XXV. *Whether the Israelites went straight over the red sea.*

Vers. 19. *IN the middest of the sea.* Whether the Israelites went thorow the middest of the sea, or not thereof, there are three opinions. 1. Some thinke that they fetcht onely as it were a semicircle in the sea, and arrived againe on that side which is toward Egypt: so *Thostatus.* But this opinion

confuted before at large, *quæſt.17. in cap.* 14. 2. Some thinke that they went juſt over the middeſt of the ſea from the Weſt ſide to the Eaſt; but that is not like, becauſe they arrived againe in the wilderneſſe, Etham, from whence they went when they entred into the red ſea, as it is evident, *Num.*33.8. It is not like that the wilderneſſe of both ſides, (the ſea comming betweene) ſhould be counted as one deſert, and bear the ſame name: and if they had gone right over, they had kept the way to Arabia, declining altogether from Paleſtina. And although the word be *betoch, in the middeſt*, that is not ſo taken, as though they preciſely ſhould keepe the middeſt of the ſea: but the word ſignifieth as much, as *within*, as *Gen.*18.26. *If I find fifty but fifty perſons in the middeſt of the City*, that is, *within the City*; as *Gen.*25.10. *Ephron ſate in the middeſt of the ſonnes of Heth*, that is, *among them*: So the Iſraelites went in the middeſt of the ſea, that is, within it. *Piſcator.* The common mappes therefore are here in errour, that deſcribe the journey of the Iſraelites thorow the middeſt of the ſea, from one ſide to the other ſtraight over. 3. Wherefore the truer opinion is, that they went thorow the ſea, but at the further end, and corner of it as it were, *Piſcator.* They went into the very depth of the ſea, and fetched not a compaſſe onely in the ſide of the ſea, as the firſt opinion ſeemeth to be: for the waters are ſaid to be congealed in the heart of the ſea, *verſ.*8. *Simler.* Neither yet did they paſſe thorow the middeſt, as though the ſea ſhould have beene parted into two equall parts, but their way thorow the ſea was ſomewhat aſlope, as it might bee from the Weſt to the Northeaſt, becauſe they meet with the wilderneſſe of Etham againe, which vaſt deſert ſeemeth to have fetched a compaſſe from Egypt ſide about the end of the red ſea, and ſo winding againe on the Eaſt ſide: So that I neither thinke that this deſert of Etham, was altogether on the Weſt ſide of the red ſea toward Egypt, for it is altogether unlike that the Iſraelites arrived toward Egypt againe: neither was part of it ſome on the other ſide of the red ſea Eaſtward toward Arabia, but that it was one continued deſert, from the place where they entred the red ſea, and ſo fetched a compaſſe about the North end of that ſea, to the place where they landed: ſee more hereof. *Quæſt.17. in cap.*14.

Quest. XXVI. *Of the divers kindes of women ſingers mentioned in Scripture.*

Verſ.20. *And Miriam the propheteſſe. Miriam* and her company, and queere of women, being encouraged by the example of the men, and following the direction of *Miriam*, that was ſtirred up by the inſtinct of the ſpirit, being a propheteſſe, did both by ſinging and ſeemely dauncing and geſtures, expreſſe their joy, and give thankes unto God: So that not onely men, but women alſo did uſe to ſing unto the praiſe of God: *A laude enim Dei nemo tacere debet: For none ought to bee ſilent in Gods praiſe.* But we ſhall finde three ſorts of women ſingers in the Scriptures. 1. Some were ſuch as were uſed only for recreation, for the voice of women, for muſicall harmony, doth in theſe two reſpects excell the voice of men, both in ſmalneſſe and ſharpeneſſe, and in the continuance and unchangeableneſſe: the conſtancy of voice and time, holdeth in that unconſtant ſex: So *Salomon* for his pleaſure and recreation, had men ſingers and women ſingers, *Eccleſ.*2.8. 2. Another ſort of women ſingers, were ſuch as were uſed to ſet forth the praiſe of God in publike ſolemnities: and theſe were either profeſſed ſingers; as among thoſe that returned from the captivity of Babylon, there were two hundred ſinging men and ſinging women, *Eſra.*2.65. or they were voluntaries, ſuch as of their owne accord came forth triumphantly, to meete thoſe that returned in victory, as the women met *David* and *Saul* with ſongs and daunces, 1.*Sam.*18.5. There was a third ſort of ſingers, that were extraordinary, who did not onely ſing, but by the ſpirit of prophecie indited to the praiſe of God, as *Miriam* here, and *Deborah*, *Judg.*5. and *Anna*, 1.*Sam.*2. *Mary*, *Luk.*1.

Quest. XXVII. *Whether women did at any time publikely propheſie.*

The Propheteſſe. *Miriam* was a Propheteſſe, becauſe the Lord uſed to ſpeake unto her by viſion, as unto other Prophets, as is evident, *Num.*12.2. where ſhe and *Aaron* object againſt *Moſes*, *Hath not the Lord alſo ſpoken by us?* Such Propheteſſes were *Deborah*, *Anna*, and *Huldah*, and in the new Teſtament *Elizabeth*, *Mary*, *Anna* the daughter of *Phanuel*, and *Philips* foure daughters alſo were Propheteſſes, *Act.*21.9. But here the queſtion is, whether theſe Propheteſſes were admitted, or did take upon them publikely to teach. 1. Some are of opinion that they did not, becauſe according to S. *Pauls* rule, women ought to keepe ſilence in the Church, 1.*Cor.*14.34. 2. Other thinke that women were barred, *A docendo tantum, non à laude Dei: They were only enjoyned ſilence from preaching, but not from praiſing God.* 3. But it is more probable, that theſe Propheteſſes extraordinarily ſtirred up, did alſo publikely propheſie, not privatly onely in their families: as may be proved by theſe reaſons. 1. Becauſe the gift of propheſying, was given them to edifie the Church withall: they having then the gift, did uſe it to the right end. 2. It is confirmed by example: *Miriam* ſaith, *The Lord hath ſpoken by us: Deborah* judged Iſrael publikely, being a Propheteſſe, *Judg.*4.4. ſhe did therefore exerciſe her propheticall gift publikely. 3. Saint *Paul* ſpeaketh of women propheſying in the congregation, 1.*Cor.*11.5. It ſhould ſeeme then, that ſome women being Propheteſſes, ſuch as *Philips* daughters were, did publikely propheſie. *Beza* thinketh the Apoſtle ſpeaketh not of the particular act of women, but of the whole act of the congregation, which is to pray or propheſie, when one only prayeth or propheſieth, that is, preacheth. But it ſeemeth otherwiſe by the uſe of this word elſewhere: *Yee may all propheſie one by one, that all may learne*, 1.*Cor.* 14.31. The Apoſtle ſpeaketh of the particular act of propheſying: Others anſwer, that the Apoſtle commendeth not this uſe of women to propheſie publikely, but elſewhere reproveth it, enjoyning women to ſilence in the congregation, as *chap.*14.34. *Genevenſ.* But it rather ſeemeth that the Apoſtle miſlikeſ not the act in the extraordinary propheſying of women, but the manner, and willeth that it ſhould

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be done with comelineſſe and order. And concerning that place objected, wherein ſilence is enjoyned women: the Apoſtle ſpeaketh of the ordinary calling of preaching and propheſying, which women ought not in any wiſe to uſurpe, not of the extraordinary gift and function of propheſying: which as the Lord hath ſometime given unto women, ſo no doubt, they accordingly uſed the ſame: herein therefore, I ſubſcribe rather to the judgement and opinion of *Simlerus*.

Quest. XXVIII. *Why Miriam is ſaid to be the ſiſter of Aaron, not of Moſes.*

THe ſiſter of *Aaron*. She is called the ſiſter of *Aaron*, rather than of *Moſes*, for theſe reaſons. 1. *Ne videretur Moſes genus ſuum commendare: Leſt Moſes might have beene thought to commend his kindred. Ferus.* 2. Becauſe *Aaron* was the elder brother, and ſo ſhe was firſt *Aarons* ſiſter, before ſhe was *Moſes. Simler.* 3. Becauſe ſhe lived in Egypt in the time of *Moſes* abſence and exile, and ſo was better known commonly to be *Aarons* ſiſter than *Moſes. Piſcator.* 4. Beſide, it ſeemeth that, *Conjunctius vixit: She was in great league with Aaron*, for they two conſpired together againſt *Moſes*, *Num.* 12. *Simler.* 5. And this is expreſſed concerning *Miriam*, here called a Propheteſſe, to ſhew how the Lord bleſſed that houſe of *Levi*, and what worthy inſtruments he raiſed from thence; *Moſen elegit in ducem, Aaron in Sacerdotem, Miriam in prohetiſſam: Moſes was choſen to be the Captaine, Aaron for a Prieſt, and Miriam was a Propheteſſe. Ferus.*

Quest. XXIX. *Why Miriam taketh a timbrell.*

TOoke a Timbrell in her hand. 1. *Ferus* thinketh that the women did here more than the men, ſinging not only with voice, but with inſtrument, *Quia infirmi, quales ſunt mulieres, pluribus incitamentis opus habent: Becauſe the weake, ſuch as women are, had need of more incouragements:* But this was no ſigne of weakneſſe in *Miriam*, being here called a Propheteſſe. 2. Therefore ſhee tooke this inſtrument, *Ut ad certos modos canerent: That they might ſing in meaſure and order. Oſiander.* For timbrels, *Pra cæteris inſtrumentis ad numeros & menſuram aptiora ſunt: are fitter to keepe number and meaſure by, than other inſtruments.* 3. Becauſe the ſtriking of timbrels might ſeeme ſomewhat too light, in ſo waighty a buſineſſe, it is here divers wayes excuſed: Firſt, *Mos gentis eum excuſat: the faſhion of that nation doth excuſe them*, with whom it was ordinary, for the women to play upon timbrels, as *Pſal.* 68. 26. *The ſingers went before, the players of inſtruments after, in the middeſt were the maids playing with timbrels. Calvin.* Secondly, their intent is to be conſidered, *Choreas ducunt non ad petulantiam carnis, ſed ad jucunditatem ſpiritus, &c. They dance not to ſhew the wantonneſſe of their fleſh, but the ſweet joy of the ſpirit, rejoycing for Gods benefits. Pelican.* Thirdly, *Shee did it, motu prophetico, by a propheticall motion. Iun.*

Quest. XXX. *Whether the women came with pipes, beſide their timbrels, or with dances.*

Verſ. 20. THe women came out after her with timbrels and dances. *Iun.* readeth with timbrels and pipes or flutes; but the firſt rather, as ſhall thus appeare. 1. The word *mecholoth* here uſed, hath three ſignifications: it ſometime ſignifieth a pipe or flute, as *Pſal.* 149. 3. *Let them praiſe his name with the flute, &c. with timbrels alſo and harpe.* Sometime it ſignifieth the company it ſelfe of the dancers, as *Iud.* 21. 21. *The daughters of Shiloh came forth, Lachul Bamecholoth*, to dance in companies: it alſo ſignifieth the dancing it ſelfe, as *Iud.* 11. 34. *Iepthahs daughter came forth with timbrels and dances:* There is no mention made of any company that was with her, for then *Iepthah* would have taken any of the company rather (all comming out together) than his onely daughter. 2. Now that it is here taken rather for either of the two latter ſenſes, than in the firſt, it may appeare by theſe reaſons. 1. Becauſe *Mecholoth* more uſually, and in moſt places, is ſo taken for dances, or companies dancing, than for pipes, as in the places before alleaged, *Iudg.* 11. 34. *Iud.* 21. 21. 1. *Sam.* 18. 6. and beſide *Cantic.* 6. 12. *Iſa.* 31. 4. 2. Becauſe ſo was the uſe and practice for women, to play upon timbrels, dancing withall, as is evident in *Iepthahs* daughter meeting her father, and the women of Iſrael meeting *Saul* and *David*, and *Pſal.* 68. 26. there were other that played upon inſtruments, and the maidens played upon timbrels. 3. And hereunto the two reaſons before alleaged in the divers readings upon this place: that it is likely the reſt of the women did imitate *Miriam*: now ſhee is mentioned onely to have taken a timbrell againe, *Miriam* ſang firſt, and they all anſwered her; but if they had played upon pipes, it would have hindred their ſinging.

Quest. XXXI. *Of the lawfulneſſe of inſtruments of muſike.*

NOw concerning this example of *Miriam* and her company, playing upon timbrels, how farre it is to be imitated, ſhall briefely be ſhewed. 1. Such ſignes (whereby men expreſſe their joy, ſuch as timbrels were, and of the ſame kind are other inſtruments of muſike) are of two ſorts, either ſuch as were commanded, and ſo neceſſary, or voluntary: the ſignes commanded were either ceremoniall and typicall, prefiguring ſomewhat concerning Chriſt and his Church, which being but ſhadowes of things to come, are aboliſhed now, the things, whereof they were types and figures, being exhibited: or elſe they were politicall, which only concerned the policy of the common wealth, which being now diſſolved, the date of ſuch ſignes is alſo expired. The voluntary ſignes are likewiſe of two ſorts, either ſuch as come of a naturall motion, as the uſing of inſtruments for recreation, which may be uſed ſo long, untill they be found to bee againſt common order, or honeſty, or againſt any worke of grace or regeneration. Or they are ſuch, which are uſed to ſerve to ſet forward any act of godlineſſe and grace, as *David* by his

ſhe alleged the malady and evill ſpirit of *Saul*; and theſe are no longer to ſerve, than as they may be helpes unto ſuch workes of grace: But this ſigne here uſed by *Miriam*, to teſtifie her ſpirituall joy, was not of this latter ſort, but ſhe did it by a propheticall motion, therefore it was not voluntary, but ſhe was thereunto moved and directed by God. Then this is no warrant for them that abuſe inſtruments and dauncing to wantonneſſe, for in that it is ſaid ſhe did it, being a propheteſſe, and ſo with a propheticall ſpirit, it followeth that this example is extraordinary, and therefore not to be drawne into imitation. *Iunius Annotat.* that is, in reſpect of the particular manner: but in regard of the generall uſe and intention, it may and ought to be followed, to uſe ſinging to the praiſe of God: that as *Mary* did ſing, *Non amatoria, non turpia canica, ſed pia: Not love ſongs, or wanton ſonets, but godly; ſic nos canemus Domino: ſo let us ſing unto God. Ferus.*

Quest. XXXII. *Of dancing.*

Concerning dancing, we find thereof foure ſorts in Scripture. 1. There was a ſpirituall kind of dancing, which proceeded of an extraordinary motion, as *David* danced before the Arke to teſtifie his joy. 2. There was a civill kinde of dancing uſed in triumphes, when they met the Captaines with dancing returning from the conqueſt of their enemies, as *David* and *Saul* were met. 3. They uſed dancing for honeſt recreation, as the daughters of *Shiloh* uſed to doe in their yeerely ſolemne feaſt, *Iud.* 21.19. 4. There was a fourth ſort of wanton and laſcivious dauncing, ſuch as *Herodias* daughter came skipping in with, to pleaſe *Herod*, wherewith his amorous and luſtfull eye was intangled, and *Iohn Baptiſts* head begged: of theſe, the two firſt are lawfull and commendable, the laſt wicked and abominable, the third indifferent and tolerable.

Quest. XXXIII. *Whether Miriam did ſing the whole ſong, or repeated only the beginning.*

Verſ. 21. *And Miriam anſwered the men. Sing yee unto the Lord: Moſes* repeated only the firſt verſe, which ſeemeth to be the ground, and foot of the ſong, but it is like that *Miriam* ſang the whole ſong, as is partly ſhewed before *queſt.* 2. and ſhall be now further declared. 1. Beſide the opinion of *Ferus, Vatablus, Pellican, Simlerus, Oſiander*, that all conſent herein, that ſhee with her company did ſing the whole ſong: by theſe reaſons, further it may be gathered, becauſe ſhee is ſaid to be herein a Propheteſſe: ſhe ſhewed her propheticall gift in ſinging; but to have repeated only one verſe of the ſong, had beene no ſuch propheticall action. 2. In this ſhort ſentence *Miriam* profeſſeth to ſing, and giveth the reaſon thereof: it is not like that ſhe ſo ended, giving a reaſon, why ſhe would ſing, and ſinged not, ſhee ſupplied then the ſong, as well as ſhe yeelded a reaſon thereof. 3. This being an incouragement and charge withall, unto the women to ſing, *Sing yee*, it is like that they alſo followed, and anſwered her in ſong, as the men of Iſrael did *Moſes*, ſhee being a Propheteſſe, and bidding them ſing, it is not to be doubted, but that they followed her direction, and did ſing. 4. The like example is found, 1. *Sam.* 18.6. Where only the ground and ſumme of the ſong is repeated, *Saul hath killed his thouſand, and David his ten thouſand.* It is very like that the women did ſing more than there is expreſſed, but for brevities ſake, the principall part of the ſong is only ſet downe, and ſo is it thought to be done here.

Quest. XXXIV. *Whether the deſert of Shur, were ſimply a deſert, and barren place.*

Verſ. 22. *Then Moſes brought Iſrael from the red ſea, and they went forward to the wilderneſſe of Shur.* 1. The word ſignifieth to cauſe them to goe: which ſheweth that *Moſes* with much adoe brought them from thence, being too much intent upon the ſpoile of the Egyptians. *Simler.* 2. And whereas they are brought into a barren deſert, where they were much diſtreſſed for want of water, it appeareth that the Lord would not bring them into Canaan, but thorow much tribulation and tentation. *Borrh.* *Pelican* thinketh that it was called a deſert, not becauſe none inhabited there, but for that it was craggy and full of hils: but I rather ſubſcribe to *Ioſephus* opinion, that it was *Difficilis regio propter ciborum & aquarum extremam inopiam: An hard country* (thorow which they were to paſſe unto mount Sinai) *for extreame penury of food and water: ut ne brutis quidem alendis, ne dum hominibus idonea; that it is not able to nouriſh cattle, much leſſe men, lib. 3. cap. 1.* This wilderneſſe of Shur, many doe thinke to bee the ſame deſert, which is called Etham, wherein they travelled three dayes journey after they came out of Egypt, *Num.* 33.8. And here they are ſaid preſently to enter the wilderneſſe of Shur. *Sic Thoſtatus, Simler.* And this wilderneſſe of Shur lyeth, they ſay, betweene the two ſeas, the red ſea, and the Philiſtims ſea one way, and betweene the Philiſtims country, and Egypt another way: *Borrh.* But that the deſert of Shur and of Etham, are not the ſame, but altogether divers, it ſhall now be ſhewed.

Quest. XXXV. *The deſert of Shur, and Etham not all one.*

Some thinke that Etham ſhould be the generall name of the whole deſert, and Shur only of a part: *Simler.* Others that Shur is the generall name, and Etham a part thereof. *Borrh.* But neither can it be, Shur cannot comprehend Etham, for Etham belonged unto Egypt, and ſtretched unto the red ſea, hereupon the City Pithom, which the Iſraelites built in Egypt, was ſo called, becauſe it was the mouth of the wilderneſſe of Etham, and the entrance into it. *Iun.* But the deſert of Shur was no part of Egypt, but is ſaid to be over againſt Egypt, 1. *Sam.* 15.7. and it was the bounds of the country of the Iſraelites, *Gen.* 25.18. 2. Neither was the deſert of Shur a part of the wilderneſſe of Etham: for Etham touched the red ſea, and from the ſea they journeyed three dayes in the deſert of Etham, *Num.* 33.8. But wee

doe not find that the desart of Shur came so farre as the red sea: being the South border of the Israelites country, who extended not their dwelling to the red sea.

3. Wherefore the wildernesse of Etham where the Israelites went into the red sea, and came out, was all one continued desart, fetching a compasse by the North end of the red sea: and Shur was the name of that desart into the which they came out of the wildernesse of Etham: the words then are to be understood, as *Iunius* well distinguisheth them, that *Moses* brought the Israelites from the red sea, to goe forward into the wildernesse of Shur, but before they came thither, they spent three dayes journey in the desert of Etham. *Iunius.*

Quest. XXXVI. *Of the place Marah.*

Vers. 23. *THerefore they called the name of that place Marah.* 1. *Augustine* readeth *Mara*, but the word is *Marah*, so called of the bitternesse: the Septuagint make it no proper name, but interpret *mœsia, bitternesse*, whereas the proper name *Marah* was retained. 2. *Augustine* moveth here this doubt, seeing it was called *Marah*, of the bitter waters, which they found there, after they came thither, how was it called *Marah* before? his solution is, because these things were written after they were done, and at such time as this history was written, the name thereof was called *Marah, quæst. 56. in Exod.* But beside, it is usuall in Scripture by the figure *Prolepsis*, to call places by the names which are given them afterwards, as is evident in the name of *Dan, Gen.* 14.14. which was not given that place in *Abrahams* time: and of *Succoth, Gen.* 33.17. which afterward *Iacob* so called. 3. This seemeth to be that place, which *Plinie* calleth *fontes amaros, bitter fountaines, lib. 6. cap. 29. Iunius.*

Quest. XXXVII. *Of the grievous sinne of murmuring.*

Vers 24. *THen the people murmured against Moses.* The sinne of murmuring was a great transgression, and it includeth many other particular sinnes in it. 1. Their murmuring shewed, that they were utterly forgetfull, and oblivious of all the great wonders which the Lord had done for them. *Borrh.* 2. They were ungratefull for all the benefits which they had received, as though the Lord had done nothing for them: *Ingratitudo perpetua Iudaici populi, &c. The perpetuall ingratitude of the people of the Iewes, is set forth in Scripture.* 3. They shew their incredulity and distrust, when they say, *what shall wee drinke*, as though the Lord could not provide them drinke. *Osiander.* 4. They are impatient and discontent: *In prosperis gaudent, in adversis murmurant: They rejoyce in prosperity, but straightway they murmure in adversity. Ferus.* 5. It bewrayeth their disobedience, and disloyalty to their governour, they murmure against *Moses, accusing him, as though he would kill them with thirst. Simler.* 6. It maketh them prophane, that they have no heart to call upon God: *Pro murmure contra Mosen Dominum vos debuerunt: Instead of murmuring, they should have called upon God. Pellican.* 7. It made them to extenuate the blessings of God toward them, as *Numb.* 11.6. *We can see nothing but this Man.* 8. It made a way for other most grievous sinnes, which they fell unto, as Idolatry, *Exod.* 34. and fornication together with Idolatry, *Num.* 25.

Quest. XXXVIII. *Of the divers murmurings of the children of Israel.*

COncerning the divers murmurings of the children of Israel, *Hierome* numbreth them to have been ten: the first for want of water, *Exod.* 17. the second likewise for water, *Numb.* 20. the third, *Exod.* 14. when the Egyptians pursued them: the fourth and fifth about Manna, when they kept it till the morning, and gathered it upon the Sabbath, *Exod.* 16. The sixth murmuring was for flesh, *Exod.* 16. and the seventh for flesh likewise, *Numb.* 11.4. The eighth for *Moses* absence, when they made the golden Calfe: the ninth, when they tempted God in fighting against the Amalekites, being forbidden, *Numb.* 14. The tenth, upon the returne of the Spies which were sent to search the Land of Canaan: *Hierom de* 10. *tentationib.* But if all the murmurings of the Israelites be summed together, they will bee found more than ten, not fewer than twenty. And they were of three sorts, either generall of the whole congregation, or speciall of some few, or particular of some principall persons. 1. Their generall murmurings were upon these occasions: first, for things which they endured, as, the increasing of their bondage in Egypt, at the first comming of *Moses, Exod.* 5.21. their feare to be all destroyed of the Egyptians, *chap.* 14.11. their wearinesse of the way, *Numb.* 11.1. their biting by Serpents, *Numb.* 21. Secondly, for things which they wanted, as for sweet and potable water, *Exod.* 15.24. for bread, *chap.* 16.3. for water in Rephidim, *Exod.* 17. for flesh, *Numb.* 11. for water againe, when *Moses* also offended, *Numb.* 20. Thirdly, they murmured, and disobeyed, when any thing was imposed them which they liked not, as twice they were disobedient about Manna, in reserving it till the morning, *chap.* 16.19. and in gathering it upon the Sabbath, *chap.* 16.28. where although their murmuring be not expressed, yet this their refractary disobedience could not bee without murmuring: So they rebelled in fighting against the Amalekites and Canaanites, being forbidden, *Numb.* 14.41. Fourthly, they murmured when their expectation was deceived, as upon *Moses* long absence, *Exod.* 32. 1. when they heard a false report of Canaan, that the inhabitants thereof were invincible, *Numb.* 14. when *Core, Dathan*, and *Abiram*, with their adherents were suddenly destroyed, *Numb.* 16.41. These murmurings in all were sixteene.

2. The second kind of murmuring was of some speciall men, as *Core, Dathan*, and *Abiram*, with two hundred and 50. persons murmured against *Moses* and *Aaron, Numb.* 16. 3. The third kind was of some principall persons, as of *Aaron* and *Miriam* against *Moses, Numb.* 12. Of *Moses* himselfe at the water of strife, *Numb.* 20. of *Aaron* being discontent and so negligent in his office, because of the death of his

two sonnes, *Nadab* and *Abihu*, *Levit.* 10. 19. Here are foure more, and unto these others by diligent observations may be added.

Quest. XXXIX. *Whether the wood had any vertue in it, that Moses cast into the water.*

25. *And he cried unto the Lord, and the Lord shewed him a tree.* 1. The Hebrewes thinke that this tree had no vertue at all in it to make the waters sweet, but rather the contrary, but that God would therein shew his power, in healing one contrary by another, as *Elizeus* did heale the waters by casting in of salt, which was more like to have made them more bitter, and our Saviour anointed the eyes of the blinde with clay and spittle, which was an unlike thing to heale them. 2. But it is more probable that there was some vertue in this wood to season and relish the water: because it is said, that the Lord shewed him, or as the Hebrew word signifieth, taught him the tree: *Tanquam tale jam lignum hoc esset quod posset hoc fieri. As though it were such a kinde of wood, as could doe this thing:* So *Augustine* reasoneth *quæst. 17. in Exod.* to whom *Calvinus* and *Simlerus* consent: for to what end else did the Lord direct *Moses* to that speciall tree, more than to others, unlesse we say that there were no trees there at all in the desert? But the words will inferre another sense, that seeing the Lord shewed him a tree, there was a tree to be shewed: as the Lord caused *Hagar* to see a fountaine, not which newly sprung out of the ground, but which was there before, though she saw it not, *Gen.* 21. The author of Ecclesiasticus *chap.* 38. 5. affirmeth that there was vertue in the wood. 3. But *Iosephus* is deceived, who saith, *Moses fructum ligni accepit forte ibi jacens: That Moses tooke a peece of wood lying there by chance:* whereas the Lord shewed it him: and he further addeth, that *Moses* did not cast in the wood, because the people asked what it should do, but caused a great part of the water to bee drawne out of the fountaine, and so the residue became sweet; but this is also directly contrary to the text.

Quest. XL. *Wherein the miracle consisted of healing the waters.*

NOw although there were some vertue in this wood to heale the waters, yet it was done not without a great miracle. 1. Which consisted not herein because the Lord *Ostendit ei lignum ubi nullum erat* Shewed him a tree where none was: for this is confuted before. 2. Neither, *Quia in tali natura ligni Creator demonstratur laudandus est: Because the Creator and shewer is to be praised, in giving such a nature to the wood:* as *Augustine* in the same place: for if the nature of the wood had done it, it had not beene miraculous. 3. But herein was the miracle, that by the meanes of so small a peece of wood, such a deale of water was changed, as served such a great multitude. *Calvin.* And that it was suddenly and presently changed. *Simler.* And the waters were but made sweet only for that time, and afterward returned to their bitter nature againe, as *Pliny* before alleaged, maketh mention of bitter waters there. *Iun.*

Quest. XLI. *Why the Lord used this meane in healing of the waters.*

GOd could have healed the waters, if it had pleased him, without this tree. But it pleased him to use this meanes, for these causes. 1. To teach us, that we should not neglect the meanes, which God appointed: So the Lord divided the red sea, and dried the way by a strong East winde: *Ezechias* was healed by a lumpe of figges: So God instructeth men, and begetteth them to the faith by the ministery of men. *Simler.* 2. God hereby also reproveth their distrust and diffidence, shewing, *Multa sibi in promptu esse remedia quibuscunque malis: That he hath many remedies in store, for whatsoever evils. Calvin.* 3. *Hoc medio uti voluit propter mysterium: He would use this meane because of the mystery. Ferus.*

Quest. XLII. *Of the mysticall signification of this tree.*

NOw what mystery is signified in this tree, that sweetned the waters, shall bee shewed in a word. 1. Some by the bitter waters doe understand the killing letter of the Law, which is impotable and deadly, but being qualified by the Gospell, *Iam dulcis erit litera: The letter of the Law becommeth sweet. Ferus.* 2. This tree was a figure of that rod, which should come of the stocke of *Iesse*, and of the root that should grow out of his root, *Isay* 11. 1. who should make our bitter waters sweet, as he saith: *Come unto me all that labour, and I will refresh you. Borrh.* 3. It signifieth also, that our bitter afflictions, by Christ are made easie and pleasant: which remaine bitter, sowre and tart, *Nisi fide adhibeamus ad lignum Christi: Unlesse we doe apply by faith the wood of Christs crosse, that is, beleeve in his death. Osiander.* So *Augustine*; *Præfigurans gloriam & gratiam crucis: It prefigured the glory and grace of the crosse.* This further sheweth what wee are by nature, and what by grace: by these bitter waters the Lord bringing to light, *Amaritudinem quæ in eorum cordibus latebat, the bitternesse which lay hid in their hearts. Calvin.* By nature therefore, our waters, that is, our thoughts, and all our actions are bitter, but they are washed and purified by grace and faith in Christ.

Quest. XLIII. *What law and ordinances the Lord here gave his people.*

25. *There he made them an ordinance, and a Law.* 1. The Hebrewes thinke that this Law here given them, was concerning the Sabbath, which in the next Chapter is confirmed and established: where they are forbidden to gather Manna upon the Sabbath. But the law of the Sabbath was more ancient: for immediately after the creation, the Lord sanctified the seventh day of rest, to bee perpetually observed and kept of his Church. And it is not to be doubted of, but that the Israelites kept the Sabbath in Egypt, as may appeare by the institution of the Passeover, wherein, both in respect of the num-

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ber of the seventh day, prescribed to be an holy convocation, and by the manner of keeping the same, in resting from all servile worke, *Exod.*12.16, there seemeth to be relation to the rest of the Sabbath, and seventh day, which they were already acquainted with, after the ensample whereof, they should keepe the seventh day of unleavened bread.

2. *Lyranus* thinketh that these were certaine ceremoniall Lawes, as of the red cow, prescribed afterward at large, *Num.*19. and other rites of legall purifyings, as also some judicials: But this is only his conjecture without any ground, the first Law that was given the people after they came out of Egypt was the morall Law: and before this, it is evident, that there were certaine ceremoniall rites, and judiciall equities kept by the Fathers: so that this was not the first time and place, that they received such things.

3. *Simlerus* is of opinion therefore, that such ceremonies and rites as were preserved, and continued by tradition from the Fathers, were here by the authority of God confirmed, that they should not take them as grounded upon custome only, but warranted and commanded by God. But it seemeth by the phrase, *He set them an ordinance*, that they received an ordinance not given them before: and seeing that the Lord intended shortly, within the space of little more than a moneth (as may be gathered, *chap.*16.1. and *chap.*19.1.) to give them Lawes and ordinances in mount Sinai, there appeared no such necessity, to prevent that time and place.

4. *Pellican* understandeth the Lawes and ceremonies, which were given afterward in mount Sinai, *Et loci, sed non jam tunc: About that place, but not at that time.* But neither about that place, were the Lawes given, which were delivered in mount Sinai, for betweene Marah and the desert of Sinai, they had six stations, or mansions, as they are numbred, *Num.*33. from *verse* 9.10 *vers.*16. And this Law here mentioned was given at this time, while they stayed in Marah, where they proved and tried their faith and obedience, as the next words shew.

5. Some thinke that the Lord here gave them Lawes, *Non scriptura, sed ore ut juste viverent: not in writing, but by word of mouth*, that they should live uprightly. *Ferus.* And what Lawes they were, is not here expressed. *Osiander.* But to what purpose should a Law be given not written, that the people might alwayes have it in remembrance?

6. Therefore, what this Law and ordinance was, is here in the next verse expressed, where the Lord moveth the people to the obedience of his Lawes, with promise to bee their protector, in keeping them from the plagues and diseases of Egypt. *Iun.* So that the Lord in this place, dealeth two wayes with his people, *Postquam aquæ penuria illos examinavit, verbo etiam admonuit: After he had tried and examined them, with the want and penury of water, hee doth also by his Word admonish them to be obedient. Calvin.*

Quest. XLIV. *Why the Lord at this time gave his people a Law.*

NOw why the Lord gave them this Law and ordinance in Marah, the reasons may be these. 1. Because the people a long time having beene in bondage, were not used to the Lords yoke: they might have said then with the Prophet, *Isai.*26.13. *Other Lords beside thee have ruled us*: therefore, *Hos populus longa servitute oppresso forte in diffuetudinem venerant: Because the people by their long servitude, might perhaps have growne to a disuse*, the Lord giveth them a Law. *Simler.* 2. The Lord in thus doing, *Pactum cum patribus factum renovat: Doth renne the covenant made with their Fathers. Pellican.* Hee doth give them a Law, to put them in mind of the ancient covenant made with their forefathers. 3. The Lord taketh occasion by this present benefit, in providing of them water in their distresse, to take triall of their obedience, *Postquam aquæ penuria examinavit populum: After he had examined them with the penury of water. Calvin.* Which might serve as a preparative to move them to obedience. 4. Because they were a carnall and disobedient people, they had need of a Law to bind them, *Carnales enim cancello legis indigent: carnall men had need to be held in by a Law. Ferus.* As the Apostle saith, *The Law is not given to a righteous man, but to the lawlesse and disobedient*, 1.*Tim.*1.9. 5. The Lord here giveth them a Law, to shew what was the end of their deliverance, and redemption out of Egypt, not to live as they list, but to walke in obedience before God: *Populum docet ne ex servitute liberati ad carnis libidinem deflectat: He teacheth the people, lest they being delivered out of bondage, should turne unto the lust of the flesh. Pellican.* 6. And in fide, the Lord would by this meanes, *Paulatim populum jugo legis adsuefacere: By little and little accustome his people with the yoke of his Law*, which he was purposed to deliver more fully in mount Sinai. *Osiander.* So also *Simler.* and *Borrh.*

Quest. XLV. *Who is said here to tempt him.*

AND there he proved him. 1. Some doe understand this of the people, that they should tempt God, and in that sense it is understood two wayes: either that they tempted God, after he had given them a Law, which sheweth the great perverseness of the people, that notwithstanding the Law given them, they ceased not to sinne against God: or it is a reason why the Lord gave them a Law, because they tempted him: this latter sense *Calvin* preferreth, *Quod Deus populi malitiam castigaverit, a quo tentatus erat: The Lord correcteth the malice of the people, of whom he was tempted.* But if it were understood of the people, the verbe would have beene put in the plurall number, *They tempted him*, as *vers.*23. *When they came to Marah*, and *vers.*24. *jilonu haguam, the people murmured*, where *people* is in the singular, but *murmured* in the plurall: And againe, the coherence of the sentence beareth not this sense, *There he proved him* (that is, *the people*) *a law, and there he proved him*, the same *him* then he proved, unto the which he set a

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Some thinke that *Moſes* in Gods name proved the people. *Genevenſ.* But the ſame that is ſaid before, to ſet them a law, doth alſo prove them, that is, God, and not *Moſes*. 3. Therefore the meaning is, that God tried here the faith and obedience of his people: and this beſt agreeth both with the words before going that he which gave a law unto them, is ſaid alſo to prove them, and with the words following, *And he ſaid, if thou wilt diligently harken, &c.* As God thus ſaid to his people, ſo hee it was that proved them. Sanct.

Quest. XLVI. *Of the divers kinds of temptations.*

Vers. 25. *AND there he proved him.* 1. There are three kinds of temptations: God tempteth man, and man tempteth God, and the Devill is the tempter of man.

1. God is ſaid to tempt two kind of wayes, either directly, and immediately by himſelfe, or mediately by others: By himſelfe, ſometime he proveth and tempteth by bleſſings, to ſee if the people will be thereby encouraged to obedience, as he did by giving them Manna, *Exod.*16.5. and *Deut.*8.16. ſometime by afflictions, to ſee if they will be faithfull, as he proved the Iſraelites in the deſert 40. yeeres, *Deut.*8.3. The other is ſaid to tempt mediately, when others are the inſtruments and agents, but God the diſpoſer, as, when he is ſaid by falſe Prophets, to prove his people, whether they love the Lord with all their heart, *Deut.*13.3.

2. Man alſo is ſaid to tempt God, as the Iſraelites did in the wilderneſſe, provoke the Lord by their tentations 40. yeeres, *Heb.*3.10. And theſe tentations are of three ſorts. 1. By deſpairing, and diſtruſting the power and aſſiſtance of God, as *Pſalm.*78.41. *They tempted God, and limited the holy one of Iſrael*: they did limite and tye God unto meanes; that when they ſaw no ordinary meanes to be provided for, they deſpaired: as they ſpake againſt God, ſaying, *Can God prepare a table in the wilderneſſe? Pſal.*78.19. 2. They are ſaid to tempt and provoke God, which preſume upon God, neglecting, or refuſing the meanes: as our Saviour anſwered the Devill, that would have tempted him, to caſt himſelfe downe from the top of the pinacle, and to truſt in Gods aſſiſtance: *Thou ſhalt not tempt the Lord thy God*: to have preſumed upon Gods helpe, where there was no cauſe or neceſſity, had beene a tempting of God. So the Prophet ſaith that the King of Judah (in refuſing to aske a ſigne, for the confirmation of their hope in God provoked God, *Iſay* 7.13. 3. Men alſo tempt God by their curioſity, where as they aske things of God, which are not neceſſary: as the King of Judah would not aske a ſigne, becauſe it was to tempt God, *Iſay* 7.12. which is generally true, that he which beleeveth not Gods word without a ſigne tempteth him: but hee was deceived in the particular: for it is no tempting of God to aske a ſigne, where the Lord doth offer it, as in that place he did. So the Sadduces and Phariſies are ſaid to tempt Chriſt, when they asked a ſigne: for men doe as well tempt God of curioſity, as of infidelity: of this ſort was the temptation of the Iſraelites: *When they tempted God in their hearts, requiring meat for their luſt, Pſalm.*78.14. They did of wantonneſſe and curioſity for their bellies (as the other curioſity is for the mind) luſt for fleſh when they needed not, having Manna to content them.

3. The Devill is ſaid to be the tempter of man, that is, a ſeducer and leader of them into evill: and therefore he is ſimply without any other addition called the Tempter, *Matth.*4.4. Here then *Auguſtines* diſtinction may well be received, *Unam tentationem intelligimus, qua decipit, ſic Deus non tentat; alteram qua probat, ſic tentamur à Deo: Wee underſtand one temptation, which deceiveth, ſo God tempteth none; one which proveth, ſo we are tempted of God.* The temptation of Satan hath a double act, one toward God, when he tempteth and urgeth God againſt the Saints, and therefore is called the accuſer of the brethren, the other toward men, and ſo he is the deceiver of the world, *Revel.*12.9,10. And in theſe temptations unto evill, there is a principall tempter and chiefe egger unto evill, which is the Devill, and miniſtring, and cooperating tempters, as the concupiſcence of our owne nature: So the Apoſtle ſaith, every man is tempted, *When he is drawne away by his owne concupiſcence and is entiſed, Iam.*1.14. As *Bernard* alſo well ſaith: *Diabolus proprio baculo nos cædit, & manus noſtras proprio cingulo ligat, ut caro quæ nobis data eſt in adjutorium ſit nobis in ruinam: The Devill doth beat us with our owne ſtaffe, and bindeth our hands with our owne girdle, that our fleſh which was given for our helpe, ſhould bee unto our ruine. Bernard. meditat.* cap.15.

Quest. XLVII. *Of the difference betweene good and evill tentations.*

I ſhall not bee amiſſe here to ſhew the differences betweene good and evill tentations. 1. They differ in the efficient cauſe, God is the author of the one, as God tempted *Abraham*; the Devill of the other, as hee entred into *Judas* heart and tempted him to betray Chriſt. 2. The end is divers: *Deus tentat ut doceat, Diabolus ut decipiat: God tempteth to teach us, the Devill to deceive us. Auguſt. de tempore, ſerm.*72. *Abrahams* temptation ſheweth the one, and *Iobs* the other: *Deus tentat ut coronet, Diabolus tentat ut ſubruat, God tempteth to crowne us, the Devill tempteth to confound us. Ambroſ. lib.*1. *de Abraham, cap.*8. 3. The manner alſo is divers, the Devill promiſeth faire and performeth foule, he maketh himſelfe a friend, but in the end turneth a foe, hee beginneth like a Lambe, but endeth like a Lion: *Spiritualis defraudet transfigurat ſe in angelum lucis, ut fortes comprimat apparet agnus: To deceive thoſe that are ſpirituall, he transfigureth himſelfe into an Angell of light, to overcome the ſtrong, hee ſheweth himſelfe a Lambe. Auguſtin. ſoliloq. cap.*17. Hee inveigleth Judas with hope of gaine, when hee betrayed him: but he payed him with hanging. God contrariwiſe for the preſent ſeemeth to frowne, and to be an enemy, but he in the end ſheweth himſelfe a father: hee beginneth with hard precepts, but endeth with ſweet promiſes: *Incipit à vinculis ferreis, finit ad torquem auream: Hee beginneth with iron bands,*

bands, but endeth with a golden chaine: Augustine. As *Iosephs* prison irons were turned into a golden chaine *Gen.*41.42. God handled *Iob* at the first as one of his enemies, *Iob* 19.11. but in the end he doth plentifully reward him, *Iob* 42.10.

4. Good temptations are wrought by good Ministers and instruments, evill temptations by evill instruments: the temptations wherewith the Lord proved Israel, were wrought by the hand of *Moses* and *Aaron*, and by good Angels: but the Sabeans and Chaldeans were Satans instruments in the afflicting of Iob. so *Augustine: Deus per homines bonos tanquam per ministros suos agit omne quod bonum est: diabolus per homines malos tanquam satellites suos exercet omne quod malum est: God by good men as his ministers doth whatsoever is good: the Devill by evill men as his assailes worketh all mischiefe: serm.*85. *de tempore.*5. They differ as in the instrument that worketh, so in the measure of working: God tempteth his children according to their strength: as the Apostle saith: *God is faithfull and will not suffer you to be tempted above that you are able, but will give an issue with the temptation:* 1. *Cor.*10.13. Good temptations are neither greater, nor more than the children of God can beare. But the Devill layeth on load, he hath never done, as he sent one crosse in anothers necke upon *Iob: Ingruit nuntius post nuntium, congeminat vulnera: One messenger followeth at anothers heeles, he doubleth his strokes: Non unum telum diabolus habet, frequenter vulnera: The Devill hath more than one weapon, he sendeth his darts thicke, Ambros. lib.*4. *in Luke.*6. They differ in the power of the tempter: God whom he will he draweth unto him by his temptations, he worketh upon mens hearts and affections, and turneth them as it pleaseth him: *Ex nolentibus volentes facit: He of nilling maketh willing, August.* But the Devill forceth none: *Suadere, sollicitare potest, cogere non potest, non extorquet consensum, sed petit: He may perswade and solicite, but he can compell none: he extorteth not ones consent, but beggeth it. Augst. hom.*12. 7. Another difference is in tho subject of the temptations, that is, such as are tempted. *Deus probatos sibi tentat, unde David, proba me Deus & tenta me: God doth tempt those which are knowne to him, as David saith, prove me O God and trie me, Ambros. lib.*1. *de Abraham. cap.*8. The righteous are the object of Gods temptations, as he tempted *Abraham.* But the wicked for the most part the temptations of Satan worke upon, as the Apostle saith, 2. *Tim.*2.16. That they may come unto *amendment out of the snare of the Devill which are taken of him at his pleasure.* 8. The matter of the temptation is divers: God tempteth about things externall, sometime *veris*, which things fall out in deed: as when *Abraham* was tempted to come out of his country: sometime *Compositis & fictis: With things supposed and pretended:* as when he was tempted to sacrifice *Isaack.* But the Devils temptations are most exercised in spirituall things: *Non solum in vitiis, sed in ipsis spiritualibus exercitiis laqueos abscondit: Hee doth not only in vices, but even in spirituall exercises hide his snares:* hee tempteth unto vice, and maketh men proude of vertue: *August. Soliloq. cap.*17. *tom.*9. 9. The successe of these temptations is much differing: God never faileth in his worke, neither is deceived: but his tentation hath the end for the which he sendeth it, as in the proofe of *Abrahams* obedience. But the Devill is prevented in his purpose, and whom he seeketh to supplant, they become stronger. *Illuditur diabolus, & vulnere suo eum sanat armat, quem debilitandum putavit: The Devill is mocked, and with his owne wound armeth them against him whom he thought to weaken, Ambros. lib.*1. *de pœnitent. cap.*12. 10. Lastly, the effect of these temptations is farre unlike: Gods temptations doe try out for the most part, that good, which is in a man: as *Abrahams* obedience appeared in his tentation: so *Augustine, Tentatio Dei non illud agit, ut ipse aliquid cognoscat, quod ante nesciebat, sed illo tentante, id est, interrogante quod in homine occultum est prodeat: God by his tentation seeketh not to know that which hee knew not before, but by his tentation as a kinde of interrogation, that which is hid in man is brought to light. Serm. de tempor.*72. But Satans tentation discovereth that evill which lieth hid in a man: as in *Iudas*, his malice and covetousnesse, in betraying his master for money. See more of the difference betweene good and evill tentations: doctrine 1. upon *Gen.* 22.

Quest. XLVIII. *Wherein the Lord at this time proved his people.*

Now the Lord at this time proved and tried the people in these three things. 1. *Tentavit aquarum penuria: He proved them by the penury of water: Borrh. Pellican.*2. *Tentavit lege data: He proved them by giving them a law. Simler. Probavit eum num jugo adsuescere vellet: He proved them, whether they would yeeld unto the Lords yoke: Osiander.* 3. The Lord also proved them by his mercies, in healing the waters and sending them drinke in their necessity. In the first hee trieth their patience, in the second their obedience, in the third their thankefulnesse.

Quest. XLIX. *What diseases of Egypt he meaneth.*

Vers.26. *I will put none of those diseases upon thee which I brought upon Egypt.* 1. Some understand hereby the diseases which the Israelites had in Egypt. *Cajetan.* But the words doe plainely shew, that hee meaneth such diseases as were imposed upon Egypt: called also the diseases of Egypt, *Dm.*28.60. 2. Neither yet are the ordinary diseases of Egypt here understood, such as was the Leprosie, called (*Elephantiasis*) peculiar unto that countrey, caused by the contagion of Nilus: for the Lord speaketh of such extraordinary diseases, as hee brought at that time upon the Egyptians. 3. Some therefore doe referre them to the plagues of Egypt, which the Egyptians endured: but seeing most of those plagues were without their bodies, and here the Lord speaketh of such diseases as were in the body, as it appeareth by the reason annexed, *I am the Lord that healeth thee:* such plagues then as touched not the Egyptians in their bodies, are not here comprehended under the name of diseases: and beside, seeing this promise conditionall, upon their obedience, includeth a secret commination, that if they will

...e in obedience, the Lord will bring upon them all those diseases, and yet we reade not of such plagues, ...herewith the Israelites were punished for their disobedience: it seemeth then, that those externall ...s of Egypt, are not here signified. 4. Wherefore speciall reference is here made, to those swelling ...ing biles and running sores, wherewith the Egyptians were smitten in the fixth plague, *Exod.* 9. 11. ...ld rained, understanding the like burning diseases, and swelling sores: as this to be the meaning, may ...gathered, *Deut.* 28. 60. where after he had said, *He will bring upon thee all the diseases of Egypt, whereof ...thou wast afraid:* then it is added, *And every sickneſſe, and every plague, which is not written in the booke of ...this law,* verſ. 61.

Quest. L. *Whether Iob, being a righteous man felt not the diſeaſes of Egypt.*

But here a further queſtion ariſeth, how this promiſe was fulfilled toward *Iob*, who being a righteous man, was notwithſtanding ſmitten with botches and ſores. 1. *Ferus* anſwereth, that theſe diſeaſes were the plagues of Egypt, which were not laid upon *Iob*: but ſeeing one of thoſe plagues was of botches and ſores, though *Iob* felt not all the plagues, yet therein he was tried; and alſo, his ſheepe and ſervants were deſtroyed with lightning and fire from heaven, which alſo was one of the plagues of Egypt; therefore, this anſwer doth not ſatisfie. 2. Neither yet will we ſay, that *Iob* lived before theſe times, and that this promiſe was made to the Iſraelites, for the ſame equity was generall in all times, and extended to all men. 3. Therefore, this we anſwer: that this promiſe to be kept from the diſeaſes of Egypt, is conditionall upon the keeping of all Gods ordinances, which never any did but Chriſt, who was freed in his holineſſe from all diſeaſes, and corporall infirmities: now *Iob*, although in reſpect of others, hee was a perfect man, yet he could not juſtifie himſelfe toward God: for he ſaith, *If he ſhould waſh himſelfe with ſnow water, yet his owne cloathes ſhould defile him, Iob* 9. 30. though hee ſhould ſtand upon his beſt workes, yet the Lord could finde out his ſinnes. And beſide, theſe corrections laid upon *Iob*, were not puniſhments and plagues for his ſinne, but the Lords chaſtiſements in the end, to his greater comfort. And further, wee underſtand the diſeaſes of Egypt to have beene generall; this letteth not, but that ſome particular perſons in Iſrael might be touched with the like diſeaſes, as *Ezechiah* had a byle, yet were they not the plagues of Egypt, that is, univerſall and generall.

Quest. LI. *In what ſenſe the Lord ſaith, I am thy healer.*

I am the Lord that healeth thee, or, *I am thy healer or Phyſitian*, for ſo the word *Ropheca* ſignifieth. 1. This reaſon containeth an argument from the contrary: I am hee that keepeth diſeaſes from thee, and healeth them, therefore will I not bring them upon thee. *Vatab.* 2. And further, this reaſon is taken from the power of God: *Ego poſſum & volo tui corporis vires conſervare, &c. I can and will preſerve the ſtrength of thy body, and retaine it. Oſiander.* 3. And further, this promiſe is grounded upon the naturall inclination of God unto mercy: *Non vult mortem peccatoris, potior apud eum eſt miſericordia quam ira: He will not the death of a ſinner, mercy beareth greater ſway with him, than wrath. Pellican.* And the Lord here promiſeth, not only to heale all their infirmities, and helpe their preſent dangers, but keepe from them all perils imminent, or to come: as they had preſent experience by the healing of the waters.

Quest. LII. *Of the fountaines and Palme trees in Elim.*

Verſ. 27. *And they came to Elim, where were twelve fountaines of waters.* 1. Concerning the ſituation of this place, it ſeemeth that it was in Arabia *petraea*: and from theſe fountaines proceeded the river which watred the City *Petra*, and the circuit thereabout: this floud *Herodotus* calleth *Cambyſes*, of the coldneſſe thereof, for *kor* in Hebrew ſignifieth cold: by the benefit of this river *Cambyſes*, as writeth *Herodotus*, once made a way and entrance into Egypt. *Iun.* 2. It ſeemeth it was a watry place, becauſe Palmes doe not grow in dry grounds. *Calvin.* 3. So it was every way commodious to campe in, the water was neceſſary both to quench their thirſt, and to allay the heat with the cooleneſſe thereof, and the Palme trees (which ſome interprete Date trees) were comfortable both for their ſhadow, and their fruit.

Quest. LIII. *Of the myſticall ſignification of the twelve fountaines, and 70. Palmes.*

This camping place in Elim, in reſpect of the fountaines and Palme trees there growing, hath a threefold application: 1. It reſembleth the preſent ſtate of Iſrael; the twelve fountaines, the twelve tribes, that were watered there: the 70. Palme trees, the 70. Elders, which were afterward choſen, and the Palme beſide betokened victory. 2. Beſide, the twelve fountaines were a repreſentation of the twelve Apoſtles, out of whoſe pure doctrine, the Church of God is nouriſhed and refreſhed: the 70. Palme trees ſet forth the Doctors and Fathers of the Church, whoſe writings, as the palme trees give comfort, both in ſhadow and fruit, are alſo profitable, ſo long as they are watered with theſe twelve fountaines, that is, have not from the Apoſtles doctrine. Some alſo make theſe 70. Palme trees, a type of the 70. diſciples. *Pellican.* Theſe as inſtruments, doe ſet forth unto us the true living water, the Meſſiah, by faith in whom the Church is ſpiritually nouriſhed and ſuſtained. 3. This alſo was a type and figure of everlaſting reſt, and of the ſtate of the bleſſed: as S. *Iohn* deſcribeth the heavenly Jeruſalem, by the river that was in the middeſt of it, and the tree of life growing by it, that bare twelve manner of fruit. *Borrh.*

Quest.

Quest. LIV. *Of divers errors and oversights of Iosephus.*

NOw in the last place, I will briefely shew, how many errors and oversights are committed by *Iosephus*, in the narration of this short story. 1. *Iosephus* thinketh, that before the people came to Marah, they carried water with them in their journey, and digged pits by the way, and found water, but enough: but the text saith they found no waters, that is, none at all. 2. He saith that they came *prima vespera*, the first evening unto Marah: but *Moses* saith, that they went three dayes in the desert, till they came to Marah, both in this place, and *Numb.* 33.8. 3. Hee saith, *Moses accepit fruſtrum ligni forte ibi jacens: That Moses tooke a peece of wood by chance, there lying, to cast into the water:* whereas hee found not that wood by chance, but the Lord shewed it him. 4. Hee addeth, that when the people asked what need there was to change the water, he cast not in the wood, but commanded them to draw out a great quantity of the water, and then the rest would be sweet, and they did so: But *Moses* sheweth how the waters became sweet, by casting in the tree. 5. Hee misreporteth the story, concerning the pleasant place of Elim, saying, that a farre off, it seemed a delectable place, but when they came neere, *Festinum expectationem, It deceived the expectation of all.* 6. Hee saith further, that the palme trees were not *Admodum procera propter loci ariditatem: That the palmes were not very tall, because of the drines of the place,* wherein he seemeth to follow the Septuagint, that there were seventy ταῖς φοίνιξιν τοῦτον τοῖς *palmes:* But the text sheweth that it was a watry place, where were twelve fountaines, and therefore the Palmes there growing, were like to be goodly trees: And if they were such stubs, and stumps of trees, neither profitable for shadow or fruit, *Moses* would not have made such a speciall mention thereof, but here, and *Num.* 33. 7. *Iosephus* goeth on, and telleth that these twelve fountaines were not sufficient, *Ut humiditatem terræ subministrarent: To minister moisture to the earth.* But the contrary is shewed before *quæst.* 52. and it seemeth it was a watry and commodious place, because it is said, they camped there by the waters. 8. *Iosephus* also writeth, that in this place, for want of food, the people murmured against *Moses:* whereas their murmuring for want of food, was afterward in the desert of Sur, *chap.* 16.1. And thus far of the questions, doubts and difficulties, which this Chapter, as wee have seene, hath plentifully afforded.

4. *Places of doctrine.*

1. Doct. *All proceedeth of Gods mercy.*

Vers. 13. *Thou wilt by thy mercy carry this people.* Whatsoever the Lord doth for his people, proceedeth of his love only, and mercie, not of any merit or desert in them. *Simler.* As *Iacob* confesseth, he was not worthy of the mercy and truth, which the Lord had shewed him.

2. Doct. *All both men and women, must set forth Gods praise.*

Vers. 20. *And all the women came out after her.* In that not only the men, but women also here did sing and set forth Gods praise: it sheweth that all in generall, both men and women, should be exercised in singing to the praise of God, as the Prophet *David* exhorteth all people to praise the Lord. *Psalm.* 147. both young men and maids, old men and children, *Psal.* 148. *Ferus.*

3. Doct. *Of the lawfull use of Church Musike, and how it ought to be limited.*

They came out with timbrels. As hence it may be gathered, that there is a commendable use of Musike both in voice and Instrument, in the publike service of God: So here certaine rules are prescribed which serve for the moderation and limitation of Church Musike. 1. That according to the Apostles rule, all things are to be done to edifying: as here *Miriam* and the rest so sing, as they are understood, the women answered the men, and the women answered themselves in singing. So he that singeth in the Church, should so sing, as that hee both edifie himselfe and others: *Augustine* saith concerning the hearer, *Si sonum non sensum libido audiendi desideret, improbatur: If he that heareth, regard the sound more than the sense, it is to be reproved. Cont. Iulian. lib.* 4. *cap.* 14. And touching the Singer, *Bernard* thus confesseth: *Sæpe ad sacrum mysterium vocem meam fregi ut dulcius cantarem; magis delectabar in vocis modulamine quam in cordis compunctione: Oftentimes in the sacred mystery, I did warble with my voice, to sing more sweetly; I delighted more in tuning the voice, than in turning my heart.* Hee acknowledgeth this to have been a fault in himselfe, and so is it in all such singers as use the like. 2. Another rule is, that all things should be done in the Church εὐσχημόνως, decently, and with a comely grace, 1. *Cor.* 14.40. *Miriam* being a prophetesse with the rest, did sing after a sober manner, as it became a grave Matrone or Prophetesse: so should Church Musike, expressed by voice or Instrument, bee grave and sober, not with divisions, and running catches, and curious warbling, and breaking of the voice: As *Augustine* well saith, *Sobrie psallimus in ecclesia divina cantica Prophetarum: Wee doe sing soberly in the Church, the divine songs of the Prophets, Epistol.* 119. *cap.* 19. 3. The Apostle addeth a third rule, that all things should bee done *ordinatè, according to order.* And this is agreeable to order, that things most necessary in the service of God should have the first and the chiefest place: Musike then should bee used and ordered in the Church, that it hinder not the preaching of the Word, neither take up that time, which should bee spent in spirituall instruction, and in edifying of mens soules. There is no comparison betweene preaching and singing in the Church, like as S. *Paul* preferreth five words, spoke with understanding to the instruction

of others, before ten thousand words uttered in a strange tongue, 1.*Cor.*14.19. such oddes there is between lively and edifying preaching, and dumbe tunes, and unedifying songes. This abuse hath beene spied, even in the popish Church, when other necessary parts of Gods service, as prayers and thankesgiving, were many times omitted, because of the Organe play, and tedious Church-muiike: and it is censured in these words, *Illud non rectè fit in quibusdam ecclesiis: This is not well done in certaine Churches, &c.* Clemens. *part.*2.*chap.*12.

4. Doct. *Of the lawfulnesse of Physike, and the abuses thereof.*

Vers.27. *I The Lord am thy healer, or Physician.* By this, that the Lord giveth himselfe this title, the honourable science of Physike is commended: The Physician is to bee honoured in the time of health, against the day of sicknesse. *Luke* is called the beloved Physician, *Colos.*4.10. He would not, being called to be an Evangelist, retaine a calling either unlawfull, or dishonourable to his profession: *Ecclesiasticus* well adviseth, τίμα ἰατρὸν, honour thy Physician: not the science of Physike, but the abuse of Physicians is to be condemned. And there are two generall faults in that calling, one is in the professors, and practisers themselves, if they be not faithfull, but make long cures, to inrich themselves, and impoverish their patients, as that poore woman was handled, which had beene troubled with a bloudy issue twelve yeeres, and had spent all she had: the text saith, *Shee had suffered many things of the Physicians and had spent all she had, and it availed her nothing, but she became much worse, Mark.*5.26. where foure inconveniences are set downe, that came by the fraud of the Physicians, the prolonging of the disease, the putting of her body to paine, the wasting of her substance, the increasing of her disease. The other fault is in patients, when they trust to Physicians, and forget God, (as *Asa* did, 2.*Chron.*15.13.) who can worke without Physicians, but they can doe nothing without him.

5. Doct. *That is only right, which the Lord commandeth.*

Vers.26. *If thou wilt doe that which is right in his sight, and give eare to his commandement. Tunc rectum est opus hominis, cum eo modo fit quo Deus jubet: Then a mans worke is right, when it is done as the Lord biddeth.* Pellican. For that is not right, which seemeth good in a mans owne eyes, but what is approved of God: as the Lord by his Prophet saith, *They worship mee in vaine, teaching for doctrines the commandements of men*, as our Saviour citeth the Prophet, *Mark.*7.7.

5. *Places of confutation.*

1. Confut. *Against uncertainty or doubtfulnesse of salvation.*

Vers.13. *Thou wilt carry thy people.* But in the Hebrew it is *nachitha*, thou hast carried: *Propter certitudinem fidei, sic de futuris loquitur ut de præteritis: For the certainty of faith, hee so speaketh of things to come, as already past.* Ferus. As S.*Paul* saith, *By his mercy he saved us*, Tit.3.6. whereas yet we are not saved, but are assured of our salvation by faith in Christ This then sheweth the absurdity of popish doctrine, that counteth it presumption for any man to be assured of his salvation.

2. Confut. *Against the Maniches.*

Vers.25. *And there he proved him.* The Maniches upon the like place, where the Lord is said to tempt *Abraham*, thus objected: *Egone Deum colam qui tentat? shall I worship a God that tempteth?* The Maniches rejected the old Testament, and the Author thereof, they made two beginnings, one of evill, the other of good, two chiefe Princes, the one of darknesse, to whom they ascribed the old Testament, the other the Prince of light, whom they held to be the Author of the new Testament. *Si displiceat Deus tentans, displiceat & Christus tentans: If God displease thee, because he tempteth, then must Christ displease thee, because he is said also to tempt:* As he said to *Philip, Whence shall we buy bread, that these may eat? Iob.*6.5. then it followeth, *This he said to prove or tempt him, for he himself knew what he would do.* Christ is said to prove him that is, to see what he would say: so, *Deo tentanti id quod occultum est proferre: God tempteth, that what is hid may bee bewrayed: Deus tentat ut doceat, and God tempteth to teach and instruct: August. de tempore, serm.*72. See before *quest.*50.51.

3. Confut. *Against free will.*

Vers.26. *If thou wilt give eare unto his commandements.* These and the like places are urged by the Romanists, to prove freewill, as *Esay* 1.19. *If yee consent and obey, yee shall eat the good things of the land*: upon these and such other places, they argue thus: If it bee in our power to performe the conditions, then have wee free will, if not, to what end are they propounded? *Bellarm. lib.*5.*de grat.* 1.19.

Contra, This argument consisteth upon a disjunctive proposition: These places either shew free will, or else they are propounded in vaine. First therefore, I answer, that according to their collection, these places as well shew, that a man hath power of himselfe to keepe the Commandements, as that hee hath free will: But this S. *Paul* denieth, and thereupon hee concludeth, that every one that is of the workes of the Law, is under the curse, because they cannot keepe it. Secondly, these places being taken in their sense, doe as well conclude, that a man of himselfe, without grace may keepe Gods commandements, for if a man cannot performe them wholly of himselfe, the same question remaineth,

why they are propounded to him that cannot keepe them? Thirdly, And yet though it bee not in our power, to keepe these commandements, they are not in vaine, for they serve as spurs to incite and stirre us up to obedience, and to strive unto perfection, and to labour to goe forward. But S. *Paul* sheweth the onely sufficient reason, why the Lord gave the Law, to bee a Schoolemaster to bring us unto Christ, Gal. 3. And *Augustine* writeth excellently of this point: *Non ob aliud superbis data ista præcepta sunt, quam ut in suis viribus deficientes in quibus confidebant, liberatorem requirerent: These precepts were for no other cause given to the proud people, than that failing in their owne strength, wherein they trusted, they should seeke for an helper, and deliverer. Contra Celestin. de perfectione justitiæ.*

6. Places of Morall Observations.

1. Observ. *Against vaine confidence in strength or riches.*

Vers. 4. *His chosen captaines were drowned also in the redsea.* Notwithstanding, their great power, nobility, favour with the King, skill in feats of warre, the Lord being mightier than they, and a greater man of warre, was able to confound and overthrow them: this sheweth that no man should put confidence in his nobility, power, riches. *Ferus.* As the Prophet saith, *Ierem.* 4.23. *Let not the wise man glory in his wisdome, nor the strong man glory in his strength, neither the rich man glory in his riches, &c.*

2. Observ. *The enemies of the Church are the enemies of God.*

Vers. 7. *Thou hast overthrowne them, that rise against thee.* They which are enemies unto the Church, the Lord holdeth them to be his enemies: they which rise against his people, doe set themselves against the Lord: as the Lord Jesus said to *Saul, Why persecutest thou me. Simler.* They then, which oppose themselves to the Church and people of God, doe bid battell to the Lord himselfe, and hee will take their cause in his owne hand, and maintaine it.

3. Observ. *Sinne presseth downe to hell.*

Vers. 10. *They sunke as lead in the mighty waters.* Sinne is heavy, and presseth downe, yea it weigheth downe to hell: *Examinemus ergo nos per pœnitentiam ne deprimamur gravitate peccatorum usque in profundum: Let us therefore examine our selves by repentance, lest wee bee prest down with the weight of our sinnes, into the deepe. Ferus.* So the Apostle exhorteth, *That wee should cast away every thing that presseth downe, and sinne that hangeth on so fast, Hebr.* 12.1.

4. Observ. *Not to give over to goe on in our calling, notwithstanding the unthankefulnesse of men.*

Vers. 24. *Then the people murmured against Moses, and he cried unto the Lord. Moses* notwithstanding the peoples murmuring, goeth on in his calling, and leaveth not off to pray for them, though they were a very stubborne and ungratefull people: this teacheth the servants of God, to goe on with courage in their calling, notwithstanding, the evill acceptance in the world of their labours: Ministers must looke for small thanke at the hands of men, for their paines: nor yet must such as labour, either by preaching or writing, to propagate the knowledge of the truth, looke for their reward among men: nay it ought to be a comfort unto them, that they find not their reward here, for it is a sure signe, that a greater reward is laid up for them in heaven: As the Lord saith by his Prophet *Ieremy, Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded, Ierem.* 31.16. As *Moses* prayeth for a murmuring and unthankfull people; the like doth *Samuel, God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way, 1. Sam.* 12.23.

5. Observ. *Obedience the best remedy against sicknesse.*

Vers. 26. *If thou wilt keepe all his ordinances, then I will put none of these evill diseases upon thee.* The best medicine then, against diseases and sicknesse, is obedience, and to walke in the feare of God. *Osiander.* And sinne is that which causeth diseases: as S. *Paul* sheweth, that divers among the Corinthians, were some sicke, some weake, some were fallen asleepe, because of certaine abuses, which they committed in celebrating the Lords Supper: And in the same place, the Apostle sheweth the best remedy, that they should judge themselves, (by repentance and amendment of life) and then they should not be judged of the Lord, by sicknesse, mortality, and other such judgements, 1. *Cor.* 11.30,31.

6. Observ. *After heavinesse commeth joy.*

Vers. 27. *And they came to Elim, where were twelve fountaines, &c.* After they had gone through deserts and barren places, the Lord bringeth them to a pleasant and comfortable station: thus the Lord after heavinesse sendeth comfort, after labour rest, after affliction prosperity. *Simler.* As it is in the Psalme, *Weeping may abide in the evening, but joy commeth in the morning. Psal.* 30.5.

CHA

CHAP. XVI.

1. The Method and Argument.

THis Chapter ſheweth both the neceſſity and want of food, which the children of Iſrael ſuſtained, to *verſ.*4. then the ſupply of their want in the reſt of the Chapter.

Firſt, their want is deſcribed: 1. By the circumſtances of the time and place. 2. By the effects, their murmuring: where are ſet forth the circumſtances of their perſons that murmured, the whole congregation, and againſt whom, namely, *Moſes* and *Aaron*, *verſ.*2. then the matter of their murmuring, *verſ.* 3.

Secondly, the ſupply is: 1. Promiſed by the Lord, with particular direction, what they ſhall gather upon every day, and what upon the ſixth day, *verſ.*4,5. 2. The ſame is declared to the people: 1. Jointly by *Moſes* and *Aaron*, with a reprehenſion for their murmuring, *verſ.*6,7. 2. By *Moſes* alone, *verſ.* 8. 3. By *Aaron* alone, at the appointment of *Moſes*: where is ſhewed, both what the people ſaw when *Aaron* ſpake, and what the Lord ſaid before to *Moſes*, *verſ.*10,11,12. 3. The promiſe is exhibited: where firſt is deſcribed the manner of the comming forth of the fleſh, then of the Man, *verſ.*13,14. 2. The effect which it wrought, the admiration of the people, which is ſhewed by the name *Man*, which they gave it. 3. Then followeth certaine lawes and precepts for the diſpoſing and ordering of this Man.

The firſt law and order is, how much every one ſhould gather: where is ſet forth the precept or rule, *verſ.*16. The obedience of the people, *verſ.*17. and the ſucceſſe, *verſ.*18.

The ſecond precept is, that nothing ſhould be reſerved till the morning, where both the tranſgreſſion of the people is ſhewed, *verſ.*20. and their obedience afterward, in gathering it every morning, *verſ.*21.

The third precept is, that they ſhould gather none upon the Sabbath, but twice ſo much upon the ſixth day, to ſerve alſo for the Sabbath: here is declared. 1. The occaſion of this law, the information of the Rulers, with the occaſion thereof, the people gathering double on the fixth day, *verſ.*21,22. 2. Then the publication of the law of the Sabbath, with the obedience of the people thereunto, to *verſ.*27. 3. The tranſgreſſion of the people, *verſ.*27. 4. The reprehenſion by *Moſes*, with an iteration of the law, to *verſ.* 30. 5. The reformation of the people, *verſ.*30. with a further deſcription of Man, *verſ.*31.

The fourth precept is, the reſerving of Man in a pot, commanded by the Lord to *Moſes*, *verſ.* 32. prefigured by him to *Aaron*, *verſ.*32. and by him accordingly performed, *verſ.*34.

Laſtly is ſhewed the perpetuall uſe of Manna, till they came to the land of Canaan, *verſ.*35.

2. The divers readings.

Verſ.8. *When the Lord hath given*, I. V.S. where muſt be ſupplied; *yée ſhall know*. I. better than, *at even ſhall the Lord give*. B.G.L. for here the prepoſition is omitted: the word is, *beteth*, *in giving*. A P.H. — *I.V.S.*

Verſ.10. *They looked towards the wilderneſſe*. A.P.B.G.L.V. *they turned them*. I.S. *phanah* ſignifieth both. — *A.P.B.G. cum cater.*

Verſ.14. *When the dew which was fallen* (or the lying of the dew) *was aſcended*. G.P.A. or, *lift it ſelfe up*. *ma gna*. R.V. *had ceaſed*. S. *had covered the face*. L. — *G.P.I.*

Verſ.14. *A ſmall round thing*. I.B. G.A.P.V. better than, *a ſmall white*. S. or, *pilo tuſum*, beaten with a *Iarmen phas*, round. — *B.G.I. cum cater.*

Verſ.15. *It is Man*. B.G.V.I.P. better than, *what is this?* S.L.A. for, *mah*, not *man*, ſignifieth what. — *B.G.I.*

Verſ.29. *Tarne every man in his place*. G.I.V.P. *at home*. B. *with himſelfe*. L.S. the word is, *tachtan*, *ſub ſe*, *under him*: *Pthat* is, in the place under him. — *G.I.V.*

Verſ.31. *As wafers made with hony*. I.B. G. *cum cater*. better than, *fine flower made with hony*. S.L. *tzapichkakes*, wafers. — *I.B.G. &c.*

Verſ.34. *Laid it up before the Teſtimony to be kept*. B.G. *cum cater*. better than, *poſuit in Tabernaculo: he put in the Tabernacle*. L. *haghaduth*, the *Teſtimony*. — *B.G. cum cater.*

3. Queſtions and doubts diſcuſſed and explained.

QUEST. I. *Of the deſart of Sin.*

1. THey came to the wilderneſſe of Sin, &c. 1. There was another deſart called Zin, where *Miriam* *Moſes* ſiſter died, which is named alſo Pharan, and Kadeſh, *Numb.*33.36. but with this difference: this Sin is written with *ſamech*, the other with *tſade*: *Marbach. Simler.* Then *Toſtatus* is ſomewhat deceived, who maketh two deſarts bearing the ſame name *Sin*: *qu.* 1. *in Exod.* whereas the one is called the other *Zin* or *Tzin*. 2. There was alſo the deſart of Sinai, which was divers from this of Sin: for from this deſart they came on the 15. day of the ſecond moneth, but into the other, on the firſt day of the ſame moneth, *chap.*19.1. *Toſtat.* 1. *quaſt.* 3. This was the eighth ſtation or manſion place of the Iſraelites: the ſouth which was by the red Sea, *Numb.* 33.9. is here omitted: as other ſtations there numbred, as *Rithmah* and *Alush*, are not here rehearſed, but only the principall places remembred: *Iun. Simler.*

QUEST. II. *Of the time, when the Israelites came into the desert of Sin.*

THe fifteenth day of the second moneth: 1. This was a moneth after their comming out of Egypt whence they departed upon the 14. day of the first moneth: *Marbach.* 2. Which sheweth their great ingratitude, who in so short a time had forgotten all those miracles, and great workes, which the Lord had done for them in Egypt, and their mighty deliverance from so great a bondage: *Pelarg.* 3. also by this appeareth the cause of their great want and penury: they had now spent all their provision which they brought out of Egypt, of the which they had lived all these thirty dayes, feeding thereof sparingly neither: for they could not bring out much foode with them, comming forth in haste; and having no other carriage but upon their shoulders, and they pretending to goe out to sacrifice in the desert, could not without suspition of a purpose not to returne, convey much away: *Simler.* 4. Now whether it is to be observed, that this 15. day of the second moneth, when Manna was given, was the same which was prescribed for them to keepe the Passeover in, that were uncleane, *Num.* 9. signifying so much, that the true Manna was not given to the Jewes, which observed the first legall pasch, but to Gentiles, which were uncleane through their filthy Idolatry, Christ the true Passeover was offered: and this was the second pasch under the Gospell, which succeeded the first pasch under the Law: *Ferus. Gloss. ordinar.*

QUEST. III. *Whether all the children of Israell murmured.*

Vers. 2. AND *the whole congregation of the children of Israel murmured.* 1. The word *Lun* here used signifieth to persist, as also to murmure: but the latter is more proper, they persisted obstinate, and opposed themselves by their murmuring against *Moses* and *Aaron.* 2. It is like that there were some godly persons among them that murmured not, as *Caleb* and *Iosua*: but because they were but few in respect of the rest, all are said to have murmured: *Lyran.* and even the Saints also are not without some infirmities: *Ferus.* 3. The whole congregation therefore is said to murmure, both because it was generall throughout the campe, and in regard of the manner, they assembled tumultuously against *Moses* and *Aaron*, and shewed their discontent: *Simler.* 4. It is added, *in the desert*, to shew the cause of their murmuring: the place where they were was barren and dry, and yeelded no hope of any succour or comfort: *Iun.* And beside, their wretched nature appeareth, that being in such misery and distresse, which should have stirred them to prayer, they fell to murmuring: *Simler.* 5. This famine then, which they endured, was the more grievous in these three regards: because all their provision, which they had brought out of Egypt was spent: and there was small hope of any new supply in that vast and barren desert; and beside, the multitude was so great, that a little provision would not suffice: *Borrh.* 6. So for this cause all the congregation is said to murmure, both to include the Levites, who also murmured with the rest: and there were beside other strange people mingled with the Israelites, who set them on worke to murmure, as we reade, *Numb.* 11. 4. *Tostat. quæst.* 1.

QUEST. IV. *How they are said to have murmured against Moses and Aaron here, and afterward against the Lord.*

AGainst *Aaron and Moses.* Yet afterward *verse* 8. they are said to have murmured, not against them but against the Lord: the reason is this: 1. Because they were the servants and Ministers of God: for he which murmureth against Gods Ministers, contemneth God himselfe: *Genevens.* And *Moses* saith, *Ut adversus illum se scirent murmurasse, qui illos miserat: That they should know, that they had murmured against him, who had sent them. August. quæst. 59. in Exod.* 2. They are said then to murmure against *Moses* and *Aaron*, because their speech was directly against them, and to them: but in effect it was against the Lord: because not *Moses* and *Aaron*, but the Lord had brought them out of Egypt, which the Israelites repented them of, and were discontented with: *Lyran.* and beside, that which they murmured for, want of flesh and of bread, *Moses* could not give them, but God. *Thostat. quæst.* 1.

QUEST. V. *Of the grievous murmuring of the Israelites.*

Vers. 3. O *That we had died by the hand of the Lord, &c.* These murmuring and obstinate Israelites diversly offend: 1. In their ingratitude in extenuating the benefits, which they had received upon every occasion: they looke onely unto their present state, and place, where they were, and thinke not of the place of bondage, whence they were brought: *Pellic.* 2. They preferre carnall things before spirituall, the flesh-pots of Egypt before the glorious presence of God, who now shewed himselfe visibly among them: *Ferus.* 3. They preferre their miserable bondage in Egypt, with their grosse flesh-pots, before their glorious liberty, being in some want, whereas men will even with the losse of their lives deeme their liberty: *Marbach.* 4. Yea they untruly accuse *Moses* and *Aaron*, as though they had brought them out for their destruction: whereas they did therein nothing of their owne head, but as they were directed them: *Ferus, Pellican.* 5. Yea, they call their glorious vocation from bondage to liberty, a bondage and destruction. *Borrh.*

QUEST. VI. *How the Israelites are said to have sit by the flesh-pots of Egypt.*

WHen we sate by the flesh pots. 1. The word *(sir)* signifieth both a pot and a thorne: because they used to hang their pots upon hookes of iron, or wood, like unto thornes: and so the meaning is, that they sate by the pot hangers, whereon they used to hang their pots: *Oleaster.* 2. Some thinke that

ken becauſe they had flocks of cattell in Egypt, whereof they might have fed, if they would, but they rather uſe to eat of fiſh and fowle, which they had there in abundance: *Gloſſ.ordinar.* 3. But though Egyptians abſtained from the fleſh of bullocks and ſheepe, it is like the Iſraelites had their fill: and ſitting by the fleſh pots, both noteth their ſecurity: *Lyran.* and their carnall voracity and greedi- *Sedebant affectuoſe: They ſate gaping over the pots: Toſtat.* They had cattell in the deſert, but if ſhould have eaten of them, they might ſoone have killed them all up. 4. But it is very like that they ſomewhat laviſhly in the commendation of Egypt, as *Dathan* and *Abiram* did call it a land that with milke and hony, *Numb.* 16.13. of purpoſe to diſgrace and diminiſh the true praiſe of the of Canaan, which indeed was the land that flowed with milke and hony. 5. Some thinke further, they had no ſuch ſtore of cattell in the wilderneſſe, becauſe of the want of paſture: or that they ſpa- kinde of fleſh, leſt they ſhould want for ſacrifice: but it is not like that this people had any ſuch thought at this time: therefore it is more probable, that they longed not for ſuch kinde of which was at hand, but for the fleſh of fowles, ſuch as they uſed to eat in Egypt, and they wanted for the nature of diſcontented people is, to loath ſuch things, as they have, and to covet and deſire which they have not: and in that the Lord giveth them quailes, it ſeemeth hee ſatisfied their owne but to their further hurt, in ſending that kinde of fleſh which they luſted after: *Sic fere Gloſſ. Ordinar.*

QUEST. VII. *In what ſenſe the Lord ſaith he will raine bread from heaven.*

I will cauſe bread to raine from heaven. 1. Some thinke, that by bread is underſtood generally, any kinde of nouriſhment, after the manner of the Hebrew phraſe: *Gloſſ.ordinar. Lyran. Olen.* But *Auguſtines* reaſon overthroweth this interpretation: *Nam iſto nomine carnes complectuntur: quæſt.60.in Exod.* *ſunt: for ſo alſo the fleſh ſhould be comprehended in this word, for they were alſo a kinde of* but the fleſh and bread here promiſed, were two diſtinct things, as is evident, *verſ.* 8. 2. Nei- yet bread here taken properly, for that which is made of corne, for of that kinde *Manna* was not. Therefore the (name) bread, is here taken for that which ſhould be in ſteed of bread, as the foundation of other meates, which ſhould ſerve to ſtrengthen mans heart, as bread doth, *Pſalm.* 104.14. and they were to uſe it as bread, in grinding it, and baking it, and making cakes of it, *Numb.* 11.9. 4. It is ſaid to raine from heaven: becauſe it came downe in the manner of raine or ſnow, out of *Quæſt. 2. in Exod.* which is called by the name of heaven: as *Pſal.* 8.8. they are called the fowles of heaven. 5. And by the Lord ſignifieth the great abundance of this heavenly bread, which ſhould overflow, and fall every where, as the raine, that both poore and rich might have enough: and in that it came from heaven, would teach them, that although the earth was barren below, that he could command the heavens above to nouriſh them, that they ſhould no more be ſo diffident or diſtruſtfull. *Ferus.*

QUEST. VIII. *Why they are commanded every day to gather this bread.*

Of that which is ſufficient for every day. 1. What this ſufficiency was, is afterward expreſſed, *verſ.16.* for every one, a *gomer* full. *Toſtat.* 2. And as God promiſeth to ſend it, ſo they are required gather it: whereby is ſignified, that although God doe ſend bread, and other neceſſaries for the ſuſten- of man, yet hee muſt doe his diligence in the labour and travell of his vocation. *Ferus.* 3. And the Lord promiſeth only ſufficiencie, not ſuperfluity, that they ſhould not give themſelves to immo- appetite and gluttony. *Pellican.* 4. And further, the Lord promiſeth bread, not for yeeres or but for every day for it ſelfe, that they ſhould depend upon Gods providence, day by day. And for this cauſe the Hebrewes thinke, that the ſeventh yeere of reſt was appointed wherein they ſhould neither ſow nor reape; that as well the rich as poore ſhould that yeere upon Gods providence. And agreeable unto this rule, is that petition in the Lords prayer: *this day our daily bread:* where our Saviour teacheth us daily to depend upon God for our food. *Lyr.*

QUEST. IX. *How the Lord is ſaid by this to have proved his people, and to what end.*

That I may prove them. 1. This probation of them, was not to that end, that the Lord ſhould have experience of them, for their froward nature was well enough knowne to him: but as ſaith, *ut ipſis hominibus oſtenderet*, to make them knowne to themſelves and others: *Toſtat.* referre this probation or triall, to that particular law and precept of gathering but a certaine por- of *Manna* every day: to ſee whether they would beleeve Gods promiſe, and depend upon him: *Barba. Galaſ. Toſtat. Rupert.* 3. Some underſtand it as well of that precept, as of the other, not any upon the Sabbath: as the Lord tried *Adams* obedience in that one prohibition not to eat forbidden fruit: *Simler.* 4. Some will have it taken more largely of all the precepts and com- touching Manna: which were eight in all: 1. To gather Manna in the morning. 2. To that which was ſufficient. 3. Not to exceede in eating the meaſure of a gomer. 4. Not to any till the morrow. 5. Upon the 6. day to gather double ſo much. 6. To reſerve one gomer Sabbath. 7. To eat that meaſure ſo reſerved upon the Sabbath. 8. To keepe a gomer of Manna to poſterity: *Lyranus.* 5. But it is better to take it in a more generall ſenſe: The Lord tried them before with croſſes and adverſity, ſo now hee will prove them by his benefits, to they will afterward walke in his feare, and in obedience before him: *Sic Ferus, Calvin. Oſiand.*

Oſiand. PeLarg. And thus by this particular benefit God would prepare them to the obedience of his l
which ſhould be given afterward: *Oleaſter.*

QUEST. X. *Why the fleſh was given in the evening, the bread in the morning.*

Verſ. 8. *AT even ſhall the Lord give you fleſh to eat, &c.* 1. The reaſon why both the fleſh and b
were not given together, as the Ravens brought unto *Elias*, bread and fleſh at once, bo
morning and evening, 1. *King.* 17. ſome take to be myſticall: *Auguſtine* applieth it to Chriſt, who was
crificed in the evening, and roſe againe in the morning, being the true bread which is given us from h
Qu. 61. in Exod. ven: *Rupertus* by the fleſh in the evening, ſignifieth the carnall rites of the law, by the bread in the mo
Rupert. lib. 3. ning, the faith of the Goſpell. *Ferus* by the fleſh given in the evening, underſtandeth the incarnation
in Exod. c. 19. the Sonne of God, in the evening, that is, toward the end of the world, who came to redeeme us, and
the bread in the morning, when they ſhould ſee the glory of God, the glory of immortality in the n
life. 2. But leaving theſe myſticall applications, which may be as many and divers, as their heads are
deviſe them: ſome other thinke, that the reaſon was this: becauſe theſe times were beſt agreeable u
the things: the evening was fitteſt for the fall of the quailes, which being wearied by the flight of
day, doe light upon the ground at night: and the morning was the fitteſt time for the Manna, which
with the dew, and if it were not gathered betime, it melted with the heat of the Sunne. *Lyranus.* Th
reaſons are miſliked by *Toſtatus*: the firſt, becauſe the quailes came not by any naturall inſtinct, but
of God by an extraordinary wind: and the Manna, which was hardned by the fire, and melted by
heat of the Sunne, had not that property by any naturall quality, for then it ſhould have melted by a
heat whatſoever, as we ſee butter and oyle doth, and other liquid things: therefore it was a ſupernatur
quality, which was given to Manna, to melt with one kind of heat, and not with another. But *Toſ*
hath not thus anſwered *Lyranus* reaſon concerning the falling of Manna in the morning, for howſoe
that were a ſupernaturall quality in the Manna, yet it appeareth (*de facto*) that it did melt by the heat
the Sunne: then was the morning the fitteſt ſeaſon to gather it in, before the Sunne waxed hot: T
morning then ſerving beſt for Manna, what other time could bee fitter for the rayning of fleſh than
evening? for together they could not come: if the fleſh had fallen with the Manna, it could not ha
beene gathered. 3. But the beſt ſolution is, which is touched by *Lyranus* alſo, and ſubſcribed unto by *T*
Toſtat. quæſt. 4. *ſtatus*, that the Lord in ſending theſe things, fleſh and bread, which the people murmured for, obſerve
in Exod. the ſame order, which they did in their murmuring: they firſt complained for the want of their fleſh pot
and then for the ſcarcity of bread, *verſ.* 3.

QUEST. XI. *Whether the rocke were firſt ſtriken to bring out water, or the fleſh and bread firſt ſent.*

RUpertus here alſo moveth another doubt out of the 78. Pſalme, *verſ.* 20. *Behold he ſmote the rock that the water guſhed out, &c. can he give bread alſo, and prepare fleſh for his people?* For here the Pro
phet ſeemeth to invert the order of theſe miracles, that firſt the rocke was ſmitten, whereout the wate
guſhed, and that afterward the fleſh and bread was given, whereas the ſtriking of the rocke followeth
the next chapter, *Exod.* 17. 1. To this queſtion he anſwereth by a diſtinction, that *Moſes* report of th
miracles is hiſtoricall, ſetting downe the order of time, wherein they were done: but the other in t
Pſalme is propheticall, applied unto Chriſt: the flowing of the waters out of the rocke, ſignifieth t
paſſion of Chriſt, and the baptiſing into his death; the Manna ſhadowed forth the Euchariſt, in the eati
of his body: now, firſt we muſt be baptiſed in the name of Chriſt, before we can be partakers of his bo
Rupert. lib. 3. and bloud in the Euchariſt. 2. But wee need not for the diſſolving of this queſtion to runne unto any ſ
in Exod. c. 6. 7. myſticall ſenſe: for the people murmured twice for fleſh, once in the deſert of *Sin*, as is here expre
another time in *Kibroth hattavah*, *Num.* 11. the firſt of theſe murmurings went before the ſmiting of t
rocke in *Rephidim*, the other followed after, and of the latter ſpeaketh the Prophet here, when
Lord ſent a fire among the people for their murmuring, which was not done now, but it happe
afterward in the other murmuring, as the ſtory is extant, *Numb.* 11. 1. And of the former ſending
Manna and fleſh, ſpeaketh the Prophet afterward in the ſame Pſalme, *verſ.* 24. *Hee had rained do
Manna, &c.*

QUEST. XII. *Why Moſes biddeth Aaron to ſpeake to the people, and doth it not himſelfe.*

Verſ. 9. *AND Moſes ſaid unto Aaron, &c.* 1. Some thinke that *Moſes* vouchſafeth not to ſpeak
this unworthy and unthankfull people, and therefore appointeth *Aaron* to ſpeake. *Pho*
But this can be no reaſon, becauſe afterward *Moſes* ſpeaketh unto the people himſelfe, *verſ.* 13. 2.
thinke, that it was *Aarons* office to ſpeake unto the people, for God had made him *Moſes* mouth,
4. 16. and as *Moſes* Prophet, *chap.* 7. 1. But although this order was obſerved in Egypt, that the L
ſpake to *Moſes*, *Moſes* to *Aaron*, & *Aaron* to *Pharaoh*, and to the Egyptians: yet after they were come
of Egypt, *Moſes* uſed himſelfe to ſpeake unto the people, as appeareth, *chap* 12. 13. and 14. where it is ſa
verſ. 31. *They believed the Lord, and his ſervant Moſes.* 3. Therefore, this rather was the cauſe, why
ſes thus ſpake unto *Aaron*, becauſe when theſe words were to be uttered, *Moſes* was to be with the Lo
when his glory appeared in the cloud: this then was the order, wherein theſe things were done, ſuch
to rehearſed in this Chapter: Firſt, after the people had murmured, then the Lord ſpake to *Moſes*, wh
which might be betimes in the morning: after that, *Moſes* and *Aaron* ſpake to the people, *verſ.* 6.
Moſes gave that charge to *Aaron*, of ſpeaking further to the people, *verſ.* 9. This being done,

...unto the place, where the Lord appeared in the cloud. *Toſtat.* 4. Now *Aaron* ſpake unto all the congregation, either in calling the Elders and Rulers together, who ſhould ſpeake to the people: or elſe, cauſing himſelfe proclamation to be made, and notice to be given to the people, which is moſt like, for this might be ſooner done, and as all the people had murmured, ſo it was fit, they ſhould all preſent themſelves before the Lord. *Toſtat. ibid.* *Quæſt. 4. in Exod.*

QUEST. XIII. *How the people are bid to draw neere before the Lord.*

...*Draw neere before the Lord.* 1. The Lord in reſpect of his divine eſſence is every where: and not in one place more than in another: but by reaſon of ſome new effect, and extraordinary manifeſtation of his preſence, he is ſaid to be rather in one place, than in another: As here hee is ſaid to be in the cloud, becauſe there hee ſhewed his glory. *Toſtat.* 2. The people are called before the Lord, which *Pelbean* underſtandeth of the aſſembly and congregation, where they ſhould heare the Lords Prophets ſpeake unto them: but it is rather underſtood of Gods preſence in the cloud, that all the people ſhould come forth of their tents, and turne themſelves toward the wilderneſſe, and ſo behold the glory of God which appeared unto them: as followeth in the tenth verſe. *Toſtat. Iun.* For as yet there was neither Arke nor Tabernacle, where they ſhould appeare before the Lord. *Simler.*

QUEST. XIV. *What cloud it was wherein the Lord appeared.*

...*The glory of the Lord appeared in the cloud.* 1. Some thinke, that this was not that cloud, whereby the Lord directed the journeyes of his people, but another: becauſe that cloud went over the hoaſt, but this was toward the wilderneſſe: but this is no good argument: for that cloud which did lead them, went before them, ſometime neerer, ſometime further off. 2. Others thinke that it was the cloud, which reſted upon *Moſes* Tabernacle, before the great Tabernacle was made, which is mentioned, *chap.* 33. 7. but this is uncertaine. *Ex Toſtat.* 3. Therefore, without further queſtion, it was ſome other cloud, than that, which was their guid, which in the day was a cloudy piller, in the night a piller of fire: which was an evident teſtimony of Gods preſence: *Iun. Oleaſter.* Yet it is to be thought, *Visum Dei inſolito modo patefactam, &c. That the glory of God was manifeſted, otherwiſe than it was*, that is, in more fearefull manner, the more to terrifie the people: *Calvin. Simler.* *Toſtat. quæſt. 3. in Exod.*

QUEST. XV. *When the Lord thus ſpake to Moſes.*

...*On the Lord had ſpoken to Moſes, &c.* 1. Some thinke, that *Moſes*, after he had given *Aaron* charge to ſpeake to the people, and was gone to appeare before the Lord, that then the Lord ſpake thus to *Moſes*, which words, he returning againe, delivered to the people. *Toſtat.* But here is no mention, that *Moſes* ſpake thoſe words in this place to the people: only it is ſaid, *The Lord ſpake, or had ſpoken.* 2. Therefore it is the better opinion, that the Lord had thus ſpoken unto *Moſes*, before he ſpake thus unto the people, *verſ.* 6, 7. but here it is expreſſely mentioned, to ſhew *Moſes* faithfulneſſe, that hee delivered nothing to the people, but what he had received from God: for here the very ſame words almoſt are rehearſed, which *Moſes* before had uttered to the people: it is therefore better expreſſed in the *præterfect tenſe, dixerat*, the Lord had ſaid. *Sit Simler. Patab. Genevenſ.* *Toſtat quæſt 4. in Exod.*

QUEST. XVI. *What manner of fowles were ſent, whether they were Quailes.*

...*At even the Quailes came, &c.* 1. The Septuagint tranſlate the Hebrew word (*ſhelau*) ὄρτυγομήτρα, *ortygometra*, which is not the Quaile, but a bird of a greater ſort, much bigger, and not much unlike a Quaile, as *Ariſtotle* deſcribeth: which is the King and Captaine of the Quailes, and goeth before them: but the Rabbineſſe, as *David Kimhi*, *Salomon*, doe take it for the uſuall bird called Quaile. 2. But this doubt will be made: becauſe both *Plinie*, and *Solinus* doe write, that the Quaile is unwholeſome fleſh, becauſe it feedeth of poiſonfull herbes: and *Galen* ſaith, that the Quaile eateth Helleborus: and beſide they ſay, that it hath the falling ſickneſſe, and the claw thereof is uſed to ſtay ſhoote their neckes, that are troubled with that diſeaſe. But hereunto it may be anſwered, that many fowles which feed of groſſe, and unwholeſome meat, yet doe yeeld wholeſome and nouriſhing fleſh for mans food: and wee ſee by experience, that the Quaile is held to be dainty meat, and found to bee nouriſhing, and not much unlike the Partridge: and therefore *Ariſtotle* treateth of them both in one and the ſame Chapter. *Simler.* And further, if it were admitted, that the Quaile is of it ſelfe no wholeſome meat, who doubteth, but that the Creator, which ſent them, could make them wholeſome and ſafe to his people? *Pelarg.* 3. Therefore the Lord rather in ſending Quailes, not beeſes or ſheepe, or other groſſer fleſh, doth therein ſhew his power, that was able to provide for them of the beſt; hee ſhewed alſo his love, in ſending them the beſt: and he would thereby take occaſion of murmuring away, which they would have fallen into, if God had fed them with the worſt, and groſſeſt fleſh. *Ferus.* *Lib. 8. de hiſtor. animal. cap. 12. Solinus cap. 18. Galen. lib. 4. meſ. ſpecial.*

QUEST. XVII. *Whether the comming of the Quailes were a naturall worke.*

...ſtly, it is queſtioned, whether the comming of theſe Quailes were an ordinary and naturall thing, ſeeing that thoſe Arabian coaſts doe abound with ſuch kind of fowles: and *Plinie* writeth, that they paſſe over the ſeas in ſuch numbers, that reſting upon the maſtes of ſhips, they put them in danger of ſinking, and in Italy in the ſea coaſts, about Piſaurus, they flock in ſuch numbers, that a great ſort of them are taken by the inhabitants: Beſide, they uſe in the ſpring, to fly into the Northerne countries, and *Plin. lib. 10. cap. 23.*

and in the Autumne, to returne againe into the Southerly parts, and it was now about the spring ti
when they were sent upon the camp of the Israelites. 2. But notwithstanding these allegations, this
peareth to have beene a miraculous worke, above the ordinary course: 1. Because God promised
would send them flesh: but if the Quailes would have come otherwise, by ordinary flight, such prom
needed not to have beene made. 2. Though Quailes use to take their flight in great troupes, yet for so
ny to come together, to suffice 600. thousand people and more, was beyond the compasse and reach
ordinary experience. 3. The place also maketh it seeme the more strange: for the Quailes living upon
fruits of the earth, would not of themselves have taken their flight, into barren and desert grounds, such
these were: but rather unto the fertill and fruitfull countries. *Simler. Pelargus.*

Quest. XVIII. *Whether this story of the sending of the Quailes, and that Num. 11. be all one.*

A Third question remaineth, whether this sending of Quailes, be the same with that, which is mentioned, *Num.* 11. Some thinke that it is the same story, though remembred in two sundry places: this opinion seeme to bee *Fermi, Borrh. Genevens.* But that these are two divers stories, and that Quailes were two sundry times sent, it may appeare by these reasons: 1. Because this sending of Quailes was in a divers place from the other: this was done in the desert of Sin: the other in *Kibroth hattaava* after they were departed three dayes journey from the wildernesse of Sinai, *Numb.* 10. 33. and 33. *Pelarg.* 2. These Quailes came in the second moneth, on the 15. day: but the other, after they had received the Law in mount Sinai. *Simler.* 3. These Quailes were given, but to satisfie them for one time there they are satisfied with them a moneth together. *Calvin.* 4. These Quailes onely covered the Camp because they were but to suffice them for once: those fell a dayes journey without the hoast on each side because they were to feed on them a moneth together. *Tostat. quæst.* 5. 5. Here no punishment followes but there the wrath of God was kindled against them, and they were smitten with a very great plague while the flesh was betweene their teeth. *Osiander.*

But here two principall doubts will be moved: First, Why the people were punished then for lusting after flesh, and not now? The answer is, because God in his fatherly compassion, and longanimity, doth beare with them now: but being often provoked with the same sin, he will no longer forbeare. *Osiander.* Beside their murmuring now, being in extreame want, destitute of all manner of food, was more excusable than the other, proceeding of wantonnesse, when they were fed with Manna. *Simler.*

Secondly, it will be objected, that *Moses, Numb.* 11. 21. doubteth, how the people being 600. thousand, should have all flesh given them: which *Moses* would have made no doubt of, if the like miracle had beene done before. To this it may bee answered: 1. That so in Rephidim, when the people murmured for water, *Moses* smote the rocke, and there came out water: yet hee doubted, when hee was to smite the roeke againe at another time, *Numb.* 20. 2. Beside, at the first time the Quailes came but one evening, and served but for one refreshing, but at the other time the Lord promised, that they should have flesh for a moneth together: therefore *Moses* might not simply doubt of the sending of Quailes, but that they should be fed with them so long together. *Simler.*

So then notwithstanding these objections, it is evident by the reasons before alleaged, that the Quailes were twice sent unto the Israelites: and *Iosephus* also accordingly reporteth this story in two several places, as twice done, *Lib. 3. Antiquit. cap.* 1. and againe, *cap.* 12. This also is warranted by the *Psalme vers.* 20. where mention is made of the streaming of the water out of the rocke, before they had flesh given them: whereas the first giving of flesh, came before that miracle of bringing water out of the rocke *Exod.* 17.

Quest. XIX. *Whether the Man were a kind of dew.*

Vers. 13. *And in the morning the dew lay round about the hoast, and when the dew that was fallen ascended, &c.* 1. Some by this dew understand the Manna it selfe, which was as a kind of congealed dew, and lay round about the hoast. *Lyran.* But it is evident, that beside the Manna, there was a dew also, together with the which the Man did fall, *Num.* 11. 9. 2. Some other are of opinion, that there fell as an hoare frost upon the earth, and then the Man fell upon that: and so they doe reade the place, *Numb.* 11. 9. that the Man fell upon the dew: *Tostat. quæst.* 6. But there the preposition *cum* is better interpreted, *with*, than *upon*: as the Latine Interpreter giveth the sense: *Pariter descendebat Man: The Man descended together with it*: and beside, it is said in the verse following, that the dew first ascended, that is, vanished, and then the Man appeared: but this could not bee, if the Man were upon the dew. *Tostatus* taketh the ascending of the dew, for the being or lying of it, above and upon the earth. But that cannot be: for in the verse before it is said, *The dew lay round about the hoast*, then it followeth, *When the fall or lying of the dew was ascended.* Here then two things are evidently expressed concerning this dew: the comming and falling of it, and the ascending of it, and going away. A third opinion there is of the Rabbines, that the Man had both an hoare frost, and congealed dew under it, and dew upon it, and so was, as it were betweene two covers: *R. Salomon.* But, if there were an hoare frost beside the Man, how should it have beene discerned from it? for the Man it selfe is said to have been a small hoare frost upon the earth. 4. This then remaineth as the truest opinion, that the Man fell upon the dew, with the dew, as it were wrapped and folded up in it: and when the dew was gone and vanished away, the Man remained: *Simler. Oleaster. Ium. Vatab.* But against this *Tostatus* objecteth: 1. That the Man it selfe melted also with the heat of the Sunne, so that when the dew wasted, the Man should have

Tostat. quæst. 6. in Exod.

with it. 2. The dew hath an evill reliſh and taſte, and ſo if it had fallen together with Man, which is ſweet and pleaſant taſte, it would have marred and corrupted the pleaſantneſſe and ſweetneſſe: *Contra.* 1. The dew being of a thinner ſubſtance, was quickly licked up, but the Manna melted before the heat of the Sunne came: in the ſpace then betweene the drying up of the dew, and the heat of the Sunne, was the time to gather the Man. 2. We ſee by experience, that when the dew is dried up, herbs doe nothing reliſh or ſavour of it: beſide, there are ſweet and pleaſant dewes, ſuch as this which would nothing have allayed the pleaſant taſte of the Man.

QUEST. XX. *Whether the Man were a naturall meteore.*

Whether it is to be enquired, whether this Man were a naturall meteore, and ordinary thing. 1. *Ioſephus* affirmeth, that in his time in all that region, it uſed to raine Manna, as it did then in *Moſes* time: the Arabians alſo have ſuch a like thing, as that was, which is called Manna. *Contra.* The Arabian Manna is not like unto this Man: 1. This fell every day, ſaving the Sabbath, for 40. yeeres together, the other but in the ſpring time: *Polarg.* 2. The Arabian Manna neither hath ſuch a pleaſant taſte, neither doth it with the heat of the Sunne, nor yet is ſo hard, to bee beaten in a morter: and it will continue a yeere, it is uſed alſo rather as a medicine, than nouriſhment: beſide, the Hebrewes write, that the Manna falleth not at all about the mount, and circuit of Sinai. *Simlerus, Oleaſter.* 2. Then this was not a naturall meteore, or an ordinary and uſuall thing, as may appeare by theſe reaſons: 1. This was never ſeene before till that time. *Toſtat.* And it came not but according to the word and promiſe of God. *Calvin.* 2. The naturall Manna falleth but in the ſpring: this came winter and ſummer, and every day: as no naturall meteors doe: *Simler.* 3. This came in ſuch abundance, that it ſufficed 600. thouſand daily. 4. It fell every day, the Sabbath excepted. 5. It fell only in that place where the Iſraelites were, the other nations bordering upon it, as the Amalekites, Edomites, and others knew it not. 6. This Man, if it were kept till the next morning upon the weeke-dayes, putrified, yet was preſerved till the Sabbath, and indured many yeeres in *Aarons* pot of Manna. *Simler.* 7. It had contrary qualities: it melted at the Sunne, and was hardned at the fire: 8. It fell twice ſo much upon the ſixth day, to ſerve for the Sabbath. 9. As ſoone as they were gone over Jordan, and entred into the Land of promiſe, the Manna ceaſed. *Simler. Calvin.*

Ioſeph. lib. 3. Antiq. cap. 1.

QUEST. XXI. *Whether the Manna lay about the campe only, and not within it.*

Vers. 13. *They round about the hoaſt.* 1. The Manna fell not as the Quailes did, which covered the campe, and were ſent amidſt their tents, that they might take them with eaſe: but the Manna fell without the campe round about, whereof *Toſtatus* yeeldeth theſe two reaſons: 1. Becauſe the place where they pitched their tents, was trampled upon with their feete, and ſo full of duſt, and therefore not cleane, or fit for the Manna to fall in. 2. After that the Sunne roſe, the Manna melted, which remained uncollected, and then the ground would have beene moyſt and ſlabby, and ſo diſcommodious for their walking, and footing: therefore hee thinketh, that the Man fell rather without the campe, upon the cleane graſſe, and ſword ground, which was not walked, nor trampled upon. 2. *Rupertus* further maketh application of the divers ſite and place of the Quailes and the Manna: the one lying within the campe ſignified the carnall rites and ceremonies of the Law, peculiar to the Jewes, the other lying without ſignified the Goſpell of Chriſt, which ſhould be preached to all nations: and that as the Iſraelites went out of the campe to gather Manna, ſo we muſt leave the Jewiſh rites and ceremonies, if we will bee ſaved by the faith of the Goſpell. 3. But this obſervation of the divers falling and lying of the Quailes and Manna is too curious: neither will the text beare it. For, *Numb.* 11. 9. it is ſaid that the Man with the dewfell *ghalhamachaneh*, upon the hoaſt or campe: in the which very word, the Quailes are ſaid alſo, *Numb.* 11. to have fallen upon the hoaſt, or campe: ſo that indifferently the Manna fell upon and about the campe, as the Quailes did: for if the Manna had fallen all without the campe, which lay in a great compaſſe and circuit of ground, ſome miles in length and breadth, the people, if it had not rained Manna at their very doores and neere hand, could not ſo readily have gathered it, before the heat of the Sunne. And it is not to be imagined, but that in the middeſt of the tents, there was ſome convenient ground for the Manna to fall upon: and that it was ſo ordered and diſpoſed in the fall, as it was fitteſt for their gathering: neither the other inconveniences to be feared, of moiſtening the ground: *for* beſide, that it may bee ſaid, that the Manna came in ſuch meaſure every day, as ſufficed for their eating, ſo that much remained not ſuperfluous after their gathering: it falling like unto a dew, or thin froſt being melted, could not moiſten the ground.

Rupert. lib. 3. in Exod. cap. 15.

QUEST. XXII. *Whence it was called Manna.*

Vers. 15. *It is Man.* 1. The words in the Hebrew are *Man hu*, which have a double interpretation: Some doe reade, *quid hoc, what is this, ti tuto iſti*: Septuagint, whom *Ioſephus* followeth, and the reſt alſo, *Simler. Pellican. Toſtat. Rupertus.* And then they take *man hu*, for *mah hu*: for *mah* ſignifieth what, and then they will have the letter (nun) added paragogically for better ſound: *Munſter*: but that *Man* in the Chalde tongue, ſignifieth *what: Simler.* And this interpretation beſt agreeth with (*ky*) both to the words following, *They wiſt not what it was*: and to *Moſes* anſwer; *This is the bread the Lord had given*: but if they had called it *Man*, that is, a gift, or meat prepared, they had known what it was, and *Moſes* needed not to have told them. *Toſtat. Lyran. Contra.* 1. If ſuch a ſignification and ſenſe bee found in the Chalde, yet there is no reaſon to thinke, that *Moſes* would uſe a Chalde

Chalde word here. 2. The people in generall, might know it to be sent of God, but could give no specific or particular name to it. *Iun. Galas.* And so as *Calvin* saith, *Colligimus mediam fuisse eorum cognitionem &c. We gather that they had a meane kinde of knowledge mixed with ignorance:* and therefore they were more fully instructed of *Moses*, concerning the use and end thereof.

2. The Hebrew word there being *man*, not *mah*, it is more likely to be derived of the root *manah*, which signifieth to *number*, or *prepare:* some will have it called *man*, because it fell in such great number. *Oleaster.* But it signifieth here rather a gift, or meat prepared, that is, without any labour. *Calvin. Galas. Vatab.* And so the Author of the wisdome of *Salomon* taketh it: who calleth it ἄρτον ἄγγελων, *cibum paratum, meat prepared: chap.* 17.20. Howsoever the other reading may seeme to have a good coherence with the words following, yet because it answereth not to the originall word, which is not *mah, what*, but *man*, the latter is to be preferred.

Quest. XXIII. *Why the Manna is said to be the bread of Angels.*

THis Man is called. *Psal.* 78.25. *The bread of Angels.* 1. Some Rabbines hold, that it is so called, because the Angels indeed are refreshed with the divine light: *Quod lumen incorporatum est & factum Manna: Which divine light was incorporate, and became Manna:* So *R. Aquiba*, and *R. Moses Gerundens.* To whom seemeth to subscribe *Paulus Burgens.* in his additions upon this Chapter: But *R. Isaac* dissenteth from them, that the Angels doe eat no materiall or corporall food, being themselves spirits immateriall: and that divine light being a spirituall thing, how could Manna, being a materiall substance be made of it? 2. But this is a more probable sense, that not the materiall, but the mysticall Manna, is the bread of Angels, because it was a type and figure of Christ, whom the Angels desired to behold. *Burgens. Marbach.* Yet this is not the proper and literall meaning. 3. Some thinke it is so named of the effect, because it gave strength unto them not to wax old, nor feeble, as the Angels are preserved in their state without decay: such an operation this Man wrought in *Caleb*, who was of as good strength at 80. as hee was at 40. yeeres before, *Iosh.* 14. *Ferus.* But this is spoken without ground; true it is that *Caleb* was lively and of good strength in his old age, but this he had not by the eating of Manna, but by the speciall gift of God: And this being but one speciall example, maketh not a generall rule: whence also can this vertue of Manna be gathered, seeing all the 600. thousand, which came out of Egypt (only *Caleb* and *Iosua* excepted) all died in the wildernesse, and yet they did eat of Manna? 4. Some thinke therefore, that it is called the bread of Angels, because of the excellencie of it: as S. *Paul* saith, *The tongues of Angels. Burgens.* But the right meaning is, that it is so called, because the Angels were Gods Ministers, in the forming and preparing of Manna: it was given by the ministry of Angels. *Tostatus quæst. 6. Lyranus, Iansen, Marbachius.*

Quest. XXIV. *Of the measure gomer how much it contained.*

Vers. 16. GAther every man a gomer, &c. 1. Concerning the measure of the *gomer*, it is said in the 36. verse of this Chapter, to be the tenth part of an *Ephah*, which according to the estimate of R. *Salomon*, containeth three of the measures called *Seah:* and every *Seah* held six of the measures called (*cabi*) and every *cab* held so much as 24. egges: so that the *gomer* being the tenth part of an *Ephah*, contained 42. egges, which maketh just three pints of ale measure. *Oleast. Lyran.* In another account, the *gomer* contained two of the measures called *chœnix*, and an halfe. *Iun.* And the *chœnix* was a pint and halfe and somewhat more; so that by this estimation the *gomer* should be somewhat above three pints: some esteeme the *gomer* at a pottle. *Genevens.* 2. *Simlerus* thinketh that the *gomer* was not so large a measure, nor yet the *Epha*, as it is taken for: he thinketh that there was no great difference betweene the *chœnix*, which was an Attike measure, and the *gomer:* so also *Budæus.* For the *chœnix* was the ordinary allowance for one day, as appeareth by that proverb of *Pythagoras, Chœnicine insideas, that one should not sit over his chœnix*, that is, be too carefull for his daily diet: it is not like therefore, saith he, though the Lord shewed himselfe liberall toward his people, that he would double and treble their diet: Againe it is written in the story of *Ruth*, that she gathered every day an *Epha* of barley, which had beene too much for her to beare according to this rate, if the *Epha* were equall to the *medimnus Atticus*, the Attike bushell: and whereas *Sarah* is said to have made ready three *Seahs* of meale, for the three Angels, which came as three ghests to *Abraham*, which make an *Epha*, to what end should she have made ready so much? To these reasons may bee answered. 1. The Lord in allowing unto this people double the ordinary did therein shewed his liberality toward them. *Iun.* 2. The *Epha*, though it should containe (as some make it) almost 8. gallons, equall to our bushell, was not too great a burden for a woman to beare: neither is it strange, that *Sarah* of her bounty, especially in so great a family, made ready such a quantity of meale for so few ghests. 3. But I neither thinke, that a *gomer* containeth so little, as *Budæus* and *Simlerus* make it, as to be equall to the measure *chœnix*, which was the daily allowance for servants: for in the *Epha* which was the halfe part of the *medimnus Atticus*, the Attike bushell, *Iun. Analys.* there were 24. of that measure *chœnix:* so that a *gomer* being the tenth part, must containe two *chœnix*, and almost an halfe: neither was the *gomer* so large, as to containe a pottle. *Genevens.* Which had beene too great a proportion for one dayes allowance: or to hold 12. of the measure called *Sextarius*, as *Rupertus*: which as some thinke, contained six egges. *Marbach.* Some foure egges. *Oleaster.* I then subscribe to the former computation of R. *Salamoh*, as most probable: that the *gomer* was of the content of 42. egges; which make just three pints of Ale measure: so the *Epha* shall by this reckoning hold not all out foure gallons, almost halfe of our bushell. For the *Epha* is derived of *Apha*, which signifieth to seethe or bake: The *Epha* signifieth

Lib. 3 cap. 16.

ck, a ſeething, or baking, ſo much as might ſerve for the daily ordinary of a reaſonable houſhold. ...ſtion 4. *Toſtatus* here maketh queſtion, whence the Iſraelites had ſo many *gomers*, every man to ...e his gatherings by; and reſolveth, that the meaſures which they had, they brought out of Egypt ...them: and that it was not neceſſary, that every family ſhould have their ſeverall meaſures, but that ...mon meaſures ſerved for all. *Queſt.* 9. But theſe queſtions are both curious and unneceſſary, ...efore I will ſpend no time about them.

Quest. XXV. *How one meaſure of Manna ſufficed for every ones eating.*

...ny unto according to his eating. 1. How could one *gomer* be ſufficient for every ones eating? The ...ng and feeble could not eat ſo much as the elder perſons, and ſtrong: and ſome men would eat ...than others: as *Solinus* writeth of *Milo*, that he did eat up an oxe in a day; wherefore, for the re...of this doubt, it muſt be confeſſed in the opinion of ſome, that as Manna was an extraordinary ..., ſo had an extraordinary vertue given unto it, that one *gomer* might content the greateſt feeder, ...which did eat the leaſt, might well overcome that meaſure. *Lyran. Pelarg.* As for feeble per...to bee ſuppoſed, that there were not any among them, as is witneſſed in the *Pſalme* 105. 37. *...ne feeble among their tribes:* and yet if there had beene, the Manna, which was miniſtred by the ...ſuch an excellent food, as that as it ſtrengthened the ſound, ſo it would alſo have comforted ... and feeble. *Toſtat.* 2. The laſt named Author hath another ſolution, that the miracle was not ...ſed in menſuratione: *Not in the ſufficing and ſatisfying them which did eat, but in the meaſu...* for he imagineth, that he that was ſufficed with leſſe than a *gomer*, yet when he came to meaſure, ...was rarified, and ſo filled up the *gomer*. But he that needed more, and gathered according to ..., more than a *gomer*, when hee came to the meaſure, by the ſecret working of God, the Manna ...ened, condenſate, and preſſed together; ſo that he had but a *gomer*: *Toſtat. qu.* 10. But according ...rule, *Miracula non ponenda ſunt ſine neceſſitate: Miracles muſt not be brought in without neceſ...* There being then no neceſſity of this miracle, nor yet the Scripture warranting the ſame, we have no ...foundation of any ſuch conceit: neither doth the Author inſiſt upon it, relying rather upon the ..., that ſeeing therein alſo we muſt preſuppoſe a miracle, a third way may bee found without mira... ...olve this knot: for where it is ſaid: *Gather of it every man according to his eating, a gomer for a ...pl*: the meaning may be this, not that all ſhould eat alike, that the child ſhould eat the ſame mea...which the ſtrong did, but the next words expound it, *According to the number of your perſons*: that ...many *gomers* they ſhould take for every houſe, as there were perſons in it. So *Simler.* 1. This expoſi...is warranted by the like, *Exod.* 12. 4. where they are bid to take a lambe according to the number of ...perſons, that is, according to their eating. 2. If the meaning of theſe words were, that every man ...ld gather according to his owne eating, and not according to the eating of the family, then they ...t could not gather, ſhould be excluded from eating. 3. If it were underſtood of the quantity rather, ...which he gathered, not of the number of thoſe for whom they gathered, it would imply a contra...: for every mans eating, was not according to the ſame ſtint, and meaſure of a *gomer*: ſome were ...ied with leſſe, and ſome others it would not ſuffice. 4. A great inconvenience would follow, that ...y one were allowed his *gomer*, the infant of three or foure yeere old, ſhould bee allowed to eat as ...the ſtrongeſt man. Therefore upon theſe reaſons, I thinke, that a proportion is rather limited for ...for every head in the houſe a *gomer*, which was afterward diſtributed in the houſe, according ...was eating, then a rule preſcribed how much every one ſhould eat. And of this opinion is *Caje...* *Deus, quod ſupputando quamlibet familiam ſimul ſufficiebat ſumma tot homer, quot erant capi...* God knew, that counting every family together, ſo many homers ſufficed, as there were heads, he that ...thing conſidered with him, that did eat more.

Quest. XXVI. *Why a gomer was appointed for every head.*

...the reaſons wherefore a ſtint was ſet them for their gathering were theſe. 1. By this meanes ...provided for the weake and feeble, that the luſty and ſtrong ſhould not gather all from them, ...how much ſoever they gathered, they ſhould have but for every one his *gomer*: *Ioſeph.* 2. Be...the Lord appointeth the ſame meaſure, as well to the rich, as the poore, he would teach them, ...likewiſe ſhould be helpefull one to another, and communicate one to anothers neceſſity. *Gala...* ...that the Lord onely alloweth them competent and ſufficient food, hee teacheth them to take ...ſuperfluity and exceſſe: *Non vult ut colligant ad ſuperfluitatem, vel avaritiam, ſed ad neceſſitatem: ...* would have them gather to ſuperfluity, or covetouſneſſe, but for neceſſity. *Ferus.* As Chriſt teacheth us, ...y for our daily and neceſſary food, in the Lords prayer. *Borrh.*

Quest. XXVII. *Whether the people tranſgreſſed in gathering, ſome more, ſome leſſe.*

They gathered ſome more, ſome leſſe. 1. Some thinke, that the Iſraelites offended herein, and tranſgreſſed the commandement of *Moſes*, as they did afterward, both in reſerving the Man...in going out to gather it upon the Sabbath day. *Rupertus, Ferus.* But this appeareth not in the ...ſe they came not to the *ghomer* to meaſure, till they had gathered, and therefore in the gathe...e was no apparent tranſgreſſion. 2. It is then only hereby inſinuated, that they did their endeſ...gather it, as *Moſes* bad them, one helping another. *Galaſ.* And they which had more ſervants, ...lpe they uſed in gathering, had more, and they which had fewer, gathered leſſe. *Piſcator.* *Rupert. lib. 3. in Exod cap. 16.*

3. Yet

3. Yet the obedience of the people is not much commended, seeing presently after, their disobedien noted. *Calvin.* It might be, that at the first gathering, some of them were greedy, and gathered wi unsatiable mind.

QUEST. XXVIII. *How it came to passe that none had over, that gathered more, nor none had any lacke, that gathered lesse.*

Vers. 18. *When they did measure it with a gomer, he that had gathered much, had nothing over, he that had gathered little, had no lacke.* How this could be, seeing it is said before, some gathered more, and some lesse, it is diversely resolved: 1. *Iosephus* thinketh, that what any man gathered above a *gomer*, putrified and corrupted, and so he had not the more. *Contra.* This solution cannot received, for these two reasons. First, because by this it yet is not evident, how he that gathered little no lack, though he that gathered much had not the more: Againe, this putrifying of the Manna, w that which was reserved of every mans *gomer*, as it followeth, *vers.* 20. not of any such overplus a *gomer*. 2. Some other thinke, that God so guided and directed their hand in gathering, that every when they came home, found no more by the measure, but for every person a *gomer*. *Oleaster.* B text is against this conceit: which saith, that some gathered more, some lesse: but if God had di their hand, they should not have exceeded their *gomer* in gathering: neither is it like that every ho had a *gomer* to measure by at home: for they had no occasion to use such measures till now. 3. Some here affirme a miracle to have beene wrought: that, what any gathered above a *gomer*, when it c the measure, was annihilated by the power of God, or secretly subtracted by the ministry of the A and what lacked of that measure, in any ones gathering, was by the like secret meanes supplied. *T quæst.* 10. But we are not to imagine miracles without necessity: Divers miracles indeed must be ack ledged concerning Manna: 1. That every day there fell so much, as sufficed 600. thousand and 2. That upon the sixth day, there fell twice so much, as upon any other day. 3. That the Manna rot upon any other day, putrified, saving what was kept for the Sabbath, upon the sixth day. 4. That no na fell upon the Sabbath: all these were miraculous workes. *Marbach.* But in this equall distribu it is not necessary to presuppose a miracle. 4. *Piscator* hath this solution, that although in an arithm call proportion, some gathered more, some lesse: as hee that went into the field with ten servants ga red more, than he which went with five: yet in a geometricall proportion, there was no difference: he which gathered for five, had as much, his number considered, as they which gathered for ten: but text seemeth to speake, not of the gathering by families, but of every ones single gathering: that which gathered much, had nothing over, that is, more than his fellow, that gathered lesse. 5. The reas of this equality then, was, they did not carry every one his gathering presently home, but they put their gatherings together: *Tandem ex communi acervo sumebant præscriptam portionem*: Then they *their stinted portion out of the common heape. Calvin. Galas.* Or the fathers of the families, *Adhibita distribuebant ab omnibus in commune comportatum*: Did by applying the measure, distribute that *brought together in common. Iun.* 6. S. *Paul* by this example of the Israelites, one helping another in thering, and conferring their labours in common, exhorteth to liberality, that Christians in like should support the necessities one of another, 2. *Cor.* 8. 14. Beside this excellent morall use, *Ru* maketh this fit mysticall application: that as in the gathering of this Manna, howsoever they had red, none had over, nor yet did any lacke: so in the Eucharist, wherein we receive the true spiritual na, it goeth not by ones eating much or little of the bread and wine, which are proposed in the S ment: *Non pro quantitate portiuncula vivifici panis, quam ore sumit & gratiam accipit*: *A man not grace, according to the quantity of the portion of the lively bread, which he taketh with his* he receive but a little, it doth as much profit him, as if he had received all: As *Adam* was as deepe in gression, in tasting of one apple, as if he had eaten of all the trees in the garden. So *Rupertus.*

Rupert. lib. 3. in Exod. cap. 17.

QUEST. XXIX. *How the Manna grew to be corrupt with wormes.*

Vers. 20. *Some reserved of it till the morning, and it was full of wormes and stunke.* 1. They abused M reserving it of a covetous and distrustfull minde, contrary to Gods commandement by and therefore it became unprofitable unto them: for no creature is so pure, but being abused our destruction. *Genevens.* 2. Here an ὑστερον πρότερον is to be admitted: the latter is expressed first stanke and putrified, before it crawled with wormes. *Borrh.* 3. The Manna putrified not of its ture, as is evident, both that it kept without any putrification untill the Sabbath, and it was pre pot for many generations. *Lyran.* As also the Manna being ministred by the Angels, and of as workmanship, was of such a perfect composition, that it had no such malignant and noxious corruption then was sent upon Manna, and caused by the Lord, as a punishment of their *Testat. quæst.* 11. 4. This putrifying of Manna hath this morall application: that after the covetous men, which greedily gather riches, and hoard them up unprofitably, doe now feele the of conscience: and after this life, *Vermem illum sentient, qui nunquam morietur*, shall feele th shall never dye, unlesse they repent. *Ferus.* 5. But *Rupertus* application is unfit, who by the Manna understands Christ, that as the wormes bred there without any generation: so Christ the Virgin, without any carnall copulation: Christ is in Scripture compared and resembled na: but the corruption of this Manna, no way agreeth with his perfection and incorruption.

Rupert. lib. 3. cap. 19.

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QUEST. XXX. *How the ſunne is ſaid to wax hot, and of the melting of Manna.*

Vers. 21. *WHen the heat of the ſunne came, or when the ſunne waxed hot, it melted.* 1. Some take by the ſunne here, to be underſtood the ayre next unto the ground, which waxeth hot, not the ſunne. *Borrh.* But the figure rather is in this: the ſunne is ſaid, *incaleſcere*, to wax hot, for *calescere* to make hot. *Iun.* For the ſunne increaſeth not in heat. 2. *Ariſtotle* thinketh that the ſunne is hot of it ſelfe, and the reaſon is, *Quia corpora cœleſtia non ſuſcipiunt peregrinas impreſſiones: The heauenlies receive no forren or ſtrange impreſſions. Thoſtat.* This may be admitted, and yet the ſunne ſhall therefore that is no elementary or forren impreſſion, but a quality inherent, and native in the ſunne, ſeeing Scripture ſaith, nothing is hid from the heat thereof, *Pſal.* 19. 8. which heat may be increaſed by the reflexions of the beames of the ſunne, and the exhalation of hot and drie vapours; but the beginning of hot and comfortable heat, without any inconvenience, may be granted to come from the body of the ſunne, as the fountaine thereof. 3. Now the reaſon why the ſunne, as he riſeth higher, ſo waxeth hotter, and when the ſunne is too low, his beames doe not fall directly upon the earth, but being in the Eaſt, tend to the Weſt; but as the ſunne aſcendeth unto the meridianall point, ſo his beames doe deſcend, more upon the earth, which then beginneth more and more to feele the power and force thereof. 4. In that the Manna melted by the heat of the ſunne, but was hardned by the fire, for otherwiſe will not be baked and made into cakes: it appeareth, that neither of theſe proceeded from any naturall qualification or quality in the Man, for if naturally it had beene diſſolved by the ſunne, the heat of the fire in like manner, would have wrought upon it: therefore both theſe operations in Manna, proceeded from any naturall qualitie therein, but was wrought extraordinarily by the power of God, ſo diſpoſing. *Toſtat. quæſt.* 11. 5. And this was the reaſon, why it melted by the heat of the ſunne, to ſtir up the people to gather it betimes, that they might have time to prepare it, and then attend other buſineſſe: if it had beene to bee gathered all day, they might have beene more ſlothfull and negligent. *Calvin.* 6. The houre of gathering Manna, was after the ſunne riſe, ſo ſoone as the dew was off the ground, untill the ſixth houre of the day toward noone, when the ſunne began to be hot. *Lyran.*

QUEST. XXXI. *How they gathered twice ſo much upon the ſixth day.*

Vers. 22. *THe ſixt day they gathered twice ſo much, &c.* 1. Some thinke, that they gathered no more upon the ſixth day, than they did other dayes, but that it was multiplied by the power of God, and became twice as much, that is, two *gomers* for every man. *Ioſeph. Lyran.* But the words of the text are otherwiſe, they gathered twice ſo much: it was not then made twice ſo much when it was gathered, but they indeed gathered twice ſo much, as they did upon any other day. 2. Therefore, herein the miracle was ſeene, that upon the ſixt day there fell twice ſo much, as upon the other dayes. *Marbach.* And they indeed gathered as much againe, as they uſed to doe: for otherwiſe, if the Lord had not commanded them ſo to doe, to gather double upon the ſixt day, they had tranſgreſſed in exceeding a *gomer.* in their gathering: yet they are not reproved, but commended for it: And *Moſes* ſaith, they did herein the ſame thing which the Lord ſaid. If it were then Gods commandement, that they ſhould gather double, this was in their gathering, not in the increaſing afterward: God would not have commanded them that, which was not in their power, but in his owne working: It was in their power to gather when God had ſent it upon the ground: But it was in Gods hand onely to increaſe and multiplie that was gathered. *Sic fere Toſtat. quæſt.* 12.

QUEST. XXXII. *What moved the Rulers to come and tell Moſes, that the people had gathered double.*

Vers. 22. *THe Rulers of the Congregation came and told Moſes.* Theſe were not the Captaines over thouſands and hundreds, and over fifties, for they were not inſtituted till afterward, *chap.* 18. yet were they the 70. Elders, which alſo were not yet appointed: but they were the Princes of the ſeuerall families, ſuch as are rehearſed, *Numb.* 1. 2. 7. *Toſtat.* 1. Some thinke that theſe Princes came of good minde, and feared leſt the people tranſgreſſed the commandement in gathering double, becauſe they knew not Gods will yet touching the Sabbath. *Perm.* But they could not be altogether ignorant of it, being the Lord by *Moſes* had told them before, *verſ.* 5. that upon the ſixt day, they ſhould gather ſo much, as they did daily. 2. Some impute it unto their forgetfulneſſe, and incredulitie, that they remembred not the word of God, that he would ſend them double food upon that day. *Calvin. Galaſ.* But it is like that the Princes, and chiefeſt men, which uſed to conſult with *Moſes*, and were directors of the reſt, were more ignorant, and of leſſe beleefe, than the common people: neither doth *Moſes* here charge them for any ſuch unbeleefe. 3. Therefore the ſounder opinion is, that they were not ignorant of Gods commandement of gathering double, and that the people did therein as they were commanded: but they came to *Moſes* to receive further direction, how that double portion which they had gathered, ſhould bee ordered. *Toſtat.* 4. Another opinion is, that *Moſes* had not yet propounded to the people what the Lord had ſaid concerning the double portion, to be gathered upon the ſixt day, *verſ.* 5. but the people of themſelves did it, being accuſtomed to keepe the Sabbath, knowing that upon that day, they were to reſt, and yet that it was not Gods will they ſhould faſt that day, and altogether abſtaine from all ſuſtenance. But this would lay both an imputation of unfaithfulneſſe to *Moſes*, that he ſhould conceale part of Gods counſell from them, eſpecially in ſo neceſſarie a thing, as the obſervation of the Sabbath was: and of ignorance upon the Rulers of the Congregation, that the common people did better

know what was to be done, than they: and although it was an usuall custome among the people of God to keepe the Sabbath; yet they were not yet so well instructed, in the manner of the observation thereof: therefore I rather preferre the opinion of *Tostatus* herein, next before alleaged.

Quest. XXXIII. *Of the meaning of the 23. verse, and whether they dressed upon the first day, that which was reserved for the seventh.*

Vers.23. *The rest of the holy Sabbath is to morrow.* 1. *Thostatus* in not rightly pointing, or distinguishing this verse, putteth this word *morrow* to the next sentence, reading thus, *Quæ quodcunque operandum est, facite, To morrow, what is to be done, do*; and so much busieth himselfe about the meaning of these words; resolving upon this sense, that, what was to be done the next day about their victuall because it was the Sabbath, they should doe it now: but, although this indeed be the meaning of the words following, that what they had to seeth and dresse the next day, they should doe it now: yet all this labour might have beene spared, if the word *morrow*, be joyned with the former sentence, as it is here set downe, and as it is in the originall, the *Sabbath is to morrow*. 2. The words following, *Seeth that which you would seeth*, &c. are two wayes understood, that either they should seeth upon the sixt day, so much as should serve the next also, for upon the Sabbath they were not to busie themselves about their meat. *Iosephus. Piscator.* Or they should seeth so much, as would serve their turne presently, and reserve the rest till the next day: for if they had sod & dressed that which was reserved till the next day, it had seemed no strange thing, that it was not putrified. *Simler.* But I preferre the former exposition, both because there was much businesse, which belonged to the grinding, dressing of Manna, and making it into cakes, which works they were not to doe upon the Sabbath: and it is like that the Manna, which was reserved upon other dayes, though sodden or baked, yet was corrupted with wormes: and of it selfe, the Manna was not like to putrifie in one day, though it were raw and unsodden, but that the Lord caused it to corrupt thereby to admonish his people.

Quest. XXXIV. *Whether the observation of the Sabbath were now first instituted.*

Vers.20. *The Lord hath given you the Sabbath.* 1. Some are of opinion, that the Israelites began first now to keepe the Sabbath, and that this precept was but to continue till the comming of the Messiah. *Tostat. quæst.* 12. But this opinion hath no ground, nor good warrant: for *Moses* speaketh of the Sabbath, as of a thing well knowne: *To morrow is the rest of the Sabbath*: and to what end else should the people have beene so readie, to have gathered a double portion upon the sixth day, but to prepare them for the Sabbath, before *Moses* had yet spoken any thing of the rest thereof? 2. Therefore it is more than probable, that the Sabbath of ancient time was kept among the people of God, grounded upon the example of God himselfe, that rested after the creation, finished in six dayes, upon the seventh: which observation was delivered by godly tradition from *Adam* to his posteritie: for seeing, that the Church had from the beginning a publike and externall worship of God, it could not otherwise be, but that they had also a certaine time prefixed, wherein to celebrate the publike worship and service of God; and then what time was more fit, than that which God had sanctified by his owne example? *Simlerus, Oland.* This law then of the Sabbath, as belonging rather to the law of nature, than to the law of *Moses*, because it containeth the manner of Gods worship, was to continue even after the abrogating of *Moses* law. For though we keepe not the very same day, which the Jewes did, yet the Lords day is kept upon the seventh day: *Die septima vacare etenus morale & necessarium, quod statò tempore Domino vacandum. Upon the seventh day to rest is therefore morall and necessarie, because we must upon some set time be free for God. Pelican.* 3. Here the reason given of observing the Sabbath, is taken from Gods liberalitie, that had given them upon the sixt day, meat for two dayes: two other reasons are else where yeelded, the one from the end of the creation, *Gen.*2. the other from the deliverance of the Israelites out of the bondage of Egypt, *Deut.*5.15. *Iun.*

Quest. LV. *Of the Feast of the Sabbath.*

Vers.29. *Tarrie every one in his place, let no man goe out.* There are three rules here set downe for the observation of the Sabbath: 1. That every one should tarrie in his place, and so being restrained from other businesse, give himselfe to contemplation: so *Ferus* interpreteth these words: *Maneat apud se: Let him abide with himselfe*: that is, enter to himselfe: *Conscientiam suam scrutetur: Let him search his conscience*: This indeed may very well be a consequent of that their staying and tarrying within, being sequestred from other affaires, they were the freer for meditation: but the literall sense of the words is, that they should stay within. 2. Neither were they to goe forth, that is, with intent to gather Manna, which lay round about the host; or to doe any further businesse: they were not forbidden all manner of walking and going out for their solace and recreation: as the mount Olivet is said to be a Sabbath dayes journey from Jerusalem, *Act.*1. that is about a mile: *Thostat. quæst.*13. 3. They are also commanded to keepe the Sabbath rest, to Sabbatize, which is to be exercised in good works, *Ferus*: as the Apostle saith: *Malè celebrat Sabbatum, qui à bonis operibus cessat: otium enim ab iniquitate debet esse, quia bona conscientia non inquietum, sed tranquillum facit animum: He keepeth the Sabbath ill, which ceaseth from good works: for true rest must be from iniquitie; because a good conscience doth make the soule not but calme and still*: yet although they were commanded to rest the seventh day unto the Lord, *Non tenebantur tota die vacare Deo: They were not bound all the day to attend upon Gods service.*

August. de vera mor. cap. 114.

other occupations? *No impedirentur, si Deo vacare vellent: That they ſhould not be hindred, if they were diſpoſed to attend upon God. Toſtat. queſt.12. in Exod.*

Quest. XXXVI. *The deſcription of Manna, the quantitie, faſhion, colour and taſte thereof.*

It was like unto Coriander ſeed, white &c. The Manna is reſembled here and in other places to five ſeverall things: to the hoare froſt, *verſ.*14. to Coriander ſeed, unto wafer cakes made with hony, and *Numb.*11.7. to *Bdellium*, and freſh oyle, 1. it is likened to the hoare froſt: *Non quia extenderetur pruina, ſed ſic multiplicatum: Not becauſe it was extended (or lay in flakes) as the hoare froſt, but it was multiplied in number like unto it*: as it is in the Pſalme: *He ſcattereth the hoare froſt like aſhes.* Pſal.147. *Oleaſter*: *Ioſephus* therefore is deceived, who thinketh that it came downe like ſnowe: for that as *Moſes* prayed it fell upon his hands, and he thought it ſnowed: 2. In quantitie and proportion was like to Coriander ſeed, not in colour, for that kinde of ſeed is blackiſh. *Vatabl.* And ſo likewiſe it is ſaid to be a ſmall round thing: the word is *Meenſphau*, which *Hierome* tranſlateth *pilo contuſum*, wheat that is husked, and brayed with a peſtle: and the *Chald. decorticatum*, like unto barked wood, that is, white: the *Septuag.* tranſlate it, *white*: but the Hebrewes generally interpret here this word is onely found in this place, and ſo the ſignification is the more doubtfull and uncertaine: but I prefer the uſuall reading. 3. For the colour, it is ſaid here to be white: and *Numb.*11.7. colour like unto *Bdellium*, which ſome take to be white pearle: *Oleaſter*, or a kinde of precious ſtone. Some the *Septuagint* take it ſometime for λίθος, the Carbuncle, ſometime for the Cryſtall: *Numb.*11. it is rather the gumme of the tree *Bdellium*, which was tranſparent and ſhining like unto pure and white wax, *Plin. lib.*12. *cap.*9. *Iun. Oſian.* and *Ioſephus* ſaith, that *Bdellium* was a kinde of drugge, or ſpice. *Ioſephus lib.*3. *cap.*1. then the Manna was not onely white, but it was alſo of a cleare colour, like unto gumme, or to the cruſtall of a grape: *Pellican.* 4. For the taſte, it was like unto wafers made with hony, or unto freſh and ſweet oyle, *Numb.*11.7. it had a pleaſant taſte and reliſh.

Quest. XXXVII. *Whether the Manna had a divers reliſh according to every ones taſte.*

Touching further concerning the divers taſte of Manna, a queſtion is moved out of thoſe words in the booke of Wiſdome, *chap.*16. *verſ.*21. *It ſerved to the appetite of him that tooke it, and was meet to that that every man would.* 1. Upon this ground the opinion of ſome is: that the Manna, though it had actually and poſitively, but one kinde of taſte, like unto wafers made of hony: yet God gave unto it ſuch a gift, that it reliſhed according to every mans deſire, and it was turned to the taſte and ſavour of any kinde of meat, which they had mind unto. *Toſtat.* And that Manna had this quality onely in their mouths and bellies, that were holy men, and thankfull; but to the evill and diſobedient, it had not that variety of delectable taſte, but was as unſavory in their mouths, for they preferred peppons, onyons, leekes and garlike before it. *Lyran.*

Contra. 1. If the Manna, actually gave one certaine reliſh in the mouth, as of hony or oyle, how could it at the ſame time have any other reliſh? for divers taſtes of contrarie kindes and tempers it could not have at once: and if it were turned to any other taſte, then had it not actually the taſte of hony or of oyle. 2. Beſides, by this meanes the Lord ſhould have ſatisfied every ones wanton appetite, which ought to be contented with the ordinarie taſte of Manna, would have it changed according to his deſire. And that Manna had the ſame reliſh to all, both good and bad, is evident by *Moſes* deſcription, *Numb.* 11. *The people went about and gathered it, &c.* ſo it reliſhed in that manner to the people: if it had reliſhed onely to the better ſort, to the beleevers and the thankfull, a very few ſhould have had that privilege: for the people wept and murmured in their families, every one in his tent dore. Now in that they longed for the onyons and leekes of Egypt, it ſhewed their great unthankfulneſſe, that made more account of groſſe meat, than of the precious delicate Manna.

The meaning then of that place is, that this Manna actually had ſuch variety of delectable taſtes, that it pleaſed every man: not that it changed and turned as every mans fanſie led him: but there was no ſtomach ſo weake, nor no tooth ſo daintie, whom Manna might not content: the Manna being yet raw and undreſſed, had the taſte as of mingled hony, or oyle, but after it was prepared and dreſſed, it gave a ſweet and variable taſte, as if many ſweet and pleaſant things were tempered together. *Iun.*

The excellencie then of this food commendeth the goodneſſe of God, who was not contented to give ordinary and common food, but fed them with the beſt. *Ferus.* As it is ſaid, *Wiſdome* 16.21. *Thy ſweetneſſe declared thy ſweetneſſe to thy children.* The Grecians write that *Democritus* prolonged his life by eating of hony, *Athan. lib.*2. *cap.*3. *Plinie* maketh mention of ſome that lived of pulſe, *lib.*18. The Egyptians boaſt much of their herbes. *Diodor. lib.*1. *cap.*4. But all theſe muſt give place to Manna: never was any people in the world fed with the like food unto Manna. *Pelarg.*

Quest. XXXVIII. *When Moſes ſpake to Aaron concerning the pot of Manna, to be ſet before the Lord.*

And Aaron laid it up before the Teſtimonie. 1. The opinion of ſome Hebrewes is, that this pot of Manna was laid up in *Moſes* Tabernacle, before the great Tabernacle was made. *Lyran.* but cannot be: 1. Into that Tabernacle none came but *Moſes*, and in his abſence *Ioſhua*, *chap.*33. Therefore it is like, that *Moſes* would rather have there placed it himſelfe, than have ſpoken to *Aaron*. 2. Becauſe *Moſes* ſpeaketh to *Aaron* to doe it, it ſeemeth that *Aaron* was conſecrated Prieſt,

which was not before the ſecond yeare, when the Tabernacle was erected. *Toſtat.* 2. Whereas it is ſaid *verſ.*33. to be ſet before the Lord, it may alſo have this ſenſe, *Ante Deum dictum eſt, quod ſit ipſa devo offerendi, &c. Before the Lord may be ſaid, in reſpect of the devotion of the offerer, whereſoever it was put: Auguſtin. quæſt.*61. But theſe words, before the Teſtimonie, which is meant of the Arke, doe expou the other: therefore the Arke being not yet made, this here commanded, was not done preſently. 3. *A guſtine* miſliking the former ſolution, reſolveth, that this is ſpoken by way of a *prolepſis*, that is here wri ten which was afterward done: for in Scripture the order of time is not alwayes obſerved: *Moſes* there fore to finiſh at once the whole hiſtory concerning Manna, maketh mention alſo of this reſerving of t pot of Manna, which was done afterward, the Tabernacle being now made, and *Aaron* conſecrat Prieſt. *Toſtat. quæſt.*14. So 1 *Sam.*17.54. *David* is ſaid to have put *Goliahs* armour in his Tabernacle, whi was not then, but long after, when he was eſtabliſhed in the Kingdome. *Piſcator.* 4. This pot of Man which was of gold, *Iunius* thinketh was not placed hard before the Arke, for then it could not have bee ſeene of the people, as it is ſaid, *verſ.*32. *That they may ſee the bread &c.* And in the Arke it was not within it onely were the two tables of the law, 1 *King.*8. 11. it was ſet therefore, in the entrance of t moſt holy place. *Iun.* But it ſeemeth rather, that it was placed in the moſt holy place within the ſeco vaile, by the Apoſtles deſcription, *Heb.*9.4. *Simler.* Where alſo *Aarons* rod was, which was there kept ſo, for a teſtimony to the people, *Numb.*17.11. though it were not continually in their ſight.

Quest. XXXIX. *By whom this clauſe was added of the Iſraelites eating of Manna fourtie yeares.*

Verſ.35 *THe children of Iſrael did eat Manna 40. yeares, untill they came to a land inhabited, &c.* A *guſtine* alſo thinketh, that this is ſpoken by a *prolepſis*, that is, an anticipation or prevention o the ſtory; but it cannot ſo properly be ſaid here, becauſe *Moſes* lived not to ſee this, for he died in the 11 moneth of the 40. yeare: and the Manna ceaſed on the 15. day of the firſt moneth of the 41. yeare: but *prolepſis*, or anticipation of the ſtory is, when the ſame writer ſetteth downe that before, out of his place which was done after. *Toſtat.* He therefore reſolveth that *Moſes* did write this, *prophetice* by a prophetica inſtinct: ſo alſo *Iun.* But this may be rather thought to be added by *Ioſhua*, or ſome other of the Prophet afterward; as likewiſe, the ſtory of *Moſes* death and buriall, *Deut.* 34. which is not like to have bee penned by himſelfe. *Piſcator.*

Auguſt. quæſt. 61. *in Exod.*

2. *Till they came to a land inhabited. Auguſtine* thus expoundeth, *Non quia continuò ceſſarunt ad ter ram habitabilem, &c. Not becauſe as ſoone as they came to a land inhabited, they left eating of Manna: Sed quia non ante, But becauſe not before.* But what land inhabited it was, is expounded afterward, namely the land of Canaan: for though the Iſraelites poſſeſſed before, the land of the Amorites, on the other ſide of Jordan, yet the Manna ceaſed not, till they had paſſed over Jordan, and were entred into the bounds and borders of Canaan, which was the promiſed land, that flowed with milke and hony. *Toſtat. quæſt.*15.

4. *Places of Doctrine.*

1. Doct. *Of the excellencie and prerogative of the Lords day.*

*Orig. homil.*7. *in Exod.*

Verſ.5. *BVt the ſixth day, &c. it ſhall be twice ſo much. Origen* upon this place, well collecteth the p rogative and excellencie of the Lords day, beyond the Sabbath of the Jewes, proving that t Manna began firſt to fall upon that day: his words are theſe: *Si ſex diebus continuis (ut ſcriptura dicit) lectum eſt, à ſeptima autem die, quæ eſt Sabbati, ceſſatum eſt, ſine dubio initium ejus à die prima, quæ eſt Dominica, fuit: &c. If the Manna were gathered ſix dayes together, as the Scripture ſaith, and it upon the ſeventh, which is the Sabbath, without doubt it began on the firſt day, which is the Lords day.*

2. Doct. *That it is lawfull to lay up in ſtore, ſo it be done without diſtruſt in Gods providence.*

Verſ.19. *LEt no man reſerve thereof till the morning.* Though the Iſraelites were bound unto this p cept, becauſe every day they received Manna from heaven, and ſo the *Compaſſions of God renued every morning*, as the Prophet *Ieremie* ſaith, *Lament.* 3. 23. yet this taketh not away all from proviſion, to be laid up aforehand: for the ſluggard is condemned for his ſloth and careleſneſſe, ſent by the Wiſe man to learne of the Ant, which gathereth her meat in ſummer; *Prov.* Our bleſſed S our alſo commanded τὰ λείψανα, the remainder of the meat to be kept. And the reaſon is not alike they received Manna every day, and therefore needed not to lay up any thing in ſtore: But now the of the earth are onely gathered in ſummer: wherefore τὸ ῥητὸν, the letter of this precept is not to be but the διάνοια, the ſenſe and morall equitie bindeth us ſtill, that we take heed of an immoderate full care, in making proviſion for the time to come, but depend upon Gods fatherly providence. *Pa*

3. Doct. *How Manna was a type and figure of Chriſt.*

Verſ.31. *THey called the name of it Man, &c.* The holy Apoſtle S. *Paul*, maketh this Manna an dent type of Chriſt, calling it their ſpirituall meat, 1 *Cor.*10.3. And in many things the and figure agreeth unto the bodie and ſubſtance: 1. In the cauſes of ſending this Manna: 2. In the ditions and qualities thereof: 3. In the manner of the gathering: 4. In the uſe thereof. *Form.*

Firſt, touching the cauſes: 1. The Lord had compaſſion of his people, when they were in want, almoſt famiſhed in the wilderneſſe: ſo Chriſt was given unto us, that by faith in his bodie and blood,

...ules ſhould bee nouriſhed. *Marbach.* 2. The Lord in ſending Manna, ſhewed his power, his ...ercie, goodneſſe, and love to his people: and in nothing more appeareth the love of God to us, than in ...g his onely Sonne into the world to die for us. 3. The Lord by ſending Manna, did prove, whether ...ople would walke in his law or no, *verſ.* 4. So the Lord maketh triall of the obedience of the world, ...ving the law of his Sonne Chriſt, that is, the Goſpell. *Ferus.*

...econdly, concerning the qualities and properties of Manna: 1. It was but a ſmall thing, yet had ...e vertue: and Chriſt, though in the low degree of a ſervant, was of great power. 2. The Manna was ..., and Chriſt was pure and unſpotted. 3. The Manna was ground in the mill, or beaten in a morter, ...Chriſt was beaten and bruiſed for us. *Ferus.* 4. The Manna came from heaven: ſo the Sonne of God ...ended, and tooke upon him our fleſh. *Simler.* 5. The Manna was ſweet and pleaſant, as hony: ſo is ...t into the ſoule. 6. The Manna fell with the dew: ſo Chriſt brought with him abundance of ſpirit ...d grace. 7. The Manna fell every day: and Chriſt hath promiſed to be with his Church unto the end of ...world. 8. The Manna ceaſed as ſoone as they came into the land of Canaan: and in the next world, ...ſhall be no uſe of the Word, or Sacraments. *Ferus.*

...Thirdly, in the gathering of Manna, theſe conditions were obſerved: 1. It was lawfull and free for ...men and children, male and female, young and old, maſter and ſervant, to gather the Manna: ſo there ...neither bond nor free, male nor female, but all are one in Chriſt, *Gal.* 3. 28. *Simler.* 2. They were com...anded to gather every day: and we muſt all our life long gather of the heavenly Manna. 3. They were ...to get out of their tents to gather it: and wee muſt depart from our old converſation. *Ferus.* 4. They ...which gathered much, had not the more, nor they which gathered little, the leſſe: ſo both thoſe which ...are ſtrong, and they which are weake in faith, are admitted to this Manna. *Marbach.*

...Fourthly, for the uſe: both good and bad did eat of the Manna: ſo men of all ſorts come unto the ...Word and Sacraments, but not all to the ſame end: for as the Manna putrified to thoſe which kept it con...trary to *Moſes* commandement, ſo the Word of God, and the Sacraments are the ſavour of death unto ...death, to thoſe which unworthily receive them. *Ferus.* But it will here bee objected, if this Manna were ...ſpirituall and heavenly food to the Iſraelites, as S. *Paul* ſaith, how is he reconciled with our Saviour Chriſt, ...who ſaith, *Moſes gave you not bread from heaven, but my father giveth you true bread from heaven? Ioh.* 6. The anſwer here is ready, that our Saviour ſpeaketh according to their capacity and underſtanding, ...with whom he there dealeth: who had a carnall imagination of Manna, and could ſee therein nothing, ...but corporall food. *Simler.*

5. *Places of Confutation.*

1. Conf. *Againſt the carnall preſence in the Euchariſt.*

...verſ. 5. *The people ſhall goe out and gather.* *Rupertus* hath upon theſe words this gloſſe, applying them ...to the Euchariſt: *Si digne manducare cupimus, ab omni curioſitate corporei ſenſus egrediamur, &c. If we will worthily eat, let us goe forth from all curioſitie of corporall ſenſe, that we doe not thinke to ...learne by the ſight, taſte, ſmell, feeling, whether it be the fleſh of Chriſt indeed, which we take &c.* *Paulus ...Burgenſ.* likewiſe in his additions upon this Chapter, maintaining the opinion of ſome Rabbines againſt ...*Lyra*, that the Manna is called the bread of Angels, becauſe it was made of that incorporeall light, ...with the Angels are refreſhed with, addeth further, thus: *Eſt valde applicabile, &c. This is very fit to ...applicate our true Manna, the Sacrament of the Euchariſt: In qua eſt verum lumen divinum, ex voluntate Dei incorporatum, ex quo ſcilicet lumine divino Angeli in cœlo reficiuntur, &c. Wherein the true ...light, by the will of God is incorporate, out of the which divine light, the Angels in heaven are refreſhed, and the faithfull in the wilderneſſe of this life, are fed by the ſame light, being incorporate.*

...Anſw. Firſt, this is but a weake text, *The people ſhall goe out and gather*, to prove the carnall preſence ...of Chriſt in the Euchariſt: for an argument cannot be grounded upon an allegorie of Scripture deviſed: ...neither maketh againſt that groſſe opinion: for ſeeing their Manna was alſo, as the Apoſtle ſaith, a ſpiritual meat unto them, and ſignified Chriſt, as the Euchariſt doth unto us; and yet as it was their corporall ...food alſo, they taſted it, and it had a ſweet reliſh in their mouths, as of hony or oyle: they were not to goe ...out of their ſenſes, though under that type ſpirituall food alſo were conveyed: ſo in the Euchariſt, the ...outward ſymboles are diſcerned by the ſenſes, while the ſpirituall food is offered to the faith of the worthy receiver.

...And concerning *Burgenſis* conceite, it is very new and ſtrange: that not the true bodie of Chriſt, that ...was borne of the Virgin *Marie*, is not incorporate in the Sacrament, which is the opinion of ...moderne Papiſts, but a certaine divine and incorporall light, ſuch as the Angels are nouriſhed with in ...heaven. In his aſſertion then theſe three notable errours are contained: 1. that the Iſraelites Manna, and ...bodie of Chriſt in the Euchariſt were made of one and the ſame ſubſtance, a certaine divine light in...corporate. 2. That Chriſts bodie in the Euchariſt is incorporate, and made of that divine light: and ſo ...conſequently, Chriſt ſhall have another kind of bodie in earth, than that in heaven, which was incarnate ...of the Virgin *Marie*. 3. That the Angels in heaven, and the faithfull in earth, have one and the ſame ...food. Thus when men follow their owne fanſies, and leave the Scriptures, they wind themſelves into errour, and finde no way to get out.

2 Conf. *That there was the same spirituall substance of the old Sacraments and ours.*

FUrther, where the Apostle saith, alluding unto this Manna, they did all eat *The same spirituall meat*, 1 *Cor.*10.3. The Romanists, because they cannot away that there was the same spirituall substance of the Sacraments of the old Testament, and of ours, have this shift: that they eat the same meat among themselves, not the same with us, *Rhemist. annot. in* 1 *Cor.*10.3. and *Rupertus* hath the same conceit: That they did all eat *the same meat, Non eandem, quam nos, Not the same which we eat.*

Lib.3. in Exod. cap. 8.

Contra. 1. This answer is contrary to the very sense of the Scripture: for the Apostle sheweth, that Christ was their spirituall meat and drinke, and so is he ours: therefore they had the same spirituall meat with us. 2. Against *Rupertus*, we will oppose *Augustine*, who thus writeth of this matter: *It had sufficed to have said, they did eat a spirituall meat, but he saith the same, I cannot finde how I should understand the sense, but the same that we doe eat.*

De utilitat. pœnitent. cap. 1.

3. Conf. *Against the Anabaptisticall communitie.*

Vers.18. *HE that had gathered much, had nothing over, &c.* S. *Paul* upon this text thus inferreth: *Upon this condition, your abundance at this time supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitie, as it is written, He that gathered much, &c.* 2 *Cor.* 8.14. Upon which place the Anabaptists would ground their confused communitie and equalitie: whereas the Apostle speaketh not of an equalitie in the possession of things, but in the use, and that not all times, but when the necessitie of our brethren requireth it: and so he exhorteth, that like as in the gathering of Manna, one helped another, and that which any gathered over, went to make up his part, that had gathered lesse: so the superfluitie and abundance of the rich, should supplie the necessities and wants of the poore. *Simler.*

4. Conf. *Against prayer and sacrifices made for the dead.*

Vers.26. *SIx dayes shall yee gather, but in the seventh you shall find none. Ferus* hereupon thus noteth: *Septimo die, id est post hanc vitam, non invenietur quod colligere possumus, &c. On the seventh day, that is, after this life, there shall nothing be found for us to gather.* They then which in this world doe not finde remission of sins, shall not finde it in the next: what helpe can prayers, or Masses afford unto those which are departed, if nothing be to be gathered after this life? Here then one of their owne writers hath made a good argument, against their superstitious and fruitlesse prayers, and sacrifices, which the Romanists use to offer for their dead.

5. Conf. *Against the keeping of reliques.*

Vers.32. *FIll a gomer, and keepe it for your posteritie.* Here is an holy relique kept by the commandement of God, not to be adored and worshipped, but to put the people in remembrance of this great benefit, in feeding of their forefathers in the wildernesse. The popish reliques offend against all these rules: 1. God hath not commanded them to keepe any such thing. 2. They shew them to the people for adoration, not for the commemoration of any benefit. 3. The Manna which putrified, being kept contrary against Gods commandement, endured many hundred yeares by his appointment: but popish reliques are not privileged from putrifying, therefore God hath not ordained them so to be kept.

1. Observ. *The Church of God hath her turnes, of fulnesse, and of want in this world.*

Vers.1. *THey departed from Elim, and came into the wildernesse of Sin.* They remove from a place of pleasure and plentie, where they found 12. fountaines, and 70. Palme trees, to a barren and comfortlesse desert: wherein is set forth unto us the state and condition of Gods Church and children in this world. *Ferus.* Sometime they ebbe, otherwhile they flow: now they have plentie, and ere long, they suffer want, which the Lord doth, to exercise the patience of his servants, that they may be instructed with the Apostle, both *To be full, and to be hungrie, to abound, and to have want, Philip.*4.12.

2. Observ. *Against the unprofitable gathering of riches.*

Vers.20. *SOme reserved of it till the morning, and it was full of wormes.* This sheweth, that they which corruptly gather riches, shall have no profit by them, they both scrape them together and live without comfort, and heape them up to their punishment afterward, as the Prophet saith worketh covetous men: *Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule: for the stone shall crie out of the wall, and the beame out of the timber shall answer it: woe unto him that buildeth a towne with blond, &c.*

Habakuk 2. vers.10,11,12.

3. Observ. *Worldly and carnall men acknowlege not Gods gifts.*

Vers.15. *THey wist not what it was.* This is the difference betweene the godly and the wicked: the one thankfully acknowledge the gifts of God, and know from whom they receive them: the other as bruite beasts, use the things present before them, not praising the Author thereof. *Oleaster.* And therefore, men of this world are said to have their bellies filled with hid treasure, *Psal.*17.14. for it is not known unto them, who it is that feedeth and filleth their bellies: and in this respect, the Prophet maketh the unthankfull and ignorant people worse than the oxe, *That knoweth his owner*, & than the asse, which knoweth *his masters cribbe: but Israel hath not knowne, my people hath not understood, &c. Isay* 1.2.

4. Obs

4. Obſerv. *Gods benefits are to be had in remembrance.*

Verſ.32. FIll a gomer, *and keepe it for your poſteritie, that they may ſee the bread, &c.* God will not have his worthie and ſingular benefits, to bee committed to oblivion, but alwayes thankfully remembred: as for the ſame cauſe, Chriſt commanded the remainder of the broken meat to be kept, which filled 12. baskets, after he had fed the multitude: that that ſingular miracle might be had in thankfull remembrance. *Oleaſter.*

5. Obſerv. *Where ordinary meanes are offered, extraordinary muſt not be ſought.*

Verſ.35. THey did eat Manna *till they came to the borders, &c.* As ſoone as they came to helpe themſelves ſufficiently with the fruits of the earth, the Manna ceaſed: which ſheweth, that extraordinary meanes muſt not be expected, where ordinary are at hand. *Piſcat.* For this cauſe our bleſſed Saviour repelled the tempter, which would have had him make bread of ſtones, which was an extraordinary and unwonted way for food.

CHAP. XVII.

1. *The method and Argument.*

THis Chapter treateth of two diſtreſſes, which the Iſraelites fell into, the one of thirſt, the other of warre.

In the deſcription of the firſt, theſe things are orderly declared. 1. Their penurie and want of water, *verſ.* 1. 2. The effects thereof, their murmuring, begun, *verſ.* 2. and continued, and confirmed, *verſ.* 3. 3. The remedie againſt this calamitie. 1. Begged and asked of God by *Moſes* prayer, *verſ.* 4. 2. Promiſed by the Lord, with a deſcription of the manner, how *Moſes* accompanied with the Elders, ſhould ſmite the rocke with his rod, *verſ.* 5. 3. Effected accordingly, *verſ.* 6. 4. A conſequent whereof is this, that *Moſes* impoſeth a name upon the place, to be a memoriall of this miracle.

In the other part theſe particulars are ſet downe. 1. The attempt of *Amalek* againſt Iſrael, *verſ.* 8. 2. The manner of reſiſtance, partly by externall meanes, the preparation of *Ioſhua* againſt *Amalek*, *verſ.* 9. 10. partly by ſpirituall, the prayer of *Moſes*, with his geſture, the lifting up of his hands, the letting downe of his hands, with the divers event thereof, *verſ.* 10. and the ſupporting of his hands, *verſ.* 11. 3. The ſucceſſe of this battell, the diſcomfiting of *Amalek*. 4. The event, the decree of God againſt *Amalek*, *verſ.* 12. teſtified by *Moſes*, both by his fact in building an Altar, and by his ſpeech, *verſ.* 16.

2. *The divers readings.*

Verſ.1. *According to the appointment of God.* I. or, *word of God.* L. S. P. *commandement*, or, *precept of God.* V. B. G. *mouth of God.* A. H.

Verſ.2. *To kill me, and my children.* I. V. B. A. P. rather than, *kill us, and our children.* L. S. G. the word *I, vbi, me*, not *nu.* *V. B. I.*

Verſ.4. *Yet a little, and they will ſtone me.* I. A. P. L. S. *they are almoſt readie to ſtone me.* B. G. V. They give the ſenſe rather, than the words. *I. A. P. & L.*

Verſ.7. *He called the place Maſſa and Meribah.* I. A. V. G. not, *Meſſah, and Meribah.* B. *he called the name temptation, and contention.* S. A. he called *the place tentation.* L. Here the other word is wanting, and they are proper names, not common and appellative. *I. A. V. G.*

Verſ.8. *Then came Amalek.* B. G. *cum cæter.* the *Amalekites.* I. but in the originall it is put in the ſinguler, yet taken for the plurall, as it is uſuall in Scripture. *B. G. cum cæter.*

Verſ.14. *From under heaven.* B. G. V. A. rather than, *under heaven.* L. here the preposition ſignifying *from* is omitted: or, *leſt it be under heaven.* A. or, *from the earth under heaven.* I. or, *from that, which is under heaven.* S. Theſe render the ſenſe rather than the words. *B. G. V.*

Verſ.15. And he called it, *Iehovah niſſi.* G. that is, *the Lord is my banner.* V. or, *my banner is of Iehovah.* other than, *the Lord is my exaltation or lifting up.* A. L. or, *my refuge.* S. or the Lord is he, *that worketh victorie for me.* B. C. for, *neſſ*, ſignifieth a ſtreame or banner. *G. I. V.*

Verſ.16. *The hand is on the ſeate of God.* B. or, *the hand is on the throne of the Lord.* A. P. better than, *the Lord hath ſworne.* G. or, *lift up his hand to ſweare.* V. the ſenſe rather, than the words: or, *with a ſecret hand the Lord ſigheth.* S. or, *becauſe the hand of Amalek, is againſt the throne of Iah.* I. here *Amalek* is added: or, *the hand is onely of the Lord, ſolius Domini.* L. Here one word is miſtaken for another, *ſolius* for *ſolii.* *B. A. P.*

3. *The explanation of doubtfull and difficult queſtions.*

QUEST. I. *Why ſome manſion places are omitted here.*

THey camped in Rephidim. 1. They came from the wilderneſſe of Sin by divers countries, for betweene Sin and Rephidim, there were two ſtations beſide, here omitted, *Dophka*, & *Alush*, Num.33.13,14. *Inn.* 2. *Sin* is here taken for one ſpeciall ſtation, but it is the name in generall of all that deſert

desert unto Sinai: *Gloss. ordin.* 3. These two stations are omitted and many beside: for whereas there are 42. mansion places reckoned in all, *Num.*33. not above 15. are specially mentioned before in the history, as it is set forth in this booke and Numbers, because those places are specially noted, wherein any notable accident befell: as in Marah the bitternesse of the water, in Elim the Palme trees, in the desert of Sin, the Manna, in Rephidim, the issuing of the water out of the rocke, and some other beside. *Tostat. quæst.* 1. 4. There are also more names of places rehearsed in the storie, than are numbred in the Catalogue of their stantions, *Num.*33. as *Mattanah, Nahaliel, Bamoth, Numb.*21. but all those were not the names of the mansion places, where they stayed, but such as they passed by. *Tostat. ibid.* 5. They are said to have journeyed at the mouth of God, because they followed the direction of the cloud: for when the cloud was taken up they journeyed, and where it abode they pitched: this was the commandement of God here spoken of, as it is interpreted, *Numb.*9.18. *Tostat. Simler.*

Quest. II. *Of penury and want of water which the Israelites here endured.*

Vers.1. *There was no water for the people to drinke, &c.* 1. The Rabbines here are deceived, which thinke that the thirst of the people here, was not naturall and necessary, (for Manna was both meate, and being full of moisture, served for drinke, say they) but of wantonnesse rather. The words of the text shew the contrarie, that there was no water for the people to drinke, and therefore it was a violent and necessary, not a wanton and voluntary thirst. *Simler. Calvin.* 2. Their conceit also hath no ground, that thinke some of the people had water, which they brought along with them from Elim, and therefore they are said to tempt God, to shew his power, when there was no such necessitie. *Tostat. quæst.* 2. For all the people murmured, as though they were ready to die for thirst, *vers.*3. 3. The truth is therefore, that they were driven to great extremitie for want of water: for drought and thirst is a great triall and a miserable calamity, as is evident by divers examples in sacred and forren stories: As *Hagar* with her sonne were ready to perish for want of water, *Gen.*21. And the three Kings, that were to fight against *Moab*, were like all to bee undone for want of water, if the Lord by his Prophet had not relieved their want: The men of Bethulia, when the Citie was besieged, fell downe and died for thirst: The Samaritanes, being assaulted by the Romanes, died of thirst: *Thales Milesius*, as *Laertius* writeth, perished through heate and thirst: *Ioannes Leo* hath a memorable storie of certaine Merchants, that perished by thirst in the desert of Azoad in Africa: where are to be seene two Sepulchers, the one of a Merchant, the other of a Carrier of wares: who sold unto the other a cup of water for a thousand crownes, and yet, the water not being able to suffice both, they twaine died there: *Lysimachus* yeelded himselfe and his whole host, for want of water, and having drunke, being now become a captive, he uttered these words: *O Dii, inquit, quam brevis voluptatis gratia ex rege me fecí servum! O God for how small a pleasure of a King have I made my selfe a captive! Pelarg.*

1 *King.*3. *Iudith* 7.23. *Ioseph. lib.*3. *bell. Iudaic. cap.*12. *Laert. lib.*1. *c.*1. *Ioan. Leo in descriptione Africæ. lib.*1. *cap.*27. *Plutarch. in Lycurg.*

Quest. III. *Why it pleased God to prove his people with thirst.*

NOw it pleased God, as before hee tried his people with hunger, so now with thirst, for these causes: 1. Because the people were very oblivious and forgetfull of Gods benefits, God by afflictions would put them in mind of their dutie, that they which in prosperitie did forget him, by want and penurie might be driven to seeke him, as it is in the Psalme, *When he slew them, they sought him, and returned.* 2. Another cause was in respect of themselves, because they were a proud and haughtie people, and thought well of themselves: as the rebellious say unto *Moses*, All the Congregation is holy, *Numb.*16.3. therefore the Lord by this meanes would humble them, and make them know themselves. 3. The Lord being purposed to make the Israelites a peculiar people to himselfe, and purposing to give unto them his lawes, by these meanes would prove and trie them, whether they would keepe his commandements, *Deut.*8.2. Even as a father nurtureth and schooleth his child, whom he purposeth to make his heire; so the Lord saith, *As a man nurtureth his sonne, so the Lord thy God nurtureth thee. Tostat.* 4. The Lord also brought them into this strait, that the faithfull thereby should be discerned from the rest: for affliction and temptation is a sieve to trie the chaffe from the wheat. *Ferus.*

Psal.88.34.

Deut.8.5.

Quest. IV. *How the people are said to tempt God.*

Vers.2. *Wherefore doe yee tempt the Lord?* 1. Some will have them to tempt God, because there were among the people, that had water, and yet would have God to helpe them, when there was no need: for then to expect or require the divine helpe, when there is no urgent necessitie, is to tempt God. *Tostat.* But it is shewed before, that this want of water was generall, and all the people were in great extremity. 2. They are therefore said to tempt God, either because they doubted of his power, and therefore would trie whether he could give them water: for the word *nasah*, signifieth properly to make triall, as *David* is said not to have tried or proved before to goe with armour, 1 *Sam.*17.39. *Olaster.* Or they tempted God, doubting of the truth of his promises, as *vers.*7. *Is God among us or no? Pelarg.* And so they tempted God by their incredulity. *Iun.* Further they doe prescribe and limite God, that unlesse he shew them some signe of his presence and power, they will not beleeve, that it was his will to bring them out of Egypt unto that place. *Marbach.* They doe tempt him also by their impatiencie, they urge Moses fiercely to give them helpe, or else they will stone him, whereas they should patiently have waited upon God. *Simler.* And further, though they are not herein said to tempt God, expecting his helpe, where all meanes, & counsell was denied: yet herein they tempted him, because they thought God was bound unto them, to succour them at their need. *Lyran.* Whereas the heathen by the light of nature, could

ll say, *Dis & parentibus non possumus reddere aequalia, We cannot recompense the Gods and our parents:* *Aristot. lib. 8. cap. 14.*
dis no way indebted unto man. *Toſtat. quaſt.2.*

Quest. V. *Of Moſes feare leſt he ſhould be ſtoned.*

Vers.4. *YEt a little while, and they will ſtone me.* 1. *Ioſephus* here ſomewhat altereth, and tranſpoſeth the ſtorie: for this taking up of ſtones to caſt at *Moſes*, hee placeth before the giving of Man, when they murmured for food in the deſert of Sin: But this their violent and audacious enterpriſe fell out in Rephidim. 2. This was not a carnall, worldly, or diſtruſtfull feare in *Moſes*, but a naturall feare, ſuch a right perfect man is ſubject unto, for ſo our Saviour ſaith, *My ſoule is heavie unto death. Toſtat.* Yet this feare of *Moſes* was not ſo much, in reſpect of his preſent danger, as in regard of the people, leſt they (if he ſhould have beene ſlaine, after his death might have fallen to Idolatrie. *Lyran.* 4. Or he might feare, leſt if they ſhould have killed him, the Lord would have puniſhed them, and revenged his death: as *Ioſhua* ſaith in the like caſe: *As for me, behold I am in your hand, doe with me as you thinke good: But be yee certaine, if ye put me to death, you ſhall ſurely bring innocent bloud upon your ſelves*; &c. *Toſtat. quaeſt.* 3. *Moſes* objecteth his danger, that he might the ſooner obtaine his deſire. *Oleaſter.*

Quest. VI. *Why Moſes is bid to take the Elders with him.*

Vers.5. *TAke with thee of the Elders of Iſrael.* 1. The vulgar people were not thought worthy, becauſe of their murmuring, to ſee the miracle, which God was about to worke for them, and therefore is bidden to take the Elders. *Simler.* Or becauſe, the Elders might be murmurers alſo with the reſt, are called to bee eie witneſſes of this great worke, that they might ſee and teſtifie, that water was brought forth out of the rocke, where there was none before. *Ferus, Toſtat. Galaſ.* 3. That being men of authoritie, they might be able better to inſtruct and certifie the people. *Iun.* 4. And God hereby would obſerve an order for government, that Princes ſhould bee aſſiſted with grave counſellers, neither to doe things of their owne head, as *Saul* did. *Ferus.* Nor to deſpiſe the counſell of the wiſe and ancient, and to follow the raſh and headſtrong, as *Rehoboam* did to his coſt. *Ierem.26.14.15.*

Quest. VII. *Why Moſes is bid to take his rod.*

Vers.5. *AND the rod, wherewith thou ſmoteſt the river.* 1. Rab. *Salomon*, to whom ſubſcribeth *Lyranus*, thinketh that *Moſes* is bid to take the rod, becauſe ſome of the Iſraelites thought, that rod had power onely to bring plagues, as it did upon the Egyptians, and not bleſſings: but that was no reaſon, for before this, *Moſes* uſed that rod in dividing the waters of the red ſea, to deliver the people of Iſrael out of the hand of their enemies, which was a great bleſſing. *Toſtat.* 2. Therefore that was not the reaſon, but becauſe it pleaſed God to uſe this organe and inſtrument at this time. *Toſtat.* And to get *Moſes* the greater authority with the people, hee is bid to ſmite the rock with the rod, whereas God could have brought forth the water, without any ſuch meanes. *Pelarg.* And the Lord did it alſo to confirme the faith of the Elders, when they ſaw this rod in the hand of *Moſes*, whereby he had wrought great wonders, eſpecially in the waters. *Simler.* 3. By the river and floud, we are not to underſtand the ſea, but the river of Egypt, which is here remembred, becauſe it was firſt of the Egyptian plagues: and though *Aaron* ſmote the water, and not *Moſes*: yet he is ſaid to doe it, becauſe it was done by his direction. *Iun. Toſtat. Aaron fecit authoritate & mandato Moſis: Aaron ſmote it by the authoritie, and at the commandement of Moſes: Toſtat. quaeſt.64. in Exod.* ſo alſo *Lyran.*

Quest. VIII. *Whether it be all one ſtorie of ſmiting the rock, Exod.17. and Num.20. or divers.*

Exod. whereas the like ſtorie of bringing waters out of the rock, is penned by *Moſes*, *Numb.*20. the queſtion is, whether it were one and the ſame act. 1. Some thinke, that in both places there is a narration of one and the ſame fact: as *Procopius* upon this place with others: of which opinion theſe may be reaſons: 1. Becauſe it would ſeeme ſtrange, if *Moſes* had once before done the like, that he would have ſmitten the ſecond time, as he doth, *Num.*20. 2. The people there object, *Wherefore haſt thou brought us out of Egypt?* Whereas all of that generation were dead before, that came out of Egypt, they onely except which were then young. 3. The name which *Moſes* giveth to the place in both ſtories is the ſame, *Meribah.*

2. *Moſes* might be doubtfull the ſecond time, in reſpect of the unworthineſſe of the people, that the Lord would not ſhew his power, becauſe of their unthankfulneſſe, and therefore he ſaith, the Lord was angrie with him for their ſakes, *Deut.*3.26. 2. the offſpring of thoſe which were dead, might ſtill die, becauſe if their fathers had not come out of Egypt, they had remained there ſtill. 3. The ſame may be given unto divers places: and yet herein there was a difference, for the place in Rephidim is called both *Maſſah* and *Meribah*, *tentation*, and *contention*: the other *Meribah* onely.

Therefore the ſounder opinion is, that theſe two ſtories were divers, and that *Moſes* ſmote the rocke two times, which may appeare to be ſo by theſe reaſons: 1. The place was divers: this ſtriking of the rock was done in Rephidim, which was the 11. ſtation, *Numb.*33.14. but the other was in the deſert of Zin, the 33. ſtation, *Numb.*33.36. 2. The time was divers: this miracle was done in the firſt yeare after their departure out of Egypt: the other in the 40. yeare: for in the very next ſtation *Aaron* died in the fifth moneth of the 40. yeare, *Numb.* 33.38. 3. In the other ſtorie *Moſes* was ſomewhat doubtfull, and diſpleaſed God, and was reproved: but here he is found firme and faithfull. 4. Here he onely takes the Elders with him, but there the Lord biddeth him to gather together the whole congregation.

5. This

5. This miracle was wrought by the rod, wherewith *Moses* had wrought wonders in Egypt: the other with *Aarons* rod that budded, and was laid up before the Lord, *Numb.* 27. for *Moses* is said to have taken it from before the Lord, *Numb.* 20. 9. *Iun.* By these reasons, the stories appeare to be divers. *Sim. Osiander.*

Quest. IX. *Of the mount Choreb.*

Vers.6. *I will stand before thee upon the rocke in Horeb.* 1. Some take Horeb or Choreb to be the top of the mount Sinai: but that cannot be, for they were not yet come unto mount Sinai, much lesse unto the top of the mount. 2. Some thinke that Choreb and Sinai were all one, but this was another place, yet called by the same name. *Lyran. Tostat.* But that this was the same Choreb, which was called the mount of God, *chap.* 3. 1. appeareth in the next *chap. vers.* 5. where it is said, they camped by the mount of God. 3. Some other thinke that Sinai was the name of the whole plaine or desert, wherein there were many hils and mountains, whereof Choreb was one. *Oleaster. in 3. cap. Exod.* But this opinion is controuled, *chap.* 19. 11. where the very hill it selfe is called mount Sinai. 4. Therefore the more probable opinion is, that all that hillie tract or circuite was called Choreb of the drines of the ground, where Sinai was situate. *Iun.* Or that hillie tract might beare the name of Choreb on the one side toward the West, and the name Sinai toward the East. *Simler.*

Quest. X. *Whether the water out of the rock did still follow the Israelites.*

Vers.6. *Thou shalt smite the rocke, and water shall come out of it.* The Apostle saith, that the rocke followed them, 1 *Cor.* 10. 4. 1. Some thinke that this is spoken of Christ the spirituall rocke, that did still accompanie them: but the Apostle meaneth that rocke whereof they dranke, which he called spirituall, because it signified Christ. 2. Some will have the water of this rocke still to follow the Israelites to serve thrir necessarie use, as *Tertullian* calleth it *Aquam comitem*, the water, that did accompany them: but this cannot be admitted: for afterward *Moses* smote a rocke in another place, *Numb.* 20. and in another place they digged a well for water, *Numb.* 21. 17. which needed not to have beene done, if the water still followed them. 3. Neither yet is it like, that this water did onely satisfie their present necessity, in that place. *Osiander.* For it came forth abundantly, and so ran along: and if in that place onely, it had refreshed them, that whole circuite being barren and drie, they should oft soone againe have beene in distresse for want of water. 4. Therefore I condescend to their opinion, that thinke this was not *Unius diei beneficium*, a benefit for one day, or place, but that they had use of this water afterward in their journeye. *Beza.* 5. But whether this river or streame runneth still to this day, and watereth all that valley which before was drie, as *Tostatus* thinketh, *quæst.* 3. I leave as doubtfull, thinking rather, that it ceased as the Manna did, being appointed onely for a supplie of their present necessity.

Quest. XI. *What nation the Amalekites were, and how they set upon Israel.*

Vers.8. *Then came Amalek.* 1. The singular number is here put for the plurall, *Amalek* for the Amalekites: for one man could not bid battell to a whole host. *Tostat.* 2. *Amalek* the father of this nation, was the sonne of *Eliphaz* the sonne of *Esau* by his concubine *Timna*, *Gen.* 36. 12. Mention is made of the countrie of the Amalekites in *Abrahams* time, *Gen.* 14. 7. but that is by a *prolepsis*, the countrie is called by that name which it had when *Moses* writ that storie, not when these things were done. *Simler.* 3. Some take these Amalekites to bee the same with the Ismaelites, and Saracens. *Glos.* They rather belonged to the Idumeans, or Edomites, but dwelled apart from them, in a part of Arabia themselves. *Tostat.* They inhabited the region *Gobolitis*, and the citie *Petra*, *Ioseph. lib.* 3. *cap.* 2. They are thought to be the same with the Arabians called *Autai. Zeigler.* 4. The manner how *Amalek* set upon Israel, is declared, *Deut.* 25. 18. how they set upon the hinmost of them, the tayle of the armie, where followed the women and children, when they were faint and weary; whereas it had beene their part, rather to have met them with bread and water: Like as *Shemei* cast stones at *David*, and railed upon him, being already afflicted and pursued of his wicked sonne: and as the Jewes insulted over Christ hanging in torment upon the crosse, and gave him vineger and gall to drinke. *Marbach.* 5. These Amalekites were the first of all nations that set upon Israel, when they came out of Egypt. And therefore *Balaam* thus prophesieth of them: *Amalek the first of the nations, his latter end shall be destruction*, *Numb.* 24. 20. As they were the first that assaulted Israel, so their destruction should not be behind. *Ferus.* 6. Twice did the Amalekites encounter with Israel, once by stealth, striking the hinmost of them, and this was in Rephidim: another time they fell upon them being joyned with the Cananites, while Israel abode in *Cadesh barnea*, *Deut.* 1. 44. *Tostat.* 7. This *Amalek* is not unfitly by some, made a representation and lively image of Satan, who lieth in the way, to hinder all true Israelites in their way to the heavenly Canaan. *Glos. interlin.*

Quest. XII. *The reasons which moved the Amalekites to set upon the Israelites.*

The causes why *Amalek* did thus lie in waite for Israel, were these: 1. Some thinke they did it *terræ abdicationis ultores essent*, to revenge their father *Esaus* quarrell for the losse of the blessing. *Calvin.* But this was no wrong offered to *Esau*, seeing he sold his birthright, and so willingly lost it: this revenge rather belonged to the Edomites (if there had beene any wrong done) which were the offspring of *Esau*, whereas the Amalekites came by a concubine. *Simler.* 2. Some thinke that the Amalekites did it of envie, to hinder them from the possession of Canaan, their promised inheritance. *Marbach.* But it is not like, that they had any such perswasion, that ever they should conquer Canaan

it is very like, that there remained some envie and hatred in them against the Israelites, as there
Esau toward *Iacob*. 4. Therefore the Amalekites might feare their owne countrie, lest the Israe-
should set upon them, and therefore combined themselves with other nations against them, to pre-
danger, *Iosiph*. 5. As also, they not onely enterprised this of a malicious, but of a covetous mind
it is the manner of the Arabians, to rob and spoile those that goe by the way, thinking to enrich
selves by the prey, and spoile of the Israelites: these were the causes which moved the Amalekites.
on Gods behalfe the reasons were these, that he might exercise his people with new crosses, lest
ease and idleneſſe they might wax wanton. *Pelarg*. That they might have experience of the
of God, which still added benefits to benefits. *Ferus*. That they might by this meanes be made
ger, and animated against their enemies, whom they should afterward encounter. *Byran. Tostat.*
this meanes, the Israelites also were furnished, and provided of armour and other necessaries, by
of the Amalekites. *Ferus, Lyranus, Marbach.*

QUEST. XIII. *Why Moses goeth not himselfe to battell, but appointeth Ioshua.*

AND *Moses said to Ioshua*. 1. *Moses* goeth not himselfe to battell, *propter senium*, because of
his age, he was now 80. yeare old. *Ferus*. 2. And *Quia novit officium suum spirituale magis*
esse momentum, &c. *He knew that his office was spirituall, rather than worldly. Marbach*. 3. Hee
appointeth *Ioshua* in his place, whose courage and faithfulneſſe hee had experience of. *Tostat.*
because he was to bring the people into the land of Canaan, and to fight the Lords battels, it was
the people should be used and acquainted with his government and command. *Simler*. 5. As also
goeth behind, that he might attend unto prayer, and use spirituall meanes, whith he knew would
availe above all externall force. *Simler*. 6. Beside, this doth notably shadow forth the excellency
pre-eminence of the Gospell, before the law: for by this, that *Ioshua*, and not *Moses*, encountereth
Amalek, and prevaileth against him, was prefigured, *Quod non lex nos ab hostibus liberaret, sed Iesus*
Christus. That not the law could deliver us from our enemies, but Iesus Christ. Ferus.

QUEST. XIV. *Whether this Hur were the sonne of Caleb.*

MOSES, *Aaron and Hur, or Chur, went up*. 1. The opinion of some is, that this *Hur* was
the sonne of *Caleb*, and *Miriam*, *Moses* and *Aarons* sister, who, they say, was also called
Ephrata, whom *Caleb* married after his wife *Azuba*, 1 *Chron*. 2. 20. *Contra*. But this cannot be for di-
vers reasons: 1. *Miriam* was elder than *Moses* by 13. or 14. yeares: being then a maid of discretion,
when *Moses* was an infant, exposed in the river, who stood by to see what became of the child, and went
and called *Moses* mother to be his nurse: *Moses* then being at this time 80. yeares old, *Miriam* could
not be under 90. at the least, and then was *Caleb* but 40. when he was sent to search the land, *Iosh*. 14. 7.
Therefore it is not like that these two were married together, especially considering that *Caleb* had ano-
ther wife before. 2. Againe, this *Hur* was now a grave man, and fit for government: for to him and *Aaron*,
Moses committed the affaires of the Common-wealth, when he went up into the mount, *Exod*. 24 14. how
could he be the sonne of *Caleb*, who was but 40. yeare old? 3. That *Ephrath*, which was *Calebs* se-
cond wife, gave that name unto *Bethlehem*, of whom it was called *Bethlehem Ephrata*: but *Miriam* dying
in the wilderneſſe, never came into the land of Canaan, and therefore of her could no place bee named
after: so was not then that *Ephrath*, that was *Calebs* wife. 4. Now whereas *Hur* is there said to be the
father of *Ephrath*, it might be another of that name: for in the Scriptures we finde, that divers have
had the same name, *Sic Lyran. Tostat.*

This opinion then is more probable, that this *Hur* was rather the husband of *Miriam Moses*
sister, and he was allied unto *Moses* and *Aaron*. So *Procopius*.

QUEST. XV. *Whether Moses lifted up his hands in prayer.*

AND *when Moses held up his hand*. 1. Some thinke that *Moses* held up his hand by course:
when the one hand was weary, then he held up the other with a staffe in manner of an en-
signe or banner: *Iun*. But I rather subscribe here to *Oleaster*, that *hand* is put in the singular, for *hands*:
for both afterward, *vers*. 12. that *Aaron* & *Hur* held up his hands on both sides, not by turnes, but
Iunius also, with whom consenteth *Piscator*, thinketh, that *Moses* did not lift up his hand, as
the gesture of one that prayed, but he lift up the staffe with his hand, as a triumphant banner. But
this opinion *Tostatus* objecteth: 1. That had beene to no purpose, for *Moses* to hold up the staffe as
victory to the host, because the backes of the Israelites were toward him, seeing the Amalekites
came South, set upon the hindermost part of the campe: and then they could not turne them to see the
staffe, giving advantage to their enemies. 2. There had beene no force in the lifting up the staffe to
get victory, therefore the efficacie was in *Moses* prayers: to the which end he lift up his hands: as the
Apostle exhorteth men to lift up pure hands, 1 *Tim*. 2. 8. 3. But both these opinions are better joyned in one,
that *Moses* prayed unto God, *Et manuum elevatio symbolum fuit additum precibus, And the lifting up*
of hands was a signe added to his prayers. Simler. And the Chalde Interpreter expresseth the same sense,
that his hands were stretched out to prayer. *Vatab*. As also the holding up of the staffe betweene his hands,
for the victory. *Moses dux & belli quidam signifer fuisse eventum ipse spondebat baculi vexillo,*
quasi munere functus: Moses the Captaine of the warre, & as it were the ensigne bearer, did assure
himselfe by the banner of the staffe, not neglecting in the meane time his prophesicall office. Pelarg.
But the former of *Tostatus* reasons, it cannot certainly be gathered, which way the host of Israel
went: but it is no other like, but that *Moses* staffe, which he held up, was in the sight of the Israelites:

and

and to that end he went up to the top of the hill: and to this purpose *Procopius* maketh this fit allu-

Procop. in cap. 17. Exod. *Populus si cernit manus legislatoris supinas, vincit, &c. If the people see the hands of the Lawgiver lifted up, they overcome: but if they see them hang downe they are overcome: so if one understand the law spiritually, he obtaineth victorie, but the contrarie falleth out, if one follow the literall sense.* 3. But whereas some make this gesture of *Moses*, holding his hands aloft with the staffe betweene them, to be a representation of the signe of the crosse: I say with *Simlerus*. *Non valde huic sententiæ innitor, ut dubia, I doe not much upon this sentence, as doubtfull.*

Quest. XVI. *How Moses hands were heavie.*

Vers. 12. *Moses hands were heavie.* 1. The peoples sins did not presse downe *Moses* hands, as *Lyranus*, for then he should not have lift them up at all, which is *Tostatus* reason. 2. Neither was his hands feeble through age: for 40. yeare after this, when *Moses* was an 120. yeare old, *Moses* was of such a perfect constitution, that it is said, his naturall strength or vigor, was not abated, *Deut.* 34. 3. Neither yet is this to be imputed to *Moses* infirmitie of mind, as our Saviour saith, *The spirit is ready, but the flesh is weake*, as though *Moses* waxed cold in prayer. *Ferus.* 4. Nor yet doe I consent to those that thinke *Moses* still continued his prayers, but that this remissnesse was onely in his strength: *Continuus labor ab eo perferri non potuit, Continuall labour, in lifting up of his hands hee could not endure.* And God would have the victorie to follow the lifting up, or falling of *Moses* hands, to testifie unto the people that the victorie was onely from God, to whom *Moses* did elevate his hands. *Simler.* For if *Moses* inward strength and zeale had continued all one, it is like the same effect would have followed. 5. Wherefore I thinke rather with *Calvin*: *Iste defectus ex singulari zeli vehementia natus est: This defect in Moses proceeded not* (of any *tepiditie* or coldnesse in *Moses*) *but from the vehemencie of his zeale*: for while he held up his hands, *Intentissime orabat, & magna animi contentione, He prayed vehemently, and with great earnestnesse of mind. Vatab.* The remitting of his hands then shewed an inward abating of his zeale and fervencie, which may befall the most perfect men: for the gesture of them that pray, hath a reciprocall worke with the affections, which first doe bring forth the humble gesture of the bodie, and by the same, they are againe kindled and inflamed: as *Augustine* hath this excellent saying, *Gestu corporis, ut flexione genuum, extensione manuum seipsum magis excitat homo ad orandum, &c. By the gesture of the bodie, as the bowing of the knee, the stretching out of the hands, a man doth stirre himselfe up the rather to prayer: and these being visibly done, the invisible affection of the soule is increased*: and by this meanes, *Affectus cordis, qui ut fierent præcessit, quum facta sunt, crescit: The affection of the heart, which went before that these were done, is increased, when they are done.* So then, *Moses* hands became steadie afterwards being supported; and so, the constancie of the gesture of the bodie, did rebound upon the affection of the soule, which in like manner continued constant and fervent. 6. *Rupertus* mysticall application is not here to be rejected: *Moses manus graves erant, Moses hands were heavie, because the law could bring nothing to perfection.*

Lib. de cura mortuorum c. 5.

Rupert. lib. 3. cap. 20.

Quest. XVII. *Of the supporting and bearing up of Moses hands.*

Vers. 12. *And they tooke a stone, and put it under him*, &c. 1. *Moses* was both wayes wearied, both standing so long, and in holding up his hands all that while, therefore they provide for both wayes for his infirmitie and weaknesse: they put under a stone for him to sit upon, and of each side to hold up his hands. *Tostat.* 2. As they supported and bare up his hands; so no doubt they joyned with him their earnest prayers and desires unto God: *Quum manus ejus attollerent, mentes etiam habebant ad Deum erectas. As they lift up his hands, so also they had their minds erected unto God. Calvin.* 3. His hands are said to be steadie to the going downe of the sunne, not that then they began to be faint, but then the fight was well ended, and the victorie obtained, there was no need for him any longer to hold up his hands. 4. Divers allegories are made of this place: as that *Moses* hands, that is, the precepts of the law are heavie, but that by *Aaron*, who signifieth Christ, and *Hur*, that is, the holy Ghost, they are made easie and light. *Ferus.* Some by *Moses* and *Hur*, understand the two Testaments: upon the which our prayers must rest. Some againe thus allegorize: *Aaron*, they say, signifieth *montanus, hillie*, and *Hur, fire*, so two things support our prayer, high and heavenly meditation, and fervent charitie. *Lyran.* But *Chur* signifieth rather light or fire: and beside the false etymologie, these allegories are too curious, and somewhat fond. 5. But *Rupertus* mysticall application may be received: who by this stone understandeth the grace of the Gospell, *In qua sederet Moses, id est, lex adimpleretur: whereon Moses sate, that is, the law was fulfilled.* And this morall accommodation also is very fit: that by *Aaron* and *Hur*, all godly Ministers must learne *Quomodo se mutuò animare debeant, & incitare ad preces: How they ought to animate and stirre up one another unto prayer. Marbach.*

Rupert. lib. 3. cap. 20.

Quest. XVIII. *What this Amalek was, and of whom descended.*

Vers. 13. *Iosua discomfited Amalek and his people.* 1. *Strabo* hath this opinion, that this *Amalek* the father of the Amalekites, should bee descended of *Ismael*. *Lyranus* and *Tostatus* would convince him of errour herein, because the young man, which came running to *David* and confessed that he had killed *Saul*, said he was an Amalekite, and yet he is generally held to have beene the sonne of *Esau*, that was an Edomite: But this were to prove a thing more certaine, by that which is uncertaine: for it is evident and certaine out of the Scripture, that *Amalek* the sonne of *Eliphaz* came of *Esau*, but whether that young man were the sonne of *Doeg*, is uncertaine. 2. Where it is said, *Amalek and his people*: *Tostatus* doth much busie himselfe to shew, that this could not be *Amalek* the sonne of *Eliphaz*

he must have beene above 260. yeare old: for the time of the ſojourning of Iſrael in Egypt, was and when *Iacob* deſcended thither, he was an 130. yeare old, about whoſe 80. yeare *Amalek* ſtorie: and ſo he reſolveth that this was not that *Amalek*, but another of that name, deſcen race. *Toſtat. quæſt. 7. in Exod.* But all this labour might have beene well ſpared, for by *Amalek*, he perſon, but the whole nation of the Amalekites is underſtood: as *Iſrael* is uſually in Scripture the Iſraelites: and his people were thoſe, which ayded and aſſiſted them. *Vatab.* As *Ioſephus* how the King of Amalek ſent unto other nations, and that they combined themſelves together Iſrael. 3. Thus we ſee how this victorie was atchieved: Firſt and principally by God the Author, ſe thereof, then the meanes were of two ſorts, partly ſpirituall by the earneſt prayer of *Moſes*, externall by *Ioſhuas ſword. Simler.* And here began the prophecie to take place, concerning *Iacob* ſau, *The elder ſhall ſerve the younger, Borrh.*

Joſeph. lib. 3. an: iq. Judai. cap. 3.

Quæſt. XIX. *What booke this was wherein Moſes is commanded to write this ſtorie.*

WRite this for a remembrance in the booke. 1. *Toſtatus* thinketh, that this was ſome ſpeciall booke beſide this preſent ſtorie, and namely that, which is called the booke of *Iaſhar*, or rous, which is mentioned, *Ioſh.* 10. and that many things were written in that booke by way ecie, which booke was written by *Moſes*, but is now loſt, becauſe when that Heretikes had cor- his booke, the ancient Church neglected it, and had no care of it, leſt in receiving the *Veriſtes* in they ſhould together have received their *Falſities* and *Herreſies. Toſtat. quæſt. 7. in Exod.* That this booke of *Iaſhar* was written by *Moſes*, it is not like: ſeeing mention is made thereof time. 2 *Sam.* 1. 18. for if all thoſe ſtories had beene prophetically ſet downe in that booke afore- nt needed thoſe ſeverall hiſtoricall books of Scripture to have beene written afterward? 2. Neither beene a good reaſon, to reject that booke, becauſe it had beene corrupted: for ſo ſome bookes of Scripture alſo, ſhould have beene laid aſide, which ſome Heretikes corrupt fingers have beene with. 3. This booke of *Iaſhar* therefore was none other than a Chronicle of the acts and geſtes people of God, which booke is now loſt, as divers other hiſtoricall books. *Iun.* 4. *Toſtatus* addeth that this booke of *Iaſhar* was the ſame booke, which is called the booke of the battels of the Lord, 21. 14. which was not that booke of Numbers: for there is a confirmation of thoſe things, then already done by a former book, which prophetically deſcribed thoſe warres: But it is no good argument, no reaſon: the booke of the battels of the Lord is not the booke of Numbers, therefore it is that other ke of *Iaſher*: ſome thinke it was the booke of Judges. *Genevenſ.* Some a booke now miſſing, the ſcriptures now extant being ſufficient. *Oſiander.* The beſt anſwer is, that the word *ſepher*, ſignifieth as ll a rehearſall, as a booke, as it is taken, *Matth.* 1. 1. *The booke of the generation of Ieſus Chriſt.* The eaning then is, that when the battels of the Lord are rehearſed, theſe alſo ſhall be ſpoken of, which by ods providence the Amorites made againſt *Moab*, preparing an inheritance for the children of Iſrael, o were forbidden to deale directly againſt *Moab. Iun. Numb.* 21 *annot.* 8. 5. Wherefore the booke, erein *Moſes* did make a memoriall of this thing, was no other than this preſent hiſtorie of *Exodus*, and r his hiſtoricall commentaries, which are likewiſe mentioned, *chap.* 24. 17. *Deut.* 31. 9. 22. *Iun. Calvin.* This ſame charge is likewiſe regiſtred by *Moſes. Deut.* 25. 17. *Galaſ.* 6. This the Lord would committed to writing for theſe cauſes: 1. That a thankfull memorie ſhould ſtill be retained in time of this great deliverance. 2. That the people of God ſhould know the ſentence denounced *malek*, which ſhould be executed in due time. *Simler.* 3. And that *Saul*, who was to performe ſhould with better courage and boldneſſe, ſet upon that enterpriſe. *Ferus.*

Quæſt. XX. *Why Moſes is commanded to rehearſe it to Ioſhua*

REhearſe it, or as the Hebrew is, *put in the eares of Ioſhua.* 1. *Moſes* is bidden to intimate this to *Ioſhua*, becauſe he was to be his ſucceſſor. *Iun.* 2. Some thinke, that this was the thing, ſhould rehearſe to *Ioſhua*, how *Moſes* by his prayer, and the lifting up of his hands, obtained the which *Ioſhua* was not preſent to ſee. *Pellican.* But it followeth in the next words, what it was, ſentence of God, for the utter extirpation of *Amalek*. 3. That both it might be an incourage- againſt the reſt of Gods enemies, ſeeing, that they, which made the firſt attempt, are thus God. *Simler.* As alſo to be a caveat unto *Ioſhua*, and the Iſraelites, that they ſhould make no peace with this nation, which before the Lord ſtood accurſed. *Toſtat.* 4. In like manner, God written in every faithfull mans heart, that he hath ordained the Devill and his Angels, and all enemies, that wee ſhould be at perpetuall defiance with them: *Ferus, Rupert.* 5. Neither charge given to *Ioſhua*, that they ſhould beare ſtill in mind this injurie, which was offered them Amalekites: but that they ſhould thinke of the judgements of God againſt them: it is one thing ember private wrongs, another to beare in mind the judgements of God given in charge.

Quæſt. XXI. *Whether Amalek were wholly deſtroyed by Saul.*

I will utterly put out the remembrance of Amalek, &c. *Toſtatus* here affirmeth thus, *Nomen Amalechitarum penitus extinctum eſt poſtea tempore Saulis, That the name of the Amalekites did wholly periſh in the time of Saul. quæſt. 7. in Exod.* But this appeareth to be otherwiſe: for after that time, when *Saul* had ſlaine *Amalek*, *Sam.* 15. (and after that, *Toſtatus* ſaith, *Non fuit populus Amalechitarum, &c.* there was no people of the Amalekites) wee find that the Amalekites burnt Ziklag *Davids* City, 1. Some therefore thinke, that the meaning is, that the Lord would overthrow and deſtroy,

statum & dominium, the state, Kingdome and dominion of that nation. *Pellican.* But the words are more generall, hee would put out the remembrance, or memorie of *Amalek*. 3. The truth then is this, that God gave indeed a charge unto *Saul*, utterly to destroy *Amalek*: and if *Saul* had done his faithfull endevour at that time, there had not beene any left: But *Saul* being negligent to execute the Lords commandement, onely the destroying those Amalekites, that were neareſt, and made reſistance, letting them alone which were farther off; *Iun.* 1 *Sam.*15. *Martyr.* 1*Sam.*27.8. *David* afterward perfected what *Saul* had omitted, & did ſmite *Amalek*, 1 *Sam.*27.8. & afterward he put to the ſword the whole hoſt of the Amalekites, letting none to eſcape, ſaving 400. which rode away upon camels, 1 *Sam.*30.17. And after this we find no great exploit done by that nation: but by little and little they were rooted out, according to the ſentence of God here decreed againſt them.

Quest. XXII. *Of the building of the Altar, and the name thereof.*

Verſ.15. *And Moſes built an Altar, and called it Iehovah niſſi.* 1. *Moſes* by the example of the godly Patriarkes built an Altar, whereon to offer ſacrifice unto God, and to ſhew his thankfulnes for this great victorie. *Simler.* 2. There was yet no ſetled Prieſthood ordained, but the right of ſacrificing belonged unto the firſt borne, as mention is made afterward of certaine young men of the children of Iſrael, which were ſent to offer ſacrifice, *chap.*24.8. Now *Moſes*, though he were not the firſt borne (*Aaron* being elder than he) yet he was extraordinarily conſecrated of God both Prince and Prieſt, to offer ſacrifice, who conſecrated *Aaron* afterward for the Prieſthood. *Toſtat.* 3. The name given unto this Altar ſignifieth, *Iehovah is my banner*: which name ſome thinke was not given to the Altar, but is referred to the ſacrifices there offered. *Calvin.* And ſo the Chalde interpreteth, that hee worſhipped God upon that Altar. *Toſtatus* ſaith, that the name of God is incommunicable, and cannot be given unto the creatures, but *complexè* with ſome other addition, as *Gen.*22. *Abraham* calleth the mountaine, *The Lord will be ſeene*: but this obſervation is not alwayes true: for *Iakob* called the Altar which he ſet up in Sechem, *The mightie God of Iſrael*, without any other addition: where notwithſtanding the word *Altar* muſt be ſupplied: *The Altar of the mightie God of Iſrael. Iun.* As we uſe commonly to ſay, *We will go to Andrewes*, meaning the Church ſo called. *Oleaſter.* So the word *Altar* is to be ſupplied here, *The Altar of Iehovah my banner. Simler.*

Quest. XXIII. *Of the meaning of theſe words, The hand is upon the throne of Iah.*

Verſ.16. *The hand is on the throne of Iah.* 1. Here the Latine tranſlator readeth very corruptly, *manus ſolium Domini, the hand, is of the Lord onely*, for, *manus ſuper ſolium Domini, the hand is on the throne of God*: and the Interlineary gloſſe giveth this note upon it: *Omnia opera noſtra operatur in nobis. He worketh all our works in us*, which is a true note, but upon a wrong text. 2. *Iunius* in his laſt edition doth underſtand it of *Amalek*, reading thus, *Becauſe the hand of Amalek was againſt the throne of Iah*, that is, againſt his people: But here, *Amalek* is thruſt into the text: and *Iunius* himſelfe hath reverſed that interpretation, in his *Analyſis*, inclining to their opinion, that take this to be the forme of an oath, which the Lord taketh for the aſſurance of this ſentence againſt *Amalek*. 3. Some by the throne of God underſtand the heavens, and make this the meaning, that as the covenant with the heavens is ſure, ſo this decree againſt *Amalek*. *Ex Simler.* 4. Others by the hand upon the throne, underſtand the power and majeſtie of God, which with an outſtretched hand ſhall bee revenged of *Amalek*. *Iunius* in his firſt edition, *Tol. Lyran. Galaſ.* 5. Some by throne interprete the Church of God, which is as Gods ſeate and reſting place which hee will defend againſt all the adverſaries thereof. *Ex Calvin.* 6. But the fitteſt interpretation of all is this, that God as by the lifting up his hand to heaven, and laying it upon his throne, doth ſweare that he will have continuall warre with *Amalek*: for as men uſe to lift up their hand, when they take an oath, as *Abraham*, *Gen.*14.22. ſo the like phraſe is uſed of God, as *Deut.* 32.40. *I lift up my hand to heaven, and ſay I live for ever. Iun. Analyſ. Borrh. Pellican.* For divers formes are ſet forth in the Scripture of the Lords oath: ſometime hee ſweareth by himſelfe, *Gen.*22.16. ſometime by his excellencie *Amos* 8.7. ſometime by his life, *Ezech.* 18.3. *As I live, ſaith the Lord*: and by lifting up his hand to heaven, *Deut.* 32.40. and by his throne, as in this place. *Oleaſter.* 7. So by this oath, the Lord confirmeth his ſentence againſt *Amalek*, that hee will have warre againſt him, from generation to generation, that is, continually, till hee have made an end of him, which was fulfilled partly under the Judges, and under the Kings, ſpecially *Saul* and *David*: and under the Perſian government, *Haman* who was ſubdued by *Eſter*, was an Agagite, that is, an Amalekite of the poſteritie of *Agag*. *Oleaſter. Iunius.*

4. *Places of Doctrine.*

1. Doct. *Chriſt is the rocke, whereon iſſueth the waters of life.*

Verſ.6. *Thou ſhalt ſmite the rocke, and water ſhall runne out of it.* This rocke is interpreted to be Chriſt by the Apoſtle, 1 *Cor.*10.4. *The rocke was Chriſt.* Chriſt is diverſly ſaid to be a rocke: he is a moſt ſure rocke, againſt the which the gates of hell ſhall not prevaile, *Matth.*16.18. hee is a rocke of offence to the wicked and unbelievers, *Rom.*9.33. *Behold, I lay in Sion a ſtumbling blocke, and a rocke to make men fall*: hee is a rocke, upon the which the faithfull doe relie, 1 *Pet.*2.6. *Behold I put in Sion a chiefe corner ſtone, elect and precious, and he that believeth thereon, ſhall not bee aſhamed.* Hee is a rocke

of judgement, that *upon whom it falleth, it grindeth them to powder, Matth.*21.44. This rocke giveth water of life: First, his moſt precious bloud, which iſſued out of his ſide, whereby we are cleanſed. Secondly, the Spirit of grace, which is the water of life, as it is interpreted, *Ioh.*8.38. *He that beleeveth in me, out of his belly ſhall flow rivers of waters of life: this ſpake he of the Spirit, which they that beleeve in him ſhould receive, &c.* The people asked thus water of *Moſes*, but he could not give it them: they receive it of the rocke. *Ferus.*

2. Doct. *It is lawfull for Chriſtians to defend themſelves by warre.*

Moſes ſaid to Ioſhua, chuſe us out men and goe fight. Hence is proved the lawfulneſſe of warre against the Anabaptiſts, which denie the uſe of armour and weapons unto Chriſtians. *Pe.* It is lawfull for the people of God to defend themſelves with weapons, againſt their enemies. *Piſcat.* *Moſes* doth here nothing of himſelfe, but by Gods direction.

3. Doct. *Reverent outward geſture to be uſed in prayer.*

And when Moſes lift up his hands, &c. A comely reverent geſture is to be uſed in prayer, to ſtir up the devotion of the minde: as *Moſes* lift up his hands, *Salomon* bowed the knee; our bleſſed Saviour fell upon his face. *Ferus.*

5. *Places of confutation.*

1. Conf. *Againſt the doctrine of merits.*

And the people murmured, &c. Upon theſe words *Rupertus* hath this good note: *Non ergo ille populus glorietur, quod pro ſuis meritis magnificaverit eum Dominus, &c. Let not therefore that people boaſt, that God hath magnified them for their merits:* Neither did the Lord looke upon the Gentiles, in making them his people, for any worthineſſe in them, but for his owne mercie ſake hath he called us to the knowledge of his truth, for otherwiſe, what we are in our ſelves, the Apoſtle ſheweth in the Pſalme: *They are all gone out of the way, &c. there is none that doth good, no not one, Rom.*3.12. *Lib.*3. *in Exod. cap.*19.

2. Conf. *That ſignes and ceremonies doe not actually conferre grace.*

Behold I will ſtand there in the rocke before thee. Otherwiſe, if God had not concurred with that outward act and ceremonie, in ſmiting the rocke with the rod, and given force and efficacie unto it, *Irrita fuiſſet & luſoria rupis percuſſio. The ſmiting of the rocke had beene in vaine and trifling. Cal.* We ſee then, that ceremonies have no efficacie or activitie of themſelves: they cannot conferre and worke grace, as the Romaniſts teach, but the Spirit and word of God concurring, giveth operation unto the ſacramentall ſignes: as here by Gods ſtanding upon the rocke, not by *Moſes* ſtriking of the rocke, the waters iſſued out: ſo wee are cleanſed by the waſhing of water, as the Apoſtle ſaith, but yet *through the Word,* *Eph.*5.26.

3. Conf. *That the wicked cannot eat or drinke the bodie and bloud of Chriſt in the Euchariſt.*

That the people may drinke. Oſiander holding with the reſt of the Lutherans, the carnall preſence of Chriſt in the Euchariſt, upon theſe words giveth this corrupt gloſſe: *Sicut inter Iſraelitas multi impii, &c. As among the Iſraelites there were many wicked men, which did draw water out of the rocke, which notwithſtanding entred not into the land of Canaan, but fell in the wilderneſſe,* 1 *Cor.*10. *So among Chriſtians, many doe drinke and eat the bodie and bloud of Chriſt, which for their unbeleefe ſhall not have life eternall.* His poſition here with the reſt of the Conſubſtantialiſts, is (therein agreeing with Papiſts) that the wicked and unbeleevers, doe eat and drinke the very bodie and bloud of Chriſt.

1. But firſt he ſhould have proved out of this place, that there is a carnall and corporall preſence of the bodie and bloud in the Euchariſt, before the other aſſertion can have any place, that the wicked are partakers of it. But this text maketh directly againſt that carnall and groſſe conceit: for as Chriſt ſaith of the bread, which hee brake to his diſciples, *This is my bodie,* which is the chiefe text they have, whereupon is ground that fanſie: ſo S. *Paul* ſaith, this rocke was Chriſt: like as then, neither the rocke was Chriſts bodie, nor the water thereout iſſuing his bloud, but onely in ſignification, and repreſentation: ſo the bread and wine are lively, demonſtrative, and exhibiting ſignes of the bodie and bloud of Chriſt, to the faith of the receiver, and no otherwiſe. 2. The other poſition is directly oppoſite to the text, *whoſoever eateth my fleſh, and drinketh my bloud, hath eternall life, Ioh.*6.54. *Hee that eateth my fleſh and drinketh my bloud, dwelleth in mee, and I in him, verſ.*56. *Hee that eateth mee, even hee ſhall live by me.* But the wicked and unbeleevers, neither have eternall life, neither doe they dwell in Chriſt, or Chriſt in them, neither doe they live by Chriſt: which life is by faith, as the Apoſtle ſaith, *I live by the faith in the Sonne of God, Galath.*2.20. therefore they cannot eat or drinke the bodie and bloud

6. Places of Morall Observations.

1. Observ. *That one affliction followeth another, as long as we are in this life.*

Vers.1. *Where was no water for the people to drinke.* God doth divers wayes exercise his children, to trie their faith, as before with want of food, so now with penury of water and presently after with warre. *Piscator.* And thus it falleth out in the desert and wilderness of this life, that one temptation followeth another, till we come to the celestiall Canaan, and so as the Scripture saith, *we must through many afflictions enter into the Kingdome of heaven*, Act. 14.22.

2. Observ. *Ministers must not intermit their dutie, though it be evill accepted.*

Vers.4. *And Moses cried to the Lord.* Moses is not discouraged by the ingratitude and murmuring of the people, to forsake his calling: hee intermitteth not his dutie, nor ceaseth to pray for them: whereby the Ministers of Jesus Christ are taught, that notwithstanding the evill acceptance of the world of their painfull, and godly labours, they should persever and continue still in discharging their dutie. *Marbach.* As *Samuel* saith, *God forbid that I should sinne against the Lord, and cease praying for you*, 1 *Sam.*12.23.

3. Observ. *We must still goe forward and hold out to the end.*

Vers.1. *They departed by their journey.* As the Israelites stayed not in one place, but still went forward approaching still nearer to the promised land: so we must still goe forward in the pilgrimage of this life; and hold out to the end of our journey, till we have attained to our celestiall inheritance, the Apostle saith, *Let us studie to enter into that rest, lest any man fall away after the same example of disobedience*, Heb.4.11. *Ferus.*

4. Observ. *Prayer is not effectuall, unlesse it be fervent.*

Vers.11. *When he let his hands downe, Amalek prevailed.* While *Moses* prayer was fervent, it was effectuall: but when his zeale abated, which is signified by the letting downe of his hands, he failed of the effect: which teacheth us, that so long as we lift up hearts and hands unto God by lively faith, we overcome our spirituall enemies, but when our zeale waxeth cold, and our faith faint, they are superiour. *Piscator.* Therefore the Apostle having said, *The prayer of a righteous man availeth much*, addeth, *if it be fervent*, *Iames* 5.16.

5. Observ. *The punishment of the wicked though it be deferred, will most certainly come.*

Vers.14. *I will utterly put out the remembrance of Amalek.* This was not presently accomplished: but the judgements of God were suspended above 400. yeares, untill the reigne of *Saul*: which sheweth that the judgements of God, though they bee deferred a long time, yet in the end will most certainly come. *Marbach.* As the Apostle saith, *Whose judgement long agone is not farre off, and their damnation sleepeth not*, 2.*Pet.*2.3.

Chap. XVIII.

1. The method and Argument.

THe summe of this Chapter is to shew the politike order of government instituted in Israel. 1. By whom it was brought in. 2. By what occasion. 3. And the manner thereof.

First, as touching the Author and adviser, it was *Iethro*, *Moses* father in law: of whom three things are declared. 1. His comming unto *Moses*, both upon what occasion, *vers.*1. whom he bringeth with him, *Moses* wife and his two sons, who are described by their names, *vers.*3.4. whether he commeth, *vers.*5. 2. His manner of entertainment, when shee was come, where these things are expressed: 1. His message to *Moses*. 2. His greeting, *vers.*7. and narration of such things, as the Lord had done for them, *vers.*8. 3. *Iethro* his gratulation, *vers.*9.10. and confession of God, *vers.*11. 4. His solemne admittance and joyning to the people of God, *vers.*12.

Secondly, the occasion followeth: wherein is shewed the fact, *vers.*13. and thereupon the conference betweene *Iethro* and *Moses*, consisting of his demand, *vers.*14. and *Moses* answer, *vers.*15.16.

Thirdly, in the manner and matter of this forme of government: 1. There is *Iethro* his reprehension of *Moses* order, with his reasons, *vers.*17.18. 2. His advice and counsell is propounded, what course should be taken in the greater and weightier causes, which hee would have reserved to *Moses* hearing, *vers.*19.20. what provision should bee made in chusing officers, and governours for the rest, *vers.*21.22. with the reasons of his counsell, *vers.*23. 3. Then followeth the putting in practice of this counsell, first by *Moses*, *vers.*24.25. in chusing of such officers, as *Iethro* prescribed: then by the officers Judges themselves, *vers.*26. And so *Iethro* is dismissed, *vers.*27.

2. The divers readings.

Vers. 1. *The Prince of Midian.* I. C. rather than, *Priest.* B. G. *cum cater. cohen* doth not onely signifie *I.C.*

such but *Princes*: as *Davids* sonnes are called *cohanim*, not Priests, but chiefe rulers: for they being of the tribe of *Iudah*, could not be Priests. *Toſtatus, Oleaſter.*

Vers. 1. *The father in law.* I. V. *cum cater. cognatus the kinſman.* L. but *chothen* ſignifieth rather a fa- *I.V. cum cater.*
ther in law: as it is taken, *Exod.* 3. 1.

Vers. 2. *Then Iethro Moſes father in law tooke.* I.B.G. *cum cater. then he tooke.* L. here the former part *I.B.G.cum cater.*
of the clauſe is clipped off.

Vers. 11. *For in that thing, wherein they were proud, he is above them, that is, ſuperiour unto them. Iun.* *I.*
than, becauſe they dealt proudly againſt them. L. S. P. for here theſe words, *in the thing which*, are
read, or, *wherein he dealt proudly againſt them*, did they periſh. V. or were deſtroyed themſelves. B. or
recompenſed. G. All theſe words are added by way of explanation. But after the firſt reading:
above, is better tranſlated, *above them*, than, *againſt them*: and it is referred rather to the Lord, than
to the Egyptians, and ſo the ſenſe is full, without any addition.

Vers. 23. *If thou doe this thing, and God commande thee, both thou ſhalt be able to endure.* G.I.B.A.P. *I.G.B.*
rather than, in theſe things, which God commandeth thee, thou mayſt ſtand. V. Here *theſe things*, is added;
If thou doe this thing, thou ſhalt fulfill the commandement of God. L. *fulfill*, is added; or, *God ſhall*
command thee. S. But the word *tſavah*, ſignifieth to command. See the meaning of theſe words after-
ward, queſt. 23.

3. The Explanation of doubtfull and difficult queſtions.

Quest. I. *Whether Iethro and Rehuel, or Reghuel were the ſame man.*

Vers. 1. *When Iethro the Priest, or Prince of Midian.* 1. Some thinke, that *Reguel* mentioned, *Exod.* 2. *Iethro* here named, and *chap.* 3. 1. and *Hobab*, *Numb.* 10. were all one. *Sic Ly-*
ranus, Toſtatus, Pelarg. So alſo the Latine tranſlator readeth, *Exod.* 2. for *Reguel, Iethro*: *Lyranus* from the
Hebrewes giveth this reaſon, from the notation of the name *Iethro*, and *Hobab*: the firſt ſignifieth *adji-*
ciens, adding; for he added unto other ordinances of *Moſes*, that of appointing officers; and the other
word, ſignifieth *diligens*, loving, becauſe hee loved the law of God, and was converted to Iudaiſme. But
that Hobab, Iethro and *Reguel*, are not the ſame, is evident, *Numb.* 10. 29. where *Hobab* is ſaid to be the *Lyran. in 2. Exod.*
ſonne of *Reguel*. 2. *Oleaſter* thinketh *Iethro* and *Reguel* to be the ſame, (ſo alſo *Ioſephus*) and that *Hobab*,
or *Chobab*, was the ſonne of *Iethro* and *Reguel*, and brother to *Zipporah*: And his reaſon, that *Iethro* and
Reguel are all one, is, becauſe the ſame title is given to them both: *Iethro* is ſaid to be the Prince of Mi-
dian, *Exod.* 3. 1. and ſo is *Reguel*, *Exod.* 2. *Contra.* 1. The reaſon why in one place the father is called the
father, in another the ſonne, is, becauſe the ſonnes ſucceeded the fathers in the principalitie and Prieſt-
hood among the Gentiles, as they did among the Jewes. *Lipoman. in* 2. *Exod.* Which thing was uſuall in
the primitive Church, as *Polycrates* Biſhop of Epheſus, writing to *Victor* Biſhop of Rome, there ſheweth,
that ſeven of his anceſtors had beene Biſhops in that place before him, and he was the eighth; *Euſeb. lib.* 5.
cap. 22. *Pelican.* 2. *Hobab* could not be brother unto *Zipporah*, for *Numb.* 10. 29. hee is called *chothen*,
that is, father in law of *Moſes*: which word, though *Oleaſter* contend to ſignifie a kinſman: yet ſeeing *Ie-*
thro is called by the ſame word *chothen*, *Exod.* 3. 1. it ſeemeth in the ſame ſenſe alſo, to be given unto *Hobab*.
Therefore the truer opinion is, that *Iethro* and *Hobab* were all one, and *Reguel* was father unto *Iethro*,
and grandfather to *Zipporah Moſes* wife. *Iun. Pellican.* as is before ſhewed, *cap.* 2. *quaſt.* 26. 4. Some thinke,
that *Reguel* was a common name, both to the father, which was *Reghuel*, and to the ſonne, which was
called *Iethro*, *Exod.* 3. 1. But that is not like, for *Iethro* onely hath this addition, *Moſes father in law*, as
many times repeated in this Chapter: But *Reghuel* is not ſo called, *Exod.* 2. whoſe daughter *Zipporah*
is named, becauſe the grandfathers with the Hebrewes are ſo called by the name of fathers. I reſt
rather in the former opinion, as moſt probable. 5. Concerning the word *cohen*, which ſignifieth both
a Prince and Prieſt, and whether *Iethro* were Prince or Prieſt, or rather both, ſee before, *cap.* 2. *quaſt.* 27. It
was an ancient cuſtome, that they which were Rulers and Magiſtrates, to defend the people, did execute
alſo the Prieſts office, by ſacrifices and prayer, to proteſt and direct them: ſuch an one was *Melchiſedeck*,
as before here, *Lipoman.* 6. Likewiſe, whether *Iethro* were the worſhipper of the true God, is handled
before, *cap.* 2. *queſt.* 28. where it is reſolved, that he was a worſhipper of the true God, though not purely,
as *Iunius* ſaith, *Mihi videtur vitiatum fuiſſe aliqua ex parte illius ſacerdotium*: *It ſeemeth to me, that his*
Prieſthood had ſome blemiſh, and was ſtained with ſuperſtition: But it is not like that he ſacrificed to Idols,
and lived in all likelihood, would not have married his daughter then, or converſed with him ſo long. *Pro-*
per ſaith, that they worſhipped the moſt high God, as *Melchiſedeck* did: *Nec tamen interim abſtinebant*
ſe impuris. But yet they abſtained not from idolatrie. But as *Calvin* ſaith, there is difference betweene Ido-
latrie & *impurum Dei cultum & degenerem in una parte*, *And the impure worſhip of God, degenerating in*
one part. The religion then, which *Iethro* profeſſed, was principally the worſhip of the true God,
commingled with ſome ſuperſtitions of the idolatrous heathen: though hee was not a profeſſed
idolater.

Quest. II. *How Iethro heard what the Lord had done for Moses and Israel.*

When he heard all that God had done. 1. Some thinke, that *Moses* sent his wife out of the de… unto her father in law, and that by this meanes, *Iethro* had intelligence of *Moses* affaires. Cat… But this to be unlikely, shall be shewed afterward: seeing it is very probable, that *Moses* had sent ha… his wife from the place, where the child was circumcised by the way, *Exod.* 4. 2. Some thinke, that *M…* had sent some message unto *Iethro*, and so signified unto him what had happened. *Simler.* But the … of speech, *When he heard*, giveth rather, that he was led by some common fame and rumor; though … most like, that *Moses* being now not farre from Midian, would have sent to his father in law, to … and children, which were deare unto him, if *Iethro* had not prevented him. 3. Therefore the common … and rumor, which was spread among the nations, moved *Iethro* to come. *Galat.* Especially seeing M… was not far from Egypt, bordering upon the red sea. *Simler.* And now *Moses* was not far from M… being about mount Sinai, where he had beene before time accustomed to keepe his fathers sheepe. *T…* From whence the report and rumour of the Israelites, and their acts, as the late victorie obtained a… *Amalek*, might easily be brought.

Quest. III. *The causes which moved Iethro to come unto Moses.*

Vers. 2. *Then Iethro tooke Zipporah, &c.* The causes which moved *Iethro* to take this journey, w… these: 1. That he might congratulate and rejoyce for those great mercies and benefits … the Lord had vouchsafed unto *Moses* and all Israel. *Simler.* Which his joy is expressed afterward, … Some of those benefits concerned *Moses*, and the people in generall, as the deliverance out of Egypt, … passing thorow the red Sea, the giving of Manna: but some specially belonged unto *Moses*: as that … Lord had made him the Captaine and guide of his people, and had given him power to worke great … racles. *Tostat.* Therefore both these are put together in the text: *When he had heard, what the Lord h… done for Moses, and for Israel his people. Iethro* therefore came, to shew and expresse his joy in both the… respects. 2. Beside, another end of his comming was, to bring unto *Moses* his wife and children. *Simler.* For he was not now farre off from the host of Israel, the Citie of Midian being held to be but 16. mi… distant from Rephidim, where they had pitched last. *Pelarg.* 3. Further, though *Iethro* doubted not … the truth of those things, which he had heard, yet he is desirous to come to be an eye witnesse, and pres… beholder of those great works, which the Lord had done for them, as of the cloudie and fierie pillar, of t… Manna, that fell dayly, and the water that issued out of the rocke. *Simler.* 4. Yea he came to glorifie God … to whom he offered sacrifice, *vers.* 12. *Pellican.* and to joyne himselfe to the people of God: wherein a… peared Gods providence, both toward *Moses* and *Iethro*: that as he was a comfort and reliefe to *Mos…* in his exile, for outward things; so *Moses* should be a meanes for his spirituall good, to bring him to … knowledge of God. *Ferus.*

Quest. IV. *When Moses had sent Zipporah away.*

Vers. 2. *After the sending her away.* 1. Some read, after the *sending*, that is, of gifts, either of *M…* to his father in law: *Simler.* or, of *Iethro* with his daughter. *Ex Lippoman.* But the pronou… *ha*, is of the feminine gender, and cannot agree to either of them: some therefore understand it of … which *Zipporah* sent to *Moses*: but it is more like, she would first come her selfe, as she doth, *Moses* … so neere, then send unto him. 2. It is better therefore referred to *Moses* sending away of *Zipporah*, to … fathers house: which some thinke *Moses* did, after he was come into the desert, to see her father, … joyce with him: for (say they) it is not like but that *Moses* had his wife and children with him … Egypt, that they might bee partakers of that great deliverance, which the Lord was to worke for t… *Calvin.* But the manner of the description of this storie, how *Iethro, when he had heard, &c.* took … *porah*, and her two sonnes, sheweth, that *Iethro* was moved to take this journey, by the fame, which … heard, and not by any report or information by *Zipporah*, which should be sent unto him. And th… they went not downe into Egypt with *Moses*, yet were they partakers of that deliverance: even as … were, which were afterward borne in the desert: specially seeing *Moses* two sonnes, were by circu… sion graft into the people of God. *Simler.* 3. Therefore the most probable opinion is, that *Moses* … sent *Zipporah* with her sonnes, backe unto her father, at such time as the child was circumcised by the … in the Inne. Some thinke that she fell into a disease, by seeing that bloudie spectacle of the circum… of her sonne, and so could goe no further. *Vatab.* Some, that *Noluit eum, amplius sequi*, that he … to follow *Moses* any further. *Ferus.* Some, that *Moses* would not have her with him, because he … able to goe thorow such difficulties in Egypt: *Abraham* and *Iacob* went downe into Egypt, becau… were strong: *Non potuit descendere in Ægyptum & subire agones Ægyptiorum, nisi ambas … None could goe downe into Egypt, and undergoe the agonies of the Egyptians, but a strong champ… ordinar. Ex Origen.* But the truth is, that *Zipporah* her selfe, was offended with the circumcision … child, and so willing to returne, and that *Moses* also gave his consent therewithall: *Dimisit … de voluntate Mosis, &c. We must say it was with the will of Moses, for hee perceived that his wif… children would bee but a burden unto him, in that businesse, which hee went about. Lyran. Ius. Gal… lican. Tostat.*

Quest. V. *Of Moses two sonnes.*

And her two sonnes, &c. 1. We see that the Israelites did not abhorre or decline the marriage of strange women, so that they were instructed in the faith, and vertuously given: as *Ioseph* and *Pinehas* daughter, *Booz*, *Ruth* and here *Moses Zipporah*. 2. Mention is made onely of his sonnes, the holy Fathers and Patriarks are found to have had more sonnes, than daughters; or it is, because they use not to be counted in the catalogue and genealogie. 3. *Moses* in giving names to his sonnes, would put him in minde of Gods mercies and benefits toward him, doth teach us what names to impose upon our children: such as may both stir us and them up to a thankfull remembrance of the benefits, they receive. *Lippom. Pellican.*

Quest. VI. *How Moses was delivered from the sword of Pharaoh.*

Delivered me from the sword of Pharaoh. 1. Some doe here give credit unto that unwritten relation, that *Moses* escaped *Pharaohs* sword in this manner: He being convented before *Pharaoh*, and asked why he killed the Egyptian, boldly made answer, that he had done it justly: thereupon *Pharaoh* commanded him to be killed; the executioner was smitten with blindnesse, that seeing every one beside, he saw not *Moses*: and *Pharaoh* was taken with such stupiditie, that seeing *Moses* to escape, hee had power to bid any to lay hands of him to stay him. *Tostat.* 2 But wee need not run to any such devises, nor faine miracles, where no necessitie is: *Moses* is said to *bee delivered, &c.* because hee fled by flight, *Ne Pharaoh de illo supplicium sumeret, That Pharaoh should take no punishment of him.*

Quest. VII. *At what time Iethro came to Moses before the law given in mount Sinai, or after.*

And Iethro Moses father in law came, &c. 1. Some thinke, that *Iethro* came unto *Moses*, in the end of the first yeare of their departure out of Egypt, or in the beginning of the second, when they had received the law in mount Sinai, and that the historie is transposed. *Tostat. Cajetan. Simlerus* holdeth, that he came about the fourteenth moneth after their comming out of Egypt. The arguments brought to confirme this opinion are these.

1. Because it is like that before *Iethro* set forth, hee heard certainly where the Israelites encamped, namely by mount Sinai: for hee would not take an uncertaine journey, to wander up and downe in the wildernesse: now he could not come to mount Sinai, within lesse than two or three dayes journey, from that part of Madian, where *Iethro* remained: for when *Moses* went from *Iethro* with his wife and children, he lodged by the way, where that heavy chaunce befell touching the circumcision of his child, and after that hee went forward, and met with *Aaron* in the mount of God, *Exod.* 4. 27. It seemeth then that the mount of God, which was Sinai, was two or three dayes journey from *Iethros* place: Then could not *Iethro* come before the law was given, for the third day after they pitched in the wilderneſse of Sinai the law was given, *chap.* 19. 11. And if it were graunted, that *Iethro* came to mount Sinai, before the Israelites encamped there: yet this here described could not be done before the law was given: for this storie requireth entertainment one day, of viewing and seeing *Moses* order in judging the people, which was the next, and of chusing and appointing of officers and Judges, upon the third, all which required many dayes, could not be done in the three first dayes, after their encamping by mount Sinai: for the Lord God spake unto *Moses*, to sanctifie the people the next, which was no fit time to heare suites and controversies, and the third day when the Lord gave the law, they could not intend to chuse officers.

All this long discourse may bee answered in one word, that herein is their errour: they take the mount of God here spoken of, for Sinai, whereas it was mount Choreb, *chap.* 18. 6 from whence the Israelites were not yet departed; which is called the mount of God, *chap.* 3. 1. because of the vision of the Angell which *Moses* saw there. *Iun. Genevens.* Which Choreb was the generall name of all that hillie tract of land, in the which was situate more toward the East the mount Sinai: wherefore all this here mentioned in this Chapter, was done before the Israelites encamped by mount Sinai, and so all the former difficulty is removed, *Iosephus* therefore is deceived, that thinketh that *Iethro* came in the third moneth to the people: for by this meanes should all this businesse fall into that very time, when the people were occupied themselves to receive the law.

Neither is it like, that *Iethro* came immediately after the giving of the law, for *Moses* stayed 40. dayes with God in the mount, and then comming downe, he judged the people for their Idolatrie; which done to give entertainment to *Iethro*, all the host being in heavinesse: and after that, *Moses* stayed yet more: so that it was toward the end of the first yeare, or the beginning of the second, when *Iethro* came. This is *Tostatus* second reason.

All this is easily granted, and admitted, that *Iethro* came not immediately after the law was given: but this sheweth not, that he came not before the giving of the law, as is before declared.

Againe, seeing *Iethro* returned into his Countrie in the second yeare, the second moneth, when they began to remove their campe from mount Sinai, *Numb.* 10. 30. It is not like that hee would stay a whole yeare with *Moses*, out of his owne Countrie. *Tostat.*

That storie concerning *Hobabs* departure, who also is *Iethro*, is transposed: and that communication which *Moses* there hath with his father in law, was had before that time; which storie is here alledged, because it was there more fully to bee handled. *Iun.* Seeing therefore, that one of the stories must

of

of neceſſitie be tranſpoſed, and ſet out of his place: it is for many reaſons more agreeable to the order of the things which were done, to referre that ſtorie, *Numb.*10. to this place, than to joyne this unto that: for immediately after that ſtorie there inſerted, of *Hobabs* departure, followeth in the next Chapter, *Numb.* 11. the conſtitution of the 70. Elders, which was a divers ordinance from *Iethros* device, of conſtituting Captaines over thouſands, hundreds and fiftie, and like not to have followed immediately upon the other, becauſe *Moſes* having made ſo many coadjutors ſo lately, by the advice of his father in law, which did helpe to beare the burden with him, would not ſo ſoone have complained, till he had had full triall and experience of that forme of government, that he was not able to beare the people alone, as he doth complaine, *Numb.*11.14.

4. Further it is objected, that at *Iethro* his comming hee gave that advice, for the appointing of inferiour officers and Judges; but this was done in the ſecond yeare, what time they were to remove from mount Sinai, as *Moſes* himſelfe ſheweth, that it was about the ſame time, when the Lord ſpake unto him to depart from Choreb, *Deut.*1.6,9. *Toſtat.*

Contra. *Moſes* indeed ſaith, *I ſpake unto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:* but theſe words, The ſame time, muſt not be reſtrained to the time of the Lords ſpeaking unto them to remove from Choreb: for how could that choice of officers be made in the inſtant of their removing? but it muſt be underſtood generally of the time of their ſtay and abode by the mount Choreb. *Iun.*

2. Wherefore the more probable opinion is, that *Iethro* came unto *Moſes*, while they encamped about Choreb, before they removed to the wilderneſſe of Sinai, and there received the law, in that order, as it is here ſet downe by *Moſes.*

1. Becauſe no anticipation of time, or tranſpoſing of the ſtorie, is to be admitted in Scripture, where no neceſſity of the ſenſe enforceth it, now here is no ſuch neceſſity to urge us to thinke this ſtorie to be ſet out of the place, neither any inconvenience need to be feared, in admitting the ſame to be done in this order, as *Moſes* hath penned it, as is before ſhewed in the particular anſwer to the ſeverall objections.

2. The neareneſſe of that place doth perſwade as much: that ſeeing Midian was not far off from Choreb, where *Moſes* had uſed to keepe his father in lawes ſheepe, it is like that *Iethro* invited by the neareneſſe and opportunity of the place, tooke this journey. *Lyranus.* And though *Moſes*, when he departed with his wife and children, lodged by the way, that might be becauſe the children were young and tender, and ſo he tooke eaſie journeyes, or the day might bee farre ſpent, when he tooke his leave of his father in law: as when in the like caſe the Levite departed from his wives father, *Iud.*19.

3. Neither is it like, *Moſes* with the hoſt of Iſrael lying ſo neare unto Midian, ſo long together, well nie a yeare: that *Iethro* would deferre ſo long, to bring *Moſes* wife and children unto him, or that *Moſes* would all that while endure their abſence from him. *Lyranus.*

4. The text ſheweth, that the report of thoſe things, which the Lord had done for *Moſes* and Iſrael, brought him thither: it ſeemeth then, that as ſoone as he had heard of the fame of the late victory of the Amalekites, *Iethro* diſpatched preſently to goe unto *Moſes: Ioſephus.*

Quest. VIII. *Wherefore Iethro ſent before to Moſes.*

Verſ.6. *And he ſaid to Moſes.* 1. *Iethro* ſaid thus by ſome meſſengers, which he ſent before to *Moſes*, which both ſhewes his humanity, he would not preſſe upon *Moſes* unawares thoughhe were his father in law. *Simler.* And he did it, *Vt honeſtius reciperentur, That they might be received in better manner, for Moſes honour. Lyran. Toſtat.* It is like alſo, that *Iethro* came with ſome troupe and company, and therefore could have no ſafe paſſage or entrance, without ſome ſafe conduct from *Moſes*: for the Iſraelites did ſtand upon their watch and guard, becauſe of their enemies which were round about them. *Simler.* It might be alſo, that *Iethro* did this in humility, not preſuming to joyne himſelfe to the people of God, before he had made *Moſes acquainted. Ferm.*

Quest. IX. *Of the manner of Moſes entertainment.*

Verſ.7. *And Moſes went out to meet &c.* 1. *Moſes* humility joyned with humanity, appeareth in going forth to meet his father in law: whom hee reverenceth as his elder and his father in law, though in other reſpects, *Moſes* being the Ruler of ſuch a great people, and endued with ſuch an excellent gift, in the power of miracles, were the more honourable perſon. *Toſtat.* 2. Then *Moſes* ſheweth love in kiſſing him, which was uſed then, and is yet in ſome Countries, as a ſigne and teſtimonie of *Marbach.* 3. Then his courteſie appeareth, each in asking the other of their welfare and health. *Iun.* 4. His beneficence and hoſpitality is declared, in bringing him into his Tent. *Pelarg.* that they might better commune within of their affaires, than abroad. *Lyran.* This was *Moſes* peculiar Tabernacle, which was pitched without the hoſt, *chap.*33.7. and whereupon the cloud uſed to reſt, before the great Tabernacle was ſet up. *Toſtat.* It was not that great Tabernacle, where the Arke afterwards was put: for it was not lawfull for any Gentile to enter therein: *Hugo de Sanct. Victor.* neither was yet that Tabernacle ſo ſoone

Quest. X. *Why Moſes declareth all theſe things unto Iethro.*

Verſ.8. *Then Moſes told his father in law, &c.* 1. Three things *Moſes* declareth to his father in law. Firſt the plagues and judgements, which fell upon *Pharaoh* and the Egyptians, for Iſraels ſake, that is, to the intent that they ſhould let the people of God goe. Secondly, the travell and labours which they indured, by famine, thirſt and warre. Thirdly, how they were relieved in all theſe neceſſities, and delivered from all their dangers. *Toſtat.* 2. Now *Moſes* declared theſe things to *Hobab*, to ſatisfie his deſire

for he was desirous to heare more certainly of all these things. *Simler.* Likewise, he doth it that *Iethro* might rejoyce together with them, for all the mercies of God received. *Tostat. quæst.* 3. And beside, *Moses* hereby would draw him to the true knowledge of God, and further instruct him therein. And so *Moses* *primo studuit socerum primo spiritualiter, Moses* first of all seeketh to give spirituall food to his father in law. *Iun.*

QUEST. XI. *Of Iethro his joy and rejoycing.*

Vers. 9. AND *Iethro rejoyced.* 1. *Iethro* dealeth far otherwise than *Amalek:* for they envied the prosperity of Israel, and sought to doe them hurt: But *Iethro* rejoyced, and was glad: therefore afterward *Saul* was sent to take revenge of *Amalek*, but he spared the Kenites, which were the posteritie of *Iabin*, because they shewed mercy to the Israelites, 1 *Sam.* 15. 6. *Borrh.* 2. *Iethro* expresseth his joy in three degrees: first hee rejoyceth inwardly in heart, then hee testifieth and confesseth the same with his mouth, *vers.* 10. and further expresseth the same in act, in offering of sacrifices unto God. *Tostat. Non solum confessus est fidem suam ore, sed etiam opere, He confessed his faith, not onely with his mouth, but in deed.* *Lyra.* 3. And for very joy of heart, he repeateth the same thing twice, that God had delivered them out of the hand of the Egyptians, as men in passion doe use to double and treble their words. *Tostat.* Or the first delivering may signifie their saving from the sword of the Egyptians, which pursued them, the other from their thraldome and servitude. *Cajetan.*

QUEST. XII. *Whether Iethro had before this the knowledge of the true God.*

Vers. 11. NOW *I know that Iehovah is greater than all gods.* 1. Neither was *Iethro* before this, altogether ignorant of the true God, or was before a worshipper of Idols: as *Tostat.* For *Moses* would not have married a meere Idolaters daughter: and where he saith, *Now I know*, that sheweth not, that he knew not God before, as *Tostatus* concludeth, but it is meant of his experimentall knowledge, that he was now by these wonderfull works, and judgements of God, more confirmed in his faith. *Calvin.* 2. Neither yet was *Iethro* a perfect worshipper of God, and so circumcised, as the people of Israel were: for if he had beene circumcised, hee had beene bound to keepe the whole law, as the Apostle reasoneth, *Gal.* 5. 2. as all the festivities and other ordinances of Israel: and then he being incorporated by circumcision into the people of God, and so become a proselyte, would not have desired to returne to his people, as he doth, *Numb.* 10. *Tostat. quæst.* 4. 3. Therefore, though before this *Iethro* had the true knowledge of God, which was a long time preserved in *Abrahams* line, among those which were not of Israel, as appeareth in *Iob*, and his friends; yet, *Non tam pure & sinceriter, & clare cognoscebant Deum, ut Israelitæ, &c. Ie they knew not God so purely and sincerely, and clearely, as the Israelites. Lippoman.* And this speech in preferring Iehovah before other gods, may proceed from his errour, who had an opinion before of the multiplicitie of gods, as other of the heathen. *Simler.* Yet in another sense is this speech used by *Moses*, *chap.* 15. 11. *Who is like unto thee O Lord among the gods?* that is, Angels, or any other power whatsoever. *Calvin.*

QUEST. XIII. *Of the meaning, and true reading of the* 11. *vers.*

Vers. 11. IN *that thing, wherein they dealt proudly, hee is above them.* 1. The Latine translator readeth, *Because they dealt proudly against them:* but here the words *bedabbar asher, in the thing which,* are omitted: in this sense a reason is given in generall, of the destruction of the Egyptians, because they were proud and insolent against the people of God. *Tostat.* 2. Others supplie this word, *indicavit*, hee hath judged them, *Simler.* or *perierunt*, they have perished, in that thing, wherein they were insolent against them: which some referre to their destruction in the red sea, that as they had drowned the Hebrewes children in the red sea, so they perished there. *Vatab.* But as *Calvin* saith, *Videtur nimis esse restrictum, This seemeth to be too much restrained:* therefore in generall, rather the equitie of Gods judgements appeareth, that had measured unto them, as they had done to the Israelites. *Galat. Borrh.* 3. But the third reading is more preferred: that the prepositon *ghal*, here signifieth, not *against*, but *above*, and *them* must not bee referred to the Israelites, but to the Egyptians: that God was superiour unto them, in that, wherein they were proud, that is, in their great power, and glory. *Iun.* As they vaunted, when they pursued Israel: *I will overtake them, I will divide the spoile, my lust shall be satisfied upon them, chap.* 15. 9.

QUEST. XIV. *Whether Iethro offered himselfe burnt offerings.*

Vers. 12. THEN *Iethro tooke burnt offerings*, &c. 1. *Tostatus* hereupon gathereth, because *Iethro* observeth the difference of sacrifices instituted in the law, betweene burnt offerings, wherein all was consumed upon the Altar, and other sacrifices wherein part was reserved: that he came to *Moses*, after the law was given: *quæst.* 4. But this is no necessary collection: for even among the Gentiles, some sacrifices they offered whole, of some they reserved part for their sacred feasts: especially among them, which came of *Abrahams* line, where some seeds of *Abrahams* faith were still preserved. *Simler.* 2. This may serve as an argument against that opinion: that the law of sacrifices, and of the Priesthood of Aaron was not yet instituted, because *Iethro* a strange Priest was permitted to sacrifice: & therefore it is like that yet the Priesthood was not instituted. *Simler. Cajetan.* 3. Some thinke that *Iethro* onely tooke part of the sacrifices which were offered, and sacrificed not. *Lippoman.* But the phrase, *He tooke them unto God*, sheweth that he tooke them to offer unto God. *Iun.* 4. *Oleaster* thinketh, that he offered by the ministry of Aaron. But as *Augustine* well collecteth, *Moses* is not yet read to have sacrificed at all. 5. This is like to

have

have beene *Primum ejus sincerum, & legitimum sacrificium: Iethros first sincere and legitimate sacrifice. Calvin.* For although he had some knowledge of God before, yet he knew him not purely and perfectlie before now.

Quest. XV. *In what sense they are said to eat bread before the Lord.*

THey came to eat bread with *Moses* father in law, before God. 1. They did either eat Manna, that *Iethro* might see the bread, which God gave them from heaven: or such bread as hee might bring from Midian: beside bread, they did also eat of the remainder of the peace offerings. *Tostat.* 2. *Before God. Oleaster* expoundeth, before the Tabernacle, but as yet the Tabernacle was not built, as is shewed before quæst.7. nor *Aarons* Priesthood instituted: as *Cajetan* well noteth here, *Non interfuit Aaron ut sacrificaret, sed ut convivа, Aaron was not present as a sacrificer, but as a ghest.* 3. Others doe expound, *before God, i. gloriam & honorem Dei, to the honour and glory of God. Simler. Calvin.* So also *Origen, Omnia, quæ Sancti faciunt, in conspectu Dei faciunt, All that the Saints doe, they doe in the sight of God:* as the Apostle saith, *Whether you eat or drinke, &c. doe all to the glory of God.* 4. But somewhat more is insinuated here: that as after the Tabernacle was built, *before the Arke*, was said to be in the presence of God, so now, because they were assembled in *Moses* Tabernacle, where the cloudy piller rested, they are said to eat before the Lord who manifested himselfe in that piller. *Tostat. quæst.4. in cap.18.*

Quest. XVI. *How the people came to Moses to aske of God.*

Vers.15. THe people come unto me to seeke God, &c. and I declare the ordinances of God and his lawes. 1. Some expound it, that they enquired of God by *Moses. Oleaster.* But it is not like, that in every small matter, *Moses* consulted with God for them: for although the Lord cannot be wearied and he is ignorant of nothing, yet for reverence of the divine Majesty, they were to forbeare in small matters. *Tostat.* So also *Augustine, Nunquid per singula credendum est eum consulere solere Deum: Is it to be thought, that for every thing he used to consult with God?* 2. Some interprete, because the sentence of *Moses*, being their lawfull Judge, was the sentence of God, in asking of *Moses*, they asked of God. *Cajetan.* And to the same purpose, *Augustine* moving the question, how *Moses* maketh mention here of the lawes of God, seeing there were none as yet written, maketh this answer, *Nisi præsidentem menti sua Deum consuleret, &c. Unlesse he had consulted with God the president of his mind,* he could not have judged justly. *Moses* therefore, was the interpreter of the will and sentence of God, revealed unto him, & so judged according to his lawes. 3. But this phrase *to seeke God*, insinuateth a further matter: that when they had any weightie businesse, which either concerned God, or the state of the common-wealth, then they went *to seeke an answer of God*, as the phrase is used, 1 *Sam.* 9. 9. *Iun.* So then here is a distinction of causes noted: in the greater and weightie affaires, they consulted with God by *Moses*, as *Iethro* saith afterward, *vers.19. Be thou unto the people to Godward, and report their causes unto God:* but the smaller matters *Moses* judgeth himselfe, which were afterward by the advice of *Iethro* transmitted over to the inferiour officers.

August. quæst. 67. in Exod.

Quest. XVII. *Why the Lord would have Moses to take his direction from Iethro.*

Vers.19. HEare now my voyce. *Augustine* here moveth a question, why the Lord would have his servant *Moses*, to whom he so often spake, to take this direction from a stranger: to the which he maketh this answere: that God hereby would teach us: 1. *Per quemlibet hominem detur consilium veritatis, non debere contemni: That by whomsoever any true counsell is given, it should not bee contemned.* 2. Againe, God would haue *Moses* thus admonished, *Ne eum tentet superbia, &c.* lest that sitting in the high seate of judgement, *Moses* might have beene somewhat lifted up: and therefore this was done to humble him. 3. *Rupertus* goeth yet further, and sheweth, that this fact of *Iethro* was answerable to that saying in the Gospell, *That the children of this world are wiser in their generation, than the children of light.* So *Iethro* for civill government, and worldly affaires, was wiser than *Moses*: but in things belonging to God, *Moses* went beyond him. *Ferus* addeth, that hereby *Moses* was humbled, *Videns se non omnia scire, seeing that he knew not all things:* but was advised by a stranger to take a better course, in politique administration, than he himselfe could thinke of.

Quæst.68. in Exod.

Lib.3. in Exod. pag.22.

Quest. XVIII *What causes Iethro would have reserved to Moses.*

BE thou for the people to Godward. 1. Some thinke that here is a distinction made by *Iethro* of the spirituall, and temporall power: the first he would have still reside and rest in *Moses*, as best exercised in spirituall things, the other to bee passed over to others. *Ferus.* But the chiefe temporall power remained in *Moses* still, after the choice made of the inferiour officers, hee was the chiefe Prince and Magistrate notwithstanding: nay rather hee resigned afterward his ordinarie spirituall power unto *Aaron*: reserving the temporall still. 2. Others thinke, that whereas *Moses* was both a Lawgiver to the people, and a Judge also: that the first power he reserved still, but the other part, of executing judgement in particular cases, according to those lawes, he transmitted over to the officers. *Ex Simler.* But this is not neither: for *Moses* gave the sentence against the blasphemer, *Numb.*24. and against him that violated the Sabbath, *Num.*5. 3. Wherefore the distinction here made, is neither of divers kinds of offices, as the spirituall and temporall, nor yet of divers parts and functions of the same office, as in making, and executing of lawes: but the difference was of causes small and great: the one to bee reserved to *Moses* judging, the other to be committed to the officers to be chosen: And so afterward they came to *Moses*,

difficult and hard matter fell out: as when one blaſphemed God in the hoſt, *Levit.*24. they brought him to *Moſes*: likewiſe when they found one gathering of ſticks upon the Sabbath, they referred the matter to *Moſes*, *Numb.*15.33. In the cauſe alſo of *Zelophehads* daughters, they reſorted to *Moſes*, *Numb.*27.4. And in thoſe weightie matters, two things were required of *Moſes*, firſt that hee ſhould conſult with God, and then declare unto the people the will of God, and ſhew them the ordinances and worſhip of God, *verſ.*20. the ordinances or as the Latine Interpreter readeth, *ceremonies*, did onely appertaine to God: the lawes were of two ſorts, either ſuch as concerned both God, and man, as the morall commandements, the firſt table whereof, commandeth our dutie toward God; the ſecond, our dutie to our neighbour: or ſuch, which onely concerned the affaires and controverſies among men, as the Judiciall. *Toſtat. quæſt.*5. 5. Herein then conſiſted *Moſes* office: 1. That he ſhould report unto God, the requeſts and demands of the people, and ſo pray for them. 2. To report unto the people the will and ſervice of God: both *Quantum ad cultum Dei*, what hee required concerning his ſervice: and to ſhew them the way, which they ſhould walke, *Quantum ad credenda*, *What they were to beleeve*: and the worke which they ſhould doe, *Quantum ad agenda*, that is, what things they were to doe. *Ferus.*

Quest. XIX. *Of the qualities and properties required in good Magiſtrates.*

1. *Provide men of courage.* The firſt propertie required in a Magiſtrate, is, that he be valiant, *chayl*, which ſignifieth not onely valour or ſtrength of the bodie, but the induſtry of mind: *Pharaoh* would have *Ioſeph* ſet over his cattell, ſuch of his brethren as were valiant, that is, induſtrious and well practiſed and experienced among cattell.

In this firſt qualitie or vertue then, theſe things are required. 1. That they muſt be induſtrious, able to diſcerne and expedite cauſes. *Simler. Valentes ingenio*, men of good dexteritie and wit. *Cajetan.* There muſt be *verus intellectus*, a good conceit and underſtanding. *Toſtat.* 2. Conſtancie and ſtrength is required: *Non deſerat potentiorum cauſam juſtam*, *That he doe not leave a good cauſe for feare of mightie men.* Ecclus. As *Eccleſiaſticus* ſaith, *Noli fieri Index*, *&c. Seeke not to be made a Iudge, leſt thou bee not able to take away iniquitie, and leſt thou fearing the perſon of the mightie, ſhouldſt commit an offence againſt thine honeſtie.* 3. Alſo it is fit they ſhould be of greater power in riches, or by birth, and eſtimation in the world: for if they be baſe and poore, though upright, they are ſooner contemned: ſo *Deut.*1.15. they muſt be *judges*, knowne and famous men: if other vertues doe concurre withall. *Toſtat.* Among the Lacedemonians, one *Demoſthenes*, an obſcure and baſe fellow, gave wiſe and prudent counſell, which the Ephori, which were the counſellers of ſtate, willed to be propounded by another man of fame and eſtimation, leſt it might have beene contemned, becauſe of the firſt author. *Simler.*

Eccleſiaſticus cap.7.6.

2. *They muſt be men fearing God.* For the feare of God is the foundation of all vertues: and where it is not, *Non ſunt veræ virtutes, ſed umbra*, *They are not true vertues, but ſhadowes of vertues. Simler.* And if men of might ſhould not feare God, *Cum ex poteſtate ſua homines non timeant*, *&c. When in regard of their great power, they feare not men*, they will be readie to commit many wrongs. *Toſtat. queſt.*6. *Oportet jus dicentem alium, rationem habere ſuperioris Iudicis*, *&c. It behoveth him, that judgeth others, to have reſpect unto his ſuperiour Iudge*, to whom he muſt give account of all his acts. *Cajetan. Deum ſpectent, cujus vicem gerunt: Let them looke unto God, in whoſe ſtead they are. Borrh.* They muſt execute his will, whoſe place and perſon they ſuſtaine: for where no feare of God is, there juſtice is ſoone declined, as is evident *Plato. Ferus.*

3. *They muſt be men of truth.* Both underſtanding the truth, that they may be able to diſtinguiſh right from wrong: as alſo following the truth in their will and practice: for there is a ſpeculative truth in diſcerning and judging, and a *practicall* truth, in following a right judgement. *Toſtat.* There is *veritas vitæ*, when a mans converſation is framed according to the rule of truth; *veritas juſtitiæ*, in giving to every man his right: and *veritas doctrinæ*, in diſcerning the truth from errour, and right from wrong: *Ferus.* This love of the truth containeth theſe two things, both that in others he ſhould give way to the truth, that he ſhould ſeeke out the truth by witneſſes, writings, evidences: and in himſelfe having found out the truth, give judgement accordingly. *Simler. Vt ſit vera tum dicendo tum faciendo*: to be true in word and deed, both to ſpeake the truth and practiſe it. *Cajetan. Veritas non tantum fraudibus & craſſis mendaciis, ſed ambitioni, &c. The truth is not oppoſed onely to fraud and groſſe lies, but to ambition, flattery and all art, and what other cunning ſoever may be uſed to corrupt judgement. Calvin. Stabiles ſint in ſententiis, immutabiles. They muſt be ſtable in their ſentences, not changeable. Oleaſter.*

4. *They muſt hate covetouſneſſe. Quantumvis ſufficiat homini non eſſe avarum*, *&c. Although it be ſufficient for a private man not to be a covetous*: yet a Judge muſt be ſo far from covetouſneſſe, that he abhorre it. *Cajetan.* Some thinke, that the Hebrew word *hatzah* ſignifieth, to fill: a Judge then muſt not onely be filled with riches, for a covetous man will never be full, but to be content with things neceſſarie and convenient for his place. *Oleaſter. For gifts blind the eies of the wiſe, and pervert the words of the juſt.* *Deut.*16.19.

Other properties requiſite in Magiſtrates.

Theſe properties here required, there bee other alſo elſewhere ſet downe, as *Deut.*1.13. they muſt be men of wiſdome and underſtanding. The firſt of theſe belongeth to the ſpeculative and intellectuall part: he muſt be wiſe, both in the knowledge of God, for true religion maketh wiſe: and in humane affaires: there is a particular wiſdome, as of every artificer in his trade; but this muſt be a generall wiſdome, to rule and governe all ſorts of men.

The other, which is called *binah*, underſtanding, belongeth rather to practiſe, than ſpeculation: for hee that hath knowledge onely in generall, and knoweth not how wiſely to applie it to every particular occaſion, is not fit to be a ruler or governour. *Ioſeph* was wiſe in the unfolding and interpreting of *Pharaohs* dreame,

dreame, hee was also prudent, and a man of understanding, in giving advice afterward, how to prov
against the famine.

Further, they must not be of base and obscure condition, but such as are famous and well knowne
no man will commit his money to an unknowne Banker, nor his bodie to an unexperienced Physitian
neither should men of unknowne conditions be trusted with the common-wealth.

Lastly, their age must be respected, as *Numb.* 11. 16. *Moses* is bid to take such as he knew to be E
of the people, not onely in yeares, but in manners: for age bringeth experience, and experience make
wise. Yet young men, which are endued with the wisdome of the ancient, are not to be rejected f
government: as *David* and *Iosias* were but young, when they came to the Kingdome. *Simler.*

Quest. XX. *How that Rulers over thousands, hundreds, &c. are to be counted.*

Vers. 21. *Rulers over thousands, &c.* 1. Some of the Hebrewes thinke, that this distribution was
of the under Officers, and Ministers to the Judges: that some of them had 10. some
some 1000. apparitors under them, for the execution of their sentence. *Ex Simler.* But this would
bred a great confusion, that one Judge should have had so many ministers, neither should their causes
beene dispatched, so many being brought to one Judge. 2. Others thinke that this division was of
Judges themselves, that one session was of ten, another court above that, of 100. and a superiour to that
1000. *Simler.* But beside that it was inconvenient to have a Court consisting of so many, which wo
have tended rather to confusion, than setling of order, the text saith, that all these were heads of the p
ple, some were made rulers of 1000. some of 100. some of 50. &c. *vers.* 25. These divers names of r
then, have not relation to the number of the Judges, but to the divisions of the people, over whom t
were set. 3. The most usuall and received opinion is, that this distribution of Officers was made acc
ding to the computation of those in the campe, which were fit for warre, who from 20. yeare to 60.
numbred to 600000. and above, *Numb.* 1. *Lyran. Iun.* But this is not like: for whereas these officers w
appointed, not for military discipline, but for the deciding of controversies and questions, which m
grow among them; by this account all under 30. yeare, and above 60. which were not meet for wa
should be excluded: whereas questions might arise among both the younger, but especially the elder
as well as among the rest. *Tostat.* 4. Some thinke that this division was not in respect onely of the
of the Judges, but to reduce the people into order, and to distribute them into their severall ranks, and
visions: because it is not like, that such a multitude of suits should arise among them, as that they need
so many officers: for the rulers over tens, in 600000. would come to 60000. *Simler.* But it appeareth
Iethros motion, that in this division he onely intended the peace and quietnesse of the people, and *Mos*
ease, that they might without any great travell, have their controversies ended: neither is it like the
were so many officers: for not over every ten persons or polles, was an officer set, but over every ten f
milies, as now shall be shewed. 5. Wherefore, this account of thousands, hundreds, &c. might be m
three wayes: either reckoning those onely, which were fit for warre, which kind of account is before
moved: or by every single person, and poll, as they counted for the eating of the paschall Lambe, chap.
and for the gathering of Manna, *chap.* 16. But neither was this account here followed, for then wo
and children should bee here reckoned: whereas the one were under their parents, and the other u
their husbands government, and their controversies might be ended at home, and need not bee bro
before the Judges. The third way remaineth, that this computation was made according to the fam
that over every ten families an officer should bee set. *Tostat.* So by this meanes a goodly order
established, that every Tribune or millenary officer, had under him ten Centurians, that is, officers
hundreds: and every Centurian had under him two rulers over fifties: and every ruler over fiftie, ha
der him five, which were set over ten. *Ferus.* *Iosephus* saith further, that there were bands appoint
thirties, and twenties: but there is no such thing in the text.

Quest. XXI. *Of the number of these officers, and of their continuance and succession.*

Vers. 22. *Let them judge the people at all seasons.* 1. Concerning the number of these officers, it i
certaine. *Lyranus* thinketh there were six hundred Tribunes or millenarie officers, a
thousand Centurians, and three score thousand set over tennes: which number is rightly taken acc
to the summe of six hundred thousand. But it is shewed before, that in that number, contain
summe onely of those which were fit for warre, divers are not comprehended, over whom the
were set, for compounding of their controversies: and therefore by that proportion the sum
number of the Judges cannot be taken. And so it cannot certainly be defined, the number of the
being not knowne, over the which these officers were appointed, how many these Rulers were in
Tostat. 2. In that they are said to judge at all seasons, both the time of continuance in their office is
fied, which was during their life, untill they were made unfit by reason of their age: for then it
they gave over their government, as the Levites were freed at fiftie yeares from the service of the T
nacle? As also their diligence and attendance upon their office is noted: that dayly and continually
lesse upon solemne and festivall dayes, they attended the causes of the people. 3. It is also evident, th
Magistracie did not descend by succession from the father to the sonne, but was conferred by elect
whereas it is required, that they should be good men fearing God, and endued with other vertues
could not be perpetually observed, if the sonnes had succeeded their fathers, for a good father may
time have a bad sonne, as *Hezekiah* had *Manasseh*: and an evill father may have a good sonne, as
mon begat *Iosias*. *Ex Tostat.*

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QUEST. XXII. *The difference betweene Moſes office, and the reſt.*

Verſe 22. *BVt every great matter let them bring to thee.* 1. There were two reaſons why the great cauſes were reſerved unto *Moſes* hearing, both becauſe he was a Prophet, and ſo conſulted with the oracle of God: and beſide he was the chiefe Magiſtrate: as in all Common-wealths appeale is made unto the Prince. *Simler.* 2. The greater matters were of two ſorts, either ſuch as were of a divers kinde, which concerned the worſhip of God, and ceremonies of religion, which wholly belonged unto *Moſes*, and the other Officers were not to meddle with them: or elſe they were of the ſame kinde, wherein the other uſed to deale: but difficult and hard matters, wherein they were to require *Moſes* judgement, as they did about the puniſhment of the blaſphemer, *Levit.* 24. and the violater of the Sabbath, *Numb.* 15. *Idol.* 2. The ſmaller cauſes which were referred to the under Officers, were pecuniary and civill cauſes, the greater as capitall were reſerved for *Moſes* hearing: for in theſe cauſes, if there were any aggrievance the ſentence might be reverſed: but when the ſentence of death was inflicted, it could not bee revoked: therefore it is like that none was put to death without *Moſes* conſent and direction. 3. In giving this counſell *Iethro* intendeth two things, both the eaſe of *Moſes*, in dividing the burthen with others, and the reſt of the people, that ſhould not be wearied by this meanes by long attendance. *Toſtat. qu.* 8.

QUEST. XXIII. *Of the meaning of theſe words, And God commmand thee.*

Verſe 23. *IF thou doe this thing, (and God ſo command thee.)* 1. The Latine Tranſlator readeth thus: If thou doe this, *implebis imperium Dei: thou ſhalt fulfill the commandement of God*; whereof there may bee two ſenſes given: firſt that *Iethro* doth inſinuate that this device and councell is of God: the reaſon that by this meanes he ſhall be able to diſcharge his office in governing, and taking care for the people, which thing God had commanded him: *Toſtat.* But this tranſlation differing from the originall, which ſaith, *and God command thee*, neither of theſe interpretations can ſtand. 2. Some make this the ſenſe: *if thou doe as I counſell thee*; *poteris audire præcepta Dei*, thou ſhalt have time to heare what God commandeth thee, that is, to conſult with God, which his leiſure would not now permit him to doe: *Oleaſt. Oſiand.* But this clauſe ſeemeth to depend of the firſt word *(im, if)* ſo that the meaning rather is this, if God doe approve this my councell: *Iun.* Wherein appeareth the piety of *Iethro*, that would not obtrude his councell upon *Moſes*, no otherwiſe than it ſhould have the divine approbation. *Simler. Calvin.*

QUEST. XXIV. *In what ſenſe the people are ſaid to goe quietly to their place.*

Verſe 23. *AND all this people ſhall goe quietly to their place.* 1. Some take this to be the meaning: that this order deviſed by *Iethro*, was but to ſerve during the time of their travell: but when they were come to their place, that is, to the land of Canaan, then they ſhould have Officers and Judges ſet in their Cities. *Ex Siml.* But *Iethro* in theſe words ſheweth the preſent benefit which ſhould redound unto them, by this order, both *Moſes* ſhould be eaſed of much labour, and the people of their attendance. 2. In theſe words therefore, *Iethro* doth inſinuate two things, both that the people ſhould diſpatch their buſineſſe, whereas they were conſtrained before to goe home, their controverſies undecided, becauſe *Moſes* was not at leaſure to heare all, and ſo they ſhould goe home quietly. *Simler.* And againe, they ſhould not need to hang ſo long, to give ſuch attendance, as they did. *Iun.* For *Moſes* ſhould bee able to diſpatch their greater cauſes, which they brought unto him in time, and their ſmaller controverſies ſhould be taken up at home. *Toſtat. qu.* 8.

QUEST. XXV. *Whether theſe Officers were choſen by Moſes.*

Verſe 25. *AND Moſes choſe men.* 1. Theſe Officers and Magiſtrates, were taken out from the reſt of the people by election: ſo that the government of Iſrael was in reſpect of *Moſes*, *Monarchicall*: for the ſupreme authority ſtill remained in him: but in reſpect of theſe inferiour Magiſtrates, it was *Ariſtocratical*: which forme of government is ſo called, becauſe the beſt and moſt worthy are elected to rule the reſt. 2. *Moſes* is ſaid to have choſen them, becauſe he confirmed the peoples choice, and admitted them, whom they preſented: for ſo hee ſaid unto the people: *Bring you men of wiſdome, &c. and I will make them Rulers over you, Deut.* 1. 13. For it was the ſafeſt way for the people to make choice of them, becauſe they were better knowne unto them, and they would the more willingly obey them. *Toſtat. qu.* 9. 3. Further, whereas *Moſes* ſaith, *Deut.* 1. 8. *I am not able to beare you my ſelfe alone*: as though *Moſes* himſelfe firſt thought of this device, it muſt be underſtood, that after *Iethro* had given this counſell unto *Moſes*, then he propounded it unto the people. *Genevenſ.*

QUEST. XXVI. *Whether theſe Officers were of equall authority, or one ſubordinate to another.*

Verſe 25. *AND make them heads over the people.* 1. It is not like, that theſe Officers, whereof ſome were ſet over thouſands, ſome over hundreds, ſome over fifties, ſome over tennes; that they had their ſeverall diſtinct regiments, ſo that they which were not under one Officer, as under the Ruler of thouſands, were not alſo under his ſuperiour Officer, that was ſet over fifty: for then, if they had beene all of equall authority, this diſtinction needed not to have beene, that ſome were Rulers of thouſands, ſome of hundreds, &c. But it had beene better for them, all to have beene of one ſort, as all over hundreds, or tennes: and againe, if theſe Officers had not beene ſubordinate one under another, that inconvenience

should not have beene prevented, which *Iethro* intended, to deliver *Moses* of trouble: for by the meanes, if the people might not appeale from one Judge to a superiour; a multitude of causes still should have beene devolved to *Moses*. 2. Therefore it is resolved, that these Officers were one under another the Ruler of ten under the Ruler of fifty, and he under the Centurion, and this also under the tribune millenary Officer: so that there was none of the people, which was not subject, to a Ruler of ten, tithing man, to a Ruler of fifty, a Ruler of an hundred, and a Ruler over a thousand. And this subordination served to two purposes: both for the Officers themselves, that if any controversie fell out among them, it might bee ordered by the superiour Judge: and if the people found themselves agreeved with their tithing men, and inferiour Officers, they might appeale for redresse to their superiour Judges. And so the appeale ascended, from the Ruler of ten, to the Ruler of fifty, from the Ruler of fifty to the Centurion, and from him to the millenary Judge or Tribune: and thus their causes were decided, before they came at *Moses*; only the hardest and most difficult matters were reserved for his hearing, and from him there was no further appeale. *Tostat. quæst.* 11.

Quest. XXVII. *Of the difference betweene these Officers, and the 70. Elders, Num.* 10.

FUrther, it is here to be considered, that this institution of Officers, which was brought in by the counsell and advice of *Iethro*, was divers from that order of 70. Elders, which was instituted afterward by the Lord, *Numb.* 10. For they differ both in order of time: these were appointed before they came to Sinai, the other after they removed thence; and in number, these were many, no doubt divers thousands, the other onely 70. *Iethro* gave the advice for the choice of the first; but the Lord himselfe of the other. Their office also and administration was divers; the seventy were the Councell of State, which consulted only of the publike affaires of the Kingdome: the other attended upon the private causes and suits of the people. This difference betweene the Senators, and Counsellers of State, and inferiour Judges was observed in all well ordered Common-wealths, among the Athenians, Lacedemonians, Romans, and is to be seene in our State. This was the συνέδριον or Senate of the Jewes, which at the first consisted indifferently of men taken out of all the tribes, six out of each of the eleven tribes, the Levites excepted, and the other foure to make up 70. were supplied by Levites and Priests to direct the rest. This indifferent choice out of all the tribes, continued untill the time of the Kings, when the choice of these Elders was overruled by their authority: then after the captivity, because of the prerogative of the tribe of *Iudah*, to whom the principality of right appertained, most of the Elders were taken out of that tribe, and so it continued, till *Herod* dissolved that honourable and grave Senate of the Elders, making havocke of them, and putting most of them to death. *Iun. ex Ioseph. Analys. in Num. cap.* 11.

Quest. XXVIII. *At what time Iethro tooke his leave of Moses.*

Vers. 27. *AFterward Moses let his father in law depart, &c.* 1. Some thinke, that *Iethro* neither came unto *Moses* in this order, or at this time, as the story is set downe, that is, before the giving of the Law, but that hee came in the end of the first yeere, or in the beginning of the second, and stayed with him about two moneths, till the campe removed, which was the 20. day of the second moneth. *Numb.* 10. *Tostat. Contra.* But this opinion is before refuted, *quæst.* 7. For it is not like, that the campe of Israel lying almost a yeere, from the first day of the third moneth in the first yeere, *chap.* 19. 1. to the 20. day of the second moneth in the second yeere, *Numb.* 10, 11. that either *Iethro* would stay so long from visiting *Moses*, or *Moses* all that while not desire to see his wife and children: and seeing the fame and report of the great workes, which God had done for Israel, and of that late victory against *Amalek* brought *Iethro* thither, it is no doubt, but that as soone as this same came to his eares, that hee hasted his journey.

2. Some are of opinion, that *Iethro* *Moses* father in law went away at this time, but he left *Hobab* his sonne, and brother to *Zipporah* with *Moses* still, who also departed, when the campe removed from Sinai, *Numb.* 10. *Oleaster, Simlerus, Osiander. Contra.* But it is proved before, that this *Hobab* and *Iethro* were all one man, *quæst.* 1. for there is no mention made of any kinsman that *Moses* had by his wife, but his father in law, and her grandfather *Reguel*: and that speech of *Moses*, *Thou mayest bee a guide unto us*, that is, our guide, best agreeth unto his father in law, a man of age and experience, and if *Reguel* had any sonne, it is like, where hee is said to have had seven daughters, *Exod.* 2. 16. mention would have beene made of his sonne: seeing the Scripture useth rather to note the genealogy of the males, than of the other sex.

3. Some other thinke, that *Iethro* came at this time in the first yeere, and stayed a whole yeere, that he might be full instructed in the faith and religion of Gods people. *Lyran.* But it is not like, that he being neere his countrey, not above a dayes journey or two, would so long be absent from thence: being so desirous to returne thither. *Tostat.*

4. Nor yet is it probable, that *Iethro* went away so soone, before the Law was given: for it is like, that before hee went, *Moses* put his councell in practice, which could not bee done in so short a time: *Delican.* for the people were first to bee numbred before the Officers could bee set over thousands, hundreds, &c. Now there were but fifteene dayes from their first comming to the wildernesse of Sin, *chap.* 16. 1. and their removing to the wilderneſſe of Sinai, *chap.* 19. 1. In which time Manna was given them, and the water out of the Rock, and they fought with *Amalek*: so that they could have no time to number the people.

5. Where

5. Wherefore this may be ſafely held, that *Iethro* came at this time, while they camped in Rephidim: neither went away ſo ſoone, ſtaying but only a few dayes; nor yet remained ſo long, as a whole yeere: ſeeing that *Moſes* preſently went up to the mount, and ſtayed twice forty dayes: it is like that *Iethro* heard his comming downe, and preſently *Moſes* ſet cunning men aworke to make the Tabernacle, at the time the people were numbred, *Exod.* 38.25. when they contributed ſilver, gold and braſſe toward the holy worke. Then it being like that *Iethro* ſtayed to ſee his councell put in practice, which could not be done without the numbring of the people, and they were not numbred untill the Tabernacle began to be made, which might be ſome foure moneths after his comming: ſo long it is probable that *Iethro* abode; how long after it is uncertaine. That ſtory then of *Hobabs* departure, *Numb.* 10. is tranſpoſed; for it belongeth not all to this place, as *Iunius* thinketh, for the reaſons before alleaged; yet it is evident enough that it fell not out in that very time and order there ſet downe: for before *Moſes* is there mentioned to have ſpoken to *Hobab*, the cloud was lifted up from the Tabernacle, and the hoſt began to march forward according to their armies: So I here ſubſcribe unto the opinion of *Galaſius*, upon this place: *Non ſubaudi it Iethronem ſtatim abiiſſe, &c. Hee underſtandeth not that Iethro preſently went away, but that he departed not with the Iſraelites, and at length returned into his country.*

4. *Places of doctrine.*

1. Doctr. *No mans actions are perfect in this life.*

17. *This thing, which thou doeſt, is not well.* *Moſes* though an excellent man, yet in this action of judging the people, tooke not a good courſe, neither for his owne eaſe, nor the peoples good: which ſheweth, that in the beſt mens actions, there are imperfections. And if all *Moſes* acts were imperfect, what are ours? *Simler.* So the Apoſtle confeſſeth of himſelfe, *Not as though I had already attained, or were already perfect, Philip.* 3.12.

2. Doctr. *The Prophets had not an habit of propheſying, but an actuall and preſent illumination.*

Further, in that *Iethro* as a prudent man, ſeeth more for the politike government than *Moſes*, who was a great Prophet: it ſheweth, that the Prophets had not an habituall knowledge or propheticall inſight alwayes remaining with them; for then they ſhould not be ignorant of any thing: but they propheſied, *Ex actuali quadam illuminatione: By an actuall illumination for the time:* which as ſoone as it ceaſeth, *Redeunt ad ſenſos: They returne to themſelves*, and ſee no more than they did before; as here *Moſes*, though a Prophet, becauſe hee had no preſent revelation, ſeeth no more than another in this matter, nay, he ſeeth not ſo much as *Iethro*, who was no Prophet. *Toſtat. quæſt.* 8. So *Ieremy*, after hee had talked with the King, was adviſed by him what anſwer hee ſhould make to the Princes, and followed his direction accordingly, *Ierem.* 38.28.

3. Doctr. *The wiſe ſayings of the Heathen not to be rejected.*

24. *So Moſes obeyed the voice.* Upon this example of *Moſes* harkening to the voice of *Iethro*, who was a ſtranger from Iſrael, *Origen* thus collecteth, *Unde & nos, ſi forte invenimus aliquid apud Gentilibus dictum, &c.* Whereupon wee alſo learne, that if wee finde any thing well ſpoken of Heathen, we muſt not preſently reject it with the Author. *Ex Lippoman.* As thoſe profitable inventions of the liberall ſciences, which were found out by the Heathen, are ſtill commendably retained among Chriſtians, and are made to attend as handmaids upon religion, as the Egyptian Jewels ſerved to adorne the Iſraelites: So Saint *Paul* uſeth the teſtimony of *Aratus*, *Act.* 17.28. of *Menander*, 1. *Cor.* 15.33. and *Epimenides*, *Tit.* 1.12.

4. Doct. *Princes may have Officers and Miniſters under them.*

Made them heads over the people. It is fit therefore that Princes ſhould not thruſt themſelves upon all cauſes, but make choice of grave and vertuous men to governe under them: yet they muſt have their owne eares open alſo to the complaints of their ſubjects, as here *Moſes* hath. The councell of *Iethro* approved of God, and accepted by *Moſes*, wee ſee it both lawfull, and neceſſary for Princes and chiefe Magiſtrates, to have their inferiour and helping Miniſters of the Kingdome. *Oleaſter.* And that we are bound to yeeld obedience both unto the King, *As to the ſuperiour, and unto governours ſent of him, for the puniſhment of evill doers, and for the praiſe of them that doe well*, 1. *Pet.* 2.13.14.

5. *Places of Confutation.*

1. Confut. *That wife and children are no impediment to the calling of Miniſters.*

Then Iethro tooke Zipporah Moſes wife. Some hereupon give this note, *Quòd Moſes ex illo tempore, quo prophetare incepit, uxorem concubitu non cognovit: That Moſes from that time, when he began to propheſie, did not know his wife carnally. Lippoman. ex Epiphan.* And another ſaith, *Moſes non accedebat*

cedebat ad uxorem propter frequens colloquium Dei; That *Moses* came not to his wife, because he often talk with God. *Toſtat. quæſt.* 2. *in margine.* *Oleaſter* alſo doth collect thus, *Quam oneroſum ſit matrimonium oſtenditur, &c.* Here it is ſhewed how burdenſome marriage is, ſeeing *Moſes* after he had ſent his wife had no great care to fetch her againe.

Chryſoſt. ſerm. de Evang. nuptiæ facta ſunt.

Contra. 1. Againſt *Epiphanius*, may bee oppoſed the judgement of *Chryſoſtome*, who concludeth contrary upon this example of *Moſes*: *Vis cognoſcere, quod nihil nocet uxorem habere & pueros? Moſes nonne uxorem habuit & liberos? Wilt thou know, that it hindereth not to have wife and children? Moſes had both wife and children.* And then he maketh an eloquent compariſon, betweene married *Moſes*, and married *Elias*: *Moſes brought Manna from heaven, Elias fire: Moſes divided the ſea, and Elias was taken up by a fiery chariot into heaven: Vidiſti Heliam aurigam in aëre, vidiſti Moſen in mari viatorem: Thou haſt ſeene Elias a chariot man in the aire, and thou haſt ſeene Moſes making a way in the ſea: did wife hurt the one, or wife and children hinder the other?* He addeth further, *Vides, quòd & Petrus uxorem habuit, ne incuſes nuptias: You ſee that Peter had a wife* (becauſe mention is made of his wives mother in the Goſpell) *then blame not marriage.* By this teſtimony it plentifully appeareth, that *Moſes* after hee was entred into his propheticall office, found no impediment by having wife and children, and therefore did not abandon their company.

2. Concerning *Toſtatus* aſſertion, I anſwer him out of his owne words; for though his marginall note be generally and at large ſet downe, *That Moſes came not to his wife*, that is, at all: yet it is qualified in his text: *Rariſſimè accedebat ad uxorem: Hee very ſeldome came to his wife:* he did not utterly then forſake her company. And that inſtance which hee giveth of the exception, that *Aaron* and *Miriam* tooke againſt *Moſes*, becauſe of his wife, maketh flat againſt him, *Num.* 12. For if *Moſes* had not uſed her ſtill as his wife, they could not have pretended nor taken any ſuch occaſion to quarrell.

3. *Oleaſter* may be anſwered out of his owne words: for in the ſame place, upon *Iethros* bringing of *Moſes* wife he giveth this note: *Ubi ſimul docemur, non eſſe permittendam uxorem ſine viro ſuo eſſe: Where we are alſo taught, that a wife is not to be permitted to be without her husband.* But to what end is the cohabitation of the husband and wife elſe required, then that they ſhould the one enjoy the other? for otherwiſe it is all one, as if they were apart, or aſunder.

4. Only this example of *Moſes*, in ſending backe his wife before, upon her diſcontent, and abſenting himſelfe from her for a while, ſheweth, that it is the duty of all that are called, *To remove from them in lawfull ſort thoſe hinderers, preferring the Lords worke before their affection. B. Babington.* As *Moſes* did but for a time leave his wife while he was imployed in that waighty embaſſage to *Pharaoh* in Egypt: which kinde of ſequeſtration for a time, for holy workes, the Apoſtle alloweth, not a finall ſeparation; but willeth that they come together againe: *Defraud not one another* (ſaith the Apoſtle) *except it be with conſent for a time, that you may give your ſelves to faſting and prayer, and againe come together, that Satan tempt you not, for your incontinency.* Likewiſe this example ſheweth, *That it is a grievous offence*, for either wives or others, to be an hinderance to men in their duties enjoyned them by God. *B. Babington.*

1. Cor. 7. 5.

2. Confut. *Againſt the hereſie of the Manichees, of two contrary natures.*

Verſ. 19. *Heare now my voyce, and I will give thee councell, &c.* By this example, *Hierome* confutes that hereſie and wicked opinion of the Manichees, that did hold there were two natures contrary the one to the other, the good and bad: If a good tree, ſaith he, never bringeth forth evill fruit. *Quomodo Moſes arbor bona peccaverit ad aquam contradictionis? How did Moſes a good tree, ſinne at the waters of ſtrife? Aut qua conſequentia Iethro ſocer Moſes arbor mala. &c. dederit Moſi conſilium bonum? Or what conſequence is there, that Iethro Moſes father in law, being an evill tree, who believed not in the God of Iſrael, gave unto Moſes good councell?* *Hieromes* argument ſtandeth thus: the nature of a thing cannot be changed; but a good man may be changed to evill, and an evill tree to be good; therefore it is not their nature that they are evill, that is, as their nature was created of God: wherefore that a man is evill it is not by his *created* nature, but his *corrupted* nature; that he is good, it is not by his corrupted, but *corrected* nature.

Super Matth. cap. 7.

3. Confut. *Of Cajetane that condemneth the regiment of women.*

Verſ. 21. *Provide men of courage, &c.* *Cajetane* here giveth this corrupt note: *Viros inquit, non mulieres, quia regimen mulierum peſſimum eſt: Men*, ſaith he, *not women, becauſe their government is worſt of all: ſo that to ſpeake according to the common courſe of nature, no vertue is ſaid to be in women. Ariſtot. Ethicor.* *Contra.* 1. This is but a bad conſequent, Women are not to bee elected or choſen to government, therefore their government is bad: for though women come not by election to the place of government, yet either it may fall to them by ſucceſſion, as *Zelophehads* inheritance deſcended to his daughters *Numb.* 27. or they may be extraordinarily deſigned and appointed to be governours, as *Deborah*, and directers, as *Huldah* the Propheteſſe under *Ioſias.* 2. Neither doth it follow, Women are not fit to be choſen Judges and Officers of a Kingdome, therefore they may not be Queenes and Princes: theſe being choſen, were elected to be Officers of miniſtry, not of regality, and principality. 3. As for that heathenish conceit of the Philoſopher, that vertue is not properly ſaid to be in women, it is contrary to that poſition of the Apoſtle: that in *Chriſt there is neither male nor female, Galath.* 3. 28. the ſpirit of God can plant grace and vertue in the hearts of women, as well as of men: nay often the Lord chuſeth the weake things of this world to confound the mighty things, 1. *Cor.* 1. 27. And the examples of ſo many vertuous

ul women in the Scriptures, of *Sara, Rebecca, Anna*, the Shunamite, and the reſt in the old: of *Marie, Martha, Lydia, Dorcas*, and many other in the new Teſtament, doe evidently confute that prophane ...ax of the Philoſopher. 4. And to deliver the regiment of women, from the Cardinals vile and im- ...ſlander; this country and nation of ours, as is hath found the government of a woman the worſt, ...late *Marian* perſecutions, when more good men and women, Saints of God, were put to death, ...n any three Kings reigne beſide: ſo have we ſeene it in the next change, the beſt of all other Princes ...s that went before: famous Queene *Elizabeths* government, as for flouriſhing peace, honourable ...nd name, enriching of the Land, ſubduing of forraine enemies, enacting of good lawes, may be com- ...with the reigne of any former Kings. So for the advancing of true religion, increaſing of learning, ...ting the Goſpell, none of her predeceſſors came neere her: That as the refining of coine, being ...ed from baſe money to pure ſilver and gold, was her honour in the Civill State: ſo the purging of ...on, according to the purity of the word of God, in the Church ſhall bee her everlaſting fame in the ...and is her eternall reward with God.

A defence of Queene *Elizabeths* government.

4. Confut. *That Chriſt ſhall have no Iudges under him at the latter day, but ſhall be the only Iudge himſelfe.*

Vers. *Let them judge all ſmall cauſes.* *Origen* upon theſe words hath this private conceit: *Hanc figuram Iudicum non ſolum in hoc ſeculo, ſed etiam in futuro ſervandam, &c. That this forme of ...ſhall be obſerved, not only in this world, but in the next.* And then he alleageth that text, *Matth.* 18.28. *...when the Sonne of man ſhall ſit in the throne of Majeſty, yee which have followed me in the regeneration, ...ſhall ſit upon twelve ſeats, and judge the twelve tribes of Iſrael:* Whereupon he inferreth, that Chriſt at the ...t judgement ſhall appoint other Judges beſide himſelfe, *Qui judicent populum de minoribus cauſis, ...which ſhall judge the people in ſmaller cauſes, referring the greater to him.* The Rhemiſtes, and Roma- ...ſt (whoſe manner is to ſcrape all the refuſe of the Fathers) affirme likewiſe, *That the faithfull ſhall ...and give ſentence with Chriſt at the latter day*, wreſting the ſame text in *Matthew*, to the ſame ...purpoſe.

Contra. 1. The Apoſtles and Saints, are ſaid indeed to judge the world, but not in that ſenſe, as Chriſt ...is to be the Iudge of the world: but as he ſaith, his Word ſhall judge them at the latter day, *Ioh.* 12. ...that is, be a witneſſe againſt them: ſo the Word preached by the Saints in their life, and their conver- ...ſion following the ſame, ſhall be a witneſſe againſt the world, and ſo their condemnation: like as in the ...proceſſe of judgement here in earth, the evidence that is brought in, and the witneſſes produced, are ſaid ...to condemne the guilty partie, and to judge them, though the Iudge only give ſentence. Thus *Ambroſe* ...fully expoundeth this phraſe: *Iudicabunt Sancti hunc mundum, quia exemplo fidei illorum perfidia mundi ...damnabitur; The Saints ſhall judge the world, becauſe by example of their faith, their perfidiouſneſſe ſhall be ...condemned.* 2. For otherwiſe, if Chriſt ſhould obſerve the ſame forme, which *Moſes* did, to appoint coad- ...iutors, becauſe he alone ſufficed not, this were to derogate from his all ſufficient power, who needeth not ...man, any aſſiſtants or fellow helpers.

Vers. 22. *Every great matter let them bring to thee.* Upon this preſident, the Romaniſtes would ground ...papall reſervation of caſes, from whom no appeale, ſay they, is to be made, as there was not from *Moſes*. ...*Quæſt.* 11. *in* 18. *cap. Exod.*

Contra. 1. There is great difference betweene the reſervation of matters to *Moſes*, and of certaine ...to the Pope: for *Moſes* was ſet over but one nation, which at this time encamped together, within ...compaſſe of not many miles, and ſo they might with eaſe bring the weighty cauſes to him. But the ...Pope challengeth to be the ſupreme Judge over all the world: and ſo without infinite trouble, the grea- ...teſt cannot be brought unto him. 2. *Moſes* judgement was ſought for, becauſe hee could not erre, ...by often conference with God, to direct him, as the Pope hath not: and this *Toſtatus* confeſſeth; *Ro- ...manus pontifex, &c. The Roman Biſhop, though he have great power, ſometime is not a man very vertuous, ...though he be, becauſe he hath not God preſent to anſwer unto all his demands, facilius errare poteſt, he may ...eaſily erre:* therefore that is but a foppiſh and fawning concluſion of the Canoniſts: that the Pope ...*habet jura in ſcrinio pectoris: All lawes in his breaſt.* 3. Whereas *Iethro* intended in this device the ...eaſe of Moſes, not to goe farre for their cauſes, and *Moſes* ability to performe his office: neither of theſe ...conſequences is helped in making appeales to Rome: for neither is the Pope able to amend all ſuch ...wrongs, and the people would be infinitely moleſted to be hurried to Rome. 4. And if it were not for the ...gaine of the Court and Conſiſtory of Rome, they would deſire to bee eaſed rather of, than cumbred ...with appeales: But *Moſes* herein only ſought the profit of Gods people, not his owne. *Simler.*

6. *Morall Obſervations.*

1. Obſ. *To take heed of idle and vaine talke.*

Vers. *THen Moſes told his father in law, &c. Moſes* did conferre with *Iethro* about the wondrous ...workes of God, which the Lord had wrought for them: *Unde arguuntur hi, qui vanis collo- ...quiis delectantur: They then are reproved, which are delighted with vaine talke. Ferus. Which may ſerve as ...a motive in our dayes, to cut off idle, if not very prophane conference when wee meet; remembring every ...idle words we muſt give an account. B. Babington.*

2. Observ. *Workes must be joyned with faith.*

Vers.12. *Then Iethro tooke burnt offerings,&c.* Having beene thankfull in words, now he addeth deeds: for S. *Iames* calleth that a dead faith, where workes want; if we joyne both these together, as *Iethro* did, we shall fully give assurance both to others, and to our selves of our true faith, *B. Babington.*

3. Obs. *That we should doe all our workes as in Gods sight.*

Vers.12. *They came to eat bread with Moses father in law before God.* Hereupon *Origen* well noteth: *Sancti manducant & bibunt in conspectu Dei, &c. The Saints doe eat and drinke in the sight of God, and all that they doe, they doe in his sight:* And so the Apostle saith, *Whether ye eat or drinke, or whatsoever ye doe, doe all to the glory of God*; 1. *Cor.*10.31.

4. Obs. *Diligence is required in a Magistrate.*

Vers.13. *The people stood about Moses, from morning to even. Moses* singular diligence and paines is here set forth, in attending upon the causes of the people: *Audiant hoc delicios Iudices nostri, qui vix ad horam, &c. Let our delicate Iudges heare this, which scarce indure an houre to heare the suiters causes.* Diligence in the charge commited to us, is sweet unto God, and good to our selves: *Come thou good and faithfull servant*, will God say to the Magistrate, as well as to the Minister, *Enter into the Lords joy, B. Babington.*

5. Obs. *Iudges and Magistrates specially must be men fearing God.*

Vers.21. *Fearing God, &c.* The feare of God is a vertue most necessary in Judges, for hereupon hang all vertues: *Abraham* thinking that the feare of God was not in *Gerar*, despaired of any other vertue there to be found, *Gen.*20. *B. Babington.*

6. Obs. *Good counsell is to be received at any hand.*

Vers.24. *So Moses obeyed, &c. In quo mite & modestum ingenium declarat, &c. Wherein Moses shewed a milde and modest disposition, not to refuse to receive wholesome counsell at any mans hand. Marbach.* As the Apostle saith, *Set up them which are least esteemed in the Church*, 1. *Cor.*6.4. Good counsell proceeding even from simple and meane people, is not to be despised.

The end of the first booke.

THE SECOND PART OF THIS BOOKE OF EXODVS:

Containing

THE HISTORIE OF THE Constitution and setling of the people of Israel,

after their deliverance out of Egypt, in their state Ecclesiasticall and Civill, by Lawes morall, ceremoniall, politicall;

WITH THE OBEDIENCE AND disobedience of the people thereunto: divided into two Bookes:

THE FIRST SHEWING THE PRESCRIPTION of those Lawes, to *chap.* 30. The second, the practice and execution thereof, unto the end of Exodus.

THE FIRST BOOKE SHEWING THE PRESCRIPTION and promulgation of the foresaid Lawes.

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TO THE RIGHT HONOVRABLE HIS SINGVLAR GOOD LORD, SIR THOMAS EGERTON,

Lord Ellesmere, Lord Chancellor of England, and of his Majesties most honourable privie Councell.

RIght Honourable, there is a saying, *That nothing so soone waxeth old, as thankes* for a benefit received: This imputation of unthankfull oblivion might justly fall upon mee, it having occasion to use my penne, I should in silence passe over your Honour: I cannot therefore forget your Honourable favour and bounty, which I have some yeeres past felt and found. The eye better seeth the object removed in equall distance from it, than when it is put close unto it: so a thankfull heart will as well consider of a benefit after, as in the first time when it is received. I hate flattery, neither have I used to fawne upon great men, in praising above desert, or blazing their names, whom their vertues commend not: yet I hold it as great a wrong not to ascribe praise where it is deserved, as it is follie to give it where it is not due. It is a good saying, *It is seemely to give incense unto God, and praises unto good men:* for the praise of the instrument redoundeth to him that handleth it, and the industry of the Minister commendeth the skill of the chiefe worker: and the acknowledging of the gifts and graces of men, setteth forth the praise of God that giveth them.

ἐὰν πάχεται ὑποδέσει ὡς χάρις.

Plutark. τὸν μὲν ἀληθινὸν τοῖς θεοῖς καὶ ἔπαινον τοῖς ἀγαθοῖς.

This therefore I cannot conceale, that I have found your Honour the great respecter, and only rewarder of my poore travels and labours. This I speake not, as though wee which by preaching and writing keepe the watch-tower against the enemy, ought to make the reward of the world the end and scope of our paines taken in the world: I hold it Pharisaicall to doe any thing, for the praise or recompence of men. This is sufficient for the servants of Christ, that their Lord hath promised; *Thou shalt be recompenced at the resurrection of the just.* Of his minde, that when one had said, *It is an excellent thing for a man to obtain all that he desires*: made this answer: *Multò majus est non desiderare ea, quibus indiges: But it is a greater matter, not to desire at all the things which thou needest.* But this I have mentioned, to note by the way the strange humour of this age of all presents, least esteemeth bookes, and vilipendeth no gift, as it doth the fruits of Scholars studies. I have read that the women among the people called

Matth. 6.

Luke 14. 14.

Menidemus.

Ex histor. Nicolai de morib. Gentium.

led *Iberi*, did use every yeere to shew publikely their spinning worke, and that she was most honoured, which in the judgement of the men had laboured most.

Act. 9. 2. Cor. 11, 2.

If the Spinsters of these times, which spinne and weave garments, not with *Dædala* to cloathe the body, but with *Paul* to adorne the soule, were had in such regard, we should have more spinners, and better worke. Such bookes I confesse as feede mens fansies, and breed wanton delight, are had of some in price, when graver treatises are set light by: as one of *Terentius* Comedies, called *Eunuchus*, was valued at eight thousand peeces of money, which make two hundred crownes: more than all *Tullies* Orations, and other his learned workes were esteemed at. But the choice of bookes should bee as the choice of Physicians: *Medicus non jucundior, sed utilior eligitur*: A man will have a Physician rather profitable, that can doe him good, than pleasant to feede him with words. Such difference there is in bookes: they which please the eare doe flourish with leaves, but such as instruct the minde doe yeeld the fruit: the one as a song of Musicke, that endeth with the sound, the other as wholsome physicke, that worketh after it is gone: the bookes of the one are ὑπομνήματα, Commentaries to instruct, the other are μνήματα, Commemoratives of mens folly. Now what should be the reason, why bookes of Divinity are so much at many hands contemned, and treatises of vanity so highly commended, may easily be conjectured: for as *Diogenes* being asked, why men used to give unto the blind and lame, but not unto Philosophers, made this answer, *Because they may thinke they may one day become blind and lame themselves, but never hope to be Philosophers*: So mens affections being blind and lame, and their phantasies vainly bent, must needs delight in vaine and lame pamphlets which feede their humours, and cannot brooke that which would purge them. But leaving to complaine of that which I cannot helpe, I cannot but commend that which I heare, and have my selfe found: that your Lordships respective care in preferring freely men of desert, (a rare president in these corrupt times) and protecting and patronizing their labours, is not the meanest flower in your garland, nor the smallest pearle among your jewels, nor of the least grace among your vertues. But as *Plutarke* saith, *The Moone never sheweth fairer, than when it is at the full*: so your beneficence and favour toward such, sheweth your fulnesse, which with all other honourable parts I wish may still increase with you as the Moone, and never decrease as the Sunne.

Diogenes so distinguisheth the bookes of the learned and unlearned.

Luna nunquam pulchrior apparet quàm cum plena est.

Now in one word I will touch the occasion of my writing. As before handled, in my Commentary upon Genesis, the holy histories of *Abraham, Izhak, Iakob, Ioseph*: So observing the same method, I have entred into the history of *Moses* life and acts. I have chiefly handled the obscurer questions, which fall out in this booke of Exodus, not to bee inferiour (in mine opinion) either in depth of knowledge, or weight and pithinesse of argument or variety of light, to any in all the Scripture: Neither have I omitted the plainer observations (of most speciall note) fit for edifying: for, as *Augustine* well saith, *omni copia scripturarum sanctarum, pascimur apertis, exercemur obscuris: illic omnes pellitur, hic fastidium: In the great plenty of the sacred Scriptures we are nourished with the plaine places, and exercised with the obscure; that driveth away hunger, and this satiety.* Of *Moses* therefore the Writer of the Law, I thought good to write to a *Moses* in our times, a most honourable Professor and Iudge of

law. Three things in *Moſes* are worthy of all eminent perſons to be imitated: his beginning without ambition, his proceeding without corruption, his ending with glory.

For the firſt, *Moſes* preſumptuouſly aſpired not to that high calling, to be the deliverer and Iudge of the Lords people, but by all meanes would have declined it. And as the Apoſtle noteth of *Aaron, that no man taketh this honour to himſelfe, but he that was called of God, as Aaron:* So was it true of *Moſes*: and therefore as Hierome ſaith, *Indignum ſe judicans miniſterio Dei, major effectus eſt: While hee accounted himſelfe unworthy of the ſervice of God, he became greater.* Heb.5.4.

Secondly, in the execution of his office, *Moſes* was moſt faithfull: as the Scripture giveth teſtimony of him, that he was faithfull in all his houſe, *Heb.*3.2. Hee delivered the oppreſſed, delayed not [b] the right of the poore, [c] received no gifts, corrupted not judgement, ſought not himſelfe. The people waited upon *Moſes*, but from morning to even, *Exodus* 18.14. which *Iethro* his father in law thought to be too much, that the people ſhould ſtay ſo long for judgement, and therefore adviſeth him to take a more ſpeedy courſe for expedition. It was ad- Exod.18. [a] Exod. 2.12. [b] Exod. 18.14. [c] Deut.16.19. [d] Ibid.

mirable that *Moſes* having ſix hundred thouſand people to attend upon him for their cauſes, held them no longer, than from morning to even. Herein your Honour, with other of your honourable place, ſhall doe well (as your Honour hath well ſhewed heretofore your care that way) to imitate *Moſes*, in abridging the tediouſneſſe and length of ſuits, and in taking care that poore ſuters bee not wearied with long attendance. But this is more to bee wondred at, that *Moſes* having two ſonnes, *Gerſhon* and *Eleazar*, ſought not their advancement, nor to make them great, ſeeing he conſecrated *Aaron* and his ſonnes for the Prieſthood, and ordained *Ioſhua* his miniſter and ſervant, to ſucceede him in the government, making no mention at all, nor commending his ſonnes unto God for either place. Wherein hee well declared, that hee affected not the greatneſſe of his owne houſe, but ſtudied wholly for the welfare of the people of God. And hereof *Iehonadab* followed his maſters ſteps, who divided the land of Canaan among the tribes, and left nothing for himſelfe, but that the people laſt of all caſt him out a part, and that but a meane one in the barren mountaines: as *Hierome* noteth, writing of that Chriſtian Matron *Paula*, how ſhee viſited the ſepulchre of *Moſes*: *Satiſque mirata eſt, quod diſtributer poſſeſſionem ſibi montana & aſpera deſegit: And marvelled very much, that the divider of the poſſeſſions choſe the hilly and craggie places for himſelfe*: and he addeth further: *Imo Ioſua nihil ſibi reliquit, quod non ab Iſraelitis illi conceſſa: Ioſhua left nothing for himſelfe, but a portion was given him by the Iſraelites*: as is evident *Ioſh.* 19.49. Whence it cannot be inferred that it is unlawfull for Governors to provide for their kindred and poſterity: *Ioſeph* being in authority nouriſhed his father and brethren: but hereby it appeareth, that the chiefeſt care of Magiſtrates, who are Fathers of the Common-wealth, ſhould be for the publike weale, more than for their private wealth: As the Apoſtle ſaith, *I ſeeke not yours but you, for the children ought not to lay up for the parents, but the fathers for the children.* And *Bernard* ſaith well: *Præes, nunquid ut Hieron.epitaph. Paulæ.* 2.Cor.12.14. *Bernard. de conſiderat. lib.3.*

alijs creſcas? nequaquam; ſed ut ipſi de te: Thou art ſet over others, not that thou ſhouldeſt increaſe by them, but that they be increaſed by thee.

As

As *Moses* was faithfull and sincere in his office, so his end was glorious: wh
ever had a more honourable end than *Moses*, whom the Lord is said to have bu
ried? whereof *Ambrose* thus writeth: *Quis in terrenis ejus potuit deprehendere re
liquias, quem secum esse Dei filium in Evangelio demonstravit? Who could think
finde his reliques* (that is, his body) *in the earth, whom the Sonne of God shewed
the Gospell to bee with him?* Such an honourable end God will send to all Chri
stian Magistrates that walke in *Moses* steppes: whose excellent vertues of hum
lity, sincerity, piety, while your Honour setteth before your eyes, *Moses* rewa
of immortall glory shall assuredly follow, through the abundant mercies of Go
and the infinite merits of Iesus Christ our blessed Saviour, to whom bee pra
for ever.

Deut. 34. 5. *Ambr. de Cain & Abel, lib. 1. cap. 2.*

Your Honours ready to be commanded in the Lord,

ANDREW WILLE

TH

THE SECOND PART OF THIS BOOKE OF EXODVS, OF THE CONSTITUTION AND SETling of both the Ecclesiasticall and civill State of Israel, by most just and godly Lawes.

The first part of this booke concerneth the deliverance and redemption of the people, both from the cruell bondage of the Egyptians, and from other dangers, which befell them in the desart. Now followeth the other generall part, of the constitution and setling of their State, by wholesome and good Lawes, both morall, judiciall, and ceremoniall, to *chap.* 30. with the execution and practice of the people, to the end of the booke.

CHAP. XIX.

1. *The Method and Argument.*

This Chapter containeth a description of the preparation of the people, to receive the Lawes afterward given them: which preparation is both generall to *vers.*9. then particular to the end of the Chapter.

In the generall preparation, first the circumstances are set downe, both of time, place, and persons, when they removed, from whence and whither, and who, the whole host of Israel, *vers.*1,2.

Secondly, the generall preparation followeth. 1. Here is set downe the Lords loving invitation of Israel to be his people, propounded to *Moses*, consisting both of a rehearsall of the benefits, which the Lord had done for them, *vers.*4. of the condition of their obedience required, *vers.*5. of a most ample promise, to make them his peculiar people above all the earth, *vers.*6. 2. Then is shewed the acceptance by the people of this gratious offer, propounded unto them by *Moses*, *vers.*7. thankfully received by the people, *vers.*8.

The particular preparation sheweth partly what was done the two dayes before the Law was given, to *vers.*15. and what upon the third, to *vers.* 25.

In the first, there is: 1. The Lords prescription to *Moses*, both how he will talke and commune with him, *vers.*9. then that he should sanctifie the people, *vers.*10. with the end thereof, *vers.*11. that they may be ready: thirdly, the interdict followeth, of not comming neere the mountaine, *vers.*12. with the perill and danger thereof, *vers.*13.

2. The obedience of *Moses*, and the people to the Lords commandement, *vers.*14,15. Upon the third are declared, 1. the manner of the Lords appearing in mount Sinai, with thunder and lightning, *vers.*16,18. 2. The placing and disposing of the people, *vers.*17. 3. The communication of the Lord with *Moses*. First in generall, *vers.*19,20. Then in particular: which containeth the Lords charge to *Moses*, concerning the people and Priests, *vers.*21,22. The exception of *Moses* and *Aaron*, *vers.*24. interposed by the meanes of *Moses* answer, *vers.*24. Then the execution hereof by *Moses*, *vers.*25.

2. *The divers readings.*

*vers.*1. *In the third new moone.* I. better than, *in the third moneth. cater.* for he saith afterward, in the same day it is, when the new moneth began. I.

*vers.*6. *A kingdome of Priests.* B. G. A. that is, *a Priestly kingdome.* V. L. P. that is, a sacred and holy kingdome: not, *a royall Priesthood.* for the latter substantive is put for the adjective, not the first. B. G. A.

*vers.*7. *Proposed all these words.* B. V. *cum cater. all these things.* G. *debharim*, words. B. *cum cater.*

I. G. Vers.9. *After Moses had reported, &c.* or, *for Moses had reported.* G. better than, *and Moses reported.* A.P. or, *Moses therefore reported.* L. or, *but Moses reported.* S. It is better read in the *preter-pluperfect tense*, for *Moses* had reported their words before, *vers.*8.

B.G. cum cæter. Vers.19. *God answered him by voice.* B.G. *cum cæter. God answered him.* L. Here these words, *by voice*, omitted.

V.I.A.P. Vers.25. *Lest he breake in upon them.* V.I. or, *make a breach upon them.* A.P. better than, *lest he destroy them.* B.G.L. or, *destroy of them.* S. *ham*, signifieth in or upon them.

3. The explanation of doubtfull and difficult questions.

Quest. I. *Of what yeere this was the third moneth.*

Vers.1. *In the third moneth, &c.* 1. It is not expressed here, of what yeere this was the third month. But it is easily gathered, that it was in the first yeere of the departure of the children of Israel out of Egypt: for although the Scripture usually in the computation of time, doth expresse the yeere as well as the moneth: yet sometime the yeere is omitted: when either by the circumstance and order of the story, it may be gathered, as *Numb.* 20. *vers.* 1. The first moneth is named, but the yeere is omitted, which was the 40. yeere, because the order of the story, and course of time will leade us to that yeere: else, when as by conference with other places, the yeere may be found out, as seeing *Numb.*10.11 they departed from Sinai in the second yeere, and second moneth; it must needs be, that they came thither in the third moneth of the first yeere. *Tostat.* 2. For in this place were all those things done, which are described by *Moses*, in the rest of this booke of Exodus, and in the booke following of *Leviticus*. Which things could not bee done in a short time: therefore they here encamped almost a whole yeere before they removed.

Quest. II. *What day of the moneth the same day was.*

The same day. 1. Some thinke, the same day is named, wherein they came from Rephidim: because they tooke a longer journey than usuall upon that day, even from Rephidim to Sinai. *Lippom. Vat.* 2. Some, because upon that day the three moneths were expired, after their departure out of Egypt. *Oleaster.* But there were only two moneths expired, and the third now begun. 3. On the *same day*, that is, the third day, as it was the third moneth. *Hugo de S. Victor.* But upon the third day of the moneth was the law given, against which day the people are warned to prepare themselves, *vers.*11. 4. *The same day* then hath relation to the words before, the third moneth, or rather the *third new moone*, when the moneth began: for *chodesh* doth as well signifie the new moone, as the moneth, as 1. *Sam.* 20.5. to morrow is *chodesh* the new moone, which is the first day of the moneth: *The same day*, when it was new moone, when the third moneth began. *Iun.* For of no other day hath the moneth the denomination but of the first. *Tostat.* And because the day is certainly expressed, as is usuall in Scripture, it must needs have reference to the third *new moone*, rather than moneth before spoken of, *Piscator.* 5. *Moses* is so diligent to describe the moneth and day, when they came to Sinai, because this was the place to the which the Lord called them, and wherein the Law was given, and the Tabernacle erected; and where the Lord entred into a league, and covenant with his people. *Ferus.*

Quest. III. *Whether this first day of the third moneth, were the 47. day from the passeover.*

Now how many dayes this was from the pasch, there are divers opinions: 1. *Cajetane* thinketh it was the 45. day, counting together 15. dayes remaining of the first moneth from the passeover, and 29. of the second, and so the first day of the third moneth maketh 45. But beside, that the Hebrewes counted 30. dayes to a moneth: by this account, the day of giving the Law, which followed the fourth day after at the furthest, should not be the Pentecost, that is, the 50. day. 2. The most received opinion is, that this was the 47. day from the passeover, accounted thus, 16. dayes remaining of the first moneth, 30. of the second, and the first of the third, which make 47. *Iun. Simler. Rupertus.* But by this reckoning, the day wherein the Law was given, which was the third day after, as some held, as *Tostatus*, should be but the 46. day: which is generally held of all to be the 50. which is called Pentecost, upon which day the holy Ghost came downe upon the Apostles, that the type and shadow may agree with the substance. To remove this doubt: 1. Some say, that the Law was given on the 49. day; but the tables of stone were delivered on the 50. *Rupertus l.3. in Exod. c.*23. 2. Some that 49. is counted for 50. *Simler.* Or that the Law was given not upon the third day, but the fourth day of the moneth: or that 31. dayes must bee reckoned to the second moneth. *Simler.* But the best answer of these is, that the Law was not given before the fourth day of the moneth, which was the third day from the time taht the Lord spake to *Moses*, to sanctifie the people, *vers.*10. as shall be further shewed, *quest.*16, following. 3. *Augustines* computation is, that wee must take 17. dayes of the first moneth, because they eat the Passeover upon the 14. day at even, and 30. of the second moneth, and three of the third, and so have we full 50. dayes: So account also *Gloss. ordinar. Ferus.* Saving that they make this first day of the third moneth, but the 47. day, which is this last account must bee 48. for 17. of the first, and 30. of the second moneth, make 47. dayes, and then the first day of the third should be the 48. But there remained not 17. dayes of the first moneth to be counted, as shall be further declared, *quest.*16.

Augustin. quæst. 70. in Exod.

Qui

Quest. IV. *Of the place where they encamped.*

Vers. 2. *They came to the desert of Sinai, and encamped, &c.* 1. It is not said as before, they came by their journeyes to Rephidim, *chap.* 17. 1. because they had other stations before, there omitted, as Marah and *Alush*: but here they came without any stay, from Rephidim to the desart of Sinai. *Tostat.* 2. This was the 12. station which the Israelites had after they came out of Egypt. *Hieron.* This place was distant from the red sea about 90. miles, so that the Israelites might march some 8. miles a day: which considering their carriages, and their little ones, which went with them, was sufficient for a dayes journey. *Simler.* 3. There was both the mount Sinai, and the desert of Sinai, which was the region, which lay about Sinai, so called of the mountaine. *Lippoman.* 4. Whereas they are twice said to have encamped, which the Latine interpreteth by two words, *castrametari, to encampe.* and *tentoria figere, to pitch their tents*, though the same word *chanah*, be repeated in the originall. Some make this difference: that the first encamping was the appointing unto every one his standing places by certaine Officers: and then, according to this designement, they pitched their tents, *Tostat. Lyran.* But this is more curious than needfull, the reason of this repetition is, because, first the place in generall is described, where they camped, namely, in the wildernesse, secondly, the particular place is designed, they camped before the mount.

Quest. V. *Whether the Israelites encamped on the East side of the mount Sinai.*

Vers. 2. *They encamped before the mount.* 1. *Lyranus* thinketh that the Israelites pitched on the East side of the mount: so that the mount it selfe lay Westward from them, that they might bee ready to worship the Lord, descending upon the mount: for the Jewes used to worship toward the West: the Tabernacle being so placed, that the doore was Eastward, and the most holy place toward the West: and the starres in the heavens take their course from the East toward the West, as *Nehemiah* saith, *All the host of heaven worshipped thee, Nehem. 9. 6.*

But this opinion of *Lyranus* is confuted by *Burgens.* and *Tostatus*: their reasons are these: 1. The people when they came to mount Sinai, did not know, whether the Lord would appeare in any such visible manner as he did; and therefore it is not like, they did so dispose themselves, or to such an end. *Tostat.* 2. The Israelites indeed did worship toward the West, when they were in the Tabernacle; but when they were out of the Tabernacle, which was pitched in the middest of the campe, then they all worshipped toward the Tabernacle, whether it were East or West, otherwise some should have turned their backes upon it. So before the Tabernacle was set up, when *Moses* went unto his Tabernacle, all the people worshipped at their tent doores, *Exod. 33. 10.* but all their tent doores could not open one way toward the West. *Tostat.* 3. The Israelites in captivity worshipped toward Jerusalem, as *Daniel* opened his window that way, which was Southward from Babylon, and Babylon lay North from Jerusalem. *Tostat.* And wheresoever the Jewes are at this day thorow Europe, they worship toward Jerusalem *Burgens.* And *Salomon* prayeth, that when the people went to battell, and prayed toward the house of God, that the Lord would heare them, 1. *King.* 8. 44. But being abroad in battell, the Temple could not be alwayes Westward from them. 4. Beside, though at other times they prayed toward the West, yet wheresoever they saw the visible presence of God, they were notwithstanding their usuall custome, to turne themselves that way. *Tostat.*

2. *Tostatus* opinion then is, that they pitched on the South side of mount Sinai, because they came from Egypt, which lay Southward from mount Sinai. 3. But the more probable opinion is, that they lay round and compasse about the mount, as *Paul. Burgens.* That they might the better heare and see what was done: as the Lord saith to *Moses, That the people may heare, while I talke with thee, vers. 9.* and *Moses* is commanded to set markes for the people round about the hill, *vers. 12.* so that it seemeth the campe of Israel compassed the mountaine, though not round about, yet on more sides than one. But *Andreas Thoring* the Replier against *Burgensis*, taketh this exception, that the host of Israel could not lie about mount Sinai: because on the one end toward Egypt, the hill is continued, and *Iosephus* calleth Horeb a part of it; and on the other side some thinke, that mount Sinai is extended even unto the land of promise, because of the Apostles words: *Sinai mons est in Arabia, & conjunctus est ei, qua nunc est Hierusalem: Sinai is a mountaine in Arabia, and is joyned unto that which is now Ierusalem: Galath. 4.* So the Replier, *Repl. in 19. cap. Exod.*

Answ. 1. We grant that the hilly tract, where Sinai is situate, reacheth a long way toward Egypt, and is called Horeb: but Sinai was an high hill over all the rest, of such an height, as that they could scarce see to the top of it, as *Iosephus* writeth, *lib. 3. cap 4.* This need bee no let, but that some part of the host might lie on that side toward Egypt, though it were somewhat hilly: and admit they did not; this maketh against *Tostatus* opinion, that thinketh they incamped all on the South side toward Egypt: they lay round about on the other sides, the South side only excepted. 2. That Sinai is not continued unto the land of Canaan, it is evident by all mappes and descriptions of that country: the word συστοιχεῖ, which the Apostle useth, signifieth the answering or correspondencie of Sinai, nnto the earthly Jerusalem, in that allegory, which the Apostle maketh, not any conjunction, in situation. And so the Replier is answered.

Quest. VI. *How Moses is said to goe up unto God.*

Moses went up unto God, &c. 1. Some thinke that *Moses* went aside to give himselfe to prayer and meditation, as he was wont. *Calvin.* But this phrase of *going up unto God*, sheweth, that it was some extraordinary calling of *Moses* unto that place. 2. Others thinke that *Moses* went up

into this mount uncalled, because there the Lord sometime appeared before in the fiery bush, and had appointed that to be the place, where they should sacrifice unto him: and therefore *Moses* went up to the mountaine, but not to the top of the mountaine, remembring that hee was before reproved for approaching so neare. *Lyran. Tostat.* 3. But it is more likely, that *Moses* for the same reason went not up into the mount, till the Lord called him, because of the reverence of the place; and so the words are to be read. *Vnto the Lord had called him. Simler. Genevens.* So also *Oleaster.* And then, hee is said to goe up to God; not because it was the mountaine where God had appeared: *Vatab.* Or because there was the cloud, or some visible signe of Gods presence. *Simler.* But for that he heard Gods voice calling unto him from the top of the hill: *Quamvis nulla species sensibilis scribatur apparens in monte, ipsa tamen vocatio, &c. Although no sensible shew is written to have appeared in the mountaine, yet the very calling of God put Moses in hope there to find God. Cajetan.*

QUEST. VII. *Why both these names of Iacob and Israel are joyned together.*

Vers. 3. THou shalt thus say to the house of Iacob, and tell the children of Israel, &c. 1. Hee calleth them the house or family of *Iacob*, because as one house is to the master and father of the house, so all that people were in respect of *Iacob. Tostat.* They had all their beginning out of that family. 2. He calleth them the house of *Iacob*, rather than of *Abraham*, or *Izak*, because they had each of them but two sonnes, nay in effect but one sonne a piece, because the other were not counted their seede: which were not sufficient to make a family, but *Iacob* had 12. sonnes. *Oleaster.* 3. Both these names are joyned together, *Iacob*, and *Israel*: to shew, that as the first was *Iacobs* naturall and originall name, the other was given him by grace, so there were two sorts of Israelites, those, which were such only after the flesh, others that were true Israelites according to promise. *Simler.* And that as *Iacob* had that name of supplanting, and *Israel* for prevailing with God, so they should seeke to be answerable to both these names in supplanting of vice, and being strong with God. *Ferus.* And as Israel was a name given of God, so they bearing this name, should assure themselves, they were the people of God.

QUEST. VII. *How the Lord is said to carry them upon Eagles wings.*

Vers. 4. I Carried you upon Eagles wings, &c. 1. Some by these two wings understand *Moses* and *Aaron*, by whom the people were led: *Gloss. interlinear.* but *Moses* and *Aaron* themselves were carried upon these Eagles wings. 2. Some understand the two Testaments: *Gloss. ordinar.* but they as yet had received neither of the Testaments. 3. Therefore hereby is metaphorically described, the singular protection of this people, and their mighty defence: and in divers respects: 1. In respect of their speedy deliverance, that all of them in one day, being such a great multitude, came out of Egypt, which was an admirable thing. *Cajetan.* 2. In that they passed many difficulties, in going thorow the red Sea, in travelling thorow the wildernesse: they went thorow all these hazards and difficulties, as though they had been carried upon Eagles wings: *Tostat.* 3. The Hebrewes here write, that the Eagle taketh her young ones and carrieth them upon her backe, whereas other birds carry them in their talants, whereby the Lord shewed his love: *Genevens.* and their safe and secure defence: that they were *extra omnem telí jactum* without the compasse of all danger. *Tostat. Lippom.* But this conjecture of the Eagles carrying her young ones upon her shoulders, *frivolum videtur*, seemeth to be of no great credit; *Calvin: filitium &c.* it may be thought to be fained: *Oleaster.* The Eagle is said to beare them on her wings, because, when the young ones begin to fly, shee doth support them with her wings, lest they should fall: *Oleaster.* and she soareth with them aloft, using them to flie against the Sunne. *Calvin.* And so the meaning is, that as the Eagle supporteth and protecteth her young ones, while they flie aloft, that no danger can come neere them: so the Lord protected his people. 4. And as the Eagle stirreth her nest, and provoketh the young to fly, and defendeth them in flying, when she changeth her place and nest: so the Lord transported and removed his people, stirred them out of their uncleane nest in Egypt, to bring them to Canaan. *Oleaster.* As *Moses* setteth forth this similitude at large, *Deut.* 32. 11. As an *Eagle stirreth up her nest, fluttereth over her birds, stretcheth out her wings, taketh them and beareth them on her wings.* 5. And as the Eagle taketh her young ones aloft: *sic Deus eduxit eos elevatos in filios Dei: So God tooke them, advanced or lifted up to be sonnes of God:* and as the Eagle from aloft defendeth her young ones, so God *de superna nubi pugnavit eis:* did *from the cloud above fight for his people. Cajetan.*

QUEST. VIII. *How they are said to be the Lords chiefe treasure.*

Vers. 4. YE shall be my chiefe treasure, &c. 1. The word is *segulah*, which signifieth a speciall and peculiar treasure above the rest: as that is called *peculium* which the sonne and heire of the house hath of his owne, beside the right of his fathers inheritance, which he may dispose of as he thinketh good: so the meaning is this, that although the whole earth be the Lords by the right of creation, yet this people should have a speciall interest in God before all other. *Tostat.* 2. Beside, the Lord had given unto them his law, as to no other people in the world, which he had committed unto them as a chiefe and principall treasure. *Vatab.* 3. And herein as the Lord sheweth what prerogative they had over other people: thereby is signified how deare and precious they were in the sight of God: *Vos veluti populum quem eximium mihi consecravi: I have consecrated you to my selfe as an excellent people. Theodoret.*

Quest. IX. *How they are ſaid to be a kingdome of Prieſts.*

Verſ. 6. *Ye ſhall be unto me a kingdome of Prieſts.* 1. That as the Levites and Prieſts were choſen out of all the tribes of Iſrael, to bee peculiar unto the Lord for his ſervice: ſo the Lord had choſen the ſeede of *Abraham* out of all the nations of the world. *Theodoret.* 2. Or as the Prieſts did ſpecially attend the ſervice of God, ſo the people of Iſrael ſhould all be as Prieſts, in reſpect of other nations, addicted to the worſhip of the true God. *Toſtat.* So that all other kingdomes were but profane in reſpect of them. 3. Hereby alſo is ſignified their principality above other nations, as Prieſts were reverenced and honoured of all; and the ſpeciall care which God had of them, as they themſelves had ſeene in Egypt, how the Prieſts were reverenced of all, and maintained out of the common Treaſury. *Cajetan.* 4. The Chalde readeth, *ye ſhall be Kings and Prieſts*, that is, they ſhould under the regiment and kingdome of God be as Kings: *Quia nullum optabilius, & felicius regnum, quam nos Deo ſubjicere: Becauſe there is no more happy kingdome, than to ſubject our ſelves unto God. Calv.* for God was their King, as the Lord ſaith to Samuel, *They have not caſt thee off, but caſt me off, that I ſhould not reigne over them. Cajet.* 5. They are alſo ſhall be a kingdome of Prieſts, becauſe Chriſt was to bee borne of that nation both King and Prieſt: *Jeſus*; which his ſpirituall kingdome and prieſthood by faith is communicated to his members: whom he hath made Kings in ſubduing ſinne and Satan, and Prieſts in offering ſpirituall ſacrifices unto God: as S. *Peter* expoundeth, and applieth this place, 1. *Pet.* 2. *Cajetan. Lippoman.* 6. *Oleaſter* bringeth foure interpretations of theſe words: 1. That they ſhould be a kingdome governed by Prieſts: for the Lord was angry that the people had caſt off the government of *Samuel*. But it was never the Lords meaning, that *Levi* ſhould have the civill government of his people, though ſome of *Levi* were extraordinarily raiſed up as *Moſes, Samuel*, to judge his people, becauſe the ſcepter was promiſed to *Iudah, Gen.* 49. 10. 2. The word *elohaim* may be tranſlated, Princes, as well as Prieſts, and then the meaning is, they ſhould all bee as Princes, that is, ſubject to none but unto God; But it is not like that two words of like ſignification ſhould be put together, as *Kingdome* and *Princes*: therefore the other ſenſe, of *Prieſts* is here more fit. 3. They ſhould be a kingdome of Prieſts, that is, all of them addicted and devoted to the ſervice of God, as if they were all Prieſts. 4. Or they ſhould be an holy people in reſpect of other nations: and in compariſon of them as Prieſts. Theſe two laſt ſenſes are moſt fit, and agreeable to the reſt before alleaged.

1. Sam. 8. 7.

Quest. X. *By what reaſons the Lord perſwadeth the people and why.*

Verſ. 8. *And the people anſwered.* 1. Thus by theſe perſwaſions before propounded, the Lord thought good to winne the obedience and hearts of the people: for ſeeing the Lord was to impoſe upon them a law: *& lex eſt quoddam onus*, and the law is a certaine burthen: for where a law is ſet, the will of man is limited, which man naturally deſireth to be left free: and therefore it was requiſite that the people ſhould be thus prepared to obedience: *Toſtat. quæſt.* 2. 2. The Lord perſwadeth them partly with the commemoration of benefits paſt, their deliverance out of Egypt, and their protection in the wilderneſſe, which is ſet forth by an elegant ſimilitude taken from the Eagle, which ſupporteth her young ones with her wings: partly with the promiſe of future bleſſings, that they ſhould be a peculiar people to himſelfe. *Simler.* 3. Then whereas men naturally *partim faſtu & altitudine turgent, partim ſecuritate torpent: partly doe ſwell with pride and haughtineſſe, partly grow ſlothfull by ſecurity: Calvin.* Theſe perſwaſions as ſoveraigne medicines doe meet with both theſe inconveniences: the remembrance of Gods benefits doth farre abate their pride, that they ſhould not aſcribe their deliverance to themſelves: the promiſe of further bleſſings would provoke them not to bee idle. 4. If the remembrance of theſe temporall benefits was effectuall toward them; how much more ought wee to remember, *Quod nos abundantiore gratia liberet à peccatis noſtris, portavit Deus, homo factus, &c. That God made man hath delivered us by more abundant grace from our ſinnes, and carried us unto mount Sion to the celeſtiall Ieruſalem? &c. Rupertus.*

Quest. XI. *Whether the people unfainedly here promiſe obedience.*

Verſ. 8. *All that the Lord hath commanded, will we doe.* 1. It ſeemeth, that at this preſent, the people had a good deſire and full intent to keepe all the commandements of God: for otherwiſe the Lord would not have commended them: thus ſaying, *Deut.* 5. 28. *I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid, all that they have ſpoken: O that there were ſuch an heart in them to feare me, and keepe my commandements alway.* The Lord would not both for the preſent have approved their ſaying, and wiſhed a continuance of their diſpoſition, if it had not proceeded from a good affection. *Toſtat. quæſt.* 3. *Nec eos quicquam ſimulaſſe credibile eſt: It is not credible or like, that they diſſembled at this time. Calvin.* 2. But although this their readineſſe to obey, were not without the motion of the ſpirit of God: *in pleriſq; tamen temporariam fuiſſe promptitudinem, &c. yet that it was but a temporary promptitude, a willingneſſe for a time in the moſt of them, their doings, which followed, declare. Simler.* So their firſt fault here committed is their frailty and inconſtancy: *Propenſus eſt populus, ſed fragilis & inconſtans: The people ſeeme to bee ready, yet fraile and inconſtant: Pellican. Caro ſolet multa promittere, nihil præſtare: The fleſh uſeth to promiſe much, and performe nothing. Ferus.* So that herein appeareth their temerity and raſhneſſe, that promiſe great things as *Peter* did: *Sic faciunt, qui propriis confidunt viribus: As all they doe, which truſt in their owne ſtrength. Lippoman.* 3. And ſeeing the people doe of themſelves vow obedience to the law: they afterward are moſt juſtly puniſhed for the tranſgreſſion of the law, *quaſi voti rei*, as breakers of their vow and promiſe made unto God. *Gloſſ. ordinar.*

Quest. XII. *How the Lord is said to come in the thicke cloud, when, and in what thicke cloud it was.*

Vers. 9. *Loe I come unto thee in a thicke cloud.* 1. Before the Lord came and appeared in the cloud, but not to this end, to speake to *Moses* in the hearing of the people, and to give them a law: for before the people had promised their obedience the Lord would thrust upon them a law, against their willes. *Tostat.* 2. Some thinke that presently the Lord came to *Moses* in a thicke cloud: *Intelligendum absque omni hæsitatione est: It must be understood without any deferring. Cajetan.* But the cloud came not presently: for the Lord thus spake to *Moses* upon the first or second day: the cloud came not before the third day, *vers.* 16. *Tostat.* And when the cloud appeared, the Lord talked with *Moses* out of the cloud, but that was not before the third day. 3. Neither is it like that this thicke cloud was the cloudy piller which used to goe before the host: as the Septuagint reade, ἐν στύλῳ νεφέλης, in the piller of the cloud: and so the Chalde also: for this cloud was *major & densior*, both greater and thicker, for it covered all the mount: and by way of distinction it is called *a thicke cloud. Lippoman.* 4. In that he calleth it a thicke cloud, *quadrat patefactionibus veteris testamenti, &c. it agreeth to the revelations of the old Testament, Simler. Tunc enim Deus in caligine apparuit, id est, in umbra & figuris: For then the Lord appeared in a darke cloud, that is, in shadowes and figures. Ferus.* 5. Beside hereby is shewed, *quod in præsenti non habemus nisi cognitionem ænigmaticam in divinis: That in this present world wee have but a darke knowledge in divine things:* as the Apostle saith, *Now wee see thorow a glasse darkly*, 1. *Cor.* 13. 12. *Lyran.* 6. But God is said in Scripture to come, metaphorically: *Sicut sol dicitur intrare domum, vel exire: As the sunne is said to come into the house, or goe out*, when his beames only enter: so God is said to come, *per influentiam bonitatis*, by the influence of his goodnesse, and by illuminating the minde: as here he commeth to *Moses. Lippom. ex Thom.*

Quest. XIII. *Why the Lord talketh with Moses in the hearing of the people.*

That the people may heare while I talke with thee. 1. The Lord then spake not to the people out of the mount, but he spake to *Moses* in the hearing of the people, as *vers.* 19. it is said, *Moses spake, and God answered him by voice:* for God spake to *Moses* to this end, that hee might get him credit and authority with the people, which could not have beene, if the Lord had spoken to all the people. *Tostat.* 2. Beside, here is a difference made betweene the Lords speaking to *Moses* now, and afore time: for then hee spake unto him secretly, but now in the audience of the people. *Lippo.* 3. And whereas before God had confirmed *Moses* authority with miracles, so now hee would by a more certaine way give him authority in speaking to him by his owne voice in the hearing of others: for there may bee false miracles, as it is said, Antichrist shall come with lying signes, 2. *Thes.* 2. But when God himselfe speaketh there can be no errour, or doubt: *Tostat.* 4. The makers of lawes among the Heathen to winne credit to their lawes, have imagined the Gods to be the authors of them: as *Minos* ascribed the Cretensian lawes to *Iupiter*: *Lycurgus* the Lacedemonian lawes to *Apollo*: *Zoroastres* the Bactrian lawes to *Cramases*: *Zamulxis* the Scythian lawes to *Vesta.* But those were onely devices. This Law-giver *Moses*, most certainely received his lawes from *Iehovah*: *Borrh.* 5. And in that it is said, *that they may believe thee for ever*, God would not, *ad breve tempus fidem servo suo Mosi adstruere, &c. God would not for a short time only get credit unto Moses:* but that they might also beleeve him being dead: *Calvin.*

Quest. XIV. *Why Moses is said twice to have reported the peoples words unto God.*

Vers. 9. *For Moses had told the words of the people to the Lord.* Whereas it is said also before, *That Moses reported the words of the people to the Lord, vers.* 8. 1. Some thinke this to be a repetition of the same thing, which is usual in Scripture. *Tostat.* But the Scripture useth no needlesse repetitions, such as this should seeme to be, if it were a bare iteration of the same thing. 2. Some thinke the sentence is transposed, and that both these clauses should be put together: *Moses told the words of the people to the Lord: And when Moses had reported the words of the people, &c. Hug. de S. Victor.* But this were to teach the spirit of God to speake. 3. *Cajetan* will have the first not to be *Moses* relation, but onely *Moses* returning or intendment to report unto God the words of the people: but that, *Moses* was *Præoccupatus à Deo, antequam relationem faceret: Moses was prevented of God, before he made relation.* But the words of the text are against this exposition, for in the first place it is said, that *Moses* did report their words, as it is expressed afterward. 4. Therefore the last clause is better thus read, in the *pleterpluperfect* tense: for *Moses had reported. Simler. Genevens.* Or, *after Moses had reported:* so that this is the meaning: that when *Moses* had related their words unto God, then the Lord thus spake to *Moses.* 5. And *Moses* declareth the peoples words unto God, not as though the Lord was ignorant: *Sed ut bona voluntas populi tanquam Deo placita præsentetur: But that the good mind of the people should bee presented unto God, as pleasing unto him. Lyran.* And herein *Moses* shewed his good affection, *Gaudet de profectu populi, &c. As a good Prince hee rejoyced to see the people profit. Ferus.*

Quest. XV. *Why they are bidden to wash their garments.*

Vers. 10. *Sanctifie them, and let them wash their cloathes.* 1. This washing of the garments, though in it selfe it was of no force to sanctification, yet it had a double profitable use: *pertinuit ad disciplinam, &c.* it belonged to the externall discipline, to shew their reverence in the presence of God. *Simler.* As it is noted for a contempt, to come with filthy garments before a great man. *Tostat.* Beside, it was *Symbolum internæ sanctificationis*, it was *A symbole of their inward sanctification. Simler. Ex his enim intelligere*

potest

...multo magis mentem expurgari debere, &c. For hereby they might understand, that their minde was much more to be purged. Theodoret. 2. Beside, *admonendi erant suæ immunditiæ: They were to be admonished of their impurity. Simler.* That they should remember how they had beene defiled and polluted with the idolatry, and other corruptions of Egypt: As *Iacob*, being to go up to build an Altar in Bethel, doth purge his family, and biddeth them cast away their strange Gods, and change their garments. *Tostat. quæst.* 5. But why they are not bid to change their garments, as *Iacob* spake to his houshold, but onely to wash them: these two reasons may be yeelded: because in *Iacobs* family there were not many, and he was rich, so his servants might have change of rayment: but the Israelites were many, and among them divers were that had not double rayment. *Tostat. quæst.* 6. Beside, the Israelites garments did not wax old all the time of their travell in the wildernesse: therefore the Lord would not have these garments changed, that thereby they might have experience of the power and providence of God, that watched over them. *Lyran.*

Quæst. XVI. *Whether this were the third day of the moneth when the law was given.*

Let them bee ready on the third day, &c. 1. The opinion of some of the Rabbines is, that this was not the 3. day of the moneth, but the 6. day: and the third from that time, when the Lord spake to *Moses*: for they say that upon the first day of the moneth, *Moses* went up to God, and received that message to bee delivered to the people, and came downe the same day and stayed the next and received not the answer of the people untill the 3. day. *R. Salom. Lyran. Cajetanus* is of the same opinion, that the first day of the moneth, was but the 45. day after their departure out of Egypt, and that the Lord spake the 48. day, bid the people to bee ready against the third day after. *Contra.* But this is not like, for so he would have shewed great negligence in *Moses*, if he should have stayed so long, before hee delivered the peoples minde to the Lord, seeing mount Sinai was so neere unto the host. 2. Some thinke that it was the third of the moneth, and that it hath relation to the first day mentioned, *vers.* 1. *Tostat. quæst.* 10. *Lodo. Ferus.* But this cannot stand neither: for both *Ferus*, and *Gloss. interlin.* doe make the first day of the moneth but the 47. day: then the third day wherein the law was given, was but the 49. day: but the day wherein the law was given, is held of all to bee the Pentecost, the 50. day. Some to take away this doubt, would borrow 17. dayes of the first moneth, and 30. of the next, and 3. of the third: and so the giving of the law shall fall out upon the 50. day: So *Augustine, Gloss. ordin.* But there remained onely 14. dayes of the first moneth to be counted, the Passeover being kept upon the 14. day at even: therefore they cannot make their reckoning of 17. dayes remaining in that moneth: and to account 31. dayes to the next moneth, as some doe, it was against the custome of the Hebrewes. 3. Therefore it must thus stand: that on the first day of the moneth, when the host was come into the wildernesse of Sinai, *Moses* went up to the Lord, and came downe with the message to the people: and then the next day went up with the peoples answer unto God: for it is not like that all the host came thither, and *Moses* went up, and came downe, and propounded the Lords words to the Elders, and they to the people, and received their answer, and returned the same, all upon one day. And *Cajetanes* conceit herein is not to be refused: that, where the Lord saith, *To day and to morrow sanctifie them, Insinuatur, quid hæc dicta fuerint mane: It is signified that this was said in the morning.* This then was spoken upon the second day in the morning, and the third day from thence the law was given, which was not the third, but the fourth day of the moneth. *In Simler. Rupertus* also agreeth, that the first day of the third moneth was the 47. day after the departure: and that the fourth day after, which was the 50. day, *Moses* received the tables of the law: but he gathereth, that the thicke cloud, with the thunder and the lightning, were seene and heard the day before, which was the 49. But it is evident by the text, that upon the third day was the voice of the Lord heard talking with *Moses*, *vers.* 19.

Quæst. XVII. *Whether the 15. day of the moneth were one of the fifty which went before the giving of the Law.*

Hee ariseth another doubt, whether in the computation of these 50. dayes after the Passeover, the next day after they had eaten the paschall lambe, be included in that number, or that there were fifty dayes. 1. Some doe hold that the 15. day, being the morrow after the Pasch, must bee excluded, because in the law of the Pentecost, they began the account of seven weekes upon the 16. day, the day after the Sabbath, or first solemne day of the Passeover: as is further to be seene, *Levit.* 23. 11. and seven weekes complete, the which make 49. dayes, the next day which was the 50. was the day of Pentecost. *Cajetan.* But it is not necessary, that this first 50. day should be accounted after that rule, excepting the morrow after the Passeover: as it may appeare partly by the text: *When yee bee come into the land which I give you, vers.* 10. that law is made to bee kept after they were come to Canaan: and the reason of this alteration was, because they were to begin the account of the seven weekes from that day, wherein they first put the sickle into the corne, whereof they should bring a sheafe to shake before the Lord, *Levit.* 23. 9. which could not be done upon the first day of unleavened bread, it being a solemne day, and a time of a Sabbath, wherein they were to doe no servile worke. *Levit.* 23. 7. *Rupertus* here saith, that the Pentecost was not yeerely kept the just fiftith day after the Passeover, as the law was given, but the fiftith day after the Passeover. But herein he is deceived, that upon what day soever the Passeover fell, the next weeke, they did expect the morrow after the next Sabbath, when they were to bring in their sheafe, and then beginne to count their seven weekes: for herein is his errour, he taketh the Sabbath there spoken of, *Levit.* 23. 10. for the seventh day of rest, where it is understood to be the first day of unleavened

bread,

Rupert. lib. 3. in Exod. cap. 24.

bread, which was a solemne day of rest, as the Sabbath was, *Iun. Borrh.* And by the way, *Rupertus* in the same place slippeth in another point, *Prima dies azymorum Iudæis in quintam feriam illo anno evenit: The first day of unleavened happened to the Iewes that yeere, upon the fifth day of the weeke.* For true it is, that our blessed Saviour did eat the Passeover according to the law, upon the 14. day, which was as our Thursday at even: but the Jewes following a tradition of their owne, to avoid the concurrence of two Sabbath dayes, did put off the eating of the Passeover, untill the 15. day of the moneth at even, which was the sixth day of the weeke, because the next day was the Sabbath: for if they had eat the Passeover, when Christ did eat it with his Disciples, then the next day should have beene kept holy, neither were they to doe any worke therein: but upon that day they put Christ to death, which could not be done without more than servile labour in carrying the crosse, and nailing Christ unto it, and such like: beside, the text saith, they would not put Christ to death upon the feast day, lest there should bee some tumult among the people, *Mark.* 14. 2. But this point is elsewhere handled more at large, whither I referre the Reader.

Whether our Saviour with his Disciples and the Iewes kept the Passeover together.

Synopf. controv. 13. qu. 4.

2. Some againe, as *Cajetane* before excludeth the 15. day of the moneth, out of the number of the dayes: so they include and take in, both the 14. and 15. dayes; borrowing 17. dayes of the first moneth to make up the summe of 50. *Augustine, Ferus, Gloss. ordinar.* as is shewed before, *quæst.* 16. But this account cannot bee admitted: for thus should they begin the 50. dayes both before the Passeover was eaten, which was upon the 14. day at even, whereas they must be accounted from the Passeover; and before they were delivered and went out of Egypt, whereas the Pentecost was kept in remembrance of their deliverance out of the servitude, and hard bondage of Egypt, as the reason of the institution thereof is yeelded, *Deut.* 16. 12. *Thou shalt remember, that thou wast a servant in Egypt, therefore thou shalt observe and doe these ordinances.*

3. Wherefore this remaineth, as the most probable, that the 15. day of the moneth, the next day after they had eaten the pasch, was the first day of the fifty, howsoever in the anniversary Pentecost, afterward there were some innovation. *Iun., Piscat. Simler.* And that for these reasons: 1. Because this was the day of their deliverance, and going out of Egypt, from the which they count their moneths and dayes, *Exod.* 16. 1. 2. And againe, this first day of unleavened bread, was not in respect of the present necessity and occasion, of their sudden departure out of Egypt, kept a solemne festivall day, as afterward, wherein they were to doe no servile worke. This being then the first day of the fifty, there are to bee accounted 16. dayes of the first moneth, and 30. of the second; so the first of the third moneth falleth out to bee the 47. and the 50. day was the fourth of the moneth.

4. I cannot here omit the mysticall application of *Rupertus*, of these three dayes of sanctification and preparation prescribed to the people, which he wil have to signifie, that sanctification of Christ in his death and passion, and buriall, *Quam consummavit die tertia: Which he finished upon the third day*: of the which sanctification our Saviour speaketh, when he saith, *For their sakes doe I sanctifie my selfe*, Ioh. 17.

Rupert. lib. 3. in Exod. cap. 28.

Quest. XVIII. *How the Apostles Pentecost, and the Iewes Pentecost, fell out all upon one day.*

HEre further it will be enquired, how the Apostles Pentecost, which was 50. dayes from Christs resurrection inclusively, and the Jewes Pentecost which was 50. dayes from the Passeover exclusively, that is, not reckoning the morrow after the Pasch, which was the first solemne day of the feast, according to the law, *Levit.* 23. 10. would fall out together on the same day.

1. Here *Rupertus* hitteth upon the right answer in generall: that the same day, wherein Christ arose againe, the Jewes brought in their bundle or sheafe to be shaken before the Lord: which bundle of the first fruits, did prefigure Christ, the first fruits of the dead, who also in the Canticles is called *fascis myrrhæ*, a bundle of myrrh, *Cantic.* 1. 12. From this day of shaking the sheafe, the Jewes began to count seven weekes complete, which is 49. dayes, and then the next day was the Pentecost, which was the 50. dayes from the resurrection of Christ (including also that day) came downe the holy Ghost upon the Apostles, by the which the will of God is written in our hearts, as here the law of God was written in tables of stone. Thus far *Rupertus* proceedeth well.

2. But his mistaking is in this, partly touched before: where the law prescribeth that they should begin to account the seven weekes from the morrow of the Sabbath, *Levit.* 23. 10. he understandeth the seventh day only, that they were to expect the next Sabbath day after the Pasch, and the morrow to begin their account of seven weekes: By which meanes a great errour would fall out, that the feast over fell out upon the first day of the weeke, there would be not onely seven, but eight weekes between the Passeover, and Pentecost, which was against the meaning of the law. By the Sabbath therefore in this place, is not precisely meant the Sabbath day, but that solemne day of rest, which was the 15. day of the moneth, which was commanded as strictly to be kept as the Sabbath, without doing any worke therein, and therefore it is better translated, *Postridie cessationis: The next day after that solemne rest*, the next day or morrow after the Sabbath. *Iun.* But yet at this time when our blessed Saviour rose again, the day of shaking the sheafe, fell out the morrow of the seventh and Sabbath day, but not according to *Pertus* rule, but by this occasion: This yeere wherein Christ the true Passeover was sacrificed, the solemne day was the 15. then followed the Sabbath, which was the 16. day: wherein because they were forbidden to doe any worke, they could not that day put the fickle into the corne, as is prescribed, *Levit.* 16. 4. And therefore in such cases, they put it off, till the next day following the Sabbath.

Quest. XIX. *How the Lord is ſaid here to deſcend.*

Vers. 11. *The third day the Lord will come downe.* Three wayes this terme of deſcending is uſed in Scripture, when mention is made of God, or his Angels: 1. It is attributed unto God improperly: for he being an infinite eſſence cannot be contained in any place: as that which is of infinite quantity and magnitude cannot goe from place to place, becauſe it occupieth all places. So neither can God, who is of an infinite and incomprehenſible nature, either aſcend, or deſcend. Therefore when God is ſaid to deſcend, it muſt not be underſtood properly, *ſed quantum ad aliquam demonſtrationem effectus in aliqua parte orbis, &c. But in reſpect of the demonſtration of ſome effect in ſome part of the world, where God did not manifeſt himſelfe before. Toſtat. Deſcendere Deus dicitur, quando aliquod novum, quod antea non fuerit, in aliqua creatura operatur: God is ſaid to deſcend, when hee worketh ſome new and ſtrange thing in the humane nature, which was not before. Eucherius.* As the holy Ghoſt is ſaid to deſcend upon Chriſt, becauſe of the demonſtration, and repreſentation in the likeneſſe of a Dove, which lighted upon Chriſt: and here God is ſaid deſcendeth in a thick cloud. 2. Chriſt alſo is ſaid to deſcend from heaven: *ſecundum idiomatum communionem*: becauſe of the unity of his perſon, and mutuall communicating of the properties of his natures: whereas his Godhead could not properly deſcend: but it is ſaid ſo to doe, *propter humanam naturam aſſumptam*, in reſpect of the humane nature, which hee had aſſumed. *Toſtat.* 3. Theſe two are improper kindes of deſcending: but Angels may be ſaid properly to deſcend, becauſe they are finite ſpirits, although *nullum occupent, locum ſibi tamen definiunt*: though they occupy no place, yet they are bounded and limited in a place: ſo that when they are preſent in one part of the world, at the ſame inſtant they cannot bee in another. *Toſtatus* will have the deſcending here ſpoken of to bee of this third kinde, becauſe hee thinketh, that the law was not given by God himſelfe, but by an Angell repreſenting his perſon, and ſpeaking in his name: which is his errour, that now followeth in the next place to bee conſidered.

Quest. XX. *Whether Iehovah Chriſt Ieſus appeared not in the old Teſtament, but only, or uſually the Angels.*

Toſtatus opinion is, that this was not the Lord himſelfe that came downe in this thicke cloud in the mount, but an Angell in the perſon of God. And he hath beſide theſe poſitions concerning the apparition of Angels in the old Teſtament:

1. Not only in this place but in all other, where any act is ſaid to be done by God; we muſt underſtand that the Angels did it: *Niſi ſit talis actus, qui excedit potentiam creatam: Unleſſe it be ſuch an act which exceedeth the power of a creature.*

2. The reaſon why notwithſtanding God is ſaid to doe thoſe things, though they were performed by the Angels: is, leſt the Hebrewes hearing that the Angels wrought ſuch great workes for them, as in bringing them out of Egypt, in giving them the law, and ſuch like, ſhould have worſhipped the Angels as authors of theſe benefits. As in like manner the Heathen made them Gods, that had beene meanes to bring ſome benefit: as *Minerva* for the invention of divers arts, *Ceres* in Grecia, for finding out the art of plowing: *Saturne* in Italy, for teaching of husbandry: *Phœbus* for ſoothſaying; *Aeſculapius* for phyſicke.

3. Yet ſometime the Angels are ſaid to doe thoſe acts, when as either they are but ſmall matters, and not admirable or great workes as when the Angel appeared to ſend *Hagar* home againe to her miſtreſſe, which was no great matter: and when the Angels were ſent to deſtroy Sodome, which was no admirable thing to deſtroy a City: or when the worke, though it be a great worke, concerne but a private perſon, and not the whole nation, as when the Angell came to purifie the Prophet *Iſayes* lips, *Iſay 6.*

4. Yet ſometime God is ſaid to doe thoſe things, which were not in themſelves ſo great, becauſe the men were but weake, with whom the Lord had to deale, for the ſtrengthning of their faith.

5. Sometime great workes are ſaid to be done by the Angels, but then mention is made alſo of God in the ſame place: as in the viſion of *Iacobs* ladder, the Angels are ſaid to aſcend and deſcend, but God ſtood above the top of the ladder.

6. And though while yet the Hebrewes were weake, and as it were in their nonage, the greater workes done by Angels are aſcribed unto God: yet afterward, *Cum Hebraicus populus in cognitione Dei firmior eſſet: When the Hebrew people were more confirmed in the knowledge of God. Angelus illa magnalia, quæ Deo competebant, ſe feciſſe dicebat: The Angell is ſaid to doe thoſe things, which appertained unto God,* as the Angell of the Lord, &c. *ſaid, I made you to goe up out of Egypt.*

7. But concerning the law, it was given by Angels, as the Apoſtle ſheweth, *Galath. 3.* they made the noiſe, and cauſed the voices in the mount, they wrought the wonders in Egypt, and brought out the preſence, and conducted them in the wilderneſſe. To this effect *Toſtat. quæſt. 6. & 7.*

But all theſe are untrue and uncertaine poſitions, as ſhall be ſhewed in their order.

1. Stephen ſaith, that the God of glory appeared unto *Abraham* in Meſopotamia, and bid him come out of his country, *Act. 7. 2.* This was a matter, which exceeded not the power of an Angell, to bid him to goe out of his country: yet was it done by the Lord himſelfe, and not by an Angell: for that without blaſphemy cannot be ſaid to be the God of glory. Againe, to appeare in the likeneſſe of a flame of fire in a buſh, and the buſh not conſumed, is not an impoſſible worke to a created Angell: but it was God himſelfe even Chriſt the Sonne of God, that ſo appeared: for he is called the *God of Abraham, the God of Izhak, Exod. 3. 6.* which could bee no Angell. And *Moſes* pronouncing a bleſſing

upon

upon *Ioseph*, saith, *The good will of him that dwelt in the bush, shall come upon the head of Ioseph*, Deu. 16. but God only hath the power and authority of blessing: as *Iakob* also saith concerning *Ioseph*: *by the God of thy father who shall helpe thee, and by the Almighty, who shall blesse thee*, Gen. 49.24. To blesse belongeth properly, and originally (for ministerially wee deny not, but that both Angels and men may blesse) to him that is able to effect the blessing, but so doth only the Almighty, to whom nothing is impossible. But Angels are not omnipotent, or Almighty: It was God therefore, and not an Angell, that appeared in the bush. Now then by these places given in instance it is evident, that some things said to be done by God in the Scriptures, not exceeding the power of Angels, were so done by the Lord himselfe, and not by the Angels. And so the first position of *Tostatus* faileth.

Tostatus his reasons answered.

2. Neither is that a good reason, why in the rehearsall of the great workes the name of the Angels concealed, and they are ascribed unto God, lest the Hebrewes might have worshipped the Angels, as their patrones, and authors of those benefits: 1. Because there is no such danger, when as the Angels doe shew themselves to be but the ministers and messengers of God, and speake in the name of God: As *Lot* could make a difference betweene the Angels, who were but Gods ministers, as they say, *Iehovah hath sent us to destroy the City, Gen.* 19.13. and *Iehovah* himselfe, to whom *Lot* afterward turneth himselfe, *vers.* 19. *No my Lord, &c.* whereas speaking before to the Angels, he calleth them *Lords* in the plurall. 2. Rather this meanes, if the Angels did the workes, and the Scripture saith God did them: they ignorantly should have worshipped the Angels in Gods stead, knowing none other, but that God himselfe appeared, when it was but his Angell. 3. And beside, where in the same place mention is made both of the Angell of *Iehovah*, and of *Iehovah* himselfe: as *Exod.* 3.22. it is said the Angell of the Lord appeared, who is called *Iehovah*, *vers.* 7. If it had not beene the Lord himselfe but an Angell, this would have given them occasion to thinke that the Angell was the Lord.

3. It was *Iehovah* the Lord Christ, and not a ministring Angell, that appeared to *Hagar*, *Gen.* 16. as it is evident, *vers.* 13. *she called the name of Iehovah that spake unto her*: and the destruction of Sodom and Gomorrah was the Lords worke, wherein notwithstanding hee used the ministry of the Angels: as it is expressly said, *Iehovah rained upon Sodome and Gomorrah brimstone and fire from Iehovah, &c.* These places therefore are impertinently alleaged. And further wee shall finde in Scripture, that in small workes and such as concerned particular persons, God is said to have done it, and not the Angels: as it is said God prepared a worme to smite *Ionas* gourd, *Ion.* 4.7. Therefore this observation also of *Tostatus* untrue.

4. But this evasion he hath: that if the name of God be used, and not of the Angels in such small and particular workes, it is for the confirming of those that be weake: but they which are weake, because they cannot ascend at the first, or comprehend the majesty and omnipotency of God, had so much the more need by the secondary ministration of Angels, to bee brought unto that high and deepe apprehension of God. And indeed the ministry of Angels serveth especially for the comfort and supporting of the weake, whose faith not serving them immediatly to depend upon God, are the more easily brought to have confidence in him by the subordinate deputation and ministry of Angels. So, when *Daniel* was in great distresse and perplexity in the lions denne, God sent his Angell to stop the mouth of the lions, and to comfort *Daniel*, *Dan.* 6.22. So when *Ioseph* was doubtfull what to doe concerning *Mary*, an Angell of the Lord appeared unto him in a dreame, to confirme him, saying, *Feare not to take Mary for thy wife*, *Matth.* 1.20.

5. That instance of *Iakobs* vision of the ladder directly proveth, that it was God that appeared unto *Iakob*, and not an Angell: 1. Because it is said that *Iehovah* stood upon it and said: by which name of *Iehovah* no Angell is called in Scripture. 2. He that speaketh to *Iakob*, nameth himselfe the Lord God of *Abraham*. 3. He that speaketh is but one, but the Angels which ascended and descended were many. He saith, *The land whereon thou sleepest will I give thee and thy seede*: but the earth is only the Lords. *Iakob* himselfe saith, *that Iehovah was in that place*, *Gen.* 28.16.

6. 1. The people were but yet weake, while they were in the wildernesse, yet then and there the great worke of leading and keeping the people, and bringing them to the land of Promise, is ascribed to an Angell, which was none other but Christ, the Angell of Gods presence, *Exod.* 23.20. 2. Yea wee finde, that mention is made oftner in the stories of the Patriarkes and first Fathers of Israel, as in the bookes of Genesis, and Exodus, when they were yet (as it were) in their infancy, of the apparition and ministry of Angels, then afterward: for it was fit that they should be confirmed, by such visible and sensible meanes: therefore this reason here alleaged by *Tostatus* holdeth not. 3. And in that place, wherein instance is given: by Angel is understood some Prophet and man of God, not any of the celestiall spirits: because the place is named from whence he came, from Gilgal: and hee is said to ascend or goe up: but Angels descend from heaven: and it is not unusuall in Scripture to call Prophets the Lords Angels, *Hagg.* 1.13. and *Apocal.* 2. and 3. chapter thorowout.

Quest. XXI. *Whether it were Iehovah the Lord Christ, or an Angell that came downe upon mount Sinai.*

7. But that it was *Iehovah* himselfe, the Lord Christ that appeared in mount Sinai, and talked with *Moses*, and gave them the law, it is thus proved: 1. Because he is called *Iehovah*, which name is never in Scripture given unto Angels. 2. Hee saith, *vers.* 5. *Though all the earth bee mine*: but the earth is the Lords, *Psal.* 24. not the Angels. 3. The Lord here maketh a covenant with his people, *vers.* 5. God himselfe, not the Angels, make a covenant with men, to bee his people. And so the Lord saith

...an husband unto them, Iere. 31.32. but Christ and not the Angels, is the husband of the Church: and the Church is not the spouse of the Angels, but Christs. 4. He which writ the Law in tables of stone, was the same that gave the Law to *Moses*: but those tables were written by the finger of God, *Exod.* 31.18. the same finger that writeth in the fleshy tables of mens hearts, *Ierem* 31.33. 2. *Cor.* 3.2. 5. S. *Paul* saith, it was ordained by Angels, in the hand of a Mediatour, *Gal.* 3.14. The Angels attended as ministers, and as the Lords instruments were used in those thunders and lightnings. But the Lord himselfe the Mediatour both of the old and new Testament was there present, as the Author of the Law: as *Moses* saith, *The Lord came from Sinai, &c. he came with ten thousand of Saints, and at his right hand a fiery Law for them,* Deut. 33. 2. 6. He that wrought those wonders in Egypt, and carried the people as upon Eagles wings, was the same that delivered the Law, *vers.* 4. But *Iehovah* himselfe did the first: for many of the wonders in Egypt could not be done by any but the Lord, as in converting and changing of one substance into another, as of a rod into a Serpent, of water into bloud, of the dust into lice. And so much *Tostatus* himselfe confesseth: *Fiebant talia portenta, quæ nullus poterat facere, nisi Deus: Such wondrous things were done, as none could doe but God.* So it was *Iehovah* himselfe that did leade the people thorow the red Sea, and destroyed the Egyptians: as *chap.* 14.24. *Iehovah looked unto the hoast of the Egyptians, out of the fiery and cloudy piller:* who is before called the Angell of God, *vers.* 19. which was the Lord Christ, called the Angell of the covenant, *Malach.* 3.1. So *chap.* 15.14. *Iehovah brought the waters of the Sea upon them.* And further that *Iehovah* himselfe conducted the Israelites is evident, *Exod.* 33.15. *My presence shall go with thee.* And yet the Lord saith, *Exod.* 23.20. *Behold I send an Angell before thee, to keepe thee in the way:* but what Angell this was, is expressed afterward, *my name is in him.* This great Angell of the covenant, in whom was Gods name and his presence; who else could it be but the Lord Christ, the *Iehovah*? And that *Iehovah* himselfe appeared unto the Patriarkes and Prophets, and not the Angels onely, it is evident. *Numb.* 12. where the Lord saith, *Unto Moses I will speake mouth to mouth, &c. he shall see the similitude of the Lord:* and the Apostle witnesseth, that he (that is, *Moses*) *endured as he which saw him, which is invisible,* Heb. 11.27. Not that *Moses* did see the very glory and substance of God, who is invisible, and *whom never man saw, nor can see,* 1. *Tim.* 6.12. but he saw only his backe parts, *Exod.* 33.14 that is, some part of his glory, as the Lord thought good to reveale, according as *Moses* was able to apprehend. And that in this sort it was *Iehovah* himselfe that came downe in Mount Sinai, beside these reasons before alleaged, it is the generall opinion of Divines both old and new. *Gregor. Nyssen. Præcepit Deus populo per Mosen, ut tam corpore quam animo mundus fierit: God commanded the people by Moses, that they should be cleane both in body and soule. Hierom. Accessuri ad audienda verba Dei sanctificari jubentur ab uxoribus: Being to come to heare the words of God, they are bidden to be sanctified, in abstaining from their wives. Cyril. A Deo ad Mosen dicitur, vade ad populum, &c. God said to Moses, Goe unto the people. Origen. Audiat, quid præcepit Dominus, &c. He that will come to heare the word of God, let him heare what the Lord commanded, that they should wash their garments. Rabanus: Dominus Mosi præcepit, ut populum sanctificet: God commanded Moses to sanctifie the people. Rupertus: Docendus erat, quod Deus patrum ipsorum non erat talis, ut Dii Egyptiorum: They were to be taught, that their God was no such, as the Gods of the Egyptians. Theodoret: Vestimenta mutare à Deo jubentur: They are bidden of God to wash their garments. Ex Lippoman.* And many other to the same purpose might be produced, which is not necessary in so cleere a matter: so that this seemeth to be a vaine private conceit: that it was not the Lord, but an Angell, that came downe in the thicke cloud upon mount Sinai.

QUEST. XXII. *Why the people are forbidden to come up into the mountaine.*

Thou shalt set markes unto the people: 1. The people are forbidden to goe up to the mountaine, or to come neere the skirts of it, first, *reverentia causa, for reverence sake:* For if it be not lawfull to thrust in upon Princes uncalled, how much more into the presence of the divine Majesty? *Simler.* 2. To stay their curiosity: not that it is evill to see God: *sed malum est ei, qui illum per curiositatem vult videre: but it is evill unto him, that seeketh him of curiosity. Rupert.* 3. If they had beene admitted to see and gaze, it would have hindred their attention, in hearing of the voice of God, which proceeded out of the middest of the fire. *Tostat.* 4. The Lord hereby also would make a difference betweene Moses and the rest of the people, to heare him before them: *Ut cognoscant pro summo honore ducendum esse apud Deo: That they should take it for a great honour to draw neere unto God: Procop.* 5. And they were forbidden, not only to come up into the mountaine, but to touch the very borders and skirts of it: because all the mountaine was covered with smoake, and all over there were signes of Gods presence: which, if they had beene admitted to come unto the nether parts of the hill, they would have presumed further, and therefore the Lord would cut off all occasion: as before *chap.* 12. that they should eate no unleavened bread for seven dayes together, they are charged not to have it in their houses. *Exod.* 8. 6. Some doe thus allegorize this prohibition of not ascending into the mountaine: *Nemo intelligentiam suam, ad montem sacræ scripturæ conscendere audeat: That no man beyond his capacity enterprise to ascend unto the hill of the Scriptures. Gloss. interlinear.*

QUEST. XXIII. *Why he shall be killed that toucheth the mountaine*

Whosoever toucheth the mount, shall surely dye, &c. 1. Of this terrible precept, *causa fuit ipse populi status,* the state and condition of the people was the cause: who because they were not come to the love of God, *oportebat ut timore stringerentur: It was meete they should bee constrained. Rupert.* 2. And beside, the Lord would make a difference betweene his service, and the Idolatrous

Rupert. lib. 3 in Exod. cap. 28.

Idolatrous ſacrifices which they had ſeene in Egypt, wherein they uſed dancing and ſporting, eating drinking, which the people imitated afterward, when they ſet up their golden Calfe: the Lord therefore hereby would let them underſtand, that he required another manner of ſervice of his people. *Rupert.* 3. It is ſet downe, that whoſoever toucheth the mountaine ſhould dye: either by the hand of God, or the people: for if any one went neere to touch the mountaine, then the people were to ſtrike him with darts or ſtones: but if either the Prieſts, or many of the people approched, then the Lord would deſtroy them, *verſ.* 24. *Toſtat.*

Quest. XXIV. *Why no hand was to touch him that came neere the mountaine.*

Verſ.13. NO hand ſhall touch it, but hee ſhall bee ſtoned &c. 1. Some expound it thus, that the hand of man ſhall not need to be upon him: *ſed intelligitur lapidum ictibus ex eum divinitus venientibus necandus: But he is underſtood to be killed with ſtones flying downe from God. Hugo de S. Victor.* becauſe the manner is deſcribed, he ſhall be ſtoned, or ſtriken thorow with darts: and it is uttered paſſively, not actively, as afterward *verſ.* 24. *leſt he deſtroy them:* it is better referred to the people, that hee ſhall be ſtoned, or ſtriken thorow by them. 2. If hee were neere hand hee ſhould be ſtoned, if further off, that they ſhould hit him with darts, be it man or beaſt: *Lippoman.* 3. They are forbidden with their hands to touch not the mountaine, but it, whatſoever came neere the mountaine, leſt they alſo might by this occaſion of apprehending the offender, tranſgreſſe themſelves in comming neere the mountaine. *Toſtat.* alſo, no hand ſhall touch it: *tanquam polutum & immundum*, as a filthy and uncleane thing: *Rupert. Fo. Tanquam execrabile eſto*: It ſhalbe as an execrable and accurſed thing: *Iun.* 4. No hand ſhall touch him, that is, to reſcue or deliver him. *Vatab.* But it is not like, that any durſt be ſo bold, when all the people in the campe was afraid, *verſ.* 16.

Quest. XXV. *Why the beaſt, that touched the mountaine is commanded to be ſlaine.*

Verſ.13. WHether beaſt, or man, hee ſhall not live. 1. The very beaſt ſhall be ſlaine that commeth neere to touch the mountaine. 1. Becauſe, although beaſts doe but their kinde, and cannot ſinne, yet the thing in it ſelfe was evill in touching the mountaine: as likewiſe if a man did lye with a beaſt, they were both to dye, *Levit.* 20. 15. though the beaſt therein could not ſinne, yet the fact was enormous and odious, and to bee puniſhed therefore in the beaſt. *Toſtat.* 2. Another reaſon was, that by theſe meanes, men ſeeing this ſeverity extended unto bruit beaſts, ſhould themſelves thereby become more circumſpect and carefull, not to tranſgreſſe their bounds. *Simler.* 3. Likewiſe, the owner of the beaſt, was therein alſo puniſhed in the loſſe of his beaſt, becauſe he had no greater care to keepe it in. *Ferus.* 4. Some doe allegorize this edict concerning the killing of the beaſt, that toucheth the mountaine: as Greg. *Beſtia montem tangit, cum mens irrationabilibus deſiderijs ſubdita, &c. The beaſt toucheth the mountaine, when the minde being ſubject to unreaſonable deſires, doth preſume to high things. Rupertus. Si quis luxurioſe vivit, alta divinitatis audeat ſcrutari: If hee which leadeth a beaſtly life, preſume to ſearch the high things of God, he ſhall be but further blinded and darkened. Gloſſ. interlinar. Si quis lapſus in hereſim aut blaſphemiam, any being fallen into hereſie or blaſphemy, doe abuſe the ſacred Scriptures, he ſhall periſh eternally.* But there is no certainty in theſe deviſed allegories, neither will the text warrant them: therefore I will not inſiſt upon them.

Gregor. 6. moral. cap. 27.

Quest. XXVI. *Whether at any time it were lawfull for the people to goe up to the mountaine.*

Verſ.13. WHen the horne bloweth long, they ſhall come up into the mountaine. 1. Some thinke that after the Lord was gone from the mount, then *Moſes* commanded by the ſounding of the horne, to give notice to the people thereof, that the people might then come up into the mountaine. *Sultan. Simler.* But it is rather to be underſtood of the ſound of a trumpet, which the Lord cauſed to be heard by the miniſtry of the Angels. *Oſiand. Hugo de S. Victor.* As *verſ.* 16. mention is made of a ſound of a trumpet, which was a ſigne of Gods preſence. 2. The Septuagint and Chalde reade, *When the horne ſhall ceaſe*, then the people may goe up: but the word is *maſhac*, which ſignifieth *to protract.* When the ſound of the trumpet ſhall be protracted, or blow long, they ſhould goe up: and to what end ſhould the people goe up, when the Lord was gone? it would but have ſhewed their curioſity, to gaze upon the place, where the Lord ſhewed himſelfe: eſpecially ſeeing, as *Ioſephus* writeth, it was ſuch an high hill that it did not only, *Aſcenſus hominum, ſed aſpectus defatigare: Weary not only their going up, but their very ſight.* And after the trumpet had ſounded, the people were bid to returne into their tents, *Deut.* 5. and ſo to goe from the hill: therefore not to come up to the hill. *Toſtat.* 3. *Iuxius* thinketh that the blowing long of the trumpet, did ſignifie an end of that ſacred action, as in the end of ſongs the muſick conclude with a long and protracted ſound; and this he thinketh was done, when the campe removed from before Sinai, *Numb.* 10. But it was needleſſe to give them a ſigne by the ſound of a trumpet, ſeeing the cloud removed, and the Lord ſpake alſo to *Moſes* to depart from that place: and this a yeere after: but this thing, which is here ſpoken of, was by all likelihood preſently done. 4. Some think that they were not ſimply forbidden to come up into the mountaine, but that they ſhould not do it of themſelves, they were to expect till they were called, *Humanam audaciam compeſcens premit, &c. doth keepe under humane audacity*, and ſtirreth them up to obedience to the voice of God. *Rabanus. Pomar.* But it is cleare, that the people were abſolutely bidden to keepe their bounds, and not to

the mount, *verſ.* 24. 5. Therefore the meaning is, that the people, when they heard the ſound of trumpet, ſhould then come out of their tents, unto the bottome of the hill, ſo farre as their limits and ſ extended, but not beyond. *Rupert. Hugo de S. Victor.* And this to bee the ſenſe the words following , that when the ſound of the trumpet was exceeding loud, *verſ.* 16. which is the ſame mentioned be- *verſ.* 13. when the *horne bloweth long*, then *Moſes* brought the people forth of the tents to meet the *verſ.* 17. that the people might heare the Lord talke with *Moſes*, *verſ.* 9. and that this was the aſcen- unto the mount, *ad ejus radicem, non ad cacumen*, to the bottome, not to the top, *Hugo*: it may be ed, *chap.* 24. 9. where it is ſaid that *Nadab* and *Abihu*, and 70. of the Elders went up, with *Moſes Aaron*: and yet *Moſes* onely with *Ioſhua* went up to the mountaine, *verſ.* 13. that is, to the top of the the other might aſcend to ſome part of the hill about the bottome, which was higher than the place, the hoſt was encamped: but the bounds and limits, which were ſet, they exceeded not. *Toſtat.* 6. The morall application is this: that as the people came not up to the mount, or toward the till the trumpet began to ſound loud: ſo *Ad ſacram prædicationis vocem ad ſuperna debet ſe erigere auditorum*: *ſo the minde of the auditors muſt be lifted up to things on high, at the voyce of preaching*. The myſticall interpretation alſo is this: This loud ſound of the trumpet ſignifieth the loud of the Goſpell over all the world, whereby wee are called to more full and perfect knowledge of *Lex non ad montem adducere poteſt illos, quos informavit, The law cannot bring them to the hill, whom* teacheth, but the trumpet of the Goſpell. *Procopius.* Chriſt alſo ſhall call us by the ſound of the trump the laſt day, and we ſhall meet him in the aire, and aſcend up unto him, and ſo ever remaine with as the Apoſtle teacheth, 1 *Theſſ.* 4. 17.

Quest. XXVII. *Why Moſes is not ſet downe to have reported all to the people, which was given him in charge.*

15. *And he ſaid unto the people.* *Moſes* received two commandements from God, that he ſhould ſanctifie them, and ſet them marks and bounds with a penaltie of death to them, that went them: but of this latter hee ſaith nothing; and for the former, he maketh mention, of not com- their wives, which was not mentioned before. But it is not to be thought, that *Moſes*, being ſo commended for his faithfulneſſe, did either conceale any thing of that which was given him in charge, or any thing. But the Scripture uſeth to avoid needleſſe repetitions, not to make mention of the ſame twice: therefore becauſe this is ſet downe before in the Lords charge unto *Moſes*, it is not rehearſed : but it is evident, *verſ.* 23. that *Moſes* had declared that alſo unto the people, what danger there in paſſing their bounds. And as here in *Moſes* report to the people ſomewhat is omitted, which is in the charge: ſo at other times ſome things are reported by *Moſes*, which were given in charge, not expreſſed: as *chap.* 12. 22. that clauſe of ſprinkling the doore-poſts with hyſſop dipped in the was not mentioned in the law of the Paſſeover before preſcribed, but onely in *Moſes* relation to people. *Toſtat.*

Quest. XXVIII. *With what water they waſhed their cloaths.*

14. *He ſanctified the people, and they waſhed their cloaths.* 1. *Moſes* is ſaid to ſanctifie the people, becauſe he declared unto them the will and commandement of God, that they ſhould ſanctifie themſelves, and ſo they did accordingly. *Toſtat. Nihil aliud feciſſe legitur, quam monuiſſe ad munditiem, Moſes is not read to have done any thing elſe, but to have admoniſhed them unto puritie and cleanneſſe.* Ca- 1. by the waſhing of their cloaths, the puritie of their manners is ſignified: *Cyrillus*: *Lotione in- corporis puritatem oſtendit*: *By the waſhing of the garments, he ſheweth the puritie of the bodie*: *anima corpus quodam modo eſt*: *For the bodie is as it were a garment to the ſoule. Rabanus. lavare eſt opera mundare, To waſh the garments, is to cleanſe the works*: *Veſtimenta lavare, eſt vera fide imbuere, to waſh the garments, is to endue the conſcience with faith. Lippom.* By the of the garments is underſtood, *Caſtitas mentis & corporis, The chaſtitie both of bodie and minde.* See more hereof before *queſt.* 15. 3. Some thinke that they waſhed their garments with ſprinkling water, which was made of the aſhes of the red Cow, preſcribed *Numb.* 19. But that is not that water was to bee ſprinkled againſt the Tabernacle, which was not yet made: and *Eleazar* of the bloud of the Cow with his finger, &c. But neither *Eleazar*, nor *Aaron* his father were conſecrated to the Prieſthood: therefore they waſhed their garments, with no other than common at this time. *Toſtat. quæſt.* 9. *in* 19. *cap.*

Quest. XXIX. *Why they are commanded not to come at their wives.*

15. *And come not at your wives, &c.* 1. The Latine tranſlator readeth, *Come not neere your wives*: but *your* is not in the originall, yet it well expreſſeth the ſenſe: for at no time was it lawfull to heare unto other mens wives. *Lippom.* Some thinke, that hereby is meant, that wee ſhould not approach, *Alicui carnali voluptati, vel mundanæ, Any carnall or worldly pleaſure, when we come neare God. Gloſſ. interlin.* Indeed by this one particular inhibition of one carnall pleaſure, by the like ana- all other were forbidden: but there is a literall inhibiting alſo, of companie and ſocietie with their 3. Some give this ſenſe, *Conjux hic ſenſum intelligitur, &c. The wife is here underſtood to bee the which is joyned unto our nature, &c. Gregor. Nyſſen. ex Lippom.* And ſo we are bidden to lay aſide all ſenſualitie, when we appeare before God. But this is to goe from the letter of the text. 4. Some it onely a morall precept, that men ſhould abſtaine even from lawfull things, when they preſent themſelves

themselves before God: as the Apostle requireth the like of the married couple, to abstaine for a time, that they may give themselves to fasting & prayer, 1 *Cor.7. Hieron. Rupert. Galat.* but this being a legall injunction, contained a further reason than is enforced now, in respect of those times. 5. So that beside the morall equitie, even from lawfull pleasure, which bindeth now also, in the abstinence for a time, from the marriage bed, upon occasion of more fervent and extraordinary prayer: *Marbach.* there was then also a Levitical kind of impuritie and pollution, even in the lawfull use of marriage, which came by the issue of seed, Levit.15.18. from which kind of Legall pollutions the people were to be sanctified, and cleansed at this time. *Oleaster.* 6. But that saying of *Lyranus* is somewhat harsh: *Licet matrimonialis actus sit licitus, tamen annexam habet quandam turpitudinem, &c. Though the act of the matrimonie be lawfull, yet it hath annexed unto it a kind of filthinesse, which is excused by the good things in marriage.* But the Apostle speaketh otherwise, *That marriage is honourable, &c. and the bed undefiled, Hebr.13.4.* There is then in the undefiled marriage bed, no filthinesse or uncleanesse. But that other assertion of *Lyranus* is not much to be misliked: *Habet annexam depressionem mentis, &c. It hath also annexed a certaine depression and abasing of the minde, because of the vehemencie of carnall delight:* And therefore they were commanded these three dayes to be sequestred from their wives, that their minds might wholly be weaned from carnall delight, and be fixed upon God.

QUEST. XXX. *Why Moses maketh such an ample and full declaration and description of the Lords glorious appearing in mount Sinai.*

Vers.16. AND *the third day, &c. there was thunder and lightnings, &c.* 1. *Moses* in many words describeth the comming of the Lord, and his appearing in mount Sinai: *Cupiebat enim vir pius quam amplissimis posset verbis, &c. For this godly man desired in the best manner he could, to set forth the magnificence of the comming of the Lord. Ferus.* Sometime *Moses* goeth up, sometime he commeth down, sometime he goeth up alone, and another time *Aaron* with him: and all this he doth, *Ut pararet Deo populum dignum & acceptabilem populum, &c. To prepare a meete and acceptable people for the Lord. Lippom.* 2. Beside, this large description also delivereth *Moses* from all suspition of deceit and counterfeiting: as though he had fained, as other lawgivers among the Heathen, that he had conference with God: for first this preparation of the people against the third day, then the talking of the Lord with *Moses*, in the hearing of all the people, which were divers hundred thousands, doth shew the truth of this narration. *Lippom.* And these prodigious and extraordinarie signes raised upon the suddaine, to cleare *Moses: In serenum diu subito mons tenebris circumdatus, &c. On a suddaine in a cleare morning, the hill was beset round with darknesse and fire burst forth of the middest thereof. Gregor. Nyssen.* As it is observed in the destruction of Sodom and Gomorrha, by the rising of the Sun, and shining upon the earth, when *Lot* entred into Zoar, Gen. 19.23. that it was a goodly Sun-shine morning, when it rained fire and brimstone upon those Cities.

QUEST. XXXI. *Why it pleased the Lord in this terrible and fearefull manner, to appeare, with thunder, and lightning.*

Vers.16. THERE *was thunder and lightning, &c.* 1. Foure signes the Lord sheweth of his comming, two were heard, the thunder, and the sound of the trumpet; and two were seene, the lightning, and the thicke or darke cloud: and these appeared in the top of the hill, not all over: for if the cloud had covered all the hill, the people could not have discerned the smoake, which was round about upon the hill. *Cajetan.* 2. It pleased God in this terrible manner to shew himselfe at the giving of his law, for these reasons: 1. Because the rude world doth onely esteeme of those things, which are done with great shew, and magnificence, the Lord would in this glorious manner appeare, *Vt discerent populi eum magni æstimare: That the people should learne highly to esteeme of God.* 2. *Commovit omnia elementa. He moved all the elements,* that they might know, that he had power over all: 3. That the ignorant people might know a difference betweene the true God, and the false gods, whom the Heathen, and especially the Egyptians worshipped, that they could doe no such things: 4. *Vt populo carnali timorem incuteret. To strike feare and terror into the carnall people:* that they which would not be wonne by love, should be constrained with feare: 5. *Vt ostenderet se vindicem legis, &c. To shew himselfe a Judge and revenger of those, which transgressed his law:* and in what fearefull manner he would come to judgement, to take account of men, how they had kept his law. *Ferus.* 3. *Chrysostome* toucheth another reason: *Negligens humanum genus & segne; oportet igitur ut corrigeretur ipsis, & redderetur attentum: Mankind was negligent and slothfull, and therefore it was meete, that they should bee rousted up by this meanes, and made attentive.* 4. Another reason, why the Lord did thinke good, thus to shew himselfe in smoake and fire, was this: *Quia talis apparitio in nube & igne non habet figuram: Because such an apparition in fire and a cloud, hath no representation:* that by this meanes, the people should have no occasion to commit idolatrie. *Lyran.* As the Lord himselfe saith, *Take heed to your selves, for yee saw no image in the day, that the Lord spake to you in Horeb, Deut.4.15. Tostat. quæst.11.* 5. The morall application is this: The Lord appeared partly in the brightnesse of fire, partly in the darknesse of a cloud: *Quia humiles per claritatem sui ignis illuminat, Because he doth illuminate the humble by the brightnesse of his appearing: Et superbos per caliginem erroris obscurat, And he obscureth the proud by the darknesse of error. Gloss. interlin.* Some fathers make this mysticall application: by the thunder and lightning we may understand God the Father, by the cloud the Sonne, who assumed our humane nature, which shadowed the glorie of his Deitie: by the sound of the trumpet, the holy Ghost, which worketh in the hearts of faithfull people, by the trumpet of the Gospell. *Simler.*

Quest. XXXII. *Whether this thunder and lightning were naturall.*

There was thunder and lightning. 1. These signes were not naturally caused, in respect both of the time and place: for now it was about the middest of Summer, in the beginning of June, the third moneth after the spring, when such meteors use not to be ingendred: and for the place it was in an hot region in Arabia, where the extreme heate doth drie up such exhalations, whereof thunder and lightning doe consist. And beside, the naturall place of these meteors is above in the middle region of the aire, where the aire is very cold: and so the beating of the aire, by an *antiperistasis*, a concurrence and resistance of contrary qualities procureth such thunder-claps, and flashings: but these signes were shewed below upon the top of the hill, in the lower region of the aire. *Tostat.* 2. Neither yet doe I thinke with *Tostatus*, that it was neither *verus ignis*, nor *vera fulgura*, true fire, or true lightning, but that they so seemed to be: because then (saith he) the fire and lightning would have burned and consumed those that came neere it. But this is no good reason: for it was no hard matter for the Creator, to abate the ordinarie force of these elements: as the fire consumed not the bush, *Exod.* 3. neither yet had it any power upon the three children when they were put into the fierie fornace, *Dan.* 3. Therefore it was more than an imaginary fire, or in shew onely: *Nihil simplex natura per duplicitatem facit: The single and simple truth doth nothing doubly: Lyran.* Wherefore I rather preferre the resolution of *Thomas*, that this was, *Ignis corporalis, & ideo palpabilis & sensibilis, &c. A corporall fire, palpable and sensible.* It was a true fire, yet not naturall, neither yet without naturall meanes altogether, but the same supernaturally caused: for here was a thicke and darke cloud, such as the thunder and lightning useth to breake out of: but it was extraordinarily raised out of time and place by the power of God. *Thom. in Epist. ad Hebræos cap. 12. lect. 4.*

Quest. XXXIII. *Why the Lord appeared in a thicke and darke cloud.*

Vers. 16. *And a thicke cloud upon the mount, &c.* 1. This appearing of a thicke and darke cloud, was convenient for those times: *Congruit nubes in functionem legalem, quæ tenebrarum est non lucis: The cloud is agreeable to the function of the law, which is of darknesse, rather than light. Borrh.* For all things were folded up in the law in shadowes, as in a cloud, but the revelation of the true light came by Jesus Christ. 2. This also sheweth the infirmitie and weaknesse of man; who cannot see the brightnesse of Gods glorie, who dwelleth in light, that none can attaine unto, 1 *Tim.* 6. but wee see it as thorow a cloud: as here the Lord appeareth in fire, yet in the middest of smoake, and shining thorow a thicke cloud. *Simler.* To this purpose also *Lyranus* saith, that therefore God appeared in a darke cloud, *Quia tales apparitiones fiunt communiter secundum eorum dispositiones, quibus fiunt: Because such apparitions commonly are made according to their disposition, to whom they are shewed.* Now we have here but a darke and obscure knowledge of divine things: and as the eye of the Owle is to the Sunne light, so is the minde and understanding of man, in respect of divine things. *Sic Lyran.* 3. Unto this assertion of *Lyranus* two exceptions are taken, one by *Paulus Burgens.* the other by *Tostatus*: but both of them without any good ground. *Burgensis* thus objecteth, that *Lyranus* in this note maketh no difference betweene the knowledge of Moses, and of the rest of the people: whereas he appeared unto *Moses* onely in a cloud, *Numb.* 12. 5. but unto the people in a thicke cloud: because *Moses clariorem habuit de divinis notitiam, quàm populus: had clearer knowledge of divine things, than the people: Burgens. addit.* 3. *Contra.* 1. Howsoever the Lord appeared at other times to *Moses*, it is not here the question: Now the Lord appeared unto all, as well to *Moses*, as to the rest of the people, in a thicke and darke cloud: which sheweth, that although there is difference of gifts, and illumination among men: yet being compared to God, there is no difference: *Moses* himselfe here quaked and trembled, as the Apostle observeth, *Heb.* 12. 21. as the rest of the people did. 2. And that other place is not fitly alleaged, for the Lord came downe in the piller of the cloud at that time, and spake not onely to *Moses*, but to *Aaron*, and *Miriam* also. 4. *Tostatus* hath no exception, because *Lyranus* doth not distinguish betweene the apparitions of the old and new Testament: whereas the apparitions in the old were obscure: *Apparitiones autem factæ in novo sunt clariores, the apparitions made in the new, are more cleare:* As the holy Ghost came downe upon the Apostles, not onely with the darknesse of a cloud, but in bright fire like unto cloven tongues. *Tostat. quæst.* 11. *Contra.* This is true, which is here alleaged, that the apparitions of the new Testament are clearer, and more full of light, than the visions of the old; neither is it denied by *Lyranus*: yet it followeth not, but that in respect of the knowledge, which we shall have in the life to come, we see now but darkly, and as in a cloud: and to this purpose he alleageth that saying of the Apostle: *Now we see thorow a glasse darkly, but then shall we see face to face: now I know in part, but then shall I know, even as I am knowne,* 1 *Cor.* 13. 12. *Lyranus* opinion therefore being so evidently grounded upon the Apostles direct words, they had small reason to carpe at him. *Lyranus* defended against *Burgens.* and *Tostat.*

Quest. XXXIV. *Of the blowing of the trumpet at the giving of the law, what it signifieth.*

And the sound of the trumpet exceeding loud. 1. There was not there any such materiall trumpet, as the Jewes imagine, that it was an horne made of the Rammes hornes, which was sacrificed in stead of Isaac. *Lyran.* But such a sound was made by the ministry of Angels, as if it had beene the blowing of a trumpet: *Tostat.* for, as S. *Stephen* sheweth, *they received the law by ordinance of Angels, Act* 7. 53. The Angels attended upon the Lord, as Ministers, when the law was given. *Simler.* 2. This sounding of the trumpet was a signe of the presence of God, *tanquam imperatore præsente*, as if a great Emperour were coming, before whom they use to blow trumpets. *Chrysost.* 3. *Sonitus tubæ significat gravitatem præceptorum,*

Chryſoſt. in Epiſt. ad Hebræos hom.32. Thom. in Epiſt. ad Hebræos cap.12. le. 4.

vum, &c. *The ſound of the trumpet betokened the heavineſſe of the commandements, quibus indicebatur bellum hominis contra ſeipſum : by the which warre is proclaimed to man againſt himſelfe : Thomas.* 4. As the ſounding of this trumpet made a terrible and fearefull noiſe : *Sic lex tumultum excitat in conſcientia peccatorum. So the law raiſeth a tumult in the conſcience of ſinners : Lippoman. Tales terrores in conſcientia peccatoris lex Dei operatur : Such terrors the law of God ſtirreth in the conſcience of the ſinner. Oſiand.* 5. Here alſo was prefigured the office of the Levites, that ſounded afterward with ſilver trumpets, which alſo was a figure of the ſilver ſound, which the living trumpets of the Prophets and Apoſtles ſhould give, in gathering together the faithfull by the preaching of the Goſpell ; as *Iſaias* was bidden to lift up his voyce like a trumpet, *Iſai.*58.1. *Simler.* Herein alſo is ſet forth the forme of Chriſts comming to judgement, when the trump ſhall blow, and ſummon all both the living and dead to give account how they have kept the law, which was firſt given with the ſound of a trumpet : of the blowing of this laſt dolefull and dreadfull trumpet ſpeaketh the Apoſtle, 1 *Cor.*15.52. 1 *Theſſ.*4.16. 6. *Oleaſter* thinketh, that the ſounding of this trumpet was a ſigne of the departing of the Lord from the mount, and of the libertie of the people to come up : but it ſhewed the contrary, that God was then come downe upon the mount, and therefore *Moſes* bringeth the people out of their tents to meet God, in the next verſe. Hereof ſee more before *queſt.* 26.

Quest. XXXV. *Of the different manner of the delivering the law, and the Goſpell.*

Verſ.16. *And all the people, that was in the campe, was afraid.* 1. By this terrible apparition, which wrought in the people ſuch terror and feare, the nature of the law is expreſſed, which as it was delivered with feare and trembling, ſo it worketh terror in the conſcience : for divine apparitions are made agreeable to the thing, for the which they are ſhewed : ſo the Angels appeared to *Abraham* in humane ſhape, becauſe they came to tell *Abraham* that he ſhould have a ſonne. When the Iſraelites were in the fierie fornace of affliction in Egypt, the Lord appeared in a flame of fire in a buſh : When *Ioſhua* was to warre againſt the Cananites, an Angell appeared with a naked ſword : ſo becauſe a law here is given, which ſhould reveale ſinne, and the wrath of God againſt the tranſgreſſors thereof, it is delivered with feare and terror. *Ferus.* 2. Herein then appeareth a manifeſt difference betweene the Law and the Goſpell : 1. In the Law-giver : then the Lord appeared in fire and ſmoake, and terrible manner : but Chriſt came low and meeke, to preach the Goſpell. 2. In the place : the Law was delivered in Sinai, a place of ſervitude : the Goſpel began to be preached in Jeruſalem, which was a figure of the new Jeruſalem, *which is above, which is free, Galath.*4.26. 3. In the Law it ſelfe, which is a killing letter, threatning curſes and damnation to all the diſobedient : but ſpirit and life is given by the faith of the Goſpell of Chriſt. 4. In the people, which received it : they were then rude and ignorant, as children under tutors and governours ; they could not ſee the brightneſſe of *Moſes* face, but under a vaile : we now under the Goſpell, are as the heire which is come to age : and now the vaile is removed, and we ſee the glory of the Lord with open face. *Simler.* 5. *Auguſtine* therefore well ſaith : *Brevis differentia legis & Evangelii, timor & amor : There is a ſhort difference of the Law and Goſpell, feare and love :* for Chriſt did teach the Goſpell in great tranquillitie : *Incepit ſuaviter dulciter tradere documenta legis novæ : He began, being ſet, to deliver ſweetly the precepts of the new law. Toſtat. ſaying, Bleſſed are the poore in ſpirit, &c. bleſſed are the meeke. Ita lex vetus data eſt cum terroribus : So the old law was given with terrors. Lyranus.* 6. Yet we are not ſo to conceive, as though the Goſpell were altogether void of feare, or the Law of comfort : *Hic timor Evangelio quoque fuit communis : This feare was alſo common to the Goſpell :* as the Apoſtle ſheweth : *Whoſe voyce then ſhooke the earth, and now hath declared, ſaying, Yet once more will I ſhake, not the earth onely, but alſo heaven, Heb.*12.26. *Calvin.* And again : *If the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward ; how ſhall we eſcape, if we neglect ſo great ſalvation? Heb.*2.2. Neither was the law altogether void of comfort : for in that the people are not fraied away by theſe fearefull ſignes, but are brought by *Moſes* to meet the Lord : it ſheweth, *Fœdus Dei tam amabile fuiſſe, quam metuendum : That the covenant of God was as amiable, as it was terrible and fearefull. Calvin.* But here is the difference : The law of it ſelfe, properly wrought feare and terror, and the Goſpell peace : but accidentally alſo there was comfort in the law, as it was a School-maſter, to bring us to Chriſt, and terror in the Goſpell, to them which contemned and refuſed it. 7. Some thinke that in this generall and great feare of the whole campe, yet that *Moſes* feared not, and was therein a type and figure of ſuch as are perfect. *Pellican.* But the Apoſtle ſheweth the contrary, that even *Moſes* alſo trembled and quaked, *Heb.*12.21. But yet *Moſes* was not afraid, as the people were : *Timuit Moſes, ſed non timore ſervili, ut populus, &c. Moſes feared, but not as the people with a vile feare, but with a filiall, which was nothing elſe, but a religious reverence and obſervance. Ferus.*

Quest. XXXVI. *What it was that Moſes ſpake, and the Lord anſwered.*

Verſ.19. *Moſes ſpake, and God anſwered.* 1. Some thinke, that this which God anſwered, was the decalogue or ten commandements which follow in the next Chapter, *Oſiand.* But then God is ſaid firſt to ſpeake, he anſwered not *Moſes*, when he gave the law. 2. Some thinke that *Moſes* ſpake, and the Lord anſwered, *Ille interrogando, & Dominus docendo : Moſes in asking the Lord, and the Lord teaching him. Gloſſ.interlin.* But it is not like, that *Moſes* in this great feare, and terrible ſight, would firſt begin to ſpeake unto God. 3. *Ferus* ſaith, *Quid aliud loquitur pius cum Deo quam orando, confitendo & laudando? What other thing doth the godly ſpeake with God, than in praying, confeſſing, praiſing ; and what doth God anſwer, than in hearing their prayers?* But it is like, that not *Moſes* onely, but *Aaron* and other the faithfull ſo ſpake, as well as *Moſes*, in praying and confeſſing unto God : therefore ſome ſpeciall ſpe-

here ſignified, that *Moſes* uttered. 4. Some adde further, that God gave authoritie here to *Moſes* in theſe words, that the people might underſtand. *Genevenſ.* But the charge and authoritie given to *Moſes*, after he was come up to the mount, *verſ.*24. but this was before. 5. Therefore, though it be not here expreſſed, what words *Moſes* ſpake, it is moſt like they were thoſe words which the Apoſtle maketh mention of, *Heb.*12.21. *I feare and quake*: and that the Lord anſwered *Moſes* with comfortable words, animating and encouraging him. *Iun.* As in like manner, The Lord ſpake to *Elias*, in a ſoft and ſtill voyce, after that he had ſent before, a terrible wind, earth-quake, and fire, 1 *King.*19. 6. This conference then betweene the Lord and *Moſes*, was before he was called up to the mount, contrary to the opinion of *Cajetane*, and *Hugo* de *S. Victor.* who thinke, that this clauſe is tranſpoſed, and that *Moſes* was firſt called up, and then the Lord had this ſpeech with *Moſes*. But beſide that, no tranſpoſing of the hiſtory is to be admitted in Scripture, but where neceſſary occaſion enforceth it in the preventing of ſome inconvenience: it is not like that *Moſes* would have uttered ſuch words of feare, as is before ſhewed out of the Apoſtle, after the Lord had called him to come up into the mountaine. 7. Beſide we refuſe their conceit, that thinke this voyce ſhould have beene underſtood of *Moſes*, and not of the people. *Pellican.* For if *Moſes* were yet below with the people, and not gone up, it is moſt like, that all the people heard the Lords voyce anſwering *Moſes*, and therefore it is ſaid he anſwered by voyce, that is, in an audible voyce & in plaine words. *Genevenſ.* because the Lord had told *Moſes* before, *verſ.*9. that the people ſhould heare, while the Lord talked with him. And herein the Lord would ſhew, how gracious *Moſes* was in his ſight, with whom he talked, as one friend with another, *Exod.*33.11. *Ferus.*

QUEST. XXXVII. *Whether God himſelfe, or an Angell ſpake to Moſes in the mount.*

AND God anſwered by voyce. 1. *Toſtatus* is of opinion, that God himſelfe ſpake not to *Moſes*, but that this voyce was framed by the miniſtry of the Angels. *Gregorie* alſo before him, ſeemeth to have held the ſame: for he maketh but two wayes, whereby God ſpeaketh: *Aut per ſeipſum Dominus loquitur, aut per Angelicam creaturam, God ſpeaketh either by himſelfe, or by his creatures the Angels*: when hee ſpeaketh himſelfe, *Sine verbis cor docetur. The heart is taught without words or voyce*: As the ſpirit ſpake immediately to *Philip*, to goe and joyne himſelfe to the Eunuches chariot, *Act.*8. 29. and ſo the Spirit ſaid to *Peter*, *three men ſeeke thee. Act.*10.29. But when God ſpeaketh by an Angell, ſometime they doe it by words, as when that voyce came from heaven, *Ioh.*12. 28. *I have both glorified it and will glorifie it againe*: ſometime by things done, and ſignes; ſuch was the viſion of *Ezechiel, chap.* 1. ſometime by words, and ſignes together: as *Adam* in Paradiſe heard both the voyce, and the noiſe of God walking in the garden: ſometime the Angels ſpake by repreſentations, ſhewed unto the inward ſight: ſuch was the viſion of *Iacobs* ladder, *Gen.*28. ſometime by outward demonſtration to the eyes, as when the Angels appeared in humane ſhape to *Abraham*, *Gen.*18. ſometime the Angels ſpeake by the inſtrument of celeſtiall ſubſtances, as when that voyce came out of the cloud in the Baptiſme of Chriſt: *This is my beloved Sonne. &c.* ſometime by ſenſible creatures, as when the Angell opened the mouth of *Balaams* Aſſe to ſpeake: ſometime, *Per Angelum tantùm cordibus loquitur Deus, God ſpeaketh by an Angell to the heart of man*: as *Zacharie* ſaith, *The Lord anſwered the Angell that talked in me*, *Zach.*1.13. To this purpoſe, *Gregor.*28. *lib. Moral. cap.*2.

1. *Contra.* To ſome things here handled by *Gregorie*, exception will be taken: 1. Though ſometime when a voyce is heard from heaven, it is done by the miniſtry of Angels, as when the Angels have appeared, as *Hugo*, *Gen.*16. to *Abraham*, *Gen.*22. yet it followeth not, that alwayes when a voyce is ſo framed, that it's the worke of an Angell: for have Angels power to make a ſound and voyce, without Organes and inſtruments, and hath not the Lord, which made the Angels? and ſhall we tie the Lord ſo ſhort, as that he ſhall not ſpeake by voyce and words unto mortall men, but the Angels muſt be called for, to helpe him in the worke? 2. That voyce, which was uttered to Chriſt, *Ioh.*12. was the voyce of God, and not of the Angell: the people that ſtood by, ſome ſaid it was a thunder, ſome that an Angell ſpake, but they were deceived the one, as well as the other: for Chriſt prayeth to his Father, *Father glorifie thy name*, and his Father anſwereth him. 3. And it is evident, that the voyce which *Adam* heard in Pradiſe, was the voyce of God himſelfe, for ſo God ſaith unto him, *Haſt thou eaten of the fruit of the tree, whereof I commanded thee that thou ſhouldeſt not eat? Gen.*3.11. but it was God himſelfe that made man, and not an Angell, that gave him that commandement. 4. Neither was it the voyce of an Angell, but of God himſelfe, which came from heaven, ſaying, *This is my beloved Sonne*: for Chriſt is the Sonne not of Angels, but of God the Father. And S. *Peter* teſtifieth, *that the voyce came from the excellent glorie*, 2 *Pet.*1.17. 5. And that place taken in *Zacharie*: where though the Latine interpreter, whom *Gregorie* followeth, read, *qui loquutus eſt in me, which ſpake in me*: yet it is better tranſlated, *which ſpake to me*: *Vatab. Iun.* For although the originall the word be *(bi) in me*: it ſignifieth as well *to*, as *in*, as the prepoſition *(in)* is taken in the 5. And the circumſtance of the place ſheweth it to be ſo: for the Angell of *Iehovah* which ſpake to *Moſes*, was the man that ſtood among the myrrhe trees, called the Angell of *Iehovah* that ſtood among the myrrhe trees, v10.11. If he were among the myrrhe trees, then was he not in *Zacharie* to ſpeak within him. And if Angels could ſpeake to the heart, it muſt needs follow that they know the heart: which is contrary to the Scriptures, for God onely knoweth the hearts of all men, 1 *King.*8.39. And whereas the Lord ſaith he ſpeaketh to the heart, herein the miniſtry of Angels ſhould be ſuperfluous. Further alſo, if the former reading be admitted, that the Angell ſpake in the Prophet: it was no created Angell, but the great Angell of *Iehovah* the Mediatour of the covenant, Chriſt Jeſus, who maketh interceſſion for his people: for in this place, this Angell ſaith unto the Lord: *O Lord of hoſtes, how long wilt thou be unmercifull to Jeruſalem? &c. verſ.* 12. and then it followeth in the next verſe: *The Lord anſwered the Angell that*

Gregories opinion concerning the apparition and miniſtrie of Angels examined.

that talked with me, with good and comfortable words. Beſide, that it was the great Angell of *Iehovah* the Mediatour, the commander of other Angels, it appeareth *verſ.* 12. The other Angels, which were ſent abroad into the world, returne their meſſage unto him, *They anſwered the Angell of Iehovah, and ſaid, &c. We have gone thorow the world, &c.* This Angell of *Iehovah* could talke within and to the heart of the Prophet, as in the dayes of his fleſh, he could deſcrie the very inward thoughts and reaſoning in the mind. *Mark.* 2.8.

How Chriſt was the mediatour of the old Teſtament.

3. But that God himſelfe, *Iehovah*, Chriſt, the Mediatour both of the old and new Teſtament, was the giver of the Law: and that it was he himſelfe that talked with *Moſes*, by theſe reaſons it is made plaine. 1. Becauſe he is called *Iehovah, verſ.* 2. *Iehovah came downe upon mount Sinai:* which is *proprium & eſſentiale nomen Dei, & nunquam ad creaturas transfertur, &c. which is the proper and eſſentiall name of God, and never transferred to any creature. Calvin. in* 3. *ad Galat. Toſtatus* thinketh otherwiſe: that an Angell for time in the old Teſtament, appearing in the perſon of God, is not onely called God, but *Dominus*, Lord alſo, *quæſt.* 6. *in Exod.* But herein he is deceived: the Angels indeed are called *Elohim*, God, which title is ſometime given unto men and excellent perſons here, as Judges are called *Elohim, Gods, Exod.* 22.28. And as *Dominus, Lord*, is the interpretation of *Adonai*, ſo alſo it is given unto Angels, and unto men: as *Abrahams* ſervant calleth him *Adonai*, his Lord or maſter, *Gen.* 24. But as *Iehovah* is tranſlated *Dominus*, the Lord, *weo*, as both the Latine and Septuagint interpret: ſo it is not competible to any, but unto God. The Lord ſaith, it ſhall be his name for ever, *Exod.* 3. 15. Neither can it be ſhewed thorowout the whole bodie of Scripture, that the name *Iehovah* was ever given unto any, but unto God onely. 2. *Moſes* himſelfe ſaith, that *Iehovah ſpake unto you out of the middeſt of the fire, Deut.* 4. 11. It was the voyce then of God himſelfe, *Deut.* 4. 12. *Simler.* 3. Another reaſon may be taken from the office of Chriſt, who was the Mediatour both of the old and new Teſtament: as the Law is ſaid to bee ordained by Angels in the hand of a Mediatour, *Galath.* 3.19. which though *Beza* contend to be underſtood of *Moſes*, yet the exposition of *Chryſoſtome* and *Calvine* upon that place is to bee preferred, which interpret it of Chriſt: both becauſe of the words following: *A Mediatour is not of one*, that is, but both of Jewes and Gentiles: But *Moſes* was not the Mediatour of the Gentiles: as alſo, the title of *Mediatour betweene God and man* in the new Teſtament is given onely unto Chriſt, 1 *Tim.* 2.5. So *Chryſoſtome*: *Mediatorem hic appellat Chriſtum declarans, quod ipſe ante legem fuerit, & legem tulerit: He calleth Chriſt the Mediator, declaring, that he was before the law, and that he gave the law.* And *Origen* thus expoundeth the ſame place: *In fine ſeculorum homo factus eſt Ieſus Chriſtus, ſed ante hunc manifeſtum in carne adventum, mediator quidem erat hominum, ſed nondum erat homo: In the end of the world Ieſus Chriſt became man: but before his manifeſtation in the fleſh, he was the mediatour of men, though yet he was not man.* Wherefore that is a ſound aſſertion of maſter *Calvine*: *Nullam ab uſq; mundi initio Dei fuiſſe communicationem cum hominibus &c.* That there was not from the beginning of the world any entercourſe betweene God & man, but by the interceſſion of the eternall wiſdome of God, the Son of God: That as he is now the Mediatour of interceſſion, & reconciliation; ſo he was alwayes of inſtruction and doctrine. And ſo that ſaying of *Ambroſe* may conclude this point: *Quis tantus eſſet dux, qui prodeſſet omnibus niſi ille, qui ſupra omnes eſt? quis me ſupra mundum conſtituere poſſet major eſt mundo? Who is ſo great a Captaine, to profit and do good to all, but he which is above all? who could ſet me above the world, but he that is greater than the world? Lib.* 4. *in Luc.* Seeing then the morall law was given to profit all people, and not the Jewes onely, and to remaine as a rule of righteouſnes, as long as God hath his Church upon earth, *Moſes* could not be that mediatour of the law, which was but the Captaine of that one people: but he which is the Prince and Captaine of the whole Church of God for ever.

That place expounded, *Heb.* 2. 2. how the word and the law, was ſpoken by Angels.

4. But that place will be objected, *Heb.* 2. 2. *If the word ſpoken by Angels was ſtedfaſt, &c.* In which words the Apoſtle ſeemeth to affirme that the law was uttered and delivered by the Angels. This place is diverſly expounded:

1. Some by Angels underſtand the Prieſts, Prophets and other Miniſters of the old Teſtament: *Chryſoſtome* toucheth this expoſition, upon the like place, *Galath.* 3.19. *that the law was ordained by Angels.* But this interpretation cannot ſtand: for the Apoſtle ſheweth afterward, what Angels he ſpeaketh of: *He hath not put in ſubjection unto the Angels the world to come, verſ.* 5.

2. Some by Angell underſtand Chriſt, *Simler.* But the Apoſtle ſpeaketh of Angels in the plurall. And the Apoſtle compareth together the word ſpoken by Angels, and the word preached by the Lord himſelfe: which compariſon will not hold, if the Lord Chriſt ſhould be underſtood to be the Angell, by whom the law was ſpoken.

3. Some thinke that the thunder and lightning and voyce of the trumpet were cauſed by the miniſtery of Angels, but the voyce which delivered the law was from God himſelfe. *Simler.* But the Apoſtle ſaith more, that the word was ſpoken by the Angels.

4. Some applie this text to the whole miniſtration of the old Teſtament, and not to the law onely. *Quis dubitat per Angelos miniſtratam fuiſſe omnem veteris Teſtamenti diſpenſationem? Who doubteth that all the diſpenſation of the old Teſtament was miniſtred by the Angels? Marlorat in* 3. *Galath.* v. 19. *Iunius* in his Parallels upon that place, *Act.* 7. 53. ſaith to this effect, that the Angels were miniſters *ſermonis ad populum, non authores legis: that the Angels were miniſters of the word afterward to the people, but not authors of the law.* But this place being compared with *Act.* 7.53. and *Galath.* 3.19. where it is ſaid that the law was ordained by Angels, it will draw alſo, the word here ſaid to *be ſpoken by the Angels* be underſtood of the law.

5. *Iunius* hath another expoſition: that the law was ordained, *inter Angelos*, among the Angels: not. *Galath.* 3.19. and in his Parallels he ſaith, the law was exhibited onely by Chriſt, *inter ordines Angelorum*

among the orders of the Angels: but the phraſe it ſelfe, *ſpoken by the Angels*, giveth more to be underſtood, then among the Angels.

6. Wherefore, I preferre *Chryſoſtomes* expoſition, upon that place, *Galath.* 3. 19. *Sentit ipſos Angelos miniſtraſſe ferendæ legi: He meaneth that the Angels did miniſter at the giving of the Law:* It is one thing for the Angels as Gods deputies, to deliver the Law, another as miniſters and inſtruments. As ſometime a Prince may ſend Commiſſioners to execute his Edicts, who doe ſupplie his perſon and authoritie: ſometime he being preſent in Majeſtie, may by the mouth of another proclaime his Edict. So at other times the Angels did ſpeake in the name and perſon of God, as the Angell did call to *Abraham*, *Geneſ.*22. ſometime they did attend as miniſtring ſpirits, upon the Majeſtie of God, as his Criers and Proclaimers. So the Law was delivered in mount Sinai, by the authoritie of God himſelfe appearing in Majeſtie, who endited and framed the law; but it might be proclaimed by the Angels, concurring by their miniſtrie, in the frame of that audible voyce and ſound, which was heard.

Quest. XXXVIII. *Why Moſes is commanded to charge the people againe.*

Vers. 21. GOe downe, *charge the people.* 1. Though this charge was given before, yet the Lord commandeth it to be done againe, *Imminente jam hora ad majorem certitudinem, The very houre being now inſtant for more certaintie. Lyran.* For they would the rather take heed, *Cum recentius, & in Dei præſentia mandarentur, Being charged afreſh, and in the preſence of God. Toſtat.* 2. Another reaſon of repeating this charge, was the ſtubborne nature of the people, who had need often to be admoniſhed: and although *Moſes* thought it not needfull againe to charge them, as it appeareth by his anſwer, and in a manifeſtfall, *verſ.*23. yet the Lord, *Sciebat ſibi cum præfractis eſſe negotium, Knew that he had to deale with a people ſtubborne. Calvin.* 3. And further, though they had beene ſtraitly charged before, not to exceed their prefixed limits and bounds: yet, they would have adventured, *Ipſo abſente, & mora tamdiu, & ob impatientiam vitii, In Moſes abſence, partly not enduring longer delay, partly of a curious deſire, to have ſeene beyond their marks. Galaſ.* 4. As alſo the charge is iterated in reſpect of the ſpeciall interdict of the Priſts, who might have preſumed, being not before ſpecially and in particular named, the charge being given to the people in generall. *Simler.*

Quest. XXXIX. *What Prieſts are here underſtood.*

Vers. 22. AND *let the Prieſts alſo.* 1. Becauſe the order of Prieſts was not yet inſtituted, ſome thinke that is ſpoken by anticipation, and prevention, that afterward, when the Prieſts ſhould be ordained and conſecrated, they ſhould be ſanctified, when they came into the preſence of God. *Ex Lyran.* But it ſeemeth by the ſending downe of *Moſes*, that this charge was preſently to be given by *Moſes*, and by the other to be executed. And further it is ſaid, *Let the Prieſts, which come to the Lord, be ſanctified:* The Lord then ſpeaketh of thoſe Prieſts, which already had acceſſe unto God, not of thoſe, which ſhould be aſſigned afterward. *Toſtat.* 2. Some thinke that by this word, *cohanim*, which ſignifieth, as well Princes as Prieſts, are underſtood the Tribunes, Officers, and Judges of the people, which were before appointed by the counſell and advice of *Iethro. Lippom. Genevenſ.* But their office was to judge the people, and heare their controverſies: the office of thoſe Prieſts, was to have acceſſe unto the preſence of God in offering of ſacrifice. 3. Some thinke that the Prieſts were conſecrated now, but that it is ſet downe afterward. *Malvend.* But this were without any neceſſitie to diſturbe, and tranſpoſe the order of the ſtorie. 4. Therefore their opinion is moſt probable, who thinke that theſe Prieſts were the firſt borne, to whom the prerogative of the Prieſthood belonged, till it was by Gods appointment ſetled in the Tribe of *Levi*: But neither the firſt borne in Iſrael, that were conſecrated unto God, were Prieſts, as *Iun. Borrh.* For it is not credible in ſo great a multitude, *Singulis domibus proprios fuiſſe Sacerdotes, That every houſe had his peculiar proper Prieſt. Calvin.* Neither were they onely *Primogeniti Principum duodecim tribuum, &c. The firſt borne of the Princes of the twelve Tribes, which offered ſacrifice, chap.*24. 5. As R. *Salomon, Lyran.* For ſmall a number of Prieſts ſufficed not for the whole multitude. They were then as well *Filii primogeniti eorum magnorum virorum*, The firſt borne ſonnes of other great men, which were the Princes of their families, as the firſt borne of the Princes of the Tribes. *Toſtat. queſt.*12. 5. And by drawing neere unto God, is not here meant, that ſpeciall kind of acceſſe, to enquire of God, which *Moſes* did onely then, and the high Prieſt afterward, by his *Vrim*, and *Thummim*, but the comming unto God to miniſter, as the Chalde interpreteth. *Toſtat. Lippom.*

Quest. XL. *Why Moſes replieth, as unwilling to goe downe.*

Vers. 23. AND *Moſes ſaid unto the Lord.* 1. Some thinke that *Moſes* thus replied, *Quod non videbatur neceſſarium, ut iſta conteſtatio fieret: As though it ſeemed not neceſſarie, that this conteſtation ſhould be made. Toſtat.* But it is not to be thought, that *Moſes* would ſo contradict the Lord, having beene now in ſo great feare, that the Lord ſpake unto him to comfort him. 2. Some ſay, that *Moſes* thus replied, as though he tooke this charge to be ſuperfluous, but to ſhew his faithfulneſſe, that he had carefully before intimated to the people the will and pleaſure of God therein. *Simler.* But the Lord was not ignorant, what *Moſes* had done, that he needed to make repetition of his ſervice. 3. Some thinke that *Moſes, Audendo populo mandatum refricat*: That *Moſes* thus anſwereth, that hee might in hearing of the people, rubbe their memorie, leſt they might forget any thing of the charge. *Pellican.* But *Moſes* was not yet gone downe to the people, and therefore not within their hearing. 4. *Rupertus* ſaith, *Moſes Deum reddere voluit divina inhærens viſioni: That Moſes being deſirous to continue there ſtill, to ſee*

that

that heavenly vision, would have put the Lord out of doubt for that matter: But this had beene to make him selfe wiser than God, to give him securitie in that, which the Lord himselfe made question of. 5. But is most unlike, that *Moses* should find fault with this charge, as somewhat hard, and that in effect he should say thus, *Si non licet eis ascendere, & audire te, quis ergo audiet: If it be not lawfull for them to ascend, and heare thee, who then shall heare thee? Hugo de S. Victor.* 6. *Moses* therefore replieth, not as discontented with this charge, but, seeing that the Lords commandement was so generall, and so strict, that no not the Priests were exempted, he is therefore desirous to be satisfied, whom it was the Lords pleasure to admit to come up into the mount, and so the Lord presently giveth *Moses* satisfaction herein, giving unto him and *Aaron* onely liberty to come up. *Iun.*

QUEST. XLI. *Why the Lord not withstanding Moses answer, still chargeth him to go downe.*

Vers.24. AND *the Lord said unto him, go get thee downe.* 1. *Tostatus* thinketh, that this replie of the Lord is a correction of *Moses* answer; *Videbat enim Deus, quod Moses non videbat: For God saw that, which Moses did not see:* that is, that it was needfull for him to goe downe, and charge the people againe: but the mentioning of *Aaron* afterward, whom *Moses* spake not of before, sheweth that the Lords speech was not a correction, but rather a satisfaction given unto *Moses.* 2. *Cajetane* saith, *Imperfecta responsio Aaron, & mutila meruit non admitti: The imperfect and lame answer of Moses, deserved not to be admitted:* for *Moses* in his answer, neither maketh mention of the Priests, nor of the punishment, both which the Lord had spoken of: But *Moses* was not refused here of God, he received satisfaction of his doubt. 3. Therefore it appeareth by the Lords answer unto *Moses*, giving him and *Aaron* onely libertie to come up, that the Lords intendment was to satisfie *Moses* in that behalfe, who seemed to make question upon the Lords straite charge, whether any should be admitted to come up at all: and therefore the Lord telleth him, that though the people and Priests were inhibited, yet it should bee lawfull for him and *Aaron* to come up. *Iun.* 4. So here two other reasons may be gathered, why *Moses* is sent downe from the hill: the one that *Moses* should goe downe, *Ut sit unus de populo audiendo legem, To be as one of the people, to heare the law among the rest;* and that he should bring up *Aaron* with him. *Cajetan.*

QUEST. XLII. *Why Aaron is bid to come up with Moses, wherefore he went up, and when.*

Vers.24. COME *up, thou and Aaron with thee, &c.* 1. This was not that comming up, when *Moses* went to receive the Lawes of God: for then not onely *Aaron*, but *Nadab* and *Abihu*, and 70. of the Elders went up also, *chap.* 24. 2. Neither did *Moses* and *Aaron* goe up together, when the ten commandements were delivered by voyce: for then *Moses* was below, and not farre off from the people; for then they could not have spoken to *Moses*, as they did immediately after the delivering of the Law, *chap.*29.19. 3. Nor yet did *Aaron* goe up with *Moses* into the top of the mountaine, into the midst of the darknesse: for thither *Moses* onely went up, leaving *Aaron* and *Hur* behind, to heare the peoples controversies, *chap.*24.14. 4. Therefore *Moses* and *Aaron* went up to some place of the mountaine, not to the top, but as it might be to the middle, not far from the people: from which place *Moses* might heare the people calling unto him. *Tostat.* 5. The Lord thought it fit to joyne *Aaron* with *Moses*, because he was appointed to the Priesthood, that he might be better prepared by those heavenly visions and revelations unto it. *Simler.*

4. *Places of Doctrine.*

1. Doct. *One faith, one Church of the beleeving Iewes and Gentiles.*

Vers.6. YOU *shall be unto me a Kingdome of Priests.* S. *Peter* applieth this Scripture, which is here uttered by the Lord to the people of Israel, to the faithfull and beleeving Gentiles: *Ye as lively stones be made a spirituall house, and holy Priesthood to offer up spirituall sacrifices unto God, acceptable to God by Jesus Christ,* 1 *Pet.*2.5. Whereby we see, that there is *Vna Iudæorum & Gentium credentium fides, una Dei una Ecclesia: One faith of the beleeving Iewes and Gentiles, one God, one Church. Ferus.*

2. Doct. *The occasions and beginnings of sinne to be prevented.*

Vers.12. GOE *not up to the mount, nor touch the border of it.* God forbiddeth them so much as to touch the very border and bottome of the mount, that they should have no occasion to goe up. So *Eve* was forbidden to touch the tree, that shee should not be enticed to eat the fruit thereof, *Gen.*3. And the Israelites were charged to have no leaven in their houses, that they might the better abstain from the eating thereof. So our Saviour forbiddeth the wrath of the heart, and the lust of the eye, lest being tempted by such occasions, men should fall into greater sinnes: It is good therefore to cut off the occasion of sinne, and to set an hedge before, and to make markes and bounds in every action, which we should not exceed. *Oleaster.*

3. Doct. *The giving of the law a figure of the comming of the holy Ghost.*

Vers.16. THE *third day there was thunder and lightnings.* The giving of the law in mount Sinai, was a lively figure of the comming downe of the holy Ghost upon the Apostles. 1. As there the law was given the 50. day after the Passeover: so, *Quinquagesimo die post passionem Domini, datus est spiritus sanctus, The fiftieth day after the passion of our Lord, who is the true Passeover, the holy Ghost was given.* 2. The

e law is ſaid to be written with the finger of God, and the Lord ſaith of the holy Ghoſt, *By the finger of d I caſt out devils.* 3. They which were with the Apoſtles, 120. *Moſaica ætatis numero conſtituti:* re 120. *according to the number of Moſes yeares. Iſidor.* 4. *Hic altitudo cœnaculi, ibi cacumen montis, &c.* here *the upper roome, and here the top, or upper part of the hill,* doe ſhew the height and depth of the pre- es delivered. 5. Here was thunder, there was the noiſe of a mightie wind: here fire appeared, and there e cloven tongues: here the mountaine trembled, and there the place where they were gathered toge- was moved: here was heard the ſound of a trumpet, and there they ſpake with divers tongues. *Beda in vigil. Pentecoſt.* 6. Yet this difference there was in theſe two apparitions: Here together with the was ſeene a thicke and darke cloud, but there bright ſhining flames of fire, like cloven tongues, ſhewing clearе light of the Goſpell, in reſpect of the cloudy darkneſſe of the Law. *Simler.* Here onely *Moſes* s ſuffered to goe up the hill, there all which were preſent received the holy Ghoſt: here the people mble and are afraid, but there they were emboldened by the Spirit, to preach the wonderfull works God.

4. Doct. *By the preaching of the Word, we are joyned unto God by faith.*

v.17. *MOſes brought the people out of their tents.* So *Miniſtrorum officium eſt*, It is the dutie of Mi- niſters by the preaching of the Goſpell, to draw men out of the tents of ſin, & to joyne them o God by faith. *Lippom.* As the Apoſtle ſaith, *Faith is by hearing, and hearing by the Word, Rom.* 10. 17.

5. Doct. *Diſtinction of offices in the Church.*

v.24. *COme up thou, and Aaron with thee.* The people ſtand below in the campe, but *Moſes* and *Aaron* aſcend up into the mount. This ſheweth the diſtinction of offices, and callings in the urch, betweene the Miniſters and the people, that none ſhould take upon them the office of teaching, delivering the high things of God, but they which are thereunto called: as the Apoſtle would have ery one to abide in the ſame vocation wherein he was called, 1 *Cor.* 7. 20. *Marbach.*

5. *Places of Controverſie.*

1. Cont. *Angels carrie not up our prayers unto God, as Mediatours.*

v.8. *AND Moſes reported the words of the people unto the Lord. Toſtatus* hereupon inferreth thus, that as *Moſes* carried up the peoples anſwer unto God, *Sic Angeli coram Deo proponunt ora- ones noſtras, So the Angels propound before God, our prayers: quæſt.* 3. *in fine. Contra.* 1. This followeth not, or *Moſes* was a meſſenger betweene God and his people, hee was commanded to propound unto them, hat the Lord had ſaid: ſo when it can be ſhewed in Scripture, that the Angels have the like charge from od to report our prayers, the argument will follow, elſe not. 2. If the Angels ſhould returne our prayers d ſayings unto God, as they doe the reſt of our doings: they do not as mediatours interpoſe themſelves, t onely as reporters returne, as they find in the world: and it is to this end, as *Auguſtine* ſaith, *Vt ſuper Domini voluntatem conſulant, That they may know Gods pleaſure further therein: in Pſal.* 67. No doubt y doe obſerve, who are faithfull, and devout in prayer, and who are otherwiſe: The devill obſerved , as the Lord ſaith, *Haſt thou not conſidered my ſervant Iob, how none is like him in the earth, Iob.* 1. 8. e did it with envie; the good Angels were witneſſes of his pietie with joy. So the Angels which ewed thorow the world, returne this anſwer: *That all the world ſitteth ſtill, and is at reſt, Zachar.* 1. 11. There was no devotion or exerciſe of godlineſſe, but all given to ſecuritie and careleſneſſe. In this man- r Angels may report as mens doings, ſo their ſayings unto God: but this maketh nothing at all for the vocation of Angels, which is by the Romaniſts hereby intended.

2. Cont. *That man hath no free will unto good.*

v.5. *IF ye will heare my voyce indeed, and keepe my covenant, &c.* From hence *Lippoman* would ga- ther, that man hath free will: *ad quid enim ita loqueretur, &c.* For to what end ſhould hee ſo ak, if it were not in the peoples power to heare, and keepe the covenant? *Contra.* 1. If this were in r power to keepe Gods covenant, which is to obſerve his law, and obey the commandements; to what d then came our bleſſed Saviour to performe the law for us, which wee in reſpect of the weakneſſe of eſh could not doe? 2. Therefore theſe precepts are propounded in Scripture to theſe two ends, that y mans drowſie nature ſhould be ſtirred up to labour unto perfection: and that finding himſelfe to come ſhort of the commandement, he might ſee his owne weakneſſe, and flee for ſuccour unto Chriſt, Therefore S. *Paul* ſaith, that the law is a Shool-maſter to bring us unto Chriſt, *Gal.* 3. 24.

3. Cont. *No abſolute faith or credit to be given unto teachers, but as they agree with Scriptures.*

v.9. *LO I come unto thee in a thicke cloud, that the people may heare while I talke with thee.* It was *Moſes* credit with the people, that they heard the Lord ſpeaking with him. And *Moſes* de- ſo further to be beleeved, than he had his warrant from God: *Non alio jure fidem in Eccleſia obtinuit, quia Dei mandata pertulit: He by no other right obtained credit in the Church, but becauſe he brought commandements of God. Calvin.* It is therefore great preſumption for thoſe which take upon them to bee the Paſtors and Doctors of the Church, to arrogate and aſſume more unto themſelves than did. As the Romaniſts doe hold, that we ought to receive all the decrees and conſtitutions of the Church,

Church, without any further diſcuſſing: *We ought to take our faith, and all neceſſary things of our ſa[lvation] at the hands of our ſuperiours: Rhemiſt. Act.10.ſect.8. We muſt beleeve the Church, and truſt it in all [things]* 1 *Tim.3.ſect.9.* Whereas the Apoſtles themſelves required not their doctrine otherwiſe to bee receiv[ed] then as it was conſonant to the Scriptures: for the Bereans are commended, for conferring thoſe thi[ngs] which they taught with the Scriptures, *Act.17.11.*

4. Cont. *Perpetuall abſtinence from marriage, not required of Miniſters.*

Verſ.15. *Come not at your wives. Bellarmine* out of this text would enforce the ſingle life of the Cler[gy] becauſe the people, being to appeare before the Lord, are commanded to abſtaine from [their] wives, *Lib.1. de Clericis cap.19. Contra.* 1. It followeth not, the people were commanded abſtinen[ce] for three dayes: *Ergo,* Miniſters all their life ſhould abſtaine: or, they had wives and came not at them [in] three dayes: therefore Miniſters muſt have no wives. 2. The practice of thoſe times was otherwiſe, [for] the Prieſts and Levites were married: if this example preſſed not them, it doth not enforce perpetu[all] ſingle life now. 3. Neither doth the argument follow: becauſe then there was in the uſe of marriage [by] the naturall iſſue a legall pollution, which made them uncleane untill the even, *Levit.*15.18. and therefo[re] ſuch abſtinence and forbearance was required: but ſuch uncleanneſſe now is taken away: as in like ma[n]ner, he that touched a dead corſe then was uncleane, and yet therein he ſinned not: there was then a kin[d] of legall uncleanneſſe, which was not ſinne. *Simler.* 4. But ſo much as is morall in this precept bindeth now: that to make our prayers more fervent, as by faſting, ſo by this kind of abſtinence for a time, is fit, agreeable to the Apoſtles doctrine, 1 *Cor.*7.5. But as it followeth not, it is good to faſt ſometime, to be mo[re] earneſt in prayer: therefore we ſhould alwayes faſt: ſo from abſtinence from the marriage bed, to conclud[e] perpetuall forbearance, is abſurd. *Ferus,* one of their owne writers, is more equall, who writeth thus: *Non eſt malum matrimonium, ſed tamen acceſſuri ad Deum etiam à licitis temperare debent: Matrimonie is no evill, yet they which come unto God, ought to abſtaine even from things lawfull.* Which kind of abſtinence by the Apoſtle required not onely of Miniſters, but of all in generall in the foreſaid place, 1 *Cor.*7.5.

5. Cont. *Againſt the diſtinction of counſels and precepts.*

Rupertus further hath this note upon this text: *Ad ſanctificationem non ſatis eſt feciſſe præceptum, ni[ſi] adjicias & facere conſilium: To ſanctification it is not enough to fulfill the precept, unleſſe you adde [and] performe the counſels alſo:* And in that place he ſheweth what a precept is, to abſtaine from things unlaw[ful], full, and what a counſell is, *abſtinere à licitis,* to abſtaine from things lawfull, *Lib.3. in Exod. cap.26 Contra.*1. Though the uſe of the wife were in it ſelfe lawfull: yet upon this prohibition it was unlawfull: therefore it was no counſell now, but a precept. 2. That diſtinction of precepts and counſels is not found[ed] nor conſonant with the Scriptures: as they call thoſe precepts, which are commanded of God, and whi[ch] to leave undone is ſinne: The counſels are not enjoyned, and to leave them undone is no ſinne: but [in] keeping of them there is greater reward. For whatſoever we doe, or can doe, it is but our dutie to doe, *Luk.* 17.10. and if we come ſhort in doing thoſe things which are commanded, it is not poſſible for any to d[o] more than is required. And ſeeing our Saviour biddeth us to be perfect, as his heavenly father is perfe[ct] and we are commanded to love the Lord with all our heart, and all our ſoule: then the counſels, wh[ich] they call of perfection, if they proceed from the love of God, are commanded alſo.

6. *Morall obſervations.*

1. Obſerv. *We muſt be as ready to performe, as promiſe obedience.*

Verſ.8. *All that the Lord hath commanded, will wee doe.* The people are ready to promiſe obedi[ence] and that without any limitation, to all that God commanded: but they ſoone forgat [their] promiſe, and they were afterward as ſlow to performe, as here they are ready to vow obedience: whi[ch] we learne, *Nullius momenti eſſe ſubitum affectum, niſi accedat perſeverandi conſtantia: That a ſudden [affe]ction is of no moment, unleſſe conſtancie in perſevering be added. Calvin:* to the ſame purpoſe *Oleaſter* in the parable, the ſonne that ſaid to his father when he was bid to worke in his vineyard, and made [an]ſwer hee would not, yet after repented, and went, is commended before him that gave faire words, [and] ſaid he would, but went not, *Matth.*21.29.

2. Obſerv. *Due preparation muſt goe before the hearing of the word.*

Verſ.10. *Let them waſh their cloaths.* Hereupon *Origene* thus noteth: *Nemo poteſt audire verbum [Dei] ſanctificatus, id eſt, ſanctus corpore & mente: None can heare the word of God, unleſſe they be [well] ſanctified, that is, holy in minde and bodie.* If any come with unwaſhen garments, that is, unprepared, [he] will be ſaid unto him, as in the parable, to him that had not his wedding garment: *Friend, how camſt [thou] thou in hither? The word of God is not to be handled with uncleane hands, neither will enter into [unclean] hearts.* B. *Babinge.*

3. Obſerv. *Our ſanctification is not perfected all at once.*

Verſ.10. *Sanctifie them to day and to morrow. Non enim una die perficitur ſanctificatio, &c. For our ſan[ctifi]cation cannot be perfited in one day.* We muſt labour and ſtudy for it all the dayes of our [life]. *Ferus.* As the Apoſtle compareth Chriſtians to men ſet in a race: *So run, that ye may obtaine,* 2 *Cor.*9.

ain vaine for a man to ſet forward in the beginning of his race, if hee hold not out to the end: ſo our ...ecration is not perfited all at once in the beginning: we muſt goe on ſtill, untill the Lord have per-...d his worke in us.

4. Obſerv. *Againſt curioſitie in divine things.*

...12. THou ſhalt ſet marks unto the people. *Docet hic locus, ne in rebus divinis ſimus curioſi: This place ſheweth, that we ought not to be curious in the ſearching out of divine things. Ferus:* and ...ew what an odious thing curioſitie is in matters forbidden, and that we ſhould be content with that ...h it pleaſeth God to vouchſafe to reveale unto us: B. *Babington.* As the holy Apoſtle ſaith, *that no ...e preſume to underſtand above that, which is meet to underſtand: but that he underſtand according to ſo-...e, as God hath dealt to every one the meaſure of faith, Rom.* 12.3.

5. Obſerv. *The word of God had need often to be inculcate.*

...21. GOe downe, charge the people. Such is our dulneſſe, that we had need to have the word of God often inculcate and beaten upon us: *Men are marveilous apt to tranſgreſſe, and there-...e againe and againe they muſt bee admoniſhed by Moſes.* B. *Babingt.* Therefore the Apoſtle ſaith: *It ...ſeth me not to write the ſame things unto you, and for you it is a ſure thing, Philip.* 3. 1. As here *Moſes* is ...anded to iterate and renew the ſame charge, that the people breake not their bounds.

CHAP. XX.

1. *The method and Argument.*

HIs Chapter ſetteth forth the promulgation of the morall law, with certaine effects that followed.

1. In the promulgation, firſt there is the preface, ſhewing who was the author and proclaimer of the law: God the Lord: what hee ſpake: *all theſe words, verſ.* 1. and what the Lord had done for his people, wherefore they ſhould be willing to heare and receive his law: he had brought them out of Egypt, *verſ.* 2.

Secondly, the Commandements follow, which concerne the worſhip of God in the ...t table containing foure Commandements: and our dutie toward our neighbours in the ſix laſt, to ...ſ.18. which make the ſecond table.

The firſt table preſcribeth both the internall worſhip of God, who is to be worſhipped, in the firſt com-...dement, *verſ.*3. and in what manner, ſpiritually in the heart & minde, not by any Idolatrie or Imagerie: ...re the matter of ſuch images and Idols is rehearſed, *verſ.*4. the abuſe forbidden, *verſ.*5. the reaſon ad-..., partly from a puniſhment threatned, *verſ.*5. partly from mercie promiſed, *verſ.*6.

The externall worſhip of God is preſcribed, in the reverent profeſſion of his name, which is not to bee ...in vaine: where there is to be conſidered firſt the prohibition, then the penaltie, in the third com-...ment, *verſ.*7.

...ſin the keeping of the Sabbath, in the fourth commandement: which conſiſteth of the conſtitu-...n thereof by an *Antitheſis* or oppoſite compariſon of the ſix dayes of labour, *verſ.*8,9. then of the pre-...ption, both in what manner, and by what perſons the Sabbath muſt be kept, *verſ.* 10. and the confir-...ation from the example of God himſelfe, *verſ.*12.

The ſecond table, commandeth the mutuall duties to be performed among men, and forbiddeth what-...ver contrarie thereunto: which are either the ſprigges and branches of vices committed, or the very ...t of corruption it ſelfe. The ſprigges are ſuch as concerne ſome certaine callings and perſons, as in the ...mandement, which preſcribeth the dutie toward our ſuperiours, with a promiſe of long life an-..., *verſ.* 12. or belong indifferently to all men in generall: and touch either their bodie and life in ...commandement, *verſ.* 13. their marriage and wife in the ſeventh, *verſ.* 14. their goods in the ..., *verſ.*15. their name and fame in the ninth, *verſ.*16. Then followeth the root of all, which is evill ...ſcence, in the tenth, *verſ.* 17. which conſiſteth of a particular enumeration, what things of our ...bours are not to be coveted.

...the ſecond part: the effects that followed are either matters of fact, or matters of precept: of the ..., 1. The feare of the people in ſtanding a farre off, *verſ.* 18. 2. Their requeſt to *Moſes*, that hee ...ſpeake unto them, *verſ.* 19. 3. *Moſes* comforting of the people, *verſ.* 20. 4. His drawing neere ...ud, *verſ.*21.

...e precepts are three: 1. to make no Image, with the reaſon thereof, they ſaw none while God talked ...em, *verſ.*22,23. 2. What Altar they ſhall make, either of earth, *verſ.*24. or unhewen ſtone, *v.*25. ...ey ſhall make no ſteps unto the Altar, and why, *verſ.*26.

2. *The divers readings.*

...5. *Thou ſhalt not bow downe unto them.* I.G.B.A.P. better than, *thou ſhalt not worſhip them.* S.L.V. *I.G.B.* ...ſignifieth to *bow unto*: and the conſtruction with the prepoſition ל *labem*, ſheweth a Dative caſe,

Strong.

I.A.P.L. *Strong, jealous.* I. A. P. V. L. better, than a *jealous God.* S.B.G. for the word *El* here signifieth *strong*; for otherwise it should be set thus, *kanah El, jealous God*, not, *El kanah, God jealous.*

B.G.L. Vers.7. *Will not hold him guiltlesse*, or *innocent.* B.G.L.P. *will not leave him unpunished.* V.L. the sense is rather than the words: *will not hold him cleane*, or *mundifie him.* S.A. *nakah* signifieth both to cleanse, and to hold innocent: but the latter rather here.

I.V.A. Vers.10. *In it thou shalt not doe any worke.* L.B.G.S. *in it*, is not in the originall: as I.V.A.P. leave it out.

Vers.17. *Thou shalt not utter a false testimonie, &c.* I. *thou shalt not speake.* L. *answere* V.A. *testifie a false testimonie.* S.A. *beare false witnesse.* B.G. *ghanah* signifieth all these, to speake, to answer, to testifie: at first rather here.

3. *The explanation of difficult questions.*

Quest. I. *Whether this be a Commandement, I am the Lord.*

Vers.2. *I am the Lord thy God.* 1. It is the opinion of the Hebrewes that this should be the first Commandement: & they give this reason, because it was necessary that the people should first firmely and stedfastly beleeve, that the Lord, which spake unto them, was that God which brought them out of the land of Egypt, before they could be perswaded to yeeld obedience to his law: as they further shew by this similitude: Like as a King that should offer lawes and ordinances unto a Province and Country to be kept and observed, must first be received and acknowledged for King, before his lawes would find admittance: So the people were first to beleeve that hee was the God that delivered them, before they could resolve to receive his law. 2. But to this it may be answered: 1. That the people were already perswaded, and firmely beleeved, that the Lord was their God, which had delivered them from their enemies, and they had promised already to yeeld obedience to all Gods commandements, *chap.19.7.* and therefore it was not needfull to give them any speciall commandement to beleeve the Lord to bee their God. *Paul. Burgens. addition.1.* 2. But, although this answer giveth satisfaction in respect of the present condition of the Israelites, to whom the Lord had approved himselfe already, by many wonderfull workes to be their God: and therefore they needed not any speciall commandement in that behalfe: yet seeing the morall law was not given to that age present, or to that nation onely, but to all people in the world, which have not any such preparation or foundation of this first beleefe and perswasion of the true God, by such wonderfull signes and miracles: therefore further it must be added, that even this precept, to beleeve the true God, & to repose our whole trust in him, is contained even in the first commandement following: *Thou shalt have no other Gods:* for here we are commanded to acknowledge the Lord to bee the only true God, and so consequently to give him that honour and worship, which belongeth unto him. And so saith *Cyprian: Quòd Deus solus colendus sit, &c. That God onely is to be worshipped, is shewed in Deuteronomie. Thou shalt worship the Lord thy God:* and likewise in *Exodus, Thou shalt have no strange gods before me. De exhortat. Martyrii, cap.2.* 3. But that this is no commandement, it appeareth by this: because here is nothing forbidden or commanded, as in the rest: all the rest of the commandements are expressed by way of commanding: but this by way of *affirming*, I am the Lord. *Tostat.* And beside if it were a commandement, there should be more than tenne in all: therefore it is no precept, but *inductivum ad cætera:* a certaine inducement to the commandements following. *Tostat. Oportuit omnia jus legislatoris sanciri, &c. First of all it was meet that the right and authoritie of the lawgiver should bee established, lest that which hee commanded should bee despised. Calvin.* So *Origene: His sermo non mandati est, sed quis est, qui mandat ostendit: This speech is no commandement, but sheweth who is the Commander.*

Quest. II. *Of the distinction and difference of the lawes of Moses in generall.*

But before wee proceed in particular, to entreate of the morall law: first wee must consider of the lawes of *Moses* in generall, and of the difference of them. 1. The lawes which *Moses* delivered to Israel, were of three sorts, Morall, Judiciall, Ceremoniall. The first doe prescribe a perfect rule of righteousnesse, discerning things that are right and just from the contrarie, both toward God and men, both in externall and internall duties: requiring obedience under the paine of everlasting death. The ceremoniall concerned such rites and services, as belonged to the externall worship of God; prescribed unto that people, both to distinguish them from other nations in the world, and to be signes and figures unto them, of the spirituall graces of the new Testament, to bee fulfilled by the Messias. The judiciall lawes belonged to their civill state: which were such ordinances, as contained rules of equitie, for judging and deciding of civill controversies and questions, and decreed punishments for the transgressors against both the morall and ceremoniall lawes: So that these Judicials were the very bond of those other lawes; and kept the people in order and obedience. *Vrsinus Catech.* 2. These lawes doe thus differ. 1. The Morall are generall, grounded upon the law of nature, so are not the other: 2. They are perpetuall to endure for ever, so doe not the other: 3. The Morals require both externall and internall obedience: the other onely externall. The Morall were the principall, and other lawes were to give place to them: and they were the end, unto the which the other tended. *Vrsin.* 3. Yet these three, the Morall, Judiciall, and Ceremoniall, are not severally, but joyntly handled by *Moses*: so that among the Morals there are found some Ceremonials: and among the Judicials, both Morall and Ceremoniall lawes.

of the Moral law contained in the ten Commandements, was delivered by the Lords owne voice to the people, the reſt they received by *Moſes* from God. *Toſtat. queſt.*1.

Quest. III. *Of the validity of the lawes, Morall, Ceremoniall, Iudiciall, which are abrogated, which are not.*

Concerning the validity of theſe lawes: 1. The Ceremonials are utterly aboliſhed, ſo that there is now no place for them under the Goſpell: neither can they be revived without derogation to the Goſpell of Chriſt: as the Apoſtle ſaith; *If yee be circumciſed, Chriſt ſhall profit you nothing, Galath.*5.2. for when the body is come, the ſhadowes muſt be aboliſhed: but the ceremonies were ſhadowes, the body is Chriſt, *Coloſ.*2.17. Their Temple ſignified the Church of God, their holy place, heaven, their ſacrifices the paſſion of Chriſt: their expiations, the remiſſion of ſinnes: theſe things then being fully exhibited, and fulfilled in Chriſt, have now no more place in the Church. *Ferus.* Againe, the ceremonies ſerved only for that carnall people, which were as children, kept in bondage under the elements and rudiments of the world, *Galath.*4.3. But now we are no longer under tutors and governours, the time appointed of the Father is expired, but are ſet free and redeemed by Chriſt. *Ferus.* Another reaſon of the aboliſhing of them, is the nature of that people, to whom they were preſcribed, as a marke and cognizance to diſcerne them from other nations: but now this diſtinction being taken away and the wall of partition being broken downe, both Jew and Gentile being made all one in Chriſt, that alſo is aboliſhed, which diſcerned them from other people: for the cauſes being changed, for the which the law was made, there muſt needs follow an alteration of the law it ſelfe. *Urſin.*

2. The Judicials are neither aboliſhed, nor yet with ſuch neceſſity injoyned: the equity of them binding, but not the like ſtrict ſeverity: as is ſhewed before at large, in the generall queſtions prefixed before this chapter, whither I referre the Reader.

3. The Morall law remaineth full in force ſtill, and is not abrogated, *Quoad obedientiam*, in reſpect of obedience, which thereunto is ſtill required now under the Goſpell, *Sed quoad maledictionem*, but in reſpect of the curſe and malediction, which Chriſt hath taken away: So that it is moſt true, which our bleſſed Saviour ſaith, he came not to diſſolve the law, but to fulfill it, *Matth.*5. Hee hath fulfilled it, 1. In his owne perſon in keeping it: 2. In paying the puniſhment for us, which was due by the law to the tranſgreſſion thereof: 3. In enabling us by his grace to walke in obedience to the law. *Urſin.*

Quest. IV. *Of the difference betweene the Morall and Evangelicall law.*

Yet though the Morall law bee now in force, and bind us to obedience, as well as it did the Jewes, yet there is great difference betweene the law and the Goſpell: 1. In the knowledge and manifeſtation thereof: for to the Morall law, wee have ſome direction by the light of nature: but the knowledge of faith in Chriſt by the Goſpell is revealed by grace. 2. The law teacheth what we ſhould be: by faith and love in Chriſt, we are made that which the law preſcribeth, and the Goſpell effecteth in us. 3. The conditions are unlike: the law tieth the promiſe of eternall life, to the condition of fulfilling the law in our perſon: the Goſpell to the condition of faith, apprehending the righteouſneſſe of Chriſt. 4. The effects differ: the law worketh terrour, the Goſpell peace and comfort. *Urſin.* The law revealeth ſinne, the Goſpell giveth remiſſion of ſinnes. *Ferus.* So that the one is *lex timoris*, the law of feare, the other is *lex amoris*, the law of love: which alſo hath a threefold difference yet further. 1. *Lex timoris facit obſervantes*: the law of feare maketh the obſervers thereof ſervile, but the law of love maketh them free. The law of feare is not willingly kept, but by conſtraint; the law of love, *voluntariò obſervatur*, is willingly obſerved and kept. 3. The one is hard and heavy, the other eaſie and light. *Tom. opuſcul.*8.

Quest. V. *Of the manifold uſe of the law in the fourefold ſtate of man.*

Touching the uſe of the Morall law, it is to be conſidered, according to theſe foure ſtates of man, as he was in his creation, and ſtate of innocency, in his corrupt and decayed nature, as hee is reſtored by Chriſt, and as he ſhall be in the ſtate of glorification. 1. Man in his innocency received two benefits by the light of the law, which was graft in him by creation: that thereby hee was made conformable to the will of God, and ſo directed, that he ſhould not have ſwarved from the will of the Creator: and beſides thereby had aſſurance, ſo long as he walked in obedience, of certaine eternity, never to have taſted of corruption, or mutability in his ſtate, for he that keepeth the law ſhall live thereby. *Urſin.* 2. In the corrupt ſtate, the law ſerveth both to reſtraine the evill: and therefore the Apoſtle ſaith, that the law is given to a righteous man, but to the lawleſſe, and diſobedient, 1. *Tim.*1.9. as alſo to diſcover unto us our ſinnes, for by the law commeth the knowledge of ſinne, and therefore the Apoſtle ſaith, *Without the law ſinne is dead, Rom.*7.9. that is, it is not knowne to be ſinne. *Ferus.* 3. In man regenerate, it is a rule of righteouſneſſe, and a lanterne to their feet, as *David* ſaith. 2. It teacheth the true worſhip of God. 3. It aſſureth a man that walketh therein of his election, 2. *Pet.*1.10. *If ye doe theſe things ye ſhall never fall.* 4. It ſheweth what benefit wee have received by Chriſt, the renuing of that image wherein man was firſt created, *Coloſ.*3.10. 5. In the ſtate of glorification, the law ſhall have that uſe which it had before mans fall, to ſhew the conformity in thoſe glorified creatures, in their holy obedience with the bleſſed will of their glorious Creator. *Urſin.*

Quest. VI. *Why it pleased God now and not before, to give his written law to the world.*

IT followeth now to bee considered, why it pleased God to give now his law unto his people, seeing from the beginning of the world there was no written law, but as it was by the law of nature imprinted in their hearts. 1. God did not therefore now first give unto his people the Morall law written, as though he were either mutable, in changing his first determination, or that in processe of time, he had found out a more profitable way, than hee knew before, as some wickedly have objected: *Sed quia superfluum fuit hoc fieri, stante adhuc lege naturæ: But because this was superfluous and needlesse to be done, the law of nature yet standing firme.* By the light of nature before the flood, they discerned good from evill, just from unjust, and therefore the old world, that sinned against this law of nature, was justly punished: of this law printed in the heart, the Apostle speaketh, *They shew the effect of the law written in their hearts, their conscience also bearing them witnesse, and their thoughts accusing one another, or excusing.* Rom. 2. 15. Now then, when this law of nature began more and more to bee obscured, and iniquity to abound, the Lord thought it needfull to give unto the people a written law. *Lippom. Ex collation. Patrum.* 2. Another cause of giving the law was, *Ne sibi homines aliquid defuisse quererentur, scriptum est in tabulis, quod in cordibus non legebant: Lest that men should complaine that somewhat was wanting, that was written in tables, which was not written in the hearts, August. in Psal.* 57. Therefore to take away all excuse, and pretext of ignorance, the Lord gave his written law. 3. Another end of giving the law, was to prepare and make us ready for the Gospell: *Ut te ad faciendum legem de tuo vires non habere monstraret, &c. To shew that thou hadst not strength of thy selfe to doe the law, and so being poore and beggerly, shouldest flee unto grace: August.* likewise in *Psal.* 118. 4. Further, the law was given as a supply of the weakenesse, and ignorance of man: that whereas there was no certaine rule before, to know what was good, what was evill, but men according to their blind fansies and carnall imaginations, placed happinesse, some in one thing, some in another: the law was to correct their erroneous opinions, and to teach one constant and sure rule of truth and vertue. And further, such was their errour, that though in civill and politike matters, the wise among the Heathen, by the light of nature, and experience attained to some perfection, yet they were vtterly ignorant of the true knowledge and worship of God, which is set forth in the law. *Tostat. quæst.* 5. Further, because the law of nature was more and more obscured, the Lord would have his law written in tables of stone, that it might ever be kept and remembred, and be no more drowned in oblivion. *Ferus.* And though those tables of stone, wherein the law was written, are not now to be found, yet the copy of the same law is extant in the Scriptures, there to be seene and read, which shall continue to the end of the world. 6. Lastly, The Lord in giving this law to this people, therein sheweth his love to his people, committing unto them the greatest treasure in the world: as *Moses* saith, *What nation is so great, that hath ordinances and lawes so righteous, as all this Law which I set before you this day? Deut.* 4. 8.

Quest. VII. *How the Lord spake all these words, and why.*

Vers. 1. *GOd spake all these words, saying.* 1. Some thinke that God is said to speake, whereas it was an Angell, in respect of the opinion of the people, that thought *Moses* spake with God. *Paul. Burgens.* But it is before shewed, *chap. 19. quest.* 40 that it was God himselfe that spake these words, who nameth himselfe Jehovah, *vers.* 2. which name is not given to any Angell: yet this word also is said to have beene spoken by Angels, *Hebr.* 2. 2. because God did therein use the ministry of the Angels in framing of that audible voice, which was heard: So that the Angels speake not now, as in the person of God, as his messengers, as at other times, but here they attended only as Ministers: *Longe aliter hic loquitur, quàm ad patres adhuc locutus est: the Lord speaketh farre otherwise here, than hee spake hitherto to the Fathers. Ferus.* But to them hee spake by the ministry of Angels. This question also is well decided by *Cajetane*: *You will aske* (saith he) *how God is said to speake, Cùm ista locutio fieret per Angelum, &c. this speech was framed by an Angell.* The answer is ready, *Quia ipse Dominus loquebatur in Angelo pulum. &c. Because the Lord himselfe spake in the Angell to the people,* not as the King speaketh by an Embassador, or Interpreter, *Sed ut præsens mens in Angelo, & formans verba hujus sermonis, magis quàm Angelus: But as present in the Angell, and so framing the words of his speech, rather than the Angell.* So *Cajetane.* So that God spake as the Author and enditer, the Angell spake as the tongue or penne of God.

2. The Hebrewes have this opinion, that this was that great Angell, of such eminency, *Ut sine ullâ formâ tiam Divinam, Angelus faciei nominetur, that setting the Divine essence aside, he is called the Angell of his presence, Isay* 63. 9. *Paul. Burgens. addition.* 1. Nay this Angell of Gods presence, that heard them, when they cried in their troubles, and saved them, as there the Prophet saith, was none other than Jehovah himselfe, the Lord Christ, as S. *Paul* expoundeth, 1. *Cor.* 10. 9. *Let us not tempt Christ, as some of them tempted him, and were destroyed of Serpents.* And in this Angell was the very divine essence of God, as the Lord saith, *Exod.* 23. 21. *My name is in him.*

3. *Burgens.* Reason to prove, that it was an Angell, and not God himselfe that spake, because he saith in the third Commandement, *Thou shalt not take the name of the Lord thy God in vaine,* in the third person, not in the first, as, *Thou shalt not take my name in vaine,* and so likewise in the fourth Commandment: *Which sheweth* (saith hee) *that it was an Angell that spake, and not God:* This reason is of no force, and may easily be answered. 1. The Lord useth the third person, because, although now the Lord as present in Majesty, spake by voice: yet this law was to bee delivered afterward, written in tables

one which being a perpetuall monument unto the people, of the Lords will, was more fitly expreſſed in the third perſon: becauſe the Lord would no more in like manner as now, deliver the law with his owne mouth. 2. Beſide, in the firſt and ſecond Commandement, the Lord uſeth the firſt perſon, *Thou ſhalt have no other Gods before mee*, and *I am the Lord thy God, a jealous God.* 3. And further, it is obſerved to be an Hebraiſme, and an uſuall phraſe in Scripture, that the Lord ſpeaketh of himſelfe, *Tanquam de aliquo tertio: As of ſome third perſon*, as *chap.* 19.11. The Lord himſelfe ſaith to *Moſes*, *The third day will the Lord come down. Lippom.*

4. This further was admirable, that all the whole hoſt of Iſrael containing ſo many hundred thouſand, at once heare and underſtand the voice, wherein God ſpake unto them, as *Moſes* witneſſeth, *Deut.* 4. *The Lord Iehovah ſpake unto you out of the middeſt of the fire, and you heard the voice of the words.* I remember, that *Auguſtine* in a certaine homily, did geſſe there were about 100. thouſand, that were then preſent to heare him: but in the campe of Iſrael, there being 600000. men of warre above twenty, beſide the young men, old, women and ſtrangers, which might well make five times ſo many, toward 30. hundred thouſand, *Tofatus* and others conjecture; it was a wonderfull and ſtrange thing, that one voice ſhould be heard of them all: as *Ioſephus* ſaith, *Omnes audiebant vocem ſublimi deſcendentem, ut nemo non intelligeret: All heard the voice that came downe from above, ſo that there was none, which did not underſtand:* and as *Cajetan* ſaith, *Proportionata erat, tam propinquis, quàm diſtantibus auditoribus: The voice was ſo proportioned, that it was heard, both neere, and further off.* And therefore it is called, *A great voice, Deut.* 5.22.

5. And where it is ſaid, *All theſe words*, the meaning is, the ten Commandements only, to the 18. verſe, of this twenty chapter: for all the Judicials and Ceremonials following, were not uttered by the voice of the trumpet, but delivered to *Moſes*. *Toſtat.* And theſe words were ſpoken in this order here ſet downe: and as they were afterward graven in the two tables of ſtone: *Moſes* doth not ſet them downe together after the ſame manner, *Deut.* 5. which hee doth as an interpreter and expounder of the law.

Quest. VIII. *Why it pleaſed God himſelfe to ſpeake to his people, in the giving of the law.*

NOw it pleaſed God himſelfe, to pronounce this law in the hearing of the people, for theſe reaſons: 1. To win the more authority unto his Commandements, that they ſhould not contemne and deſpiſe them afterward. *Ferus.* As *Moſes* afterward rendreth this reaſon, *verſ.* 2. *That his feare may bee before you that you ſinne not. Burgenſ.* 2. That they might afterward give more credit unto *Moſes*, the Lord ſpeaking unto him in the hearing of the people: So the Lord himſelfe ſaith, *Loe I come unto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may beleeve thee for ever, chap.* 19.9. That the people might know, that the Lord was their Lawgiver: that he and none other did preſcribe them lawes; and that to him, and none other they ſhould yeeld obedience. 4. The people hereby had experience of Gods mercy, that vouchſafed to ſpeake unto mortall men: as they themſelves confeſſe: *Wee have ſeen this day, that God talketh with man, and he liveth, Deut.* 5.24. *Burgenſ.*

Quest. IX. *Of the diviſion of the Morall law.*

NOw the Morall law is firſt divided according to the ſubject and matter into two tables: the firſt comprehending thoſe precepts, which concerne the worſhip of God, in the foure firſt Commandements: the ſecond, thoſe which command the duties to our neighbour. This diviſion is warranted by our Saviour, *Matth.* 22.37. dividing the law into two generall or great Commandements: *Thou ſhalt love the Lord thy God with all thy heart, &c. This is the firſt, and the great Commandement, and the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelfe. Simler.* And the reaſon of this diviſion is: that by this diſtinction our duty toward God, before our duty toward our neighbour, the greatneſſe and eminencie of the one over the other ſhould be manifeſt, according to the Apoſtles rule: *It is better to obey God, than men. Act.* 4.19. And therefore our bleſſed Saviour calleth the firſt the great Commandement. *Urſin.* Hee then is deceived, who putteth five Commandements to the firſt table, making the fift Commandement, of honouring the parents, one of them. But beſide the former reaſon, that the precepts onely concerning our duty toward God, belong to the firſt table, S. *Paul* convinceth him: who calleth the fift Commandement, the firſt with promiſe, *Epheſ.* 6.2. meaning the firſt of the ſecond table: but in *Ioſephus* it ſhould be the laſt of the firſt table. *Simler.* Another reaſon of this diviſion of the tables, in ſetting the precepts firſt, which preſcribe our duty toward God, is, to teach us, that no morall or civill duties, as juſtice, chaſtity, ſobriety are pleaſing unto God, if they do not proceed from faith, and from an heart ſtanding in the true worſhip of God. And therefore thoſe glorious outward workes among the Heathen, juſtice, fortitude, temperance, were not true vertues before God, becauſe they proceeded not from the knowledge and feare of God.

Another diviſion of the law is into the ſeverall particular pārts, whereof it conſiſteth, that is, ten Commandements: therefore called ten words, *Exod.* 34. 28. and *Deut.* 4.13. which are ſo many, not becauſe God delighteth in that number, but becauſe of the ſumme and argument of the things therein contained, which are neceſſarily drawne to ſo many heads: nothing being either omitted, or ſuperfluouſly added. *Vrſin.*

The law further, in reſpect of the matter of the particular precepts, is divided thus: that generally the morall law is contained the worſhip of God, and the ſame, either *immediate*, or *mediate*. The immediate which directly concerneth God, is either *internall*, both, who is to bee worſhipped, preſcribed in

the first Commandement: and after what manner, with spirituall worship, in the second: or *externall*, which is either private, in not prophaning Gods name, precept 3. or publike, in the sanctifying of the Sabbath, precept 4. The mediate service of God, which indirectly is referred to him, but directly and properly concerneth our neighbour, is likewise either *externall*, which consisteth either in *speciall* offices as of the mutuall duties betweene superiours and inferiours, precept 5. or *generall* toward all sorts of men as in the preserving of our neighbours life, precept 6. of his chastity, precept 7. of his goods, precept 8. the truth precept 9. The *internall*, is in the rectifying our very desires and inward affections toward our neighbours, precept 10. *Vrsin.* Which subdivision is very apt and fit: saving that hee maketh all the last but one great Commandement, the worship of God, whereas our Saviour divideth it into two: which division of necessity must be received.

Some concurring with *Vrsinus* in the subdivision of the first table, doe otherwise distribute the second in this manner: it commandeth either speciall duties of some certaine callings in the 5. or generall in the rest, and that either in respect of our neighbour in the 6, 7, 8, 9. or of God, who knoweth the heart, and the very inward concupiscence is forbidden in the 10. So *Pelacherus, Pelargus.*

Iunius in his Analysis somewhat differeth: the first table he subdivideth thus: that it prescribeth first the worship of God, who is to be worshipped, in the first, and after what manner, in the second. 2. The profession of this worship, in the third. 3. The meanes belonging to the worship of God, in the sanctifying of the Sabbath, and the religious exercises thereof. The second table he likewise divideth thus: into speciall duties, in the 5. common duties, in the 6, 7, 8, 9. and into the roote and spring of all, the concupiscence of the heart, in the 10.

Now of all these divisions, I have made choice to follow *Vrsinus*, and *Pelacherus* in the first, and *Iunius* in the second table: as is set downe before in the method and argument of the chapter.

Quest. X. *Whether foure Commandements, or three only belong to the first table.*

IT followeth, as we have seene the division of the whole law, and of the number of the precepts in generall, so to consider of the number of the particular commandements to be assigned unto each table. The opinion of the Romanists is, that there are but three Commandements to the first table, putting the two first into one, and seven to the second, dividing the last, *Thou shalt not covet*, into two. So *Tostat. quæst. Ferus.* with others: and of this opinion is *Augustine, quæst. 71. in Exod.*

Some other doe make five Commandements in each table, as *Iosephus lib. 3. de Antiqu. cap. 6.* But this opinion is confuted before. And beside, *Iosephus* reason is nothing: for he thinketh, that the two tables being written both within and without, that two Commandements and an halfe were written of a side: for the foure first Commandements will take up more roome and space in writing, than all the six of the second table.

This opinion is ascribed to *Hesychius* in his Commentary upon Leviticus: that rejecting the fourth Commandement of the Sabbath, yet he maketh foure in the first table, and six in the second: but if the fourth Commandement be excepted, there will bee but nine in all: for these Commandements, as they were delivered here by the Lord himselfe, are called the ten words, *Exod.* 32. 28.

The common and received opinion is, that foure Commandements, teaching our duty toward God, are to be referred to the first table, and six to the last. So *Origen. hom. 8. in Exod. Nazianzen in Carmin. (?) hom. 49. in Matth. Oper. imperfect. Zonaras, tom. 1. Hieron. in cap. 6. ad Ephes.* And *Ambrose* upon the place. *Sulpitius Severus lib. 1. histor. sacra. Ex Simler. Vrsin. Procopius* also holdeth this precept, *Thou shalt make to thy selfe no graven image*, to be the second. So also *Rupertus lib. 3. cap. 32.*

Now the reasons to strengthen this opinion against the first, which the Romanists follow, are these. 1. Because those precepts which differ in sense and matter, are divers, and not one: such are the first, *Thou shalt have no other Gods. &c.* and the second, *Thou shalt make no graven image:* for one may offend in the first, as they which worship the Sunne and Moone, and yet make no graven image: and some may transgresse in the second, and not in the first, as the Romanists themselves, which worship graven images, yet we will not thinke so hardly of them, that professedly they would make other Gods. So then the matter of these two Commandements being divers, as the first shewing, who, and none other is to be worshipped, the second in what manner; they must be two precepts, and not one. 2. The distinction which *Augustine* maketh is to be observed: the last Commandement of *not coveting the neighbours house and wife*, are joyned in one verse, as shewing but one Commandement: but these two are severed in two verses, which sheweth a division and distinction of the precepts; the matter also differing: for otherwise in the first Commandement there are divers verses, but the agreement in the matter sheweth that they all belong to one precept. 3. The last Commandement, which they divide into two, shall be proved afterward, when we come to that place, to be but one whole and entire Commandement: and this one reason shall serve in this place, because *Moses* repeating this last precept, *Deut.* 5. 21. doth put in the first place, *Thou shalt covet thy neighbours wife*, which is here placed in the second: so that if they were not all one Commandement, it would be uncertaine, which should goe before the other.

As for the reasons of the contrary opinion, they are of no value: *Augustine* would have but three precepts in the first table, to expresse the Trinity: but the beleefe of the Trinity is commanded in the first precept directly, and therefore need not bee infinuated in the number: Another reason is, because *Augustine* giveth three things unto God, *fidelitatem, reverentiam, cultum: fidelity, reverence, worship.* But though worship also includeth not reverence. *Ferus* maketh other three: the first precept requireth

to worship God in heart, the second to confesse him with the mouth, the third to acknowledge him in our workes. All this being acknowledged, that this must bee yeelded unto God, yet another precept must of necessity goe before, as the foundation of the rest, that wee must acknowledge but one onely true God.

Quest. XI. *Whether all Morall precepts, as of loving of God, and our neighbour, be reduced to the Decalogue.*

Now followeth to bee considered, whether all Morall duties, may bee reduced unto these ten Commandements. 1. It will be objected, that they are not, because there is no mention made in the Decalogue of the love of God and our neighbour: therefore all Morall precepts are not thither referred. To this *Thomas* answereth, that these precepts are written in the heart by the law of nature, that God and our neighbour are to bee loved: and therefore they needed not to bee given in precept. *Contra.* By the same reason then, they needed not to be mentioned in Scripture at all, if they were so manifest by the law of nature: yea the grounds of all the Morall precepts, are printed in our nature, and yet the Lord thought necessary to write them in his law. 2. *Burgensis* answereth thus, that like as in speculative artes and sciences, they use to proceed from knowne and manifest conclusions and principles, to those which are more obscure: So the Lord propoundeth his law, in the easiest and plainest precepts, as in the second Commandement, it is easier to abstaine from idolatry, than from other kindes of superstition: and in the sixt, a man will abhorre murder, which cannot so soone decline all other wrongs and injuries: These precepts of loving God above all, and our neighbour as our selfe, because they were hard and difficult, this Lord would not propound them at the first to a rude and ignorant people, but reserved them till another time, when the people were growne more able and strong: as in that 40. yeere in the wilderneſſe; then *Moses* beginneth to explaine this law, and exhorteth them to feare and serve God. *Sic Burgens. addit. 1. cap. 20.*

Contra. 1. But this is cleane contrary, for generall precepts are more easily conceived, and condescended into, than particular: Aske an Idolater if hee love God, hee will not deny it: The Romanists, that worship Images, would thinke great scorne to bee asked that question, whether they love God: So an usurer, an usurer, an extortioner, in generall will confesse that they love their neighbour, yet doe erre in particulars. 2. Neither did *Moses* deferre these generall precepts so long: for in this chapter, *vers.* 20. he speaketh of the feare of God: and *chap.* 23. 25. of serving of God. 3. *Burgensis* hath another answer, that in the first Commandement, (which is indeed the second) *Non pretermisit facere mentionem de dilectione Dei: He omitted not to make mention of the love of God:* as *vers.* 6. *Shewing mercy unto thousands in them that love me, &c. Contra.* But this is no part of the precept: it is a promise made affirmatively and positively to those that love God: It is not set downe by way of bidding, and commanding, *Thou shalt love God, &c.* Wherefore I preferre here the answer of *Tostatus*, that these two generall precepts, though they are not put in these very words among the precepts, *Thou shalt love God above all, and thy neighbour as thy selfe*, yet they are reduced unto them: *Non ut conclusiones ad principia, &c.* not as conclusions are reduced to their principles and premisses, but as principles are referred to the conclusions, for these two are two knowne principles: *Ex quibus inferuntur particulatim omnia precepta decalogi, out of the which are inferred in particular, all the precepts of the Decalogue. Tostat. quæst.* 33. for a man can performe none of the foure first Commandements, but he must needs love God: he cannot take him to be the only God, shun idolatry, reverence his name, keepe his Sabbathes, if the love of God bee not in him: Neither can he observe the precepts of the second Table, as not to kill, steale, beare false witnesse, unlesse he love his neighbour. Therefore to these two, as the heads and grounds of the rest, doth our Saviour reduce all the Commandements, *Matth.* 22. 37, 38.

Quest. XII. *Of generall rules to be observed in expounding the Commandements.*

Now further, there are certaine generall rules, which must be observed in the exposition and interpretation of the law.

1. The Decalogue must be understood, according to the more ample and full declaration thereof, set downe in the rest of the Scriptures, in the writings of the Prophets and Apostles: as who are understood by name of parents in the fifth, how many wayes one may be said to kill, &c. *Ursin. Pelarg.*

2. The Decalogue must be taken to comprehend, as well internall, as externall duties, as our Saviour teacheth, *Matth.* 5. *Ursin.*

3. The end and scope of the precept, must be considered, if we will aright understand: as wherefore graven things are forbidden to be made, not to the end to worship them: and in the like.

4. The precepts of the second Table must give place to the precepts of the first, if the Commandements one and other, be compared in the same degree: as it were better not to honour our parents, than to honour God. But the great breaches of the second Table must not give way to the least in the first: as we must not suffer our brother to perish, rather than upon the Sabbath to breake the rest, to fetch him from some pit, or present danger. *Ursin.*

5. Every negative includeth an affirmative, and on the contrary, as thou shalt worship no other Gods; therefore it followeth, thou shalt worship the true God: thou shalt not kill, or take away thy brothers life, therefore thou art commanded to preserve it. So the affirmative is, thou shalt honour thy parents, where the negative is included, thou shalt not dishonour them. *Ursin. Simler.*

6. Where one kinde is forbidden by a *Synecdoche*, the rest of that sort also are prohibited: as in adul-

tery, is comprehended all inlawfull lust, in murther, all unjust vexations and wrongs. So the generall includeth the particulars, one kinde drawes with it another: in the effects, we must understand the cause: in the relative, the correlative. *Vt sæpe Similiter*, as *Augustine* saith in the 7. precept, *Vnum sexum pars totum intelligi voluit*, He would have understood the whole by the part, *quæst. 71. in Exod.* 7. *Augustine* also hath another rule: *Vbi honoratio exprimitur, vel ubi masculinum, &c. Where the honourable party is expressed, as the male*, let the women also understand, that the precept concerneth her. As in the eight Commandement, the man is forbidden to play the adulterer, for the Hebrew word is put in the Masculine, but the woman also is included: she must not be an adulteresse. *Augustine.*

Quest. XIII. *Why the Commandements are propounded negatively.*

MOst of the Commandements are propounded negatively, for these reasons: 1. Because no forbidding evill to be done, is one more generall: for in his next lawfull vocation and calling in good time, person, and place must be considered. 2. Because the first worke of true repentance is to depart from evill, and therefore the Commandements are expressed with a negative, that we should there begin. *Iunius Analys.* 3. The law is thus commanded by way of prohibition, specially to bridle and restraine the evill, for the Apostle saith, *The law is not given to a righteous man, but to the lawlesse and disobedient*, 1. *Tim.* 1. 9. As firstly, the husbandman will seek to pluck up the weeds in his garden, before he will set good plants. *Rupert. lib. 3. in Exod. cap. 21.* 4. *Præceptum hoc ideo in vetitum per modum comminationis cecinit, quod ita eos invenerit*: therefore the Lord in giving this law, respected the present state of the people, as he found them, and frameth his law accordingly, in forbidding of sinne. *Ferus.* 5. Because a negative is more vehement, and urgeth more, and leaveth no evasion: as in the first Commandement, *Thou shalt have no other God*: If it had beene propounded affirmatively, thou shalt worship one God, the Canaanites might have kept this precept, and yet they worshipped other Gods beside. *Ferus.*

Quest. XIV. *Of the speciall manner of accenting and writing, observed in the Decalogue more than in any part of the Scripture beside.*

HEre it shall not be amisse, briefely to touch that singular observation of learned Iewes, concerning the manner of writing, accenting, and pronouncing the Decalogue, which is peculiar unto this Scripture, more than to any other beside: for whereas ordinarily, every word hath but one accent in the end: Every word in the Decalogue, and the preface thereunto, from verse 2. to verse 18. the 7. and 17. verses only excepted, have a double accent, one serving for the accenting and prolation of the word, the other shewing the conjunction and coherence of the matter: As to give heed of an example in the second verse: the first word *anochi* hath in the last syllable, above the head the accent *siphra*, and under *munach*: *Iehovah*, the second word hath only *munach*, under the last syllable, but it serveth instead of both above, and *siphra*, below: the third word, hath *munach* below, and *zakeph* the lesse above: the fourth *darga*, beneath, and *makkaph* on the side: The fifth hath in the third syllable, *shebir*, and *kadmah*: The sixth hath *kadmah* above, and *merca* beneath: the seventh hath *tiphre* beneath, and *gersh* above: the eighth hath beneath *merca*, and *munach*: the last word in the verse, hath *rebiah* above, and *silluk* beneath: And like may be observed in all the other verses; saving the three before excepted, the 7. 12. 17. The reason hereof is this, because these three verses have no dependance of the other: but the 2, 3, 4, 5, 6. containing the two first Commandements, have some similitude and coherence together: So have the 9, 10, 11. which all belong to the fourth Commandement: likewise, the 13, 14, 15, 16. containing the 6, 7, 8. Commandements, which all concerne the generall duties, to be performed to all sorts of men: so the 5. Commandement in the 12. verse prescribeth speciall duties toward our superiours. *Iunius Analys.*

Quest. XV. *Why this preamble is set before, I am Iehovah thy God.*

Vers. 2. *I am Iehovah thy God.* 1. This is the preface or preamble to the Commandements, as is before shewed, *quæst.* 1. which sheweth both what right the Lord had to injoyne lawes unto his people, and why they were bound to obey: it consisteth of three arguments, taken from the Majesty of God, he is *Iehovah*: from the grace of the covenant, *thy God*: and from the benefit of their deliverance out of Egypt. *Iun.* 2. *Iehovah* is a name taken from his essence: signifying that hee hath his being of himself, and that all things have their being from him. *Elohim* is a word shewing his power and omnipotency: that as this name being sometime given unto Angels, and great men in earth, sheweth a kinde of limited power according to their nature and place: so being given unto God, it insinuateth his absolute and unlimited power in heaven and in earth. *Similar.* 3. These two titles given unto God: *Iehovah*, *Elohim*, the one signifieth his nature, *Iehovah*, the other his excellence, *Elohim*, God. But *Tostatus* will have *Iehovah* to signifie his nature, and *Iehovah* his excellency: but he is deceived herein, because he followeth the Latine text, which translateth *Iehovah*, *Dominus*, *Lord*: whereas *Iehovah* doth not betoken his Lordship and dominion, but his eternall essence and being: in which sense hee calleth himselfe *Ehyeh*, Exod. 3. 14. Then like as men are described by two names, one of their nature, the other of their dignity, when we say, *Iacobus Rex*: *King Iames*: the one sheweth his naturall state and condition, the other his dignity: So the Lord here doth give himselfe two names, one expressing his nature, the other his power, negative and excellency. And in that he is called God, it is more than if any other attribute, as *Iehovah Omnipotent, Omnisciens, Omnipotent*, nay if all his attributes were given him together: for all these are comprehended in the name God. *Quia aliquid de perfectionibus latentibus in illo pelago infinito, &c. For all those titles and epithets, are*

of those perfections, which lye hid in this great Sea, imported by the name. *God. Tostat. qu.* 2. 4. Hee is *Tuus per specialem appropriationem: Thy God by speciall appropriation. Lyran. Hee is their speciall God. Deus specialiter accepit hanc gentem ad se: had specially taken this nation to himselfe. Deus specialiter ab his suscepernnt eum. Deum colendum: they specially took him to be their God to worship.*

Quest. XVI. *Why these words are not before mentioned.*

Vse of the land of Egypt, out of the house of bondmen. 1. *Oleaster* thinketh that these words were left out, because the Israelites in Egypt were put into houses with slaves and bondmen, and not with free men. But it is not likely that they were put into houses with slaves and bondmen, and not with free men. But did inhabite together and were not always in slaves keepe in prison like to slaves. Pharaoh is by some rephon compared unto a prison house, or house of bondmen, for as they used their slaves day by day to grinde in their mills, so vsed Pharaoh the forced *Israelites*. And as they shut them up in dungeons and prisons, *Exod.* 1. so the Israelites shut up all Egypt. Keepe in miserable bondage, *ibid.* 1. 13. So that all Egypt was as a prison house, or house of bondmen to them, *ver.* 2. This their deliverance out of Egypt they would not be remembred: for they were delivered from so cruell bondage: to which respect is called a redemption or ransome, *Deut.* 4. 20. Secondly, because such a great multitude were partakers of it. Thirdly, it was lately and yet fresh in their remembrance. Therefore to enforce the more. *Tostat. quest.* 2. Because in this their deliverance the Lord shewed his love to his people, and his great power in doing wonderfull workes in Egypt for their cause, as were never seene in the world before. *Ver.* 37. God in the meane time of their deliverance out of Egypt, because it was lately performed. For the Lord would have us remember those benefits which were neerest and new, rather than those which were more remote and worne out. As in *Abrahams* time he was called the most high God, Creator of heaven and earth, *Gen.* 14. 19. Afterward when he had revealed himselfe as the Father, he is named the God of *Abraham, Isaak* and *Iacob*, *Exod.* 3. 15. Then after the deliverance of Israel out of Egypt, the Lord is known by that. In the time of the Prophets and after, when Israel was redemption of the Babylon, the Lord stileth himselfe by memoriall of that benefit, as the Prophet *Ieremy* saith, *Ier.* 16. 14. *Therefore behold the dayes come, saith the Lord, that it shall be no more said, the Lord liveth which brought the children of Israel out of the land of Egypt: but the Lord liveth, that brought the children of Israel out of the land of the North, and from all lands whither I had driven them.* Ver. 15. And after our Saviour Christ was come, the Redeemer of mankinde, that he is called the Father of our Lord Iesus Christ. *Lippom.* 4. This reason taken from their corporall redemption, though it concerneth not us: yet we are more strongly bound to obedience, by our spirituall redemption purchased by our Lord and Saviour Christ Jesus: *as Origene excellently noteth: Ergo dicit ad eos, qui Christum exisse de Ægypto, & de domo servitutis audierunt eum non dixisse tibi. Therefore it is said unto thee, which through Jesus Christ are come out of Egypt, and out of the house of bondage: thou shalt not have other Gods before me.*

OF THE TEN COMMANDEMENTS IN PARTICVLAR.

Of the first Commandement.

1. *Questions upon the first Commandement.*

Quest. I. *Whether it is better read strange Gods, or other Gods.*

Thou shalt have no strange Gods. 1. *Oleaster* thinketh it better here to expound *nohr etim, others*: as it is taken, *Iob* 31. 10. *Let other men bow down upon her*: and then the meaning is this, that we acknowledge any other God beside the Lord that made heaven and earth. But seeing the word signifieth also *strange*: it is so better translated strange Gods; because there are no *other* Gods but the Lord: and in other places, in stead of *acherim*, another word is used, *hamechar, strange*: as *Put away the strange Gods from among you*, 1. *Sam.* 7. 3. 2. The Scripture here speaketh after men's opinion, not that there were indeed any Gods beside the Lord, but because they were so commonly taken in the world. *Ian.* 3. So they are called *Gods*, because they counted them so, which worshipped them: and *strange, quia non sunt illi, qui eos dicebant*: because they are not such, as ought to be worshipped. *Tostat. quest.* 3. 4. The words in the originall are: *strange Gods shall not be to thee*: which the Latine readeth, *non habebis, thou shalt not have*: which also is our English phrase: which signifieth, that thou shalt make no account or estimation of any other God, beside the Lord: *Neminem existimabis Deum, thou shalt esteeme none to be God*, but the Lord that created heaven and earth. *Rupert. Habebis Deum*: We have God, and none other in our minde, when wee acknowledge no God beside him: in our mouth, when our love is toward him: in our will, when we obey him. *Marbach.*

Quest. II. *Why they are called strange Gods.*

Strange Gods. 1. Some thinke they are called strange Gods, *quia Deo vere impedirent*, because they hinder, alienate and estrange us from obeying and serving of the true God. *Pelican.* And therefore *Salomon* thinketh that all kind of idolatry is here forbidden, whether it be with image, or without, because it estrangeth from God. But all imagery and idolatry is forbidden in the next Commandement. 2. Some thinke they are called strange Gods, because they are, *aliени à verum naturæ*, strange and not to be found in the nature of things: as when they make images of compounded and mixed shapes: as is pictured *Sphinx Aenigma* in Egypt with a mans body, and a Rammes head: there being no such creature. *Tostat. Lyran.* But this is too strict, and but one particular branch of idolatry: and the first prohibition of all kinde of graven images followeth afterward. 3. Therefore they are called strange, because they were worshipped among strange people: *Oleaster*: as *Vatab.* well translateth, *Gas*, away (saith *Jakob*) *dii alieni* (*populi*) *the gods of strange people* which word (people) must be supplied for *Elohim*, *Gods*, in the plurall; and *hanechar*, *strange*, in the singular, and so cannot agree in substantive and adjective. As in respect of the strange people that worshipped them, they are called strange Gods: so also in regard of that which was worshipped; because they are not that, which ought to be worshipped, they are called strange. *Tostat.* as before *qu.* 1.

Quest. III. *Whether any kinde of externall Idolatry be forbidden in the first Commandement.*

Whereas then there are two kindes of idolatry, one internall and spirituall in the mind, another externall in the adoration of some Image or Idoll: 1. Some thinke that all kinde of idolatry both internall and externall is here forbidden: as R. *Salomon* cited before: but then the next prohibition, *Thou shalt make thee no graven image*, should be superfluous. 2. Some make this distinction of idolatry: that one kinde, *Cum professione colitur alius Deus: When professedly another God is worshipped*: and this is the most grosse idolatry, and properly belongeth to this Commandement. There is another, when another God is not professedly worshipped; but the true God, after a false manner, which is forbidden in the second Commandement. *Ursin.* But the same matter or subject must belong unto the same precept: and all manner of Idols whatsoever, or similitudes of any thing made to worship, are in generall words forbidden in the second precept. 3. Therefore I preferre here their opinion, which think that the spirituall and internall worship of God is properly commanded here, and the contrary forbidden. Here idolatry is forbidden, which was committed without any images or Idols: as *Varro* teacheth how that the Romanes worshipped the goddesse *Vesta* without any image: only they set fire in the Temple of *Vesta*, for they held *Vesta* to be the fire. *Tostat.* So also *Procopius* saith, that the first Commandement condemneth such invisible powers: *quas divinis honoribus nullis positis idolis prosequuntur: which they prosecute with divine honour, without any Idols.* Hereunto subscribeth *Calvin*: *Nec dubium est, quin ista verba complendatur interior Dei cultus, &c.* There is no doubt, but the internall worship of God is comprehended in these words, seeing this precept differeth from the next, wherein externall idolatry is forbidden.

Quest. IV. *Of the meaning of these words, Before me.*

Vers. 3. *Before my face.* 1. Some doe understand it, as though the Lord should say, you shall preferre my Gods before me: make them superiours unto me, or set them above me: for so the preposition *shal* signifieth, *super, above.* But this were to give way unto their superstition, which received other inferiour Gods besides the Lord: whereas the Lord commandeth none to be acknowledged at all for God besides himselfe. 2. *Cajetane* thus understandeth, *super facies: upon my face; tanquam tegens faciem Dei, covering the face of God.* For when any of Gods divine properties, or attributes, as of wisdome, justice, providence are given unto any other, the Lords face is as it were covered, and his goodnesse obscured. But this may seeme to any man to be too curious. 3. Some interprete thus: *against my face*, that is, in derision of me, to provoke mine indignation: as if the wife should commit adultery, *in spectatione mariti*, while the husband looketh on: *Piscat.* But this sense onely sheweth the indignity, and injury committed against God herein, it comprehendeth not all. 4. *Oleaster* saith, *mecum*, with mee, that is, in my Temple: for it was not lawfull for them, no not in their hearts, nor privatly to acknowledge any other God. 5. The reading therefore is, *before me*, that is, in my presence: neither publikely, nor in the heart, for wheresoever he, there is the presence and face of God. *Iun.* The Chalde and Septuagint reade, *praeter me*: both in the same sense: but they doe not expresse the word in the originall. And further, this sense is included, that whereas they had now received the Lord to be their God, and he had manifested himselfe unto them, they could not, now as in the sight of God, admit of any other. The case of the Gentiles was otherwise: for though they worshipped other Gods, yet it was not *coram facie Dei, quæ illis fuit incognita: before the face of God, which to them was unknowne. Calvin.* And thus much in effect is declared after in vers. 23. *Thou shalt not make with me Gods of gold, &c. Si me in Deum habetis, non potestis habere alios: you will have me for your God, you cannot have another.*

Quest.

QUEST. V. *What reasons ought chiefely to move us to acknowledge the Lord only to be our God.*

Here may be added the reasons, which ought to move us to acknowledge the Lord Creator of heaven and earth to be our God: 1. The first is taken from his dignity and excellency, and great glory, which belongeth unto him. The Lord himselfe saith, *Isai.* 42. 8. *My glory will I not give unto another.* This honour therefore is of right due, peculiar and proper unto God, to be acknowledged to be the only Lord: therefore they rob God of his honour, that worship any other God. 2. The second reason is from the great benefits which we have received of the Lord: hee hath created us, and redeemed us, and given us all things needfull for our bodies and soules. 3. Because in baptisme wee have vowed obedience and service unto him, and to become his servants, and to renounce all other Gods whatsoever. 4. The Lord hath freed and delivered us from the miserable thraldome of sinne and Satan, which was more grievous than the captivity of Egypt and Babylon: and hath called us to his service, whose yoke is easie, and his burthen light. Hence is the fourth reason: *Ex dominii diabolici gravitate: From the heavinesse of the Devils thraldome.* The fift is, *ex præmii suî muneris immensitate,* from the infinite greatnesse of his reward, who hath not promised unto us an earthly Canaan, a land flowing with milke and honey, as to the Israelites, but the everlasting kingdome of heaven. *Ex Thoma* 2.2. *quæst.* 122. *ar.* 2, *ad.* 3.

2. *Doctrines observed out of the first Commandement.*

1. Doct. *Of the particular contents of the first Commandement.*

The contents of this Commandement, which prescribeth the true worship and acknowledgement of God, and forbiddeth the contrary, are by *Moses* himselfe, the best Interpreter of the law, reduced to these three heads: *To love the Lord thy God, with all thy heart, with all thy soule, with all thy might, Deut.* 6. *Mente, affectu, viribus,* with our minde, our affection, our strength: In every one of these three shall briefely be shewed, the duties, which are commanded, and the vices forbidden.

First, in the minde and understanding, is commanded here the true confession and acknowledgement in the hearts of the only God: as our Saviour saith, *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ, Ioh.* 17. 3.

Against this duty, the offences and transgressions are these:

1. Ignorance of God, which is of two sorts: either simple ignorance, such as was that of the disciples of Ephesus, that did not know whether there were any holy Ghost or no, *Act.* 19. 2. or affected and wilfull ignorance, as *Psal.* 14. 1. *The foole hath said in his heart, there is no God:* Such an one was *Pharaoh,* who said, *I know not the Lord:* Such are all Atheists, as wicked *Diagoras,* and *Theodorus,* that denied there was any God: and *Protagoras,* with the Machiavellians, and *Cotta* in *Cicero,* with the Academikes, which were irresolved, whether there were any God, or no.

2. They also offend here, which erroniously bring in other Gods: As 1. Some doe worship Devils, as the Apostle saith, *That the things which the Gentiles sacrificed, they sacrificed to Devils, 1. Cor.* 10. 20. Of this sort are all Conjurers, Witches, Sorcerers, that make any compact or contract with the Devill. 2. Some among the Heathen worshipped the Sunne, Moone and Starres: As *Ierem.* 44. the Idolatrous women in imitating the Gentiles, worshipped the Queene of heaven, as they called the Moone. 3. Some worshipped the elements, as the Persians the fire, the Egyptians the water. 4. Some adored men, as Gods, under the names of *Iupiter, Mars, Mercury:* And the Papists have set up their Saints, whom they invocate, and make their prayers unto: and so rob God of his honour, imparting the glory of the Creator, to the creature. 5. Some have worshipped unreasonable creatures: As the Egyptians a Calfe, an Oxe, Vultures, Crocodiles, the Syrians and Phenicians a Fish: the Persians a Dragon. 6. They which erre concerning the worship, where of see in the end of the 3. doctrine following.

Secondly, God must have our whole heart, and entire affection: as 1. Our love. 2. Feare, and reverence. 3. Confidence, and trust. 4. Thankfulnesse.

1. God is to be loved above all: as our blessed Saviour saith, *He that loveth father or mother more than me, is not worthy of me, Matth.* 10. 35. Contrary unto this affection of love, are, 1. The naturall enmity of the heart by nature, against God: as the Apostle saith, *The wisdome of the flesh is enmity against God, Rom.* 8. 7. 2. Selfe love, 2. *Tim.* 3. 2. and the love of earthly things. *Vrsi.*

We must feare God above all, *Deut.* 6. 13. *Thou shalt feare the Lord thy God, and serve him.* As we are to feare God, because of his mercy, goodnes, and bountifulnesse: so we feare him for his justice and power in punishing of sinne: And this feare bringeth forth reverence, worship, serving and adoring of God: as it is said by the Prophet, *If I be a father, where is mine honour? if I bee a master, where is my feare?* Mal. 1. 6. God therefore is to be honoured as our father, and to be feared as our Lord. Contrary hereunto is 1. Carnall security, and casting off the feare of God: as it is in the *Psal.* 10. 11. *He saith in his heart, God hath forgotten, he hideth away his face, and will never see.* 2. Prophanenesse, and irreverence in the presence of God, as in *Eutychus,* that fell asleepe while *Paul* preached, *Act.* 20. 3. Hypocrisie, when men draw neere with their lips, but their heart is farre from God. *Simler.* 4. Servile feare, which differeth from true feare, in these three respects. 1. In the beginning and cause thereof: the *Filiall* feare proceedeth from love of God, whom the children of God are afraid to offend, because he is so gratious and mercifull a father unto them: but the *Servile* feare ariseth, from the consideration of the justice and wrath of God.

The difference of filiall and servile feare.

2. In

2. In the object they differ: the *Filiall* feare worketh upon ſinne it ſelfe: the *Servile*, upon the puniſhment of ſinne. 3. In the fruits and effects: the *Filiall* feare is joyned with aſſurance and confidence: the *Servile* with deſpaire. *Vrſin.* 4. As theſe vices are in the defect, ſo curioſity is in the other extreme of exceſſe, when preſumptuouſly any attempteth to ſearch and pry into the ſecrets of God. *Simler.*

3. Affiance and confidence followeth, which relieth upon the wiſdome, power, and conſtancy of God, which is accompanied with faith and beliefe, 2. *Chron.* 20.20. *Put your truſt in the Lord your God, and ye ſhall be aſſured, beleeve his Prophets, and ye ſhall proſper.* A fruit and effect of this confidence is prayer: *How can they call on him, upon whom they have not beleeved? Rom.* 10.14.

Contrary hereunto, are, 1. *Incredulity*, and want of faith: as Chriſt comming into his countrey, marvelled at their unbeliefe, *Mark.* 6.6. 2. *Doubtfulneſſe*, as in *Peter*, when he would have come to Chriſt walking upon the water: to whom our bleſſed Saviour ſaith, *O thou of little faith, wherefore diddeſt thou doubt? Matth.* 14.13. 3. *Diffidence* and *diſtruſt*, as in the Courtier, who ſaid, *Though God would make windowes in heaven, this thing cannot come to paſſe*, 2. *King.* 7. 2. 4. *Deſpaire*, as in *Cain*, *Geneſ.* 4. and in *Iudas*, that hanged himſelfe. 5. *Confidence in man*, in riches, ſtrength, wiſdome, or in any thing but God.

4. Thankfulneſſe for benefits received, is alſo a part of Gods worſhip, as the Prophet *David* ſaith, *Pſalm.* 116.12. *What ſhall I render unto the Lord, for all his benefits toward me?* This thankfulneſſe and acknowledgement of Gods bounty, bringeth forth theſe two ſingular effects: Firſt, *Humility*, that no man aſcribe ought to himſelfe, or his owne worthineſſe, but all unto Gods mercy: as *Daniel* ſaith, *Unto us appertaineth ſhame, &c. but compaſſion is with the Lord, Dan.* 9.9. Secondly, *Patience in adverſity*, to be thankfull as well for adverſe things, as proſperous, as *Iob* ſaith to his wife: *Shall wee receive good at the hands of God, and ſhall we not receive evill? Iob.* 2. 10.

Contrary hereunto, are: 1. *Forgetfulneſſe* of Gods benefits and *Ingratitude*, as in *Nabal*, that conſidered not who had endued him with riches. 2. *Pride*, and vaine glory, as in the Phariſie, that ſtood upon his workes, *Luk.* 18. as alſo the Romaniſts doe, the Phariſies of this age. 3. *Impatience*, and murmuring againſt God: as in that wicked meſſenger, ſent from the King, to take off *Eliſha* his head; who ſaid, *Behold this evill commeth of the Lord, ſhould I attend on the Lord any longer?*

Thirdly, with all our ſtrength we muſt love God, in the acts and workes of our life, referring all to his glory, *Matth.* 5. 16. Contrary whereunto, is the diſhonouring of God by our life, and cauſing the ſame thereby to be evill ſpoken of, as the Apoſtle chargeth the Jewes, *Rom.* 2. 24.

2. Doct. *Of the unity of the Godhead.*

NOw out of this firſt Commandement: *Thou ſhalt have no other Gods before me*, that excellent doctrine is inferred and concluded, concerning the unity of the Godhead: And further, the Scripture elſewhere doth plentifully beare witneſſe hereunto, as *Deut.* 6.4. *Heare O Iſrael, the Lord our God is Lord only*: likewiſe, *Iſay* 44.6. *Thus ſaith the Lord of hoſts, I am the firſt, and I am the laſt, and beſide me, there is no God.* Beſide the evident teſtimony of Scripture, *Damaſcen* doth thus ſhew the unity of the Godhead by demonſtration of reaſon, againſt thoſe which beleeve not Scripture: 1. *Deus perfectus eſt, &c.* God is perfect: *Si multos aſſerimus deos, in multis differentiam contemplari oportet: If we affirme many gods, in many we muſt needs find a difference: Si autem differentia in eis, ubi perfectio? But if there be a difference among them, where is perfection?* For if there be difference in reſpect of wiſdome, goodneſſe, verrue, *aliquid deficit*, there is a failing in perfection: if there be no difference, but an *identitie*, there muſt alſo needs be an *unitie*, in the Godhead. 2. *Deus incircumſcriptus eſt*, God is incircumſcriptible, he cannot be circumſcribed, defined, or limited to a place: *Quomodo, ſi multi diverſiq; ſunt, incircumſcripti erunt? &c. But if they be many and divers, how can they bee incircumſcriptible?* For whereſoever is one, there cannot bee another. 3. *Differentia contrarietatem induxit, &c.* Difference bringeth contrariety, and repugnance: if there world were governed by many, how can it be, but it ſhould be corrupted, and diſſolved? *Attema in gubernantibus pugna:* conſidering the ſtrife betweene theſe governours. To this purpoſe *Damaſcen de fid. orthodox. cap.* 5, 6, 7.

Bernard alſo thus ſetteth forth the unity of the Godhead: God is one, but not as the Sunne or Moone is one, becauſe there is not another: But he is *Vnus ſibi, idem eſt ſemper & uno modo*: But he is one to himſelfe, the ſame alwayes, and after the ſame manner; ſo is not the Sunne and Moone: *Clamat uterq; ſe eſſe unum ſibi, ille motibus, iſta defectibus ſuis*: Both of them proclaime, that they are not one and the ſame themſelves, the one by his motions, the other by the waine, and changes: So *Bernard lib.* 5. *de conſidera.*

But againſt the unity of the Godhead, it will be thus objected out of the 82. *Pſal. verſ.* 6. *I ſaid ye are Gods, and ye are children of the moſt high. Origen* thus anſwereth, he calleth them, *Deos, ſanctos Dei, &c. Gods, but made Gods by God: Vere Deus, unus eſt Deus, cæteris, qui ab ipſo creati ſunt, contulit nomen iſtud, non natura, ſed gratia: The true God is but one God, unto the reſt, which were created, he by grace hath given this name: Origen. in mandat. primum.*

That place alſo of the Apoſtle will be objected, 1. *Cor.* 8.5. *Though there be that are called Gods, whether in heaven, or in earth, as there be many Gods and many lords, &c.*

Cyril. contra. Iulian. l. 8. To this *Cyrillus* maketh this anſwer: *Nuda appellatione honorantur, alterius ab ipſo exiſtentes naturæ: They are ſo called only in name, being of another and divers nature from God, &c.* that is, they are ſo called of thoſe that ignorantly worſhip them: the Gentiles tearme their Idols Gods, which are none: therefore followeth in the ſame place of the Apoſtle, *Yet unto us, there is but one God.* Howſoever the Heathen being blinded, have imagined to themſelves divers Gods: yet the people of God, to whom the

…eaketh the truth, acknowledge but one God. *Cyril* also in the same place, thus answereth touching the other place: *Nunquid igitur, qui honorati sumus, ut vocemur Dii, propterea naturæ nostræ mensuram ignora-* …? Shall we therefore, which have received this honour to be called Gods, be ignorant of the mea- …e and condition of our nature?

3. Doctrin. *That the beliefe in the Trinity is commanded in the first precept.*

AS this Commandement enjoyneth us to beleeve the unity of the Godhead, so therein also is implied a Trinity of persons, the Father, Sonne, and holy Ghost, who as one God, are of us to be worshipped: thus it may be concluded out of this precept. Jehovah the only God, is to bee worshipped; but not Father onely, but the Sonne, and the holy Ghost are of us to be worshipped: *Ergo*, the Father, Sonne, holy Ghost are that one God. *Simler.* So our Saviour saith, *Yee beleeve in God, beleeve also in mee, Ioh.* …. Christ the Sonne of God, is God, because he is to be beleeved upon. And againe, *This is life eternall, …ey know thee to be the only very God, and whom thou hast sent Iesus Christ, Ioh.* 17.3. God the Father …, and Christ his Sonne, are the only very God.

And that the Sonne of God is to be worshipped with the Father, the Prophet *David* sheweth, *Psal.* 2. …. *Serve Iehovah in feare, &c. Kisse the Sonne lest he be angry.* In the former verse, whom hee calleth …e here, he nameth Jehovah. So wee reade in the words of the Prophet *Agur, Prov* 30.4. *Who hath …ished all the ends of the world, what is his name, and what is his Sonnes name, if thou canst tell?*

Further, that the Spirit of God, is also one God with the Father and Sonne, to be worshipped and glo- …: beside plentifull evidence out of the new Testament, which shall not need to be inserted here, be- …e we are in hand with the law of the old Testament; sufficient testimony may be taken from the law, …Prophets: as *Gen.* 1.1. *The Spirit of God moved upon the waters:* But God only created the world. So …ise the renovation of the heart, is onely the worke of God, because it is a new creation: as *David* …: *Create in me a new heart, Psal.* 50.10. but this is also the worke of the Spirit: *Take not thine holy …t from me: ibid. vers.* 11. Likewise it is only Gods worke to teach us his will, and to bring us to life …rnall: but this is wrought by the Spirit, *Psal.* 143.10. *Teach mee to doe thy will, for thou art my God, let …y good Spirit lead me unto the land of righteousnesse.*

Ambrose very fitly proveth the Spirit to be God, by that place, *Iudg.* 14.5. where it is said, *That the Spi- …t of the Lord came upon Sampson:* But *Iud.* 16.20. after his lockes were polled, it is also said: *Hee knew …not that the Lord was departed from him:* Hee which came upon him before was the same, that departed …m him now; there called the Spirit of the Lord, and here the Lord and Jehovah: therefore the holy …irit is Lord and Jehovah. *Ambros. lib.* 2. *de Spirit. cap.* 2.

Damascen doth thus excellently prove the Trinity by this demonstration: *Unus Deus, non sine Verbo …t: God being heere, is never without the Word*; but this Word hee hath in himselfe, begotten of his …wne substance, not like unto our word, which hath no substance, but vanisheth in the aire, because the …ondition of our nature is temporall: But like as our word proceeding from the mind, *neq. per totum …ei idem est, &c.* is neither the same with the mind, nor yet altogether divers from it: So is the Sonne …o the Father, which is his Word, the same in substance, but divers in subsistence: *Oportet autem & Ver- …m Spiritum habere: nam & verbum nostrum nequaquam spiritus est expers*: But the Word also must …a Spirit, for neither is our word without a spirit: but here is the difference, our spirit is not of the …e substance with us, but the drawing in of the aire, for wee are of a compound nature: but the Spi- …of the Word, is of the same substance with the Word. To this effect *Damascen lib.* 1. *de fide orthodox.* …).

And in the same place he useth another demonstration: *Impossibile est Deum destitutum esse nativa fa- …ndia, &c.* It is impossible that God should bee destitute of naturall fecundity: The Lord therefore …ould beget, *Sed ex propria substantia generat*, but he begetteth out of his owne substance, and that …m all eternity: for if the Sonne had not beene from the beginning coexistent with him, of whom hee …begotten, we shall bring in a change of his substance: *Nam cùm non esset Pater, postea factus est Pater*, …hen he was yet no Father, he afterward should become a Father, &c. *Damascen ibid.*

…m out of the first Commandement, both the unity of the Godhead, and the Trinity is concluded: …Austin thus elegantly inferreth: *Quid sibi vult iste, ut ita loquar, sine numero numerus? si tria, quomodo …erus? si unum, ubi numerus? What meaneth this number without a number? if there be three, how …can be but a number? if one, where is the number? But here I have what I may number, and what I may …number: there is one substance, and three persons, &c. Bernard. lib. de considera.*

…ius by the unity of nature the errour of the Gentiles is abolished, and by the joyning of the Word …the Spirit to the Father, the Jewish opinion is overthrowne: *Et ex utraque secta nobis accedit utilitas, …dæa opinione naturæ unitas, ex Gentilitia sola personarum discretio: So by either sect wee receive some …by the Iewes opinion the unity of nature, by the Gentiles, the discerning and difference of the persons only. …ibid.*

…gressors then of this Commandement concerning the unity of the Deity, and Trinity of the per- …1. They which affirme and hold one God, but deny the three persons: as the Montanists, and …ians in times past, and the Turkes and Jewes now. 2. They which hold not the distinction of three …only, but the division also of substance, as the Tritheists. The Arrians and Eunomians are of the …, qui filium Deum confitentur, sed conditum asseverant: which confesse the Sonne to bee God, but yet …him to be made:* So they bring in another God, contrary to this precept, *Thou shalt have no other …. Theodoret.* 3. They which brought in a quaternion of persons, as *Anastasius* the Emperour, and the

Heresies concerning the Trinity against the first Commandement.

the Apollinarians. 4. They also which affirme the three persons to be but three names given unto God in Scripture: and therefore they say that the Father became man, and suffered for us: which are therefore called *Patripassians.*

3. *Places of Confutation.*

1. Confut. *That justifying faith is not contained or commanded in the law.*

1. BUt although to beleeve in the Trinity be commanded in the first precept, to adore and worship the Father, Sonne and holy Ghost, as the only God: yet it followeth not that justifying faith which properly belongeth to the Gospell, whereby we apprehend Christ and his merits, should be commanded and included in the law: therefore we mislike that assertion of *Bellarmine*, concurring therein with other Romanists, *That the Gospell differeth from the law, as a perfect thing from an imperfect: and that the Gospell is contained and included in the law, as the tree in the seed. Bellarm. de justif. lib.4. cap.4.* Some Protestants also come somewhat neere this opinion: as *Marbachius* saith, that they offend against this precept, *Qui Christi cognitione carent, quæ cognitio, non aliare, quàm fide in Christum constet: Which want the knowledge of Christ, which knowledge consisteth in nothing else, than in faith in Christ. Marbach. Comment. in hunc locum.* Against this opinion, that faith in Christ is not commanded in the Morall law, the reasons follow afterward, but first the question must further be explained.

Of divers kindes of faith.

1. First then we are to distinguish of faith: which is of foure kindes or sorts: 1. There is *fides initialis*, or *fundamentalis*, the faith of beginnings, or the fundamentall faith: whereof the Apostle speaketh *Hebr.11.6. That he which commeth unto God, must beleeve that God is, &c.* And this kinde of faith toward God, the Apostle referreth to the doctrine of *beginnings, Heb.6.1.* This faith apprehendeth one the being and essence of God: to know him to be the only Lord. 2. There is another faith, called *fides miraculorum*, the faith of miracles, touched by the Apostle, *1. Cor. 13.2. If I had all faith, so that I could remove mountaines.* 3. There is *fides historica*, an historicall faith, which beleeveth all things to bee true that are written in the Scriptures: in which sense, S *Iames* saith, *The Devils beleeve and tremble*, they beleeve there is a God, and that all is true which the Scripture speaketh of God, of his justice, power, punishing of sinners, rewarding of the righteous. 4. There is beside these a justifying faith, whereof S. Paul maketh mention; *In that I now live in the flesh, I live by faith in the Sonne of God, who hath loved me, and given himselfe for me, Galath.2.20.* This faith is the life of the soule, whereby hee which beleeveth is able in particular to apply unto himselfe the merits of Christs death. Now this is the difference betweene these foure kindes of faith: the first apprehendeth the essence and being of God: the second, the faith of miracles, his power: the third, which is the historicall faith, his truth: the fourth, namely the justifying faith, his mercie. The three first, to beleeve God to be, to beleeve him to bee *omnipotent*, to beleeve him to be just and true, are included in the first precept, *Thou shalt have no other Gods, &c.* but not the last: wherein is the errour of the Romanists, that make all these kindes of faith the same in substance, differing only in property: which if it were true, then it were possible for them that have the one faith, to have the other, and so Devils also, which in some sort doe beleeve, should also be capable of justifying faith. But this matter, that all these kindes of faith are not the same in substance, nor of like nature with the justifying faith, is shewed elsewhere, whither I referre the Reader.

Iames 2.19.

Synops. pap. pag. 879.

2. Further, we are to distinguish of the law: for it is taken sometime more largely, either for all the Scriptures of the old Testament: as *Luk. 16.17. It is more easie that heaven and earth should passe away, than that one title of the law should fall.* So *Ioh.15.25. It is written in their law, they have hated me without a cause*: which testimony is found in the Psalmes, *Psal.35.19.* or else the law is taken for all the bookes of *Moses*: and so the Law and Prophets are named together, *Matth.7.12. This is the Law and the Prophets.* But the law is sometime taken more strictly for the Morall law, whereof the Apostle speaketh *Rom.7. I knew not sinne but by the law*: and so S. *Paul* opposeth the law of workes, to the law of faith *Rom.3.27.* Now as the law is taken generally, either for all the old Scriptures written by the Prophets, or for the writings of *Moses*, it cannot be denied, but that faith in Jesus Christ, is in this sense both contained and commanded in the law: for of Christ the Lord spake by the mouth of his Prophets, *Luk.24.* 70. And *Moses* wrote of Christ: as our Saviour saith, *Had yee beleeved Moses, yee would have beleeved me: for Moses wrote of mee, Ioh.5.45.* But as the law is taken strictly for the Morall law, the law of works which containeth only the ten words or Commandements, so we deny this justifying faith to be commanded in the law.

3. *Indirectly*, or by way of consequent it will not bee denied, but that this faith also is implied in the law: because we are bound by the law to beleeve the Scriptures, and the whole word of God: for this is a part of Gods worship, to beleeve his word to be true: and so some define faith: *Est certa persuasio, qua assentimur omni verbo Dei nobis tradita: It is a certaine perswasion, whereby wee give assent to all the word of God. Vrsin.* And so by this precept wee are bound to receive all the promises and doctrines concerning Christ delivered in the old and new Testament. But *directly* as a part and branch, and so a worke of the law, wee deny justifying faith to be in this precept, or any other, prescribed or commanded. The reasons are these:

Divers reasons shewing, that justifying faith is not commanded or contained in the Morall law.

1. The Morall law and the Gospell differ in the very nature and substance: for the one is naturally imprinted in the heart of man, the other is revealed and wrought by grace. The first the Apostle testifieth where he saith: *The Gentiles which have not the law, do by nature the things contained in the law, Rom.2.*

The other also is witnessed by the same Apostle, *Rom.* 2. 24. We are justified freely by his grace. The argument then may be framed thus: The morall law is graft in the heart of man by nature: but faith in Christ is not by nature, but by grace above nature: for if it were naturall, all men should have faith, which the Apostle denieth, 2 *Thessal.* 3. 2. Faith then in Christ belongeth not to the law. Therefore it is strange, that *Augustine* confessing in another place, that *praecepta decalogi sunt explicationes juris naturae: that the precepts of the decalogue are the explications of the law of nature, Lib. 2. de Imaginib. Sanctor. cap. 7.* could not discerne hereupon, that the precepts of faith and of the Gospell are no explications of the law of nature, and therefore have no dependance of the morall law. *Ambrose* useth this very argument: *Nemo sub lege fidem habeat, lex enim intra mensuram, ultra mensuram gratia: Let no man place faith in the law: for the law is within the measure* (and compasse of nature) *but grace is beyond measure. Ambros. in 12. Luc.*

3. The effects of the law of works, and the law of faith are divers: for the one worketh feare, the other love and peace, as the Apostle saith: *Ye have not received the spirit of bondage to feare againe, but yee have received the spirit of adoption, whereby we crie Abba Father, Rom.* 8. 17. Againe the Apostle saith, *The letter killeth, but the Spirit giveth life, 2 Cor.* 2. 6. Thus then the argument standeth: the same thing cannot bee the ingender of contrary things, of life and death, peace and terror, love and feare: for a *Fountaine cannot send forth both salt water and sweet, Iam.* 3. 12. But the law is the minister of death, of feare and terror: *Ergo*, not of life and peace, and so consequently not of the faith of the Gospell, which bringeth all these.

4. The same thing doth not both make the wound, and give a plaister to heale it. The law doth shew our sinne, faith by grace in Christ healeth it: the law reviveth sinne: *Without the law sinne is dead, Rom.* 7. but *we are dead to sinne, and alive to God in Iesus Christ our Lord, Rom.* 6. 11. The same cannot make us to die unto sinne, and revive sinne: the law doth the one, therefore not the other. So *Augustine* saith: *Ad hoc data est lex, ut vulnera ostenderet peccatorum, quae gratia benedictionis sanaret: Therefore was the law given, that it should shew the wounds of our sinnes, which it should heale by the benediction of grace. Aug. de poenitent. medic.*

5. The Preachers, publishers, and givers of the law and Gospell are divers: *The law was given by Moses, but grace and truth came by Iesus Christ, Ioh.* 1. 17. But if justifying faith were commanded in the law, then it also should come by the ministrie of *Moses*, that gave the law. This is *Bernards* reason, who further proveth this: *Venit proinde gratia plenus & veritate Dominus noster, &c. Therefore Christ our Lord came full of grace and truth; that what could not bee done by the law, might bee fulfilled by grace. Serm.* 22.

6. The qualities and conditions of the law and the Gospell are divers, the law promiseth life to him that worketh: *Moses thus describeth the righteousnesse of the law, That the man which doth these things, shall live thereby, Rom.* 10. 5. But the Gospell requireth not the condition of working, but beleeving, *to him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousnesse, Rom.* 4. 5. If then faith were commanded in the law, to beleeve, should also be a worke of the law: then the Apostles conclusion were in vaine: *I conclude that a man is justified by faith, without the works of the law.* But if faith be excluded out of the works of the law, then it is not commanded or contained in the law, for then it should be a worke of the law.

7. Further, the invocation of Angels and Saints, which is commonly practised, and stifly maintained in the Church of Rome, is another apparent transgression of this first commandement: because they give a speciall part of the divine worship, which consisteth in prayer, and invocation, unto the creature. First we will heare and examine the arguments, produced by the Romanists, in defence of this superstition, and then by solide reasons out of the Scriptures convince and confute them.

The Romanists Arguments answered, brought in defence of the invocation of Saints.

1. THe Saints doe pray for us: therefore we may and ought to pray them. The antecedent or first part, that the Saints doe pray for us, they would prove by these places of Scripture: *Exod.* 32. 13. where thus saith he in his prayer, *Remember Abraham, Izhak and Iakob thy servants, &c. Ierem.* 15. 1. *Though Moses and Samuel stood before me, yet could not my affection be toward this people. Baruch.* 3. 4. *O Lord almightie, heare now the prayer of the dead Israelites. 2 Maccbab.* 14. 15. *And Onias spake and said, This is a lover of the brethren, who prayeth much for the people, to wit, Ieremias the Prophet of God.*

Ans. 1. As for the testimonies cited out of *Baruch*, and the booke of *Maccabees*, they prove nothing, because they are no books of Canonicall Scripture. 2. The other testimonies are impertinently alleaged: for in the first *Moses* maketh no mention of the prayers, which *Abraham*, *Izhak* and *Iakob* made for the people, but of the covenant which the Lord made with them. In the other, of an hypothetical and *conditionall* proposition, they make a *categoricall* and absolute affirmation: The text is, *Moses and Samuel stood*: they inferre, that *Moses* and *Samuel* did stand. *Simler.* But it may better be translated: that if these were alive among the people to stand before the Lord for them in prayer, &c. as the like, *Ezech.* 14. 14. Though these three men, *Noah, Daniel and Iob were among them, they should but deliver their owne soules by their righteousnesse.* 3. The Saints doe pray unto God by their generall wishes and desires, as wishing that the Kingdome of God were accomplished: as *Revel.* 6. 10. *The soules under the Altar crie with a loud voyce, saying, How long Lord, &c. doest thou not judge and avenge our blood?* But our particular necessities they are ignorant of, and so doe not make particular requests for

for us: therefore the argument followeth not; they pray by their generall desires for the Church: & they pray for us in particular. 4. Seeing that the Romanists doe hold, that the Patriarks and Fathers of the old Testament, were in *Limbo*, which they make a member or part of hell: they doe contradict themselves, in making them mediatours and intercessours in heaven.

2. *Argum.* The Angels, they say, know our affaires and pray for us: As *Zachar.* 1.12. *The Angel of Iehovah answered and said, O Lord of hosts how long wilt thou bee unmercifull to Ierusalem?* &c. Therefore it is lawfull to pray to the Angels.

Answ. 1. That the Angels doe report our affaires unto God, and so may make relation of our prayers and words also, as of our other gests and acts unto God as the Lords messengers and ministers, we will not denie: but that they make any particular requests for men, the Scripture no where speaketh, and we are not bound to beleeve: the relation of our prayers unto God is one thing, and mediation and intercession is another. 2. That Angell of *Iehovah*, which prayed for Jerusalem, was the Lord Christ, who maketh intercession for his Church: unto whom the rest of the Angels returne their message, *vers.* 11. who is also called *Iehovah*, *vers.* 20. 3. Neither doth it follow, if it could bee proved out of Scripture, that the Angels prayed for us, that we are to pray to them: because they are not alwayes present to heare us: and we are forbidden in Scripture to worship them, *Revel.* 22.9. and therefore to pray unto them, which is a part of divine worship.

3. *Argum.* The Saints that are living doe one pray for another, much more the Saints being dead, because their charitie is more perfect: and seeing there is a communion of Saints, as of the living, so also of the dead, which communion being not in faith and hope, whereof there is no more use with them that are at rest, it remaineth it is in charitie: As therefore we may request the living to pray for us, so we may pray the dead also, to entreate for us.

Answer. 1. The argument followeth not, for the Saints alive doe one know anothers necessities, so do not the Saints departed this life: *Isay* 63.16. *Abraham is ignorant of us, and Israel knoweth not us*: and they might as well inferre thus; The Saints alive doe one instruct and teach another, *Ergo*, much more the Saints departed. 2. Their charitie is seene, in that they doe in generall long to have us joyned with them in that blessed estate, though in particular, because they know not our wants, they cannot wish or supplie. 3. And though it be granted that this communion is in charitie, this proveth no particular intercession made by them for us: but as we in generall give thanks in earth, for their peaceable departure, and deliverance from the miseries of this life: So they in generall desire, that we may be partakers of the same blessed rest with them. 4. Wee request the living to pray for us, because they are present with us, but the dead are absent, and heare us not: it may as well be inferred from hence, that we may also consult with the dead, and aske counsell of them: which is directly forbidden, *Deut.* 18.11.

4. *Argum. Absolom* could not bee admitted to his fathers presence, till *Ioab* had mediated for him: and *Bethshaba Salomons* mother, entreated for *Adoniah*: So it is necessarie to have mediators to come unto God.

Answer. 1. We have also one sufficient Mediator Christ Jesus, who is able sufficiently to reconcile us unto God. 2. Though many mediators are used in Princes Courts: because either the Prince is ignorant of our affaires, or his affection estranged: yet it is not so with God, who knoweth all things, and the love of Christ toward us exceedeth the love of all other inferiour mediators which men can seeke unto. 3. The example of *Bethshaba*, is unfitly alleaged, for shee obtained not her suite.

5. *Argum.* Invocation of Saints is warranted by the Scripture: 1. *Gen.* 48.16. *Iacob* saith concerning *Iosephs* two sonnes: *Let my name be named upon them.* 2. *Iob* 5.1. *Eliphaz* saith to *Iob, Call now, if any will answer thee, and to which of the Saints wilt thou turne thee?* 3. *Praise the Lord in his Saints*, *Psal.* 150. 4. *Ezech.* 22.30. *I sought for a man among them, that should make up the hedge, and stand in the gap before me, &c. but I found none.*

Answer. 1. *Iacob* meaneth by that phrase, that they should be called by his name, and counted his children, as the same phrase is used, *Isai.* 4.1. seven women shall take hold of one man, and say, *let us be called by thy name, take away our reproch*: who will say, that they prayed to their husband? they desire to be called by his name. 2. Though that had beene *Eliphaz* meaning, that *Iob* should have made some of the Saints his patrones: yet because *Iobs* friends maintained an evill cause, and afterward are reproved of God for it, all that they say, is not to be justified: but that is not *Eliphaz* meaning; he speaketh of the holy and righteous living, to see if *Iob* could finde among any of them a patrone to defend his cause. 3. The place in the Psalme is to be read, Praise God in his *Holinesse. Iun.* Or in his *Sanctuarie. Vatab.* How doth it follow, because God is praised in his Saints, therefore wee are to pray to Saints: as it followeth the next words, *Praise him in the firmament*: will they have also the firmament prayed unto. 4. That phrase in *Ezechiel*, is understood of men living, not of the dead.

6. *Argum.* The honour given unto the Saints, redoundeth unto Christ, as he saith, *Matth.* 25.40. *In as much as yee did it, unto one of the least of these, ye did it unto me.*

Answ. Our Saviour speaketh of his members living here upon earth, to whom we are to extend our charitie, not of the dead: and of such honour, as is due unto the Saints, not of that which is due unto God, for to give that to any creature, were not to honour, but dishonour God.

7. *Argum.* Many miracles have beene done, at the tombes and sepulchers of the dead, where prayers are made: therefore God is well pleased, that they should be prayed unto.

Answer. 1. The argument followeth not: so by the touching of *Elishaes* bones, one that was dead was restored to life: this was to confirme their doctrine and propheticall calling. 2. Many of those mira-

miracles are fained, and ſmall credit is to bee given unto them. 3. Some of them were wrought by the illuſion of Satan to deceive: as the Lord warneth his people to take heed of ſuch falſe Prophets which worke ſignes, *Deut.* 13. And S. *Paul* ſaith, That *Antichriſt ſhall come by the power of Satan, &c. in lying wonders*. Among the Gentiles, ſuch miracles and wonders alſo were wrought. This may ſuffice for an anſwer to their reaſons. Our arguments follow.

Reaſons out of Scripture, diſproving the invocation of Saints.

1. Moſes neither precept nor example extant in Scripture, to warrant the invocation of Saints; the Scripture ſendeth us to God: *Call upon me in the day of trouble*: and our Saviour teacheth us to pray to the Father, *Our Father*. In matters of doctrine, an argument drawn negatively from the Scriptures, is to conclude ſtrongly.

2. The Saints know not our affaires: *Abraham is ignorant of us, Iſai.* 63. 16. they are not preſent to heare us, they are at peace, their ſoules reſt under the Altar, *Revelat.* 6. they doe not know our hearts, therefore they are not to be prayed unto: all theſe things are requiſite in them, to whom we ſhould offer our prayers. But they ſay, that the Saints in the divine eſſence, as in a glaſſe doe behold our affaires. *Contra.* Whether doe they behold all, or what it pleaſeth God to ſhew them? not the firſt, for they know not the time of the comming of Chriſt to judgement: If the ſecond, then God muſt firſt be prayed unto, to reveale our affaires unto them: were it not then much better for us to goe the next way unto God?

3. *John* ſaith, *We have an Advocate with the Father, Jeſus Chriſt the righteous*, 1 *Joh.* 2. 8. We need no other Advocates: for we have greater cauſe to doubt of the love and inclination of the Saints to us, than of the love of Chriſt.

4. Chriſt biddeth us aske in his name, and promiſeth we ſhall receive, *Joh.* 16. 24. Then are prayers made to Saints ſuperfluous: ſeeing by Chriſt we are promiſed to obtaine our requeſts.

5. There is none other name under heaven, (than Chriſts) whereby wee muſt be ſaved: If we have ſalvation in Chriſt, then all other good things: It is the Apoſtles reaſon: If God gave his Sonne for us, *How ſhall he not with him give us all things alſo? Rom.* 8. 32.

6. This invocation of the Saints, maketh a way for ſuperſtition and Idolatrie, for ſo the Heathen did conſecrate the name of the dead, and place them in the number of the gods, erect Temples and Altars, and conſecrate feſtivall dayes unto them.

7. God only is to be worſhipped; invocation is a part of the divine worſhip; therefore to bee yeelded unto God. They would ſhift us off here, with a diſtinction of religious adoration: one which is in the higheſt degree, and ſo proper unto God, another inferiour, which may bee yeelded to Angels and Saints.

Contra. In the adoration, which they yeeld unto Saints, they doe the ſame things, which they offer unto God: as conſecrating of Altars, Temples, Holydayes unto them: and they doe attribute unto them *omnipotence*, and *omniſcience*, to know all things, and to be every where preſent, in a manner as they attribute theſe things to God. *Ex Simler.*

Morall Obſervations upon the firſt Commandement.

1. Obſerv. *The neglect of the honour and worſhip of God the cauſe of calamities in the world.*

The firſt precept, which commandeth the worſhip of God, teacheth what is the cauſe why the Lord plageth the world with famine, warre, unſeaſonable weather, ſcarcitie of the fruits of the earth: becauſe his worſhip is neglected, as the Lord ſaith by his Prophet: *Becauſe of my houſe, that is waſt, and every man to his owne houſe: therefore the heaven over you ſtayed it ſelfe from dew, and the earth her fruit, Hag.* 1. 9. *Cyprian* to the ſame purpoſe thus elegantly writeth: *Quereris quòd nunc minores ſontes, &c. Thou complaineſt, that now adayes the fountaines are not ſo flowing, nor the aire ſo cleare, nor the raine ſo plentifull, nor the earth ſo fruitfull, &c. Tu enim Deo ſervis, per quem tibi ſervitur? tu famularis illi, cujus nutu tibi cuncta famulantur? For doeſt thou ſerve God, by whoſe things ſerve thee? Doeſt thou waite on him, by whoſe becke all things waite on thee? Cyprian. contra Demet.* Whereby we are admoniſhed, that when ſuch calamities and judgements are in the world, we muſt returne to our dutie, and ſet up the worſhip of God, and give him the praiſe: then will hee in mercie returne unto us, as hee ſaith by his Prophet: *Build the houſe, and I will bee favourable in it, &c.*

2. Obſerv. *Not to truſt in riches.*

Againe, this precept reproveth them, which put their truſt or confidence in any thing beſide the Lord: as they doe which put confidence in man, or repoſe their truſt in riches: And therefore the Apoſtle doth not to call the covetous man, an Idolater, *Epheſ.* 5. 5. becauſe hee thinketh his life ſtandeth in the abundance of riches; *David* therefore exhorteth rich men, *If riches increaſe, ſet not your heart upon them, Pſal.* 62. 11.

3. Observe, *Against those that run unto Witches and Soothsayers.*

FUrther, as in this Commandement, witchcraft and all kinde of sorcerie is forbidden, so also is it wicked and abominable thing to seeke unto Witches, and Soothsayers, which is condemned by the Prophet *Isay* 8.19. *When they shall say unto you, enquire at them, that have a spirit of divination, and of Soothsayers, &c. should not a people enquire after their God? from the living to the dead?* For herein foolish people offend two wayes, in forsaking God, and running unto such meanes, which cannot helpe them: as the Prophet *Ieremie* saith, *My people have committed two evils, they have forsaken me the fountaine of living waters, to digge them pits, even broken pits, that can hold no water.* *Ierem.*2.13. So *Ahaziah* King of Israel sending to Baalzebub for recoverie of his hurt, found therein no helpe; and beside, he shewed his infidelitie, in not seeking unto the God of Israel, 2 *King.*1.16.

Vpon the second Commandement.

1. *Questions discussed.*

QUEST. I. *What a graven Image is.*

4. *Thou shalt make thee no graven Image, neither any similitude, &c.* 1. Some in stead of *graven* read, an Idoll, and they make this difference betweene an Idoll, and an Image or similitude: an Idoll is a representation of a thing that is not, neither hath any being in the world: as if one should make the Image of a mans bodie, with the head of a dog, or a bodie with two faces: such a shape, *Quamvis non vidit, sed animus sibi fingit*, which the eye hath not seene, but the minde imagineth, they say is an Idoll: a similitude or Image is of such things, as are seene in the world: and to this purpose they alledge the saying of the Apostle, 1 *Cor.*8.4. *We know, that an Image is nothing in the world. Gloss. ordin. ex Origen. Contra.* But this place of the Apostle is not rightly applied: for there the Apostle speaketh in generall of all the Idols of the Heathen, of what shape or fashion soever, that they were as nothing in the world, that is, vaine things, which mens superstitious fancies had devised: which saying of the Apostle, is agreeable to that of *Samuel*, where the Prophet exhorteth the people to serve the Lord, *And not to turne backe after vaine things, which cannot profit you, nor deliver you,* 1 *Sam.*12.21. And further, the word *pesel* here used, signifieth any thing that is graven, of *pasal* to grave. *Oleaster.* 2. This then is the difference betweene these two words, *pesel*, a graven Image, and *temunah*, a similitude or likenesse: the first is a picture proportioned and fashioned out of stone, wood or mettle, and so carved, and graven: a similitude is an Image *Picta in superficiebus ex solis coloribus facta*, painted in plaine tables, onely made of colours: and these similitudes though they be evill, yet *Non tantum nocent sicut statua*, doe not so much hurt, as the other resemblances, because these come nearer to the nature of things living, and so may more easily deceive. *Tostat. quæst.* 3. also *Lyran.* 3. Some Hebrewes thinke, that *temunah* signifieth any similitude, either of things visible, or invisible: but *Oleaster* thinketh, that the representation of things visible, is rather understood by this word, as *Deut.*4.15. it is said, *Yee saw no Image in the day that the Lord spake unto you:* the first opinion is more probable, because the invisible spirits, as Angels use to be pictured, as well as visible things.

QUEST. II. *What things a similitude must not be made of, to worship.*

Of the starres. *That are in heaven above, &c.* 1. By this are forbidden first the worshipping of the celestiall bodies, the Sunne, Moone, and the Starres, as is more at large shewed, *Deut.*4.19, for the Gentiles worshipped these: whose corruption the Israelites followed: as the Idolatrous Kings of Judah did dedicate horses to the Sunne, 2 *King.*23.11. and the superstitious women did offer incense to the Moone, whom they called the Queene of heaven, *Ierem.*44.18. They were not then to make any similitude of these celestiall bodies to worship them. Beside, the fowles of the aire are comprehended under those things that are in heaven, as it is explained *Deut.*4.17. *Or the likenesse of any feathered fowle, that flieth in the aire*: for the Gentiles also worshipped fowles and birds; as the Eagle which they consecrated to *Iupiter*, the Dove to *Venus*, the Peacocke to *Iuno*, the Raven to *Phœbus*, the Bat to *Minerva*: *Tostat. quæst.*4. 2. Neither were they to

Of the Beasts. make any likenesse of beasts of the earth to worship them: for divers of the Heathen did adore the foure footed creatures: as the Egyptians made *Apis*, which was a plde Bull, their god: they also worshipped a Ramme: for so they pictured *Libycus Ammon* with a Rammes head: and generally the Egyptians worshipped all those cattell, which the Hebrewes used to sacrifice unto God, as it appeareth *Exod.*8.26.

Of Fishes. 3. They are forbidden also to make the likenes of any thing in the waters, as fish, or other creeping things, as it is further explained, *Deut* 4. 18. For the blind Gentiles did worship fishes: for although at the first beginning, when Idolatrie was first taken up among the Heathen, they at the first fell not to this grossenesse, because in those first ages, navigation was not so common, and so they had not any great experience of the waters, and fish: yet afterward, the fondnesse of the Heathen brought them also into this foolish vanitie, to worship fishes: as the two fishes they made one of the signes in the Zodiak, because *Venus* and *Cupid* two of their gods, when they fled away from *Typheus* the giant, did take upon them, as their Poets fain, the shape of two fishes: likewise, they set the Delphine as a signe among the starres, in memorie of *Arion* the Musitians deliverance, who being cast into the Sea by the mariners that robbed him of his riches, was carried by a Delphine, being allured by his musicke, safe to the land. *Ex Tostat. quæst.*4. 4. The waters are said to be under the earth, not in respect onely of the higher parts of the earth, or because it descendeth in

Whether the waters be under or above the earth.

the concavities and hollow places of the earth, *cum tamen sit supra terram*, being yet of it selfe situate ove the earth, as *Tostatus*: but rather, as *Cajetane* thinketh, *Situs aquarum est terra habitabili inferior*, e situation of the waters is indeed lower than the habitable earth: as it is said to be founded upon the , *Psal.*24.2.

QUEST. III. *Of the difference betweene bowing downe and serving.*

Vers. 5. *Thou shalt not bow downe to them, neither serve them, &c.* 1. *Cajetane* referreth both these unto the externall act of worship, as in bowing the knee, uncovering the head and such like, and ring of sacrifice: which he understandeth under the name of service: *Omnis enim oblatio sub servitutis mine comprehenditur: For all kinde ob oblations are comprehended under the name of service.* The internall of adoration hee would have contained in the former precept, *Thou shalt have no other gods, &c.* To same purpose *Tostat. quæst.*4. But this being a divers commandement from the former, it forbiddeth kinde of worship of Idols, both externall and internall: Idolatrie is the proper transgression of this pre- , and therefore therein is absolutely and generally condemned. 2. Their opinion then is rather to bee ved, that doe thus distinguish these two: the first word *shacah*, to bow downe, signifieth that outward ion, which is done by the bodie, or the members thereof: the other word *ghabad*, betokeneth to serve: importeth such service, as the servant yeeldeth to his master. *Oleast.* which is in the minde. So also *Cultus proficiscitur ex animo, adoratio fit specie quadam cultus: Worship proceedeth from the , adoration is in outward shew.* He that worshipped Idols, doth also adore them, that is, outwardly: but adoreth, or boweth himselfe unto them, that is, by externall gesture, doth not alwayes worship. As may be constrained by torment to give outward adoration to Idols, which in his minde he knoweth nothing. So it is forbidden, *ut nec affectu colas, nec specie adores*, that neither thou worship them in tion, nor adore them in shew: *Gloss. ordinar. Nec excusatur Marcellinus Papa, qui timore impulsus ivit illis obtulit illis thura: Neither is Pope Marcellinus excused, who being compelled by feare, did in all offer incense unto them. Cajetane.*

QUEST. IV. *In what sense the Lord is called a jealous God.*

Vers. 5. *I am the Lord thy God, strong, jealous.* 1. *Origene* sheweth well how the Lord is jealous of his people: *Zelans dicitur Dominus, quia animum sibi mancipatum non patitur dæmonibus admisceri: e Lord is said to be jealous, because he will not suffer the soule addicted to his service, to have any societie devils.* Like as a man is jealous over his wife, but that shee may keepe her selfe onely to his love, but other women hee careth not: So the Lord was jealous over his people: but as for the Gentiles, hee ffered them to continue in Idolatrie, he was not jealous over them. The jealousie therefore of the Lord oceedeth from his love: but if his people, whom he is jealous of, shall commit spirituall fornication , then the Lord threatneth to cast them off, and to be no more jealous of them: as the Lord saith by Prophet, *My jealousie shall depart from me, and I will cease, and be no more angrie, Ezeck.*16.42. *Zelus m charitatem declarat: The zeale therefore of God sheweth his love. Theodoret.* 2. *Zelare dicitur Deus eaturam quam non vult perire, castigat: God is said to be jealous of his creature, which he doth chastise rewall, that it perish not. Augustin.* 3. The Manichees tooke exception to this, that the Lord calleth selfe a jealous God: which they tooke to be an affection unmeet for God: and so they would deprave uthor of the old Testament. To whom *Augustine* maketh this answer: That like as the wrath of , *non est perturbatio mentis, sed potentia vindicandi:* is no perturbation of minde, but his power of re- *sic zelum Dei non cruciatum animi, &c. So the zeale of God we understand, not to be a vexation of* , such as the husband is tormented with against the wife, or the wife against the husband, *sed ssimum sincerissimamq; justitiam, but Gods most sincere and calme justice, &c.* And further he excel- heweth the cause, why the Spirit of God in Scripture useth such termes of God, *quæ apud homines ent solent*, which among men are taken in the worse part, *ut inde admonerentur, &c. that men ld be admonished, that even when they speake, as they thinke, with honour of God*, they speake not of the divine Majestie: *cui honorificum potius silentium, quàm ulla vox humana competeret: to able silence better agreeth, than any speech of man.* 4. *Iulian* the Apostata also here thus ob- : whereas the Lord is said to bee a *jealous God*; either hee suffered Idols to bee worshipped in the , then is not Idolatrie to be condemned: or if they were worshipped against his will, then is he not potent.

Ans. 1. A man is jealous of his owne wife onely, and not of another woman: therefore because God e care of the Gentiles, as of his owne people that were espoused unto him, he is not said to be jealous . 2. Hee suffered them to walke after their owne lusts: not because hee could not have hindred but the wise Creator permitteth the reasonable creature to follow the instinct of their nature: yet ng some by grace whom he pleaseth, and punishing the rest for abusing the light of nature, who there- re left inexcusable, because knowing God by the creatures, they yet did not glorifie him as God: Apostle sheweth, *Rom.*1.21.

QUEST. V. *Of the titles which the Lord here giveth himselfe, and wherefore.*

e Lord thy God, strong, jealous, &c. The Lord giveth unto himselfe here foure severall titles, the e to inforce this commination following: 1. He calleth himselfe their God, because he had taken into his speciall protection, and had bestowed many benefits upon them, therefore they ought to

love him more than any other. *Toſtat.* 2. He is a ſtrong God, *poteſt ſe vel uno nutu vindicare*, which ... *revenge himſelfe at his becke. Lippom.* And he is ſtrong, as well to effect his promiſes to the obedient ... to puniſh the diſobedient. *Vrſin.* 3 *Zelotes eſt nolens habere conſortium in amando:* He is jealous, he ... abide no partner, in that which he loveth. *Toſtat.* And this as well ſignifieth his indignation, *qua ... movetur ſuis contumeliis*, whereby he is moved for the contumelies that are offered unto him. *Vatab.* ... the love of God toward them: for jealouſie ariſeth, *ex amore ejus, qui laditur propter turpitudinem*, ... from the love of him that is hurt, becauſe of ſome uncleanneſſe committed, &c. *Vrſin.* 4. Laſtly, in ſaying *viſiting the iniquities* he ſheweth his ſeveritie: *in tantum non connivet ad impietatem, &c.* he is ſo farre from winking at impietie, that hee puniſheth it even in the poſterity of the wicked, and their ſonnes and ... phewes. *Lippom.*

Quest. 6. *Of the generall commination and promiſe annexed.*

Viſiting the iniquitie, &c. 1. Some take this to be a ſpeciall perſwaſion added to this commandement: *Quia inter omnia præcepta nullum majus eſt, quam hoc: Becauſe there is none among all the precepts greater than this.* The generall motive was ſet before, becauſe he brought them out of the land of Egypt. *Toſtat.* 2. But I approve rather their opinion, which take this commination and promiſe to appertaine unto all the commandements: but to be joyned to this, becauſe it is *fundamentum cæterorum, the foundation of the reſt. Vrſin. Huic mandato tanquam principali ex quo alia oriuntur, addidit Dominus minas, &c.* To this commandement as the principall, out of the which the other take their beginning, the Lord added threatnings and promiſes, &c. *Lippom.* And this is confirmed by the words here following, *verſ. 6. to them that love me, and keepe my commandements:* the Lord maketh mention of keeping his commandements, not of one but of all. 3. It might have pleaſed God ſimply to have propounded his commandements: but he both adjoyneth promiſes to ſtirre up our dulneſſe, and threatnings to terrifie the perverſe and froward: which promiſes are rendred, not as the deſerved reward of our obedience: for it is of mercie: as the Lord ſaith, *ſhewing mercie unto thouſands:* otherwiſe we doe no more than our dutie, and therefore deſerve nothing. *Simler.*

Quest. VII. *How it ſtandeth with Gods juſtice to puniſh the children for the fathers ſinne.*

The iniquitie of the fathers upon the children, &c. 1. *Theodoret* upon this place hath this ſingular opinion by himſelfe: *Quod nuda litera inſiſtere impium ſit, &c.* That it is evill to inſiſt here upon the bare letter, ſeeing the law ſaith, *The fathers ſhall not be put to death for the children, nor the children for the fathers, but every man ſhall be put to death for his owne ſinne. Deut.* 24. 16. And he addeth further: *Majores apud Deum ſunt comminationes, quàm pœnæ, &c. That God uſeth greater threatnings, than puniſhments:* as every one that was not circumciſed at the eight day is threatned to be cut off: and yet many in the deſert were uncircumciſed at that age, whom *Ioſhua* circumciſed in Gilgal: and ſo here he thinketh that this is threatned onely to terrifie parents from ſinning. So *Theodoret.*

Contra. 1. But this were to give great libertie to offenders, to thinke that God onely threateneth for terror: it might be inferred as well, that God doth but dallie alſo with his promiſes, as with his threatnings: which were impious to thinke. 2. If God doe not alwayes puniſh as hee threatneth, it doth not argue any revocation of his judgements, but his mercifull forbearing to call men unto repentance. 3. The commination againſt the neglect of circumciſion is not denounced againſt the infant, whoſe fault it was not, if he were not circumciſed the eight day, but againſt them that did not ſee it performed on their infant, as appeareth by the example of *Moſes, Exod.* 4. puniſhed for the neglect of circumciſion. And accordingly all they, which deferred the circumciſion of their children in the wildernesſe, their carkaſſes fell there.

2. *Origene* maketh this allegoricall expoſition: The father that ſinneth he maketh the Devil: *Pater peccati diabolus eſt:* The devill is the father of ſinne: all they are his children which doe his works: *Diabolus ergo, dum hic mundus ſtat, non recipit ſua peccata, &c. The devill, while this world ſtandeth, doth not receive puniſhment for his ſinnes: redduntur in filios, i. in eos quos genuit per peccatum: but upon his children whom he hath begotten by ſinne, are their ſinnes rendred:* for men, while they are in the fleſh, are conceived of God, &c. *Contra.* But that this is a forced, and farre fetcht expoſition, the other oppoſite part manifeſteth, *of the Lords ſhewing mercie unto thouſands:* but the devils expect no mercie. And againe, though this commination is ſpecially made to terrifie wicked parents; it can no wayes concerne the Devill, to whom the law was not given, but unto men.

3. *Hugo de S. Victor.* giveth this reaſon, why children are puniſhed for the ſinnes of their fathers: becauſe they are, *Sicut aliquod membrum ipſorum, quia in ipſis malefactoribus quodammodo erant ſimul & peccabant: They are as a part of them, becauſe they were in ſeed in the malefactors themſelves, and ſo in a manner ſinned in them. Contra.* But the Prophet ſaith, *the ſame ſoule that ſinneth ſhall die:* the children being but yet in the loynes of their fathers, as the tree in the ſeed, had no ſoules, therefore then could not ſinne.

4. Some doe reconcile this law, and that other Deut. 24. where it is ſaid, that *the fathers ſhall not be put to death for the children, nor the children for the fathers*, after this manner: that there a rule is given for proceedings in civill judgement, that one ſhall not ſuffer for another: but this is underſtood of Gods judgement, before whom all are held as guiltie, and who preſcribeth no law to himſelfe. *Acacius. Contra.* But this ſolution is not ſufficient: for *Ezechiel*, which ſaith, *the ſame ſoule that ſinneth ſhall die*, ſpeaketh alſo of the judgements of God, which ſhould not be inflicted upon the children for the fathers. *Ex Simler.*

5. Cor...

5. *Cajetane* giveth this ſolution : Although God in the law command, that the ſonnes ſhould not bee put to death for the ſinnes of the fathers : *Ipſe tamen qui creator, conſervator & Dominus eſt unicuiq; nemini facit injuriam, &c. Yet he that is the Creator, preſerver, and Lord of every mans life, doth no man wrong, if he temporally chaſtiſe the ſonnes, &c.* His reaſon dependeth upon Gods right, and power, which hee hath over every mans life, that as he gave it, ſo he doth no wrong to take it away at his pleaſure. *Contra.* But the Lord ſaith by the Prophet, *Ezech.*18.32. *I deſire not the death of him that dieth.* Now if there were no other cauſe why the Lord ſhould puniſh the children of the wicked, in taking away their life, but the will and pleaſure of God, the Lord ſhould ſeeme to deſire the death of men : contrary to that ſaying of the Prophet.

6. *Procopius* giveth this expoſition : that God threatneth to puniſh the poſteritie of the wicked, *ut parentes à peccandi licentia retraheret : to withdraw the fathers from ſinning : parentes non tam dolent ſua morte, quam liberorum, præſertim ſi his fuerint authores mortis : Fathers doe not ſo much grieve for their owne death, as for the death of their ſonnes, eſpecially if they were the cauſe of it. Contra.* This is true, that the puniſhment of the children redoundeth to the parents : but this is not all, that by this meanes the fathers ſhould bee drawne to repentance : for although their children be neere them, yet they are neerer to themſelves, and their owne puniſhment would much more move them.

7. There remaine two moſt uſuall expoſitions : the firſt is, that temporally ſonnes may be chaſtned for their fathers, but not eternally : for *aeternaliter quilibet punitur pro malo, quod egit, &c. For eternally every one ſhall be puniſhed for the evill, which he doth himſelfe. Toſtat. quæſt.*5. So alſo *Thomas : Si loquimur de pœna, quæ habet rationem medecinæ, &c.* If we ſpeake of that puniſhment, which is by way of medicine, we may be puniſhed for another. Such are all temporall and bodily corrections, they are medicinall, and tend to the good of the ſoule : and the ſonne, *quantum ad animam non eſt res patris :* in reſpect of his ſoule is not any thing of his father, but in reſpect of his body. *Sic Thom.*1.2.*quæſt.*87. *artic.*8.

Contra. Although this expoſition be ſound and true, yet it doth not fully take away the doubt moved before : 1. For the Prophet *Ezechiel* alſo ſpeaketh of temporall puniſhment, namely of captivitie, which the ſonne ſhould not beare for the father. 2. And this place is rather underſtood of eternall puniſhment, than temporall, which the ſinne of Idolatrie deſerveth. *Simler.* 3. And the phraſe here uſed, *viſiting the iniquitie of the fathers upon the children*, ſheweth that the Lord ſpeaketh rather of penall judgements, which ſhould bee inflicted upon the ſonnes of the wicked, than of medicinall corrections. 4. And *Auguſtine* further urgeth this reaſon : that if it bee underſtood of temporall chaſtiſement, as of captivitie, then *non ſolum odio habentibus, ſed diligentibus ſe redderet peccata, &c.* God ſhould not onely render the ſinnes to thoſe that hate him, but to thoſe that love him ; for *Daniel*, and the three children, and *Ezechiel* with other righteous men, went into captivitie. *Sic Auguſtin. quæſt.* 14. *quæſt. veter. & novum Teſtamen.*

8. There remaineth the ſecond common and received ſenſe of theſe words, which moſt of the fathers thus underſtand, that the Lord will viſite the iniquitie of the fathers upon the children, if they alſo continue in the wicked race, and follow the evill example of their fathers: as *Hierome* ; *Ideo iniquitates eorum memorantur, quia imitatores eorum in nequitia extiterunt*, Therefore they doe beare the iniquitie of their fathers, becauſe they did imitate them in their wickedneſſe. *Hieron. in oration. Ierem.*

Some agreeing in generall with the reſt, that it is to be expounded of the wicked children of wicked parents: yet doe underſtand it of originall ſinne, which is properly called the ſinne of the fathers, becauſe they received it from them, which is puniſhed in unregenerate children of the wicked, but is pardoned in thoſe that are regenerate. To this purpoſe *Gregor. lib.*15. *Moral. cap.*22. *Contra.* But originall ſinne is extended further than to the third and fourth generation, which are here mentioned : therefore it is not that the Lord meaneth that ſinne. *Ex Simler.*

Some will not have this place at all underſtood of the ſinnes of the fathers, but of the children onely, *quæ ſuæ ſunt patres*, which ſinne as their fathers did. But, as *Toſtatus* well argueth againſt this aſſertion: *God will not to puniſh the ſinnes of the fathers in the children, Sed peccatorum filiorum malorum in ſeipſos*, for the wicked ſonnes in themſelves. *Toſtat. quæſt.*5.

Therefore the former expoſition is currant, to expound theſe words of the ſinnes of the children, which they learned of their fathers : *Quia patrum extiterunt æmulatores, hæreditario malo de radice in ramos propagine : They are puniſhed, becauſe they did emulate their fathers, this hereditarie evill growing from the roote unto the branches. Hieron. in Ezech. cap.*18. So alſo *Auguſtine, Ex eo, quod addidit, qui me oderunt, &c.* that he addeth, which hate me, it is underſtood, that they are puniſhed for the ſinnes of their fathers, *Qui eadem perverſitate parentum perſeverare voluerunt : Which would perſevere in the ſame perverſitie of their parents : Auguſt. cont. Adimant cap.* 7. *Gregor. Quiſquis parentis iniquitatem non imitatur, nequaquam debito gravatur, Hee that imitateth not the iniquitie of his father, is not burdened with his ſinne, lib.*15. *mor. cap.*22. *Chryſoſtome. Si nepos ſecutus fuerit vias patris & avi ſui, &c. If the nephew doe follow the wayes of his father, and grandfather, then wilt render unto them to the third and fourth generation. Chryſoſt. homil.* 84. *Super illa, non in æternum irascêris, &c. Severus.* Therefore it is added, *Of thoſe that hate me.* *Ut apertum fiat, non ob parentum peccata, ſed ob illorum odium adverſus Deum eos puniri : That it may be manifeſt, that they are not puniſhed for their fathers ſinne, but for their owne hatred againſt God. Lippoman. Diodorus : In eiſdem peccatis perſiſtentes juſtas pœnas exolvetis : Perſiſting in the ſame ſinnes you ſhall pay juſt puniſhment. Rabanus. Peccata patrum iniquorum non redundant ad filios, ſi eorum exemplis in malo non ſiant. The ſinnes of the wicked fathers, doe not redound to the children, if they doe not imitate them in evill. Ex Lippom.* All theſe fathers doe underſtand, that clauſe, *eorum qui oderunt me*,

Of

Of those that hate me, not of the fathers alone, as *Tostatus*, but of the children also named before: that it answereth to them all: and so not onely the construction of the words giveth it: for this clause being the last of the sentence, sheweth it hath reverence to that which goeth before: but the other opposite part, *Vnto thousands that love me*, doth more manifest it: for there is no mention made of fathers, but of thousand generations, unto whom this condition is annexed, *Of those which love me*. But against this exposition, which in this place I preferre before the rest, it will be thus objected.

1. *Obiect.* If the father be evill, and the sonnes evill, they shall not onely be punished unto the third and fourth generation, *sed etiam in mille*, but to a thousand. *Tostat.*

Answ. It is true, that the generation of the wicked shall be punished for ever, so long as they continue evill: but the *exemplarie* sinnes of the fathers, are said to be visited onely to the third and fourth generation, because so long the impietie of the fathers may be had in remembrance. Wee therefore here understand, not the particular sinnes onely of the wicked children, but the *exemplarie* sinnes also of the fathers concurring with the other.

2. *Obiect.* The children of righteous parents are rewarded to a thousand generations onely for the righteousnesse of their fathers: therefore the other are punished onely for the wickednesse of their fathers. *Tostat ibid.*

Answ. This argument may better be retorted: for as the posteritie of the righteous, if they doe degenerate, shall bee punished, notwithstanding the righteousnesse of their fathers, as the Prophet sheweth *Ezech.* 18.13. so the children of wicked parents, leaving their fathers sinnes, shall not be partakers of their punishment, as the Prophet saith, *Hee shall not die in the iniquitie of his father, Ezech.* 18.17. Then as the Lord sheweth mercie to thousands, but conditionally, *Of those that love him*: so he visiteth the iniquitie of the fathers upon the children, with the like condition, *Of those that hate him*: if both father and children, are alike haters of God.

3. *Obiect.* If the children bee punished, because they doe participate with their fathers in their sinnes: *Tunc non patris portat iniquitatem sed suam, Then he beareth not his fathers sinne, but his owne. Lippom.*

Answ. It followeth not, they are punished for their owne sinne, therefore not for their fathers: for one and the same punishment, there may be divers causes: but the iniquitie of the fathers and the children may concurre together, to make one punishment. *Vrsin.*

4. *Obiect.* The sense of the punishment of the posteritie, cannot reach unto those which are dead of their ancestors: therefore this commination is nothing to the parents.

Answ. 1. The evill parents are vexed with the punishment of their children, *Cum videant eos cruciari viventes, When they see them to be tormented while they live*: for unto the fourth generation men may live to see their offspring. *Tostat.* 2. Or though they live not to see the punishment of their children, yet this may move them while they live, that they know assuredly, that God will punish their seed after them, for their sinne, when they are dead.

5. *Obiect.* But why doth not God give grace unto all the posteritie of the wicked, as well as to some, that they may repent, and turne from the wickednesse of their fathers?

Answ. God is not tied to any man, he doth them no wrong in withholding his grace, and leaving them to their owne nature, for God giveth his grace to whom he will, and detaineth it from whom he pleaseth: and though he should denie his grace to all, none could complaine. *Galas.*

So then wee resolve upon this sense, that both this commination here threatned, and the promise of mercie exhibited, are conditionall; the one, if the children doe continue in their fathers sinnes: the other, if they embrace the love of God, together with their righteous fathers: And herein together with the consent of the ancient Fathers and Interpreters, doe concurre our new writers: *Pelarg. Marbach. Cabel. Simler. Galas. Borrh. Pellican. Oleast. Osiand.* with others, whose particular sentences herein agreeing with the testimonies already alleaged, it were needlesse to rehearse.

Lyranus toucheth both these last interpretations, yet seeming to preferre the latter: *Temporali poena justè filii puniuntur à Deo pro iniquitate patrum, quia in hoc puniuntur patres*: The children are justly punished with temporall punishment of God, for their fathers iniquitie: because herein also the fathers are punished: *Alio modo intelligitur de pœna æterna, quæ infligitur filio pro iniquitate patris, in quantum est imitator paterni sceleris*: It is understood another way of eternall punishment, which is inflicted upon the sonne for the iniquitie of his father, because he is an imitator of his fathers sinne.

QUEST. VIII. *Why mention is made of the third & fourth generation.*

VNto the third and fourth generation, &c. 1. Some thinke that this was no generall law, but onely concerned that present age of the Israelites: and therefore the Lord maketh mention of the third and fourth generation, because now the Israelites came out of Egypt in the fourth generation, as the Lord foretold unto *Abraham, Gen.* 15.16. and in this fourth generation, they committed that grievous idolatrie in making a golden Calfe: therefore the Lord threatned them, that if they committed Idolatrie, he would bring upon them the sinnes committed by their fathers in Egypt, in the second and third generation, in worshipping the Idols of Egypt. *Ex Procop.* But this cannot bee the reason, why mention is made here of the third and fourth generation: for as the other part of the promise of mercie to a thousand generations is generall, so also is this commination generall: because also the precept is generall, to take heed of Idolatrie.

2. *Rupertus* giveth this reason, *Iniquitatem patrum, qui fratrem suum Ioseph vendiderant nunc redderat, &c.* He rendred now upon the fourth generation, the iniquitie of their fathers that sold *Ioseph*:

mount Sinai ſmoked in terrible manner, as though the Lord came downe to take revenge of them.

Contra. 1. But in this fourth generation God delivered them out of bondage, and had wrought wonderful things for them, both in Egypt, and in the wildernesse: therefore this was a time rather of mercie, then of judgement. 2. And if God had viſited that iniquitie upon them now, the poſteritie of *Ioſeph* ſhould have ſmarted as well as the reſt. 3. Further, this commination is ſpecially intended for the ſinne of Idolatrie, which the brethren of *Ioſeph* were not guiltie of then: for *Iakob* before had buried all their ſtrange gods under an oke, *Gen.* 35.

1. *Procopius* thus underſtandeth theſe foure generations, for the foure ages of the world, the 1. from the creation to the floud, the 2. from *Abraham* till the giving of the law, the 3. from thence to Chriſt, the 4. from the comming of Chriſt unto the end of the world: which Chriſt calleth a generation: when he ſaith, this generation ſhall not paſſe, till all theſe things be fulfilled. *Auguſtine* not much differing, underſtandeth theſe foure generations: the 1. from *Abraham* to *David*: the 2. from *David*: to the captivitie of Babylon: the 3. from thence to the comming of Chriſt: the 4. from Chriſt unto the end of the world: in the which fourth generation God viſited upon the Jewes the iniquitie of their fathers, and caſt them out of their land. *Auguſt. cont. Admant. cap.* 7.

Contra. 1. But if theſe foure generations ſhould be taken for the continuance of the world, then what difference ſhould there be, betweene the third and fourth generation, and the thouſand generation, limited for the Lords ſhewing of mercie?

2. The generation that our bleſſed Saviour ſpeaketh of, was that preſent age, wherein thoſe things concerning the deſtruction of Jeruſalem ſhould be fulfilled.

3. And lawes are made to meet with inconveniences following, not alreadie paſt: to what end then ſhould the generations be counted, which went before the making of the law? And at the comming of Chriſt, he found not the Jewes given to Idolatrie: for the which ſinne, ſpecially this puniſhment was threatned.

4. *Hierome* maketh this allegoricall expoſition: thus myſtically applying theſe foure generations, to the foure degrees of ſinnes: the firſt in the thought; the ſecond in the will, and purpoſe; the third when the ſinne is brought into act; the fourth, *Si in tuis ſceleribus glorieris*, if thou glorieſt in ſinne: Theſe two are the Lord uſeth to puniſh, and not the former. *Hieron. in Ezech. cap.* 18.

Contra. 1. If the third and fourth generation are thus to bee expounded, then ſo muſt the *thouſand* mentioned afterward: but it will be hard to make a thouſand degrees of vertue. 2. Neither is it true, that God onely puniſheth the two laſt degrees of ſinne, the act, and glorying in it: for our Saviour ſheweth, that adultrie may bee committed in the heart, *Matth.* 5. and *Moſes* was puniſhed for his incredulitie at the waters of ſtrife, which was internall, *Numb.* 20.

5. *Lippoman* hath this conceit, that the third and fourth generation are to be put together, and ſo they make the ſeventh generation, and then this is the ſenſe, *Deus tanta ſeveritate, &c.* God is of ſuch ſeveritie, that he puniſheth impietie in the ſeventh generation, when as it ſeemeth to be forgotten: the poſteritie being by ſo many degrees diſtant from their anceſtors, that ſinned.

Contra. But *Lippoman* in the ſame place doth anſwer himſelfe, ſhewing out of Scripture, that theſe numbers muſt be counted, not as one added to another, but as included one within another, as *Prov.* 30. 18. *There be three things hid from me, yea foure, that I know not*: he meaneth not three and foure, but foure in all, as it followeth in the next verſe.

6. Therefore this is the beſt reaſon, why the Lord nameth the third and fourth generation; becauſe many live ſo long to ſee their offſpring to the fourth generation: as it is ſaid of *Ioſ.* chap. 42. *Ad hunc uſque videre poſſunt, & filii peccata parentum ad imitandum, & patres pœnas filiorum ad dolendum*: that they may mutually ſee, both the ſonnes the ſinnes of their parents to imitate, and the fathers the puniſhment of their ſonnes to grieve at. *Thomas* 1. 2. *queſt.* 87. *art.* 8. And two other reaſons beſide are added hereof, both that the parents by this long ſuffering of God in not puniſhing preſently, might bee led to repentance: *Vt ex hac punitione tolerationem divinam non parvi pendant patres, &c. That the parents ſhould not lightly eſteeme this divine forbearance. Cajetan.* And beſide, to ſhew, that if they cannot be moved with this lenitie and longanimitie of God; that they ſhall not goe unpuniſhed: *Longanimis ſum patribus, &c. I am long ſuffering toward the parents, and toward their ſonnes: Si autem nepotes majorum impietate ſceleri ſuccenſi fuerint, ultionem inſligam: But if the nephewes doe follow the ſinnes of their anceſtors, at laſt I will inflict puniſhment. Theodoret.*

Quest. IX. *Why mercie is promiſed to be ſhewed to a thouſand generations.*

Shewing mercie unto thouſands. 1. *Auguſtine* underſtandeth this of a thouſand yeeres: as if any of the ſeed of *David* love the Lord, *Quem conſtat utique ante mille annos fuiſſe*, who was a thouſand yeares before. For two cauſes God will ſhew him mercie: *Quia & ipſe Dei cultor eſt, & ex ejus ſemine, qui amaverat*: Becauſe both he himſelfe is a worſhipper of God, and of his ſeed that loved God: *Quæſt. veteris teſtam. cap* 14.

Anſw. But it is evident by the conſtruction of the words, that in this clauſe muſt be ſupplied, the word *generations*, which is underſtood before: the words in the originall are. To the *thirds* and the *fourths*: those which are in the third and fourth generation from their fathers, and ſo muſt *thouſands* be underſtood here: now a thouſand generations is more than a thouſand yeares.

Theodoret maketh particular application of this unto the calling of the Gentiles, *Qua per Abrahæ benedictionem divinam adepta ſunt*: Which through Abrahams ſeed obtained the divine bleſſing after

ſo

so many yeeres. But this is not fitly applied, for here mercie is promised *to a thousand* of them that love God: but the Gentiles were Idolaters before they were called to the knowledge of Christ, & therefore they are without the compasse of this promise: It was rather fulfilled in the beleeving Jewes, who while they followed the faith, and did the works of *Abraham*, continued the Lords people more than two thousand yeeres.

3. *Acacius* expoundeth thus: *Interminatum tempus significavit, in quo anima ipsa, postquam exhac vita transmigraverit, indeficientem a Deo misericordiam consequetur*: Hee signifieth an undetermined time wherein the soule, after it is passed out of this life, doth obtaine mercie never fayling, at the hands of God. *Contra.* But this terme of *thousands* cannot be referred to the immortall state in the next world: because hee speaketh of the time of keeping Gods commandements, which is in this life: and beside, as the one part of the third and fourth generation, must be understood of the time of this life, so likewise must the other.

4. Neither can it be taken literally, for from the first man *Adam* to the last, shall there not to be a thousand generations: seeing from our blessed Saviour to *Adam* there are rehearsed, not full out fourescore generations, *Luk.* 3. and yet here it is said, to *thousands*, which cannot bee lesse than two thousand. *Testatus.*

5. Wherefore the best solution is this: that here *ponitur numerus certus pro incerto*: a certaine number is put for an uncertaine. *Tostat. q.* 5. *Soleo meminisse probitatis parentum in perpetuum: I use to remember the righteousnesse of the Fathers for ever. Lippom.* And this is according to the Lords promise to *Abraham*, *I will be thy God, and the God of thy seed, Gen.* 17. without any limitation, that is, for ever.

Quest. X. *How men are said to hate God.*

Vers. 5. *Of them that hate me.* 1. God cannot be said properly to be hated, as man is said to hate: for when one man hateth another, he wisheth he might perish or lose his honour, riches, or such like: but so man hateth not God, as if they would have God to perish. *Tostat. qu.* 5. 2. Neither are they said to hate God in respect of his essence, which is goodnesse it selfe, which no man can hate, *Quia de ratione boni est, ut ametur*: Because it is of the nature of goodnesse to be loved: *Thom.* 2. 2. *q.* 34. *ar.* 1. *in Corp.* 3. Neither can God be said to be hated in respect of all his effects: for some are naturall effects created by God, as to live, to move, to understand: these effects of God no man hateth, for then he should hate himselfe. 4. But there are two sorts of effects, for the which God is hated of the world, because he is *peccatorum prohibitor, pœnarum inflictor*: a prohibiter of sinnes, and an inflicter of punishment. *Thom. ibid.* So they which keepe not Gods commandements, which hate vertue, and love vice, are said to hate God: as they doe love him which keepe his commandements. *Tostat. qu.* 5.

2. *Places of Doctrine out of the second Commandement.*

1. Doct. *Of the particular contents of the second Commandement.*

THe things commanded in this second precept are these: 1. *Verus Dei cultus*, the true worship of God: *Ursin. Quem constat spiritualem esse, ut ejus naturæ respondeat*, which must be spirituall, answering unto his nature: *Calvin.* For God is a Spirit, and will be worshipped in Spirit, *Iohn* 4.

2. A rule is prescribed, how God will be worshipped, according to his will revealed in his word: to the which it is not lawfull to adde any thing, nor to take therefrom. As the Lord said to *Moses*, *According to all that I shall shew thee, so shall yee make the forme of the Tabernacle, Exod.* 25. 9.

3. God requireth the true devotion and affection of the heart in his worship: as the wise man saith, *My sonne give me thy heart, Prov.* 23. 26. And the Prophet *David*, *Mine heart is prepared, O God, Psalm.* 56. 7.

4. All our service and worship of God must be referred to his praise and glorie, as the Church prayeth, *Not unto us O Lord, not unto us, but unto thy name give the praise: Psalm.* 115. 1.

These things likewise are forbidden: 1. To make any similitude or likenesse of God, *Isay.* 40. 18. *whom will yee liken God? or what similitude will ye set up unto him? Marbach.*

2. *Ne quid de Deo crassum vel terrenum imaginemur*: Wee must not imagine any grosse or earthly thing of God: *Calvin.* As that hee hath a bodie, or parts, or affections like unto man: as the *Antropomorphites*, and *Homoformians*, as *Rupertus* calleth them: *Grande sibi fingunt simulachrum*, doe imagine a certaine great image, which sitteth in heaven, and the feet thereof reach unto the earth: because the Scripture saith, *Heaven is my seate, and earth is my footstoole. Rupert. lib.* 3. *in Exod. cap.* 32.

3. *Idolatrie*, when any divine worship, internall or externall, is given to any image, set up to represent God, of what kinde and fashion so ever it be, is here especially forbidden: as *Ezechiel* found the elders of Israel offering incense to the similitude of creeping things, and abhominable beasts, *Ezech.* 8. Wherein they commit a double errour, both in robbing God of his honour, giving it unto dumbe creatures, and insensible things: Again, *Se turpiter infra creaturas abjiciunt*: They doe basely abject themselves to these creatures which the Lord hath given them dominion of: *Borrh.* Here then the Romanists are found to bee transgressors, that doe prostrate themselves most basely before Idols: as shall be further seene afterward.

4. Not onely the adoring of Images, but the setting of them up to be a stumbling blocke, and occasion of offence to the people, is likewise here prohibited: therefore *Hezekiah* when he saw the brasen Serpent

be abused to Idolatrie, he brake it in peeces, that the occasion of that sinne might be taken out of the way. 2 *King.* 18. 4. The Lutherans therefore are here overseene, that tolerate Images in their Churches, which are dangerous to the weake, though they be taught by them, not to worship them.

3. Not onely Idolatrie is here forbidden, but all other kinde of superstitious worship devised by man, which the Apostle calleth ἐθελοθρησκεία, *will worship*, *Coloss.* 2. 23. for we must be contented *ritibus sive cæremoniis Deo ipso præscriptis*, with rites and ceremonies prescribed of God himselfe. Such were the sacrifices of the old Testament, and the Sacraments in the new. *Piscator.* Here the Romanists likewise offend, which make seven Sacraments, whereas Christ hath ordained but two: and unto these two they have added many superstitious rites of their owne.

4. It is a breach also of this Commandement, even to applie things of themselves indifferent, so unto the service of God, as to make them a necessary part thereof: as our Saviour reproveth the Pharisies, for washing of their hands often, and for washing of cups and tables, because they put holinesse therein, Mat. 15. 3. *Vrsin.*

5. *Hypocrisie* is another transgression here, when men externally observe the ceremoniall or morall law of God commanded, without faith and true devotion. Such the Lord by his Prophet reproveth: *This people commeth neere unto me with their mouth: but they remove their heart farre from me, Isai.* 29. 13.

6. *Prophanenes* is here also prohibited, which is a contempt either of the whole outward worship of God, or of some part thereof: *Vrsin.* as it is written of one of the Popes of Rome, that he cast the Sacrament into the fire: and some of the Romanists have spoken unreverently of our Communion, calling the Communion table, an Oyster table.

2. Doct. *All is to be ascribed to Gods mercie, nothing to mans merit.*

Shewing mercie, &c. Nothing then is to be ascribed to any merit or desert: for all proceedeth from the mercie of God. *Vrsin.* The obedience then of the parents, and their posteritie, is not the meritorious cause to procure the favour of God: but hee crowneth their service in mercie: as *Iakob* confesseth this holy confession: *I am not worthie of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant, Gen.* 32. 10.

3. Doct. *True obedience proceedeth from love.*

Of them that love me, and keepe my Commandements. Though we are brought first by feare to stand in awe of God, and to reverence his law, yet our obedience is not acceptable, unlesse it proceed of love. *Oleaster*: as our blessed Saviour said unto *Peter*: *Lovest thou me, &c. Feed my sheepe, Joh.* 21. 16. *Peters* discharge of his dutie in feeding the Lords sheepe, proceedeth from love.

3. *Places of Controversie.*

1. Cont. *That an Idoll and an Image are all one.*

Thou shalt make thee no graven image, nor any similitude. The first word is *pesel*, any thing that is carved or graven: the other is *temunah*, *similitude*: both the one and the other is forbidden: therefore that is but a vaine distinction of the Romanists, betweene *idolum*, an *Idoll*, and *imago*, an *image*; they confesse they worship Images, but no Idols, such as the Gentiles adored: for every similitude of any thing whatsoever is forbidden to be made: now their Images are similitudes. Let them heare also the testimonie of some of their owne writers concerning this matter. *Cajetane* upon this place saith: that it is forbidden, *adhibere diis in imagine seu idolo signum aliquod honoris*: to exhibite unto God in an image or other signe of honour. *Lippoman* also thus writeth: *Dicitur Hebraica est pesel, quæ est sculptile & idolum vertunt, Septuaginta, &c.* The Hebrew word is *pesel*, which is a graven image, and an Idoll as the Septuagint turne it, and an image, as the Chalde readeth, &c. *quæ tamen omnia idem sunt: which all signifying are the same.* See more elsewhere of this matter, *Synops. p.* 397.

2. Cont. *Against the Popish difference betweene Idoll worship and Idoll service.*

Thou shalt not bow downe to them, nor serve them. The word is *ghabad*, which *Oleaster* pronounceth *abad*. *Iunius* useth to expresse the letter (*ain*) with a double aspiration, *hhabad*: the word signifieth to *serve*, as servants doe service to their masters. *Pelargus* then noteth well hereupon, that the Greek distinction betweene εἰδωλοδουλεία, and εἰδωλολατρεία, *Idoll worship*, and *Idoll service* is by this commandement, for we are forbidden here to give δουλείαν, service unto Idols.

3. Cont. *Against the Turkes that allow of no Images.*

Thou shalt not bow downe to them. Simply then we are not forbidden to make images: for there is a great use of pictures, in describing of histories, drawing of Cards, and Mappes: and *Moses* Tabernacle set forth with the pictures of Cherubs, and *Salomons* brasen Laver stood upon twelve Oxen: therefore the curiositie of Turkes is here reproved, that abhorre and detest all Images, even of beasts, yea of men: whereas they worship a great and abominable Idoll in their minde, and with externall adoration the wicked *Mahomet*.

4. Cont.

4. Cont. *That it is not lawfull to make any Image at all of the Trinitie.*

Vers. 4. *THou shalt make thee no graven image.* Further against the Romanists we observe: that it is lawfull to make any image or similitude at all to represent God the Father, the Sonne, or Holy Ghost by. Our reasons are these: 1. The Scripture speaketh evidently, *Deut.* 4. 15. *Take heed unto your selves, for yee saw no image in the day, that the Lord spake unto you. Isai.* 40. 18. *To whom will you liken God, or what similitude will you set up unto him? Act.* 17. 29. *We ought not to thinke, that the Godhead is like unto gold, or silver, or stone graven by art and the invention of man. Rom.* 1. 23. *They turned the glorie of the incorruptible God to the similitude of the Image of a corruptible man.* Out of these places of Scripture these reasons may be gathered: 1. From the interdict or prohibition, God forbiddeth any image to be made of him. 2. From the nature of God, which being infinite, and incircumscriptible, cannot be portraited by an image. 3. It is a dishonour unto God, to liken him to a corruptible man. *Vrsin.*

2. *Lactantius* useth this reason: Images are made of men, *Ut ex ea solatium capiat absentis:* that to take comfort over him that is absent: *Supervacua ergo hominis Imago, cum passio est:* so is a man then is superfluous, when hee himselfe is present: *Dei autem, cujus Spiritus ac numen ubique diffusum abesse nunquam potest, semper utique, supervacua Imago:* Then an Image of God, whose divine Spirit can never be absent, being dispersed every where, is alwayes superfluous. *Lactant. de Origen. error. lib.* 2. *cap.* 2.

3. *Augustine* thus testifieth, *Aut id ipsum quod sedere Pater dicitur, flexis poplitibus fieri putandum est, ne illud incidamus sacrilegium, &c.* Neither whereas God the Father is said to sit, must wee imagine it to be done, as with bowing of the knees, lest wee fall into that sacriledge, which the Apostle chargeth them with, that changed the glorie of the incorruptible God, into the similitude of a corruptible man: *Tale simulachrum nefas est Christiano in templo collocare: Such an Image it is a wicked thing for a Christian to set up in the Church, much more wicked in his heart, &c. August. de fid. & Symbol. cap.* 7. *Augustine* taken from the incorruptible nature of God, grounded upon that place of the Apostle, *Rom.* 1. 23.

4. *Nicephorus lib.* 18. *cap.* 53. reporting of the Jacobites and Armenians, which did make the Image of the Father, and the holy Ghost: saith, *Quod per quam est absurdum,* which is a very absurd thing: and he useth this reason: *Imagines eorum sunt, quæ videri & circumscribi possunt:* Images are of those things which may be seene, and circumscribed.

5. *Ioann. Aventin. lib.* 7. writeth of *Iohn.* the 22. that certaine in the coasts of Bohemia and Austria which pictured the Trinitie like an old man, a young man, and under the shape of a Dove, he held to be Anthropomorphites, and some of them he condemned to the fire.

6. *Varro* writeth that the Romanes worshipped God 170. yeares without any image: *Quod si adhuc mansisset, castius dii observarentur:* Which use if it had continued, the gods should more chastly and sincerely have beene reverenced: *August lib.* 4. *de Civitat. Dei, cap.* 31. The making of images of God, even in the Heathen writers judgement was a decay of true religion and devotion. *Ex Simler.*

7. *Plutarke* in the life of *Numa*, reporteth, that he forbad the Romanes to have any image of the god under any shape of man or other creature: and he giveth this reason: *Quòd nefas esset præstantiora deterioribus ad similare, neque Deum aliter, quàm mente attingi posse censerent:* Because they judged it unlawfull to resemble the most excellent things to the baser, and that God could not otherwise than by the mind be attained unto.

The contrary Objections answered.

1. *Object.* BUt it will bee thus objected: The Scriptures doe ascribe unto God humane parts, as hands, eyes, feet: therefore it is not unlawfull in such manner to describe and resemble God.

Answ. 1. There is great difference betweene words and deeds: God which in Scripture so useth to speake to our understanding; yet hath forbidden any such image to be made of him. 2. God useth metaphoricall speeches, for our edifying to applie himselfe to our capacitie: but in making such images there is no such edifying or building of faith, but rather the contrarie, the corrupting and destroying of it. 3. There is no adoration or worship tied unto these words, as there is unto such images. *Vrsin.*

2. *Object.* God hath manifested himselfe in humane shape, as to *Daniel, chap.* 7. therefore it is lawfull for us to make the like representations of him. *Polarg.*

Answ. 1. The argument followeth not: we may in like manner speake of God as the Scripture speaketh: but to devise other signes to represent God, than he himselfe hath appointed, we may not. God may manifest himselfe how it pleaseth him: but man must not presume further, than hee hath warrant from God: so to speake of God, as the Scripture doth, is not forbidden; but to make an image of God is prohibited, therefore they are not alike. *Simler.* 2. Those manifestations of God had a promise of his presence: but to attribute so much unto an image, were plaine Idolatrie. 3. Those visions were but for a time, so long as it pleased God by such meanes to manifest himselfe: and therefore there was no feare of any abuse: Images are permanent, and still in sight, and so give occasion of Idolatrie. *Vrsin.*

5. Cont. *Whether it be lawfull privatly to have the Image of Christ.*

SOme thinke, that privatly to have the image of Christ it is not unlawfull, so that we take heed of offence: *ne homines existiment nos illos adorationis causa habere:* lest men should thinke wee have them to worship. *Simler.* But I rather approve herein the judgement of *Vrsinus*, who subscribeth to the decree of the 7. Synode held at Constantinople, where it was decreed, *ne Christus pingeretur,* that Christ should not be pictured at all. And the Synode yeeldeth this reason: because Christ being both God

that the Image of Christ must needs be a lying image, which cannot expresse his Godhead. So that either in such an image they divide the natures of Christ, separating his Godhead from his humanity, and so fall into the Nestorian heresie: or else they must make the Godhead of Christ also circumscriptible, and so with Eutyches confound his natures. 2. Beside, who seeth not that there is great perill of adoration, in such an image of him, who in that humane shape was worshipped? The like danger there is not in having private pictures of the Apostles and Martyrs: for to their persons, while they lived, no adoration was due.

Eusebius Pamphilus hereof thus writeth unto *Constantia* the Empresse, who writ unto him, to send her the image of Christ: who dissuadeth her from it by this argument: *Quis gloriæ ejusmodi & dignitatis lucentes & fulgurantes effigiare mortuis & inanimatis coloribus possit? &c.* Who can with dead and lifelesse colours expresse the shining beames of such great glory? the glory of Christ, which appeared in his humanity, cannot be pictured.

Epiphanius writeth of the *Carpocratites*, that they had certaine pictures made with colours, and some of silver and gold, *quas imagines Jesu esse dicebant*: which they said were the images of Jesus, and were made in the time of *Pontius Pilate*, when Christ was among men: these Images they kept secretly.

Augustine thus writeth to *Theodosius, lib. de vera fide*: *Num tanquam hominem adorabimus Emmanuelem? Magnum hoc esset, & deceptio*: Shall we then worship Emmanuel, as a man? by no meanes: for it were a great madnesse, and deceit: *& tamen imagines nihil nisi Christi corpus repræsentare possunt*: and yet images doe represent nothing but the body of Christ. *Simler.* who seemeth to allow the private use of such images, but not in publike: but these reasons condemne all images of Christ in generall.

See more of this question, *Synops. pap. pag. 490.*

6. Cont. *Against the toleration of Images in Churches.*

Another abuse beside concerning Images, is in tolerating them publikely in Churches, though they be not adored and worshipped, which is the errour of the Lutherans: as *Marbachius* thus delivereth his opinion: *Quod ad templa attinet, servandum imaginum discrimen, ut non quælibet imagines in eis habeantur &c.* Concerning Churches a difference of images is to bee observed, that not all images be there kept, but only those which have some godly instruction, &c. To the same purpose *Osiander.* But that the very sight and spectacle of Images in the publike place of Gods service is dangerous, and unlawfull, it may thus appeare:

1. Such Images set up in the place of Gods service, are an occasion of Idolatry: for mans heart being naturally corrupt and prone to Idolatry, by such objects is nourished in errour. And therefore *Hezekiah*, when hee saw the brasen Serpent to be abused to Idolatry, did breake it in peeces, and so tooke away the very occasion of stumbling. *Augustine* saith to this purpose: *Cum idola his locantur sedibus, honorabili eminentia, ut spectantibus & immolantibus attendantur ipsa similitudine animatorum membrorum, &c. afficiunt infirmos animos*: When as Idols are set in such places of honour aloft, that they may be beheld of those that pray, and offer, by the very likenesse of humane parts they doe affect the mindes of the weake. *Epist. 49. ad Dardan.*

2. Images set up in the Church for the people to gaze upon, doe winne away their minde from celestiall cogitations: therefore as the Prophet *David* saith, *Turne away mine eyes from regarding vanity*, *Psal.* 119. 37. so all such vaine objects should be removed from the peoples sight. The ancient Romanes would have no Images in their Churches, that the worship of God might bee more pure: And the Lacedemonians would allow no pictures in their Courts, and places of assembly, lest the beholding of them might have withdrawne the Senatours mindes from thinking of the affaires of the Common-wealth. *Simler.* The weake are offended by such Images: the superstitious and obstinate confirmed in their errour: which are without, as the Turkes and the Jewes, are by this meanes hindred from embracing Christ.

3. It is directly against the Commandement to make any image to represent God by: therefore it is unlawfull also to keepe or retaine them. *Ursin.*

4. The Lord commandeth all such Idols to be broken downe, *Exod.* 23. 24. and 34. 13. And the good kings of Scripture are commended for destroying and pulling downe of Idols: as *Asa, Iehu, Hezekiah, &c. Ursin.*

The contrary objections for the toleration of Images in Churches, answered.

Moses caused Cherubines to be made over the Arke, and a brasen Serpent for the people to looke upon. *Salomon* made the images of Oxen in the Temple, for the brasen Laver to stand upon: therefore it is lawfull also to have Images now.

1. These images had Gods speciall commandement, who giveth lawes to others, not to himselfe, and may commandeth things, beside the generall law: as hee did the Israelites to carry away the goods of the Egyptians. 2. These images were not in the view of the people, which were made in the holy Tabernacle, but there whither the Priests only had accesse. *Simler.* 3. And they were not set up as images are to be worshipped: but onely made to set forth the worke of the Tabernacle, and Temple. 4. The brasen Serpent was used as a figure of Christ: which figures doe now cease, the body being come, which is Christ. *Ursin.*

Obj. Images are Lay mens bookes: that they which cannot reade, may learne by the history what

what was done: so *Gregory* reasoneth reproving *Serenus* a Bishop, for pulling downe of Images.

Answ. 1. This was the very defence which the Heathen used for their Idols: as *Athenagoras* alleadged: *Si ista vobis sunt pro literis, ad divinitatem speculandam, ut falsò jactatis, &c. If these things be unto you in stead of letters to behold the Deity, as you falsly boast, why doe you set more by the signe then the thing signified?* 2. If Images were a meanes to instruct rude and ignorant people, it is like God would not have omitted this meane in the old Testament, for the instruction of that rude people: but the Lord was farre from approving any such way, that he doth straitly forbid it. 3. If Images serve for instruction, they must have an interpreter: for they are dumbe of themselves: and an interpreter may better instruct without them. 4. The Scripture saith that an Image is the teacher of lies, *Habak.* 2. 18. and that Idols speake vanity, *Zachar.* 10. 2. If they serve then as Lay mens bookes, they only teach them lies. *Similer.*

3. *Object.* The Commandement of abolishing and destroying Images, was ceremoniall, and therefore it concerneth not Christians now.

Answ. To take away all occasion of Idolatrie, is not ceremoniall, because it tendeth to the maintenance of a morall commandement.

4. *Object.* Images are an ornament to Churches: therefore they may be tolerated.

Answ. 1. Churches are ordained for the assemblies of the living Images of God, not for dead Images. 2. The adorning of the Church must not bee contrary to Gods commandement, and so to his dishonour, nor to the offence of the members of Christ. *Ursin.* 3. A man would not have his wife decked with an harlots attire: neither is it fit that the Temple of God should borrow ornaments from Idolaters. *Similer.*

5. *Object.* A thing is not to be taken away for the abuse. *Answ.* If the thing bee good it selfe, and necessary, it must not be condemned for the abuse: but the case is divers, where both the thing and the abuse are unlawfull.

6. *Object.* It is sufficient that the people be taught and admonished, that Idols are not to be worshipped, though they be not taken away.

Answ. 1. The Apostle biddeth us to abstaine from all appearance of evill. 2. And the surest way is to remove from the sight, the occasion of stumbling: as *Moses* did beate the golden Calfe to powder, and *Hezekiah* brake in pieces the brasen Serpent.

7. *Object.* Images were not simplie forbidden, but because of the proneneſſe in those dayes of the people to Idolatry: but now the fulnesse of time being come, the people are not so prone. *Paul. Burgens. addit. 2. in cap. 20. Exod.*

Answ. 1. The experience of former times in the dayes of Popery proclaimeth the contrary, that the people were as blindly led, to offer to Images, to goe in Pilgrimage unto them, to prostitute themselves before them, as ever were the Israelites. 2. And this being a morall precept, is as needfull now, as it was then: and therefore S. *Iohn* concludeth his Epistle with this precept as most necessary, *Babes, keepe your selves from Idols, 1. Ioh. 5. 21.*

Against the adoration and worship of Images.

7. Controv. *Against the adoration of Images.*

THe Romanists beside the publike tolerating of Images, and setting of them up in their Churches doe also maintaine and defend the adoration of them. *Paulus Burgensis* hath this position: *Eadem adoratione adoratur Imago representans in quantum talis, & res per ipsam representata: The Image is adored with the same adoration, with the thing represented, as it doth represent it. Addit. 2. in cap. 20.* So *Bellarm. de Imagin. lib. 2. cap. 25.* That this is a blasphemous opinion, and contrary to the Scripture, is thus proved.

1. The Lord directly here forbiddeth any Image to be made to be worshipped, under paine of his heavy indignation, upon all Idolaters, and their posterity, to the third and fourth generation: yea the Lord accounteth them all haters of him, and enemies unto him, that doe worship such abominations.

2. They are accursed, which make any Images to worship them, *Deut.* 27. 15. *Cursed bee the man, that shall make any carved, or molten Image, an abomination to the Lord, &c. and shall put it in a secret place.*

3. Another reason is taken from the nature of such Idols, *They are but silver and gold, the worke of mens hands: they have a mouth and speake not, they have eyes and see not, &c. Psalm.* 115. 4. and vers. 8. *They that make them are like unto them, and so are all they that put their trust in them:* They are vaine and deceitfull and of no power.

4. From the effect: the setting up and adoring of Idols, is a robbing God of his honour, *Isay* 42. 8. *I am Iehovah, this is my name, and my glory will I not give to another, nor my praise to graven Images.*

5. From the fruits of Idolatry, the grosse blindnesse and ignorance of men, that bow themselves unto the worke of their owne hands, as the Prophet *Isay* doth describe it, 44. 19. *None considereth in his heart, &c. I have burnt halfe of it in the fire, and have baked bread also upon the coales thereof, &c. and shall I make the residue thereof an abomination, shall I bow to the stocke of a tree?*

6. From the end: *No Idolaters shall inherite the Kingdome of God, 1. Cor. 6. 10. Idolaters and all liars have their part in the lake that burneth with fire and brimstone.*

The objections of the adversaries answered.

1. Obiect. We doe not worship the Image, but that which is represented by the Image.

Answ. 1. So did the Gentiles maintaine their Idolatry as *Arnobius* sheweth, *Lib.6. contra Gentes. Simil.* the Israelites in making their golden Calfe, had relation unto God, for they proclaimed an holy day to Iehovah: yet that pretext excused them not. *Ursin.* God therefore forbiddeth all Idolatry, under what pretence soever. 2. If they doe not worship the Image it selfe, why doe they give divers kindes of worship unto Images, to the Image of Christ more, to the Images of Saints lesse?

2. Obiect. The honour of the signe redoundeth unto the thing signified thereby.

Answ. If the signe be pleasing unto him, that is signified: but if it be such as hee forbiddeth, and condemneth, it is rather a dishonour, than an honour: and so the adoring of Images is a dishonour unto God.

3. Obiect. The contumely or dishonour offered to the Image of God, is a dishonour to God himselfe: therefore the honour thereof redoundeth also unto God.

Answ. If any with a despiteful intention against Christ, doe deface his Image or picture, it is contumely against Christ, because of the evill intention of his heart: but if any doe it of a zealous mind against Idolatry and superstition, it is no dishonour unto Christ: as *Epiphanius* did rend a certaine picture of Christ in a cloath, which he found in a Church: *Epist. ad Ioan. Hierosol.* and therefore the argument followeth not. *Ursin.*

4. Obiect. Some say, that the second precept against the making of Images was only temporall, and concerned the Iewes. *Ambros. Catharinus, in opuscul. de imaginib.*

Answ. The condemning of Idolatrie in the new Testament, as in the places before recited, 1. *Cor.* 6. 9. *Revel.*21. sheweth that the precept is morall, and so perpetuall.

5. Obiect. The Idols of the Gentiles are condemned, because they represented those which were no Gods. *Answ.* The Gentiles in their Idols also had a relation to God: they were instituted, as *Maximus Tyrius* saith, *Vt admoneamur Divinæ naturæ*, to admonish us of the Divine nature.

6. Obiect. The Lord saith by his Prophet *Zephanie*, 2. 11. *He will consume all the Gods of the earth*: but Popish Images Images are not yet destroyed: therefore they are not the Idols condemned in Scripture.

Answ. This Prophesie was fulfilled under the reigne of *Constantinus*, and *Theodosius*, when Idols were every where destroyed: And this Prophesie concerneth the true Church of Christ, that all Idols should be taken away: and therefore the Romanists shew themselves not to bee the true Church of Christ, because Idols are not removed from among them. *Simler.*

Of humane precepts and traditions.

8. Controv. *Against humane traditions.*

That hath beene briefely touched before, that among other transgressions of the first Commandement, this is one, the bringing in of superstitious inventions and usages into the service of God, without the warrant of his Word: See before *Deut* 1. *transgress.* 5. Here then exception is to be taken against the Romanists, for their presumption herein.

But first, let us see the divers kindes of those things, which are commanded by men: which are of two sorts: 1. The Governours Civill and Ecclesiasticall, doe sometime command such things as are indifferent, the Lord, and prescribed by the Word: as such are the Christian lawes of Princes, inflicting punishment upon the offenders against the Morall law, concerning our duty toward God, or our neighbour: such are the exhortations and admonitions of the Ministers of God, out of the Word: these Commandements, all men are bound in conscience absolutely to obey. Of this kinde of precepts is that place to be understood, *Deut.* 17. 12. *That man, that will doe presumptuously, not harkening unto the Priest that standeth to minister before the Lord, or unto the Iudge, that man shall dye.*

2. There are also politicke constitutions of the Magistrate, which determine of circumstances concerning the better keeping of the duties of the second Table: such are the positive lawes of Princes: as to beare armes, to appoint law dayes, to prescribe orders and rules for apparell, and such like: wherein we are commanded to yeeld obedience to our superiours: As the Apostle teacheth, *Rom.* 13. 1. *Let every soule be subject to the higher powers*: and *vers.*7. *Give to all men their duty, tribute, to whom tribute, custome to whom custome, feare, to whom feare, &c.* And these precepts doe not simply binde in conscience, in regard of the matter commanded, but in regard of the generall band, whereby wee are bound to obey the Magistrate in all lawfull things, and to avoid offence.

3. There are also Ecclesiasticall precepts, which concerne ceremonies, and other Ecclesiasticall orders, belonging to the duties of the first Table, which concerneth the worship of God: as to appoint times and places of prayer, to prescribe a forme of prayer, and what gesture is meet to be used therein, as to kneele, stand, in what order the Scriptures should bee read: these and such other Ecclesiasticall constitutions are appointed according to the generall rules of the Word, that all things be done to edifying, in order, and without offence, are obediently to be received: in such things men should not bee contentious, but readily yeeld their obedience: as the Apostle saith: *If any man lust to bee contentious, wee have no such custome, nor the Churches of God.* And these ordinances of the Church doe not binde in conscience, otherwise then in regard of offence and scandall, and as wee are generally bound in conscience, in all lawfull things to obey our superiours.

4. The fourth sort of humane precepts, are those, which are superstitious, and command things not agreeable to the Word, but rather contrary unto it: Such are the seven Popish Sacraments, the multitude of ceremonies, which they have brought into the Church: their superstitious fastes, their pilgrimages to Saints, processions with the crosse, and such like: Such were the traditions of the Pharisies, which our blessed Saviour speaketh against, *Mark.7.* Such precepts are not to be obeyed: but herein we must follow the Apostles resolution, *It is better to obey God, than man. Ex Vrsin.*

These foure kindes of precepts are thus distinguished: the first doe absolutely binde in conscience, as part of Gods worship directly: the second doe binde in conscience, not in respect of the matter commanded, but of our obedience, which we owe unto the Magistrate in all lawfull things: the third, for avoiding of scandall and offence: the fourth sort doe not binde at all, as being unlawfull, and contrary to the Word of God. But for the traditions of the Church, that they are a part of the worship of God, it will be thus objected.

1. *Object.* God commandeth obedience unto our Superiours.

Answ. No otherwise than they command such things as are agreeable unto his will, either directly which are prescribed in the Word; or by way of consequent, that are consonant to the rules of the same.

2. *Object.* Such things as are done to the glory of God, are a part of his worship: such are the determinations of the Church.

Answ. Those things, which of themselves serve to the glory of God, as being by the Lord himselfe commanded, belong unto his worship: not all those things, which *accidentally* onely serve to that end, and are secondary meanes attend upon the service of God.

3. *Object.* Some of the Saints did worship God after a manner not prescribed, so also may the Church now: so *Samuel* sacrificed at Ramah, and *Elias* in Carmel.

Answ. 1. To sacrifice unto God, was a thing commanded: though the place were indifferent before the building of the Temple. 2. These were Prophets, and had the extraordinary direction of the spirit. *Vrsin.*

4. *Morall observations upon the second Commandement.*

1. Observ. *God is full of long suffering.*

Vers.4. *Visiting the iniquity of the fathers, upon the third and fourth generation, &c.* Hieron out of these words, well observeth the lenity and longanimity of God, that so long forbeareth to punish. And whereas some thus object, *Quanta in eo crudelitas, ut iram suam usq; ad tertiam & quartam extendat generationem? How great cruelty is in God, who extendeth his wrath to the third and fourth generation:* he maketh this sufficient answer: *Non severitatis est iram tenere usq; ad tertiam & quartam generationem, sed signum misericordiæ pœnam differre peccati: It is no signe of severity to containe anger unto the third and fourth generation, but of clemency to deferre the punishment of sinne. Hieron. in Ezech. cap.18.*

2. Observ. *That fathers for love unto their children should feare to offend.*

Augustine further doth gather hereupon a profitable instruction, both for parents, and for their children: that the fathers, *Affectu filiorum revocarentur ad reverentiam Creatoris: should be reduced unto the reverence of the Creator, by the affection unto their children:* knowing that their sinne shall be punished in their posterity: and that the children, *Timentes ne incurrerent peccata patrum, legi Dei obedirent: fearing lest they should incurre the sinnes of their fathers, should obey the law of God. Augustin. quæstion. veter. & nov. Test. cap.14.*

3. Observ. *God is more inclined to mercy than to severity.*

Vers.5. *Shewing mercy unto thousands.* Whereas Gods justice is extended but to the fourth generation, his mercy to the thousand; herein appeareth how much more prone the Lord is to mercy, than unto severity: as *Cajetane* well noteth, *Ad conferendum bona Deus est propensissimus, ad inferendum mala parcus:* God is most ready to conferre good things, but sparing to bring upon men evill: and the reason is, because he conferreth and bestoweth good things of himselfe, but evill being urged thereunto, by the evill demerites of men.

Vpon the third Commandement.

1. *Questions discussed.*

Quest. I. *What is signified by the name of God, and how diversly it is taken.*

Thou shalt not take the name of Iehovah, &c. 1. The name of a thing is that whereby it is knowne from others, and severed and distinguished from other things. In this latter respect God needeth no name, because he is but one: neither properly can any name be given him, because he is infinite, and cannot be comprehended in a name: neither is a name given unto God in respect of himselfe, but to us, that in some sort he may be made knowne unto us: that there is a God, we all know by nature: but what God is,

…not, but as it pleaſeth himſelfe to reveale. *Toſtat. qu.* 6. 2. The name of God is not here only, that *nomen tetragrammaton, Iehovah*, conſiſting of foure letters, as the Hebrewes ſtrictly take it: but for whatſoever, whereby the Lord is made knowne to us, as his wiſdome, mercy, juſtice, truth. *Calvin.* 3. The name of God is taken, 1. for God himſelfe, *Ioel* 2. *Whoſoever calleth upon the name of God ſhall be ſaved.* 2. For the word of God, as *Ioh.* 17. our bleſſed Saviour ſaith, *I have manifeſted thy name.* 3. For the wiſdome, mercy, and other attributes of God: *Malac.* 1. *Great is my name*, that is, my glory, power and Majeſtie. 4. For the commandement of God: as *Ioh.* 17. *I came in my fathers name.* 5. For that whereby God is called: as *Iehovah*, Exod. 3. *This is my name for ever. Marbach.* 4. The names which are given unto God are of three ſorts: Firſt, the names whereby the divine nature and eſſence is expreſſed, as *Elohim, God, Adonai, Lord, Iehovah*: for theſe only are peculiar unto God. Secondly, the names taken from his attributes, as his wiſdome, goodneſſe, juſtice, and ſuch like: which properties though in moſt excellent manner they agree unto God, yet are alſo communicated unto men. Gods name is properly taken in vaine, by reaſon of the firſt ſort: and of the ſecond alſo, when they are uttered with ſome ſpeciall note and reference to God: otherwiſe we may ſpake of *wiſdome, clemency, juſtice*, in generall, without reverence, and yet not prophane the name of God. The third ſort of names, are thoſe, which are given to our bleſſed Saviour both God and Man, as *Ieſus, Chriſt*: which are the names of God: who although he were man, yet the name is not given to the parts, but to the whole *ſuppoſitum* or perſon: now Chriſt is *divinum ſuppoſitum*; and not an humane *ſuppoſitum* or ſubject: becauſe Chriſt was from the beginning: as the Apoſtle ſaith, Heb. 13. *Chriſt yeſterday and to day, and the ſame for ever.* Now then to prophane and abuſe theſe bleſſed names of our Saviour, is to take the name of God in vaine. *Toſtat. qu.* 6.

Quæſt. II. *That it is more to abuſe the name of Ieſus, than ſimply of God.*

It is more offenſive to abuſe the name of Jeſus, and a greater diſhonour, than ſimply to abuſe the name of God, or any other appellation given unto him: and that for theſe reaſons: 1. Becauſe God hath magnified and exalted the name of Jeſus above all names, in reſpect of his great humiliation and obedience even to the death of the Croſſe: as the Apoſtle ſheweth, *Philip.* 2. 2. Becauſe there is no other name under heaven, whereby we are ſaved, than the name of Jeſus, *Act.* 3. 3. The name of Jeſus betoketh both the divine nature, and the ſecond perſon of the Trinity: the name of God ſheweth the divine nature only: and that name, *quod ſignat Deum ſub pluribus perfectionibus eſt honorabilius*: that name, which deſcribeth God with more perfections, is the more honourable name. 4. The name of God, ſheweth him to be our Creator: the name of Jeſus, ſheweth him to be both our Creator and Redeemer. *Toſtat. qu.* 7.

Quæſt. III. *How many wayes the name of God is taken in vaine.*

Ne jures in vaine. 1. As Gods name is hallowed and ſanctified three wayes: in our mind, and thoughts, when we conceive and thinke nothing unworthy or unbeſeeming the glory of God: in our words, when we ſpeake reverently of God, and his workes: and in our workes, when wee glorifie God in our life and deeds: So Gods name is profaned in like manner; both in our minde and thoughts, in idle, curious and vaine ſpeculations of God: in our words, by raſh or falſe oathes: in our deeds, when the name of God is abuſed to ſorcery, inchantment, or ſuch like. *Simler.* 2. Two wayes is Gods name taken in vaine: *Cum nomen Dei aſſumitur ad confirmationem falſitatis, vel fruſtra*: when the name of God is taken up to confirme a falſe truth, or to no purpoſe. *Lyran.* For he is ſaid to doe a thing in vaine, *qui nullo fine præſuppoſito*, which doth a thing no end at all propounded: or *malo & indebito fine præſuppoſito*, or an evill and unlawfull end pretended. *Toſtat. qu.* 8. 3. *Oleaſter* noteth theſe three wayes, when the name of God is taken up in vaine (for ſo the word *naſha* ſignifieth, according as it was their manner to ſweare with lifting up of the hand, as *Abraham* did, *Geneſ.* 14.) Firſt when they uſe the name of God, *pro re futili*, for any vaine or trifling thing. Secondly, *in rem, quam non intendis impleri*: upon a matter, which thou doeſt not purpoſe to fulfill: as they which ſweare falſly. Thirdly, in vaine, that is, without cauſe: *ne jures niſi neceſſitate*: thou muſt not ſweare, but upon neceſſity. 4. *Thomas* more diſtinctly ſheweth: firſt, what a vaine thing is, and then how the name of God is taken in vaine:

That is a vaine thing is taken for that which is falſe: as he that ſweareth falſly: then for that which is inconſiderable; and here they offend, which doe ſweare *de re levi*, for a ſmall and trifling matter: ſinne vaine, or vanity is taken for ſinne, and iniquity; and in this reſpect they take the name of God in vaine, which take an oath to doe any wicked thing, as to commit theft, or any ſuch thing: of this kinde is Herods oath.

Secondly, the name of God is aſſumed or taken up, upon theſe reaſons: 1. *Primò ad diſti confirmationem*: to confirme our ſaying: and here they offend, which ſweare by any other than by the name of God. 2. *Secundò ad ſanctificationem*: The name of God is uſed for ſanctification, as Baptiſme is ſanctified in the name of God. Here they tranſgreſſe which abuſe the Sacraments, or holy things. 3. *Tertiò ſumitur ad confeſſionem & invocationem*: Thirdly, it is taken up, for confeſſion, and invocation. Here they which abuſe confeſſion and the invocation of God to ſuperſtitious ends, as to enchantments, or ſuch like, doe profane the name of God. 4. *Quarto ſumitur ad operis completionem*: Fourthly, it is taken for the perfiting and finiſhing of a worke, as the Apoſtle, *Coloſſ.* 3. *Whatſoever you doe in word, or in deed, doe all in the name of our Lord Ieſus Chriſt.* They therefore which have begun a good profeſſion, and afterward fall away, doe take the name of God in vaine, So *Thomas* 2. 2. *quæſt.* 122. *art.* 3. 5. The Hebrewes then doe take this Commandement too ſtrictly, that here is forbidden only *prolatio nominis Dei tetragrammaton indebita*: the un-

due pronouncing of that foure lettered name of God, which is *Iehovah*, which it was lawfull, they only for the high Priest to use, and that only in the Temple, and only then when he blessed the people. *Lyranus.*

QUEST. IV. *What is required in taking of a right oath.*

Seeing perjury, and taking of a false oath is a breach of this Commandement, as it is a dishonouring of God (for as our brother is hurt thereby, it belongeth unto the ninth Commandement) it shall not be amisse here to shew, what conditions are required in an oath, that perjury may bee the better prevented: this the Prophet *Ieremy* declareth in these words: *Thou shalt sweare in truth, in judgement, and righteousnesse, Ierem.* 4. 2. Which three shall now be declared in their order.

1. The first thing required, is truth in every oath, whether it be *assertorium*, or *promissorium*: whether it be an affirming oath, or promising oath: the first must have conformity with the truth unto the thing already done in present, which is affirmed to bee true, other wise it is a false oath: the other respecteth the minde and intent of him that sweareth: for he promiseth not certainly that it shall be done, because he is uncertaine of the future events: but *si intendat facere, et promittit, verum est*: if he intend to do as he promiseth, it is a true oath, otherwise not. *Tostat. qu.* 8. 2. And not only falsity is contrary to truth in taking oathes, but deceit and fraud also: as he sware fraudulently, that having made a truce with his enemies for certaine dayes, set upon them in the night: and the woman that sware she was with childe by the Bishop of Antioch, which was not the Bishop, but another common person of the City of the same name. And not he only which sweareth *falsum cognitum*, a false thing knowne, but *falsum dubium*, a false thing that is doubtfull, taketh a false oath: but he that having exactly sifted his memory, and yet is deceived, *formaliter jurat falsò*, formallie doth not sweare falsly. *Cajetan.* He that thus sweareth falsly, *injuriam facit Deo sibi, & omnibus hominibus*, doth offer wrong to God, to himselfe, and to men. *To God*, because an oath being nothing else, but the calling of God to witnesse, he that sweareth falsly beleeveth, *Deum velle, verum aut diligere mendacium*, that God either knoweth not the truth, or that he loveth a lye. *To himselfe* he doth wrong, for he bindeth himselfe to the judgement of God, wishing that the Lord may punish him, if he speake not the truth. *To men* hee offereth wrong, because there can bee no society or dealing among men, if one may not trust another. *Thomas, in opuscul.*

2. He that sweareth must doe it in judgement, that is, deliberatly and advisedly, not rashly, and hastily. The Romanes had an use, that hee which would sweare by *Hercules*, should goe forth of the doores, that he might be well advised, and take some pause before hee sware: for they held that *Hercules* did sweare but once in all his life, and that was to the sonne of King *Augeas*. This deliberation in their idolatrous oathes, should admonish Christians to be well advised in swearing by the name of God. *Simler.*

3. They must sweare in righteousnesse: that it be a just and lawfull thing which hee sweareth. *Herod* offended, which sware in his rage to put *Nabal* and his whole house to the sword. *Simler.* And he must not only sweare that which is just and lawfull, but justly: as he which hath seene his brother commit any offence secretly, if he take a voluntary oath to discover it, being not urged to depose so before a Magistrate, sweareth not justly. *Tostat. quæst.* 8.

QUEST. V. *Whether men be bound to sweare often.*

Some of the Jewes held, that it was a part of Gods worship, to sweare by his name, and therefore thought they did well in often swearing: and this their custome, they would warrant by that place *Deut.* 6. 13. *Thou shalt feare the Lord thy God, and serve him, and sweare by his name. Contra.* 1. The former conditions, to sweare in truth, judgement, and righteousnesse must be observed, and kept in every oath: which cannot be, if men were bound or commanded often to sweare. 2. An oath was brought among men for necessity, for this is laid upon man, as a punishment, that one is not beleeved of another upon his bare word: and our Saviour saith, *Whatsoever is more than yea and nay, commeth of evill*: therefore where no necessity urgeth for one to sweare, it is no acceptable service unto God. 3. An oath is not altogether unlawfull, as shall be shewed afterward, in the places of controversie against the Anabaptistes, for then it should in no case be permitted, as adultery, and murder, are simply prohibited: and we reade in Scripture, that divers of the servants of God have taken oathes: So neither is an oath simply to be taken, where there is no just cause: and yet an oath is restrained, *Non propter seipsum, sed propter ea quæ sequuntur ex eo*: not for it selfe, but for the evils and inconveniences that follow: as wine is to be used warily, not for that it is evill, but because being abused, it procureth drunkennesse: so the swearing of an oath is not good, because perjury often followeth. 4. Therefore that text alleaged is no commandement to sweare: for then they which sweare most, should be counted the most holy and religious men: but *Loquitur ex permissione*, the text speaketh by way of permission: that when one is minded he may and ought only to sweare by the name of God, and not of any other. *Tostat. quæst.* 9.

QUEST. VI. *Whether it be lawfull to use cursing.*

Not farre dissepant or differing from the nature of an oath, is execration or cursing: which is to be considered: 1. That simply it is unlawfull to curse, as offending both against the first table in the abuse of Gods name, and against the second, in the breach of charity, when men of hatred, and in their rage doe curse, and wish evill unto their neighbours. 2. Yet there are examples in Scripture of holy men, as *David*, who in the Psalmes often wisheth the destruction of his enemies; and of *Paul*, who saith, *I*

...take off that trouble you. But here there are divers considerations to be used: 1. That divers of ...crations were denounced with a prophetical spirit, and so were prophetically pronounced, of which ...ation, rather than maledictions. 2. They wished not their destruction as revenge upon them, but ...that God would bring their wickednesse to an end, by cutting them off: which kinde of prayer is ...against the glory of God. 3. They did not pray as private persons, wishing they might be revenged ...their enemies: but as publike persons respecting the glory of God, and the good of the Church. ...these examples are very carefully to be followed. *Sharpe.*

Quest. VII. *For what things a man is not to take an oath.*

...these five things a man is not to take an oath of: 1. Of things that are false, for hee that so sweareth ...maketh God the witnesse of a lye. 2. Of things doubtfull and uncertaine: for it were presumption ...call God to be witnesse of that which he is uncertaine, whether it be true or not. 3. Of things unlaw- ...for so he maketh God contrary to himselfe, in calling him to be a witnesse to that, which hee himselfe ...forbidden. 4. Of things impossible which are not in our power. This were a mocking of God, for ...cannot have a serious purpose, when he sweareth to doe that, which hee knoweth hee cannot doe. ...Of light and frivolous matters, for he that sweareth upon small occasion, giveth not due reverence un- ...God. *Vrsin.*

Quest. VIII. *Whether all kinde of oathes are to be kept.*

...will be here further questioned, whether all kinde of oathes are strictly to bee kept. 1. Whether ...made unto enemies and theeves are to bee performed. The answer is, they are: 1. In the 15. ...Psal. he is described to be a righteous man, that *sweareth to his owne hinderance, and chan-* ...*geth not.* 2. The cause why a man keepeth not touch with his enemy, is the feare of the losse of life or ...but the honour of God should bee more deare unto us. *Regulus* is commended in the Romane ...for keeping his faith in returning to his enemies. 3. Beside, if faith should not be kept to such, ...inconvenience would follow, that in such like extremities no credit would bee given unto others.

Of oathes made to enemies.

2. Concerning oathes made to theeves: for the preservation of the life, though they bee extorted ...if the things be lawfull and possible, which he sweareth, as a man bindeth himselfe to a theefe, by ...to pay him a summe of money, and to be silent, to save his life, the innocent party is bound to keepe ...oath. It will be objected, that this oath is hurtfull to the commonwealth, for by this meanes theeves ...escape unpunished. But it may be answered: 1. That the hurt here by redounding to the State, is not in ...this case to be redeemed, or prevented with the losse of a mans life. 2. It is for the good of a Common- ...wealth that the life of every honest member thereof should be preserved. *Vrsin.*

Of oathes made to theeves.

3. But there are unlawfull oathes that are not to be kept: such as *Novarus* exacted of his followers, ...they should not returne unto *Cornelius* the Bishop of Rome his communion. Such is the oath of ...and obedience made to the Bishop of Rome: these oathes are better broken than kept: 2. That ...is unlawfull to sweare, it is unlawfull also to performe being sworne: it is but a doubling of ...wicked oath, as *Herod* did in putting *Iohn Baptist* to death. *Vrsin.* 2. *David* brake the ...which he made against *Nabal's* house: and the Israelites, which had entred into covenant, and ...themselves by oath to serve *Baal*, who was thereof called *Baal berith*, *Iudg.* 8. 33. yet afterward ...*Baal* and his worship, when they turned unto God. 3. And the reason is, because in all oathes there ...exception of the higher power, and former oathes made. God is greater than man, and wee ...bound our selves unto him: therefore no oath ought to be performed, which is against God, or ...

Of unlawfull oathes.

4. As touching the oath which *Iosua* made to the Gibeonites, it was a lawfull oath, though *Iosua* was ...deceived in it: 1. Because those Canaanites were not excluded which sought peace, and im- ...religion of the Israelites; as appeareth, *Iudg.* 1. 19, 20. 2. The Lord approved this oath, and ...house of *Saul*, because he violated it, 2. *Sam.* 21. *Sinder.* 3. *Iosua* kept this oath, lest it might ...brought a slaunder upon the name of God among the Gentiles, by whom they had made this oath, if ...have beene violated. *Vrsin.*

5. There are certaine oathes that are lawfull in the promising, and fall out to be unlawfull in the per- ...If a man binde himselfe by oath to assist his friend, and he afterward prove an enemy to his ...

Although unlawfull oathes are better broken than kept, yet it is not to bee done rashly, lest others ...be incouraged to violate lawfull oathes: as, though the Israelites had sworne, that they would not ...daughters in marriage to them of *Benjamin*, which was no lawfull oath, yet they were carefull ...keepe it. *Sinder.*

Quest. IX. *Of the commination added to the third Commandement.*

The Lord will not hold him guiltlesse, &c. 1. The Hebrewes, when they will increase the signification ...a thing: *Id per negationem nominis, quod nos per superlativum, facere solent*: Use to expresse that ...negative, which wee use to doe by the superlative: *The Lord shall not hold him innocent or guilt- ...lesse, pro impio & scelerato habebit, &c.* shall hold him for a wicked man. *Lippom.* 2. And it is ...to say, as, he will punish him: for whom the Lord holdeth innocent, he punisheth not. *Vrsin.*

3. This

3. This comination here added, sheweth a treble office of the law: *Quatenus unum in docendo, unum Deus, &c.* The one is in teaching the will of God, what should be done, what not done: the other in inflicting the punishment for the duety omitted. *Borrh.* 4. And by comination is signified: that although the Lord be full of long-suffering: *Compensare tamen sua diuturnam patientiam supplicii, &c. Yet he doth recompence the slacknesse of the punishment, with the greatnesse thereof. Lapide.* This sheweth, that although blasphemers escape the censure of men, yet the Lord most certainely punish them. 5. *Paulus Burgensis* here taketh up *Lyranus*, because he maketh this comination, *causa prohibitionis*, the cause of the former prohibition: which he correcteth thus: he saith, is *comminatio pœnæ*, a threatning of punishment, not the cause of the prohibition. But if *Lyranus* be interpreted with favour, as the *Replier* to *Burgensis* thus expoundeth, that, *comminatio est causa motiva observantiæ præceptorum*: The comination is a motive cause of the observation of the precepts; *Burgensis* no great reason to take this exception to *Lyranus*.

3. Doctrines observed out of the third Commandement.

1. Doct. *Of the generall and particular contents of this Commandement.*

THe contents then of this Commandement in generall, are, that as in the negative is forbidden the abuse and profanation of the name of God: so in the affirmative included, wee are commanded with all reverence and feare to use the name of God.

The particular vertues here required, with their opposite vices are these: 1. The propagation of the true doctrine of the will and workes of God, and setting forth the same unto others, as the Lord charged his people, *Deut.* 4. 9. *Take heed to thy selfe, &c. that thou forget not the things which thine eyes have seene, but teach them thy sonnes, and thy sonnes sonnes, &c.*

Contrary hereunto are: 1. The neglect of this duty, in not declaring the will and workes of God to others: for it sheweth, that they are forgetfull of Gods benefits, and so have and know them in vaine, as that unprofitable servant saith in the Parable: *I was therefore afraide, and went and hid thy talent in the earth, Matth.* 25. 25. 2. The corrupting of the true doctrine concerning the will and workes of God, as *Ieremy* saith of the false Prophets, that they prophesied lies in the name of God, *Ierem.* 14. 14. *Vrsius*: This is a speciall transgression of this Commandement, when any abuseth the name of God, *ad confirmandam erroneam religionis doctrinam: To confirme any erroneous doctrine of religion: Ofiander.* As they doe, which alleage Scripture in defense of their errours. And to this purpose, *Gloss. Interlinear. Nomen Dei, ligno, lapidi, vel hujusmodi non attribues, &c.* Thou shalt not give the name of God to stockes or stones, or such like, &c.

2. The setting forth of Gods praise, blessing of his name in all his workes, seeking of his glory, reverencing of his Majesty, is here commanded, as the Apostle saith, *Coloss.* 3. 17. *Whatsoever you shall doe in word or deed, doe all in the name of the Lord Iesus, giving thanks to God even the Father by him.*

Contrary hereunto, are: 1. The contempt or neglect of the glory of God, as *Rom.* 1. 21. *When they knew God, they did not glorifie him as God*: which transgression is committed, when men doe not acknowledge God the giver, and author of all good things which they injoy. 2. Blasphemy, which is to speake evill of the name of God, as to murmure and repine against him, to make him the author of evill, and such like: against this sinne, it was decreed by *Moses* law, that he that blasphemed the name of God, should be put to death, *Levit.* 24. 17. 3. Cursing and execration is contrary hereunto, when men doe curse others from God, as wishing the plague of God to light on them, or such like: for so they make God but as an executioner, to take revenge according to their lust, and wicked desire: of such curses speaketh *David, Psal.* 109. 17. *As he loved cursing, so shall it come unto him, as he loved not blessing, so shall it be far from him.*

3. Confession of the truth, is another vertue here prescribed, *Rom.* 10. 10. *With the heart man believeth unto righteousnesse, and with the mouth man confesseth to salvation*: So Saint *Peter*, *Sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man, that asketh you a reason of the hope that is in you, 1. Pet.* 3. 15.

Contrary hereunto, are: 1. The deniall of the truth through feare and infirmity, as *Peter* with others denied Christ. 2. A generall apostasie, and falling away from the truth: of such the Apostle speaketh, *They went out from us, for they were not of us, 1. Ioh.* 3. 19. 3. Dissembling of the truth, as they which confessed Christ, lest they should have beene cast out of the Synagogue, *Iohn* 11. 42. 4. Offence and scandall in life or life, whereby God is dishonoured. Such were the Jewes, of whom the Apostle saith, *The name of God is blasphemed among the Gentiles, because of you, Rom.* 2. 24.

4. Invocation of the name of God: which is a devout petition and asking at the hands of God of such things as we need, grounded upon the confidence of the promises of God in Christ. So the Prophet *David* saith, *Praise the Lord, and call upon his name, Psalm.* 105. 1. Invocation, as it is a part of Gods worship, and so belongeth unto him, is a branch of the first Commandement: wherein I rather follow *Sixtus Senensis* judgement, who maketh invocation of Saints a breach of the first Commandement, than *Vrsius* who referreth it to the third. But in respect of the manner, required in prayer, that it should be done, with true heart, and unfained devotion, is appertaineth to the third precept.

Contrary unto true and faithfull invocation, are, first the neglect of prayer, *Psalm.* 14. 4. *They call not upon the Lord.* Secondly, the abusing of prayer and invocation of the name of God to unlawfull ends

of ſorcery and enchantment. *Borrh.* Thirdly, the asking of ſuch things, as are not agreeable to the will of God, as the Apoſtle ſaith, *Ye aske and receive not, becauſe ye aske amiſſe, Iam.*4.22. Fourthly, lip labour in prayer: when many words are uſed, but without any true devotion. As the Prophet ſaith, *This people honoureth me with their lips, but their heart is farre from me, Iſai.*29.13 as it is cited, *Mark.*7.6.

3. Here is commanded a due, and reverent taking of the name of God into our mouthes, by a lawfull oath, whereby we call God to be a witneſſe unto our ſoules, that we ſpeake the truth: this is a kinde of invocation of the name of God, and a part of his worſhip, *Deut.*6.13. *Thee ſhalt ſerve him, and ſweare by his name.*

Contrary hereunto, are: 1. The refuſall of a juſt and lawfull oath: when any refuſe to teſtifie the truth upon their oath, which may make for the glory of God, and the good of our neighbour: as the Apoſtle ſaith, *An oath for confirmation, is among men an end of ſtrife, Hebr.*6.16. 2. To take a falſe oath, either in not performing that which is promiſed by oath, or in teſtifying upon an oath, otherwiſe, than the truth is. 3. An idolatrous and ſuperſtitious oath, which is made by any other name, than of God only. 4. An oath to performe any unlawfull thing, ſuch as *Herods* oath was. 5. A raſh oath, lightly and vainely made, without any neceſſity, as in common and uſuall talke: which abuſe is reproved by our bleſſed Saviour, *Matth.* 5. *Vrſin.*

2. Doct. *What an oath is.*

Concerning an oath then, briefely this it is: 1. In a generall ſenſe, to take an oath, or to ſweare, is uſed for the whole worſhip of God, as *Iſay* 45.23. *Every knee ſhall bow unto me, and every tongue ſhall ſweare unto me*: and the reaſon is, becauſe we profeſſe him to be our God, by whom we ſweare. 2. But more partically and properly, an oath is defined thus: It is an *invocation* of the name of God, as the onely ſearcher of the heart, whereby he that ſweareth, taketh God to record, that he ſpeaketh the truth, and wiſheth God to puniſh him, if he doe otherwiſe. *Vrſin.* So that two ſpeciall things are intended in an oath: 1. To call God to be a witneſſe, that he ſpeaketh the truth: as the Apoſtle ſaith, *Galath.*1.20. *Now the things that I write unto you, behold I witneſſe before God that I lye not.* So *Thomas: Iurare per Deum nihil aliud eſt, quam Deum ejus teſtimonium: To ſweare by God is nothing elſe, but to call him to witneſſe.* 2. Hee that taketh an oath, deſireth that God may puniſh him, if hee ſweare falſly: as the Apoſtle, *I call God for a record upon my ſoule*: or *unto*, or *upon my ſoule*, 2. *Cor.* 1.13. *Nihil aliud eſt dicere per Deum ita eſt, niſi quòd ſe puniat me, ſi non ita eſt: It is nothing elſe to ſay, by God it is ſo, but, that God puniſh me, if it be not ſo. Thom. in opuſcul.*

3. *Places of Controverſie.*

1. Cont. *It is not lawfull to ſweare by Saints, or other creatures.*

They take the name of God in vaine, which doe ſweare by any other, than by the name of God: and therefore the Romaniſts are in errour, which maintaine the ſwearing by the name of Saints. *Rhemiſt. annot. Matth.*23.*v.*21.

God commandeth that we ſhould ſweare only by his name: *Deut.*6.13. *Thou ſhalt feare the Lord thy God, ſerve him, and ſweare by his name*: which text our Saviour alleaging, *Matth.*4. interpreteth it by the word *only*: *him only ſhalt thou ſerve.* So alſo *Deut.* 10. 20. and *Exod.* 23. 13. it is directly forbidden, that they ſhould take the name of any other Gods into their mouthes.

God reproveth thoſe which ſweare by any other, than by him: as *Zephan.*1.5. *I will cut off &c. them that worſhip and ſweare by the Lord, and ſweare by Malcham.*

Inuocation belongeth only unto God; but the taking of an oath is a kinde of invocation: therefore is a ſervice due only unto God.

In the taking of an oath, we call God to be a witneſſe unto our ſoule: but God only knoweth the ſecrets of the heart: neither Angell, nor Saint. *Ergo.*

He that ſweareth giveth unto him power to puniſh him, if he ſweare falſly: but God onely is able to deſtroy the ſoule. *Matth.*10.28. *Vrſin.*

Obj. This will be objected thus: 1. Our Saviour alloweth ſwearing by creatures, *Matth.*23.21. *Whoſoever ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein. Rhemiſt, annot. in hunc locum.*

Reſp. 1. Our Saviour here doth not juſtifie ſwearing by creatures: but confuteth that nice diſtinction of the Phariſies: that it was nothing to ſweare by the Temple, but by the gold of the Temple, *verſ.* 16. proveth, that they could not avoid ſwearing by God, when they did ſweare by the Temple, becauſe it is the place of his habitation: and ſo they did in ſuch an oath take the name of God in vaine. 2. For to what purpoſe if our Saviour ſhould here allow ſwearing by creatures, as by heaven, ſaying, *He that ſweareth by heaven, ſweareth by the throne of God*, he ſhould be contrary to himſelfe: for elſewhere he ſaith, *Sweare not neither by heaven, for it is the throne of God, Matth.*5.34.

Obj. 2. *Ioſeph* did ſweare by the life of *Pharaoh, Gen.*42.15.

Reſp. 1. Some ſay that this was no oath, but a vehement kinde of aſſeveration: as *Hannah* ſaith to *Eli*: *As thy ſoule liveth, 1. Sam.* 1. and *Abner* to *Saul, 1. Sam.* 17. 56. and ſo they would have the meaning to be, as truly as *Pharaoh* liveth, or, as I wiſh his life and health, ſo it is true I ſay: *Vrſin. Iun.* But it is a ſtraine kinde of phraſe, to ſay unto one preſent, *as thy ſoule liveth*; and of one abſent, to ſay, *by his ſoule.* 2. It ſheweth therefore ſome infirmity rather in *Ioſeph*, though hee worſhipped the true God, yet he had learned to ſpeake as other Courtiers did, to ſweare by *Pharaohs* life: yet rather of cuſtome

Objections anſwered, made in defence of ſwearing by Saints.

ſtome of ſpeech, or the more cunningly to conceale himſelfe from his brethren, than of any purpoſed imi-
tation of their ſuperſtitious oathes: therefore *Ioſephs* example here can bee no warrant. See more of this
Hexapl. in Geneſ. c.42. v.15.

3. *Obiect.* It is uſuall for men in taking of an oath to lay their hand upon the Goſpell: therefore it is
lawfull to ſweare by a creature.

Anſw. 1. Men uſing this externall ſigne doe not ſweare by it: no more than *Abrahams* ſervant did
ſweare by his maſters thigh, when he put his hand under it, *Gen.*24.2. he ſware by the name of God. So the
Lord ſaith, *I lift up mine hand to heaven, and ſay, I live for ever, Deut.* 32.40. And the Angell lift up his
hand to heaven: but *ſware by him, that liveth for ever, Revel.*10.6. So they lay their hand upon the booke
as a viſible ſigne, or ſeale of the oath: but they ſweare not by the booke, but by God, the Author of the
booke: to this effect, as the words are repeated unto them: as *helpe thee God, and the contents of that booke.*
So *Them. Cum jurat per Evangelium, jurat per Deum, qui dedit Evangelium: When thou ſweareſt by the
Goſpell, thou ſweareſt by God, which gave the Goſpell.*

4. *Obiect.* It is not lawfull to profane or ſpeake irreverently of the name of the Virgin *Mary*, or of
the Saints: for this alſo is a taking of the name of God in vaine, *quia habent quandam connexionem ad
Deum:* for they have a certaine connexion unto God: and a certaine kinde of adoration belongeth unto
to them. *Toſtat. qu.*7.

Anſw. 1. The argument followeth not, the name of Saints is not to be irreverently uſed, therefore we
muſt ſweare by them: for neither is the name of the Prince to be abuſed, yet it is not lawfull to ſweare
by it: there is a meane betweene ſwearing by a name, and profaning or abuſing of it. 2. The reverent
uſing of the names of Saints dependeth not upon any adoration due unto them, or upon any connexion
unto God, by any kind of worſhip: but upon that bond and connexion of love, which we owe unto them
as the Miniſters and ſervants of God: as our Saviour Chriſt ſaith of his Apoſtles, *Hee that deſpiſeth you
deſpiſeth me, Luk.*10.16. So that this deſpiſing or contempt offered to the Miniſters of Chriſt, is rather a
breach of the fift Commandement in the ſecond table, than of this, which only preſcribeth our reverence
and duty toward God.

2. Controv. *Againſt the Romaniſts, that ſay, faith is not to be kept with Heretickes.*

2. THe Romaniſts have another poſition, that faith is not to be kept with Heretikes: for ſo contrary
to the ſafe-conduct given by the Emperour to *John Hus*, and *Hierome* of *Prage* in the Councell
of Conſtance, they condemned them to death: and for the juſtifying of this fact they further alleage, that
it belonged unto the Magiſtrate to puniſh Heretikes, having them in his power. *Ex Similes.*

Contra. 1. They having the chiefe Magiſtrates licence to goe and returne ſafely, were free and privile-
ged perſons, and ſo exempt from the Magiſtrates power and juriſdiction. 2. Neither ſhall they ever bee
able to prove them to have beene Heretikes. 3. Under this pretext and colour, oathes ſhall be of no force
or validity among men, which would be a great hindrance and prejudice to humane ſociety. 4. And by
this meanes Gods name is blaſphemed and evill ſpoken of; when they which profeſſe themſelves Chri-
ſtians, doe more lightly eſteeme the name of their God, than the Heathen did their Idols. 5. *Abraham* made
a covenant by oath with *Abimelech*, *Iacob* with *Laban*, *Ioſhua* with the Gibeonites, all which were ſtran-
gers from the true worſhip of God, and yet they kept their covenants and oathes.

3. Controv. *Againſt the Anabaptiſtes concerning the lawfulneſſe of an oath.*

3. FUrther againſt the Anabaptiſts, it followeth to ſhew the lawfulneſſe of an oath among Chriſtians,
which is thus proved:

1. If it had beene unlawfull to ſweare, and if the thing were evill in it ſelfe, then the holy ſervants of
God would not have ſworne at all: as *Abraham* did to *Abimileeh*, *Gen.*22. *Iacob* to *Laban*, *Gen.*31. *
Ionathan and *David* each to other, 1. *Sam.* 20.42.

2. God commandeth us to ſweare by his name, *Deut.*6.13. *Deut.*10.20. but God commandeth no evill
to be done.

3. The end of an oath is to make an end of controverſies and ſtrife, *Heb.*16,16. therefore it is to God's
glory, and profitable to humane ſociety, that by oathes ſuch buſineſſe ſhould be ended.

1. *Obiect.* But the Anabaptiſts obiect, that although it were permitted in the old Teſtament to the Fa-
thers to ſweare, yet it is forbidden in the new.

Anſw. 1. Chriſt ſaith he came not to diſſolve the law, meaning the Morall, but to fulfill it: to take
oath belonged to the Morall law: which being perpetuall, the other ſtill remaineth in uſe. *Urſin.* 2. The
Prophets ſpeaking of the times of the Goſpell, and of the ſtate of the Church under Chriſt, doe foretell
that they ſhould ſweare by the name of God: as *Iſay* 65.16. *He that ſweareth in the earth, ſhall ſweare by
the true God.* 3. Wee have the example of S. *Paul*, who often called God to witneſſe, as *Rom.*1.9. 2. Cor.
23. *Rom.*9.1. *Philip.*1.8. *Galath.*1.23.

2. *Obiect.* Our Saviour giveth a generall prohibition againſt ſwearing, *Mat.*5.34. *Sweare not at all, nei-
ther by heaven, for it is the throne of God: nor by the earth, for it is his foote ſtoole:* And S. *Iames* ſaith, *Above
all things, my brethren, ſweare not, &c. but let your yea be yea, and your nay, nay, leſt you fall into condemna-
Iames* 5.12.

Anſw. 1. Our Saviour doth not generally condemne all kinde of oathes, but only raſh and unadvi-
oathes, which were uſed in their common and ordinary talke: for he intendeth here to correct the abu-
among the Jewes: they were allowed to ſweare by the heaven and earth, and by ſuch like, as thoſe

such kinde of oathes nothing concerned God: our Saviour telleth them, that even in such oathes the name of God is prophaned, and abused, because there can be no part of the world named, where the Lord hath not set some prints and markes of his glory. *Simler.* 2. And againe our Saviour saith in this Chapter, that he came not to dissolve the law, which allowed the publike use of an oath.

3. *Object.* Our Saviour saith further, *Let your communication be nay nay, yea yea, for whatsoever is more, is of evill:* an oath therefore is not to be used, as proceeding of evill.

Answ. 1. Our blessed Saviour speaketh against such frivolous formes of oaths, which were used among the Jewes in their ordinary talke, which came indeed of an evill minde: for otherwise hee himselfe used no other then base, nay nay, yea yea, in his speech: often saying, *Amen, Amen. Ursin.* 2. S. *Paul* also, often calling God to witnesse, should have gone against his Masters rule, if it had not beene lawfull at all to take an oath. *Ursin.* 3. Oathes indeed proceed of evill, not in him which taketh a just oath, but in the other, that will not beleeve him without an oath: And therefore because of the incredulity and deceitfulnesse of men, the necessity of oathes was brought in: in this sense the argument doth not follow: for good things are caused by mens evill manners, but it cannot thereupon be inferred, that they are evill. *Simler.*

4. *Object.* It is not in a mans power to performe that which hee sweareth to doe, for the things to come are not in our power: therefore it were better to forbeare an oath, than fall into apparent danger of perjury.

Answ. 1. Though this were granted, this taketh not away the use of all oathes, but onely those which are made for performance of covenants ad promises: there is another kinde of oath, which is called *assertorie*, which affirmeth the truth of something already done: this oath by this objection, if it were admitted, is not taken away. 2. Yet this doubt is easily removed: for it sufficeth, that hee that sweareth to doe some act afterward, have a full intent and purpose to doe it, though it fall out otherwise afterward. *Simler.*

5. *Object.* The oathes which are allowed in Scripture, were publike, such as were required by the Magistrate: this giveth no liberty unto private men.

Answ. 1. *Jacob* sware to *Laban*, *Joseph* to *Jakob*, *Jonathan* to *David*, and *David* to him: all these, when they made these oathes, did sweare privately, and as private men. *Simler.* 2. And seeing an oath serveth for the evidence of the truth, and for the ending of strife, and controversies, in this behalfe there may bee as well, and as necessary an use of an oath privately, as publikely, not upon every occasion, but when the cause is urgent, and the case so requireth. *Ursin.*

4. *Morall observations upon the third Commandement.*

1. Observ. *Against common and rash swearing.*

Thou shalt not take, &c. Here that common, and notorious abuse of rash swearing, in common and ordinary talke, is reproved: when the name of God is taken up, prophanely and scoffingly, without any shew of reverence at all. *Chrysostome* in his time finding fault with this abuse, thus writeth, *Among the Jewes the name of God was so reverenced, that being written in plates, it was lawfull for none to carry it, but the high Priest: but now, Volut quiddam vulgare sic ipsius nomen circumfecimus: We beare about every where the name of God, as a common thing. Chrysost. ad popul. Antioch. homil. 26. Theodoret* useth this fit reason, *Si veterum pauci pretiosiorem in dies festos multi adservare consuerunt, &c. If many use to keepe their raiment for holy dayes, how much more should the name of God bee consecrated unto prayer, and holy exercises? Ex Lippom.* It was an use among the Heathen, to keepe secret such names, as they esteemed had in reverence: there was a certaine hid and secret name of the City of Rome, which is not yet knowne, which they say, by the decree of the Gods was kept secret: and one *Marcus Servius* discovering the same but once in publike, was adjudged to death. *Solinus in polyhistor. cap. 1. de Roma.* The name also *Demogorgon*, which the Gentiles held to bee the first God, was not to bee uttered: they feared, when he was named, the earth would tremble: and *Lucanus lib. 6. de bell. civil.* writeth, how *Erictho* the witch, would thus adjure the Furies, that if they did not consent, shee would name *Demogorgon*. Ver. 3. If the Gentiles were thus curious in not prophaning the names of their Idols: it teacheth us, that it is a shame for them, so irreverently to use the name of the great God of heaven and earth, whom they doe not only name, but sweare by, without any feare or reverence.

2. Observ. *Of the fearefull judgement of God threatning against blasphemers.*

The Lord will not hold him guiltlesse. Though blasphemers, and common swearers may escape the censure of men, yet the Lord will not surely suffer them to goe unpunished: If railers upon men, are excluded the kingdome of God, 1. *Cor.* 6. 10. much more they, which blaspheme the name of the living God. Their hand should not be upon them here, yet in the next world they are to expect nothing but everlasting torment, unlesse they doe repent. These that make a jest of religion, and doe scoffe at the name of God, are those *abominable* persons, spoken of, *Revel.* 21. 8. which shall have their part in the lake, that burneth with fire and brimstone. *Cajetane* here noteth well: *Quoniam futurum hoc judicium divinum non videmus in hac vita, &c.* Because wee see this divine judgement seldome to be fulfilled in this life, it followeth, that it is to be referred to the judgement following after this life. Therefore let us stand in awe of this fearefull judgement, that is threatned against all prophane swearers and blas-

3. Observ.

3. Obser. *Against breakers of their oath, and perjured persons.*

FUrther, as rash swearing is condemned, so it is a most horrible and fearefull sinne, for one to take an oath and not to doe and performe as he hath sworne: a righteous man, and such an one as shall abide in Gods Tabernacle, is described, that *hee sweareth to his owne hinderance, and changeth not*, Psal. 15. such therefore are condemned, which make shipwracke of a good conscience herein: Such are the Knights of the post, that will be hired to take false oathes: like unto the Turkish Soiti, and Chaus, for a Ducket, will take a thousand false oathes. *Oleaster* useth this comparison: *If a man had pawned his sonne, or any other precious thing, for the performing of his oath, he would labour by all meanes to redeeme it:* how much more, when men have as it were pawned the name of their God?

Upon the fourth Commandement.

1. Questions discussed.

QUEST. I. *Of the order of the fourth Commandement, why it is put after the other.*

8. *Remember the Sabbath day, &c.* 1. *Remotis impedimentis veræ religionis, &c.* The impediments of religion being removed in the former Commandements, as idolatry and prophane irreverence of the name of God: this precept followeth, *Per quod homines in veræ religionis fundamento*, *By which men should be grounded in true religion. Thom. 2. 2. quæst. 122. art. 4. in Cor. Prius enim sunt removenda impedimenta alicujus rei instituendæ, &c. For first the impediments of a thing to be instituted, are to be removed before the thing can be instituted. Lyran.* 2. And this is the cause, as *Cyrill* noteth, why the other Commandements before going, are propounded negatively, but this affirmatively: *Quia ad actum nos impellit: Because he presently draweth us here unto the act and execution. Cyril. lib. 4. in Isai. cap.* In the other Commandements, first they are commanded to take away the impediments, before the precept could be acted.

QUEST. II. *Why it is said only in this Commandement, Remember, &c.*

3. IN the other Commandements, they were taught, *Deum primò venerari corde, deinde ore*: First to worship God in heart, then in mouth: now it followeth here, that we should worship him, *opere*, in deed. *Thom. Remember.* 1. Whereas *Deut.* 5. *Moses* rehearseth this Commandement thus: *Keep the Sabbath day, that thou sanctifie it*: but here he saith, *Remember the Sabbath day*, R. *Salomon* hath a conceit, that both of these sentences were pronounced at once, by a double sound of the trumpe, which sounded forth the Commandements: which is a fansie without any ground: there *Moses* as the lawgiver, doth not tie himselfe to the very same words, keeping the sense. *Ex Tostat.* 2. This *memento*, *remember*, some thinke is not referred to the Sabbath day, but to the reason of the institution of the Sabbath taken from the creation: this law therefore sendeth us backe, to call to minde the creation of the world, and how the Lord rested upon the seventh day, after that in six dayes he had finished all the works of the creation. *Tostat.* So also *Thomas, Ponitur ut rememorationem beneficii præteriti: It is put as a remembrance of a benefit past.* But the connexion of the words sheweth, that *Remember*, is to be referred to the Sabbath day it selfe. 3. Some will have this, *Remember*, to bee applied to the things to come, shadowed in the Sabbath: *Memento dicit de Sabbato, quia quâ umbra depingebantur, ut futura speculari debemus: In saith of the Sabbath, remember, because they ought to behold the things to come, which were described by the shadow. Cyril. ibid.* But this remembrance is to this end, as the words of the law shew, to sanctifie the Sabbath. 4. R. *Salomon* thus understandeth it, that if they had any precious garments, or any other things of price, they should remember to keepe them till the Sabbath. *Lyran.* But the Sabbath is not sanctified by the putting on of costly garments. 5. *Cajetanus* giveth this interpretation, *Ut intelligamus præceptum esse recordativum, &c.* that we should understand, that in remembrance consisteth the nature of the precept: that the rest from the outward workes, is not pleasing to God, *Nisi ratione internæ & interni cultus: But in regard of the memory and inward worship*: But although the sanctifying of the Sabbath specially consist in the internall worship, yet it is not so well gathered out of this word. 6. Therefore, this rather is the meaning, *Remember*, that is, *Inprimis memoria tenendum esse*, that the sanctifying of the Sabbath, as a speciall thing, is to bee remembred. *Galat.* And to this end is it so said, because we being hindered by the six dayes workes, will hardly dispatch all to keepe the Sabbath, unlesse we remember it and cast aforehand for it. *Oleaster.* As also they are bid to remember it, because of old this day was sanctified before by the Lord, and accordingly observed by the people of God.

QUEST. III. *Why the Lord thought good to appoint a day of rest, and that upon the seventh day.*

THE *Sabbath day.* 1. Some Jewes are of opinion, that the Sabbath being the seventh day, was appointed to be kept holy, because it is *Saturnes* day, which is evill and unluckie to begin any worke in: this is a Heathenish superstition, to seeme to worship those things for feare, that are thought to hurt us. *Tullus Hostilius*, the third King of the Romanes made the *Quartane*, and *Pilnor*, *Pallor*, *Fear*, and *Paleness* Goddesses. The Lord taught his people otherwise, that they should not be afraid of the stars, &c.

ven, not to worship those things, which God had given for the service of men, *Dent.* 4. 19. *Tostat.* The speciall reason therefore, why the seventh day was kept holy, was grounded upon the Lords ex- that rested upon the seventh day, after the works of the creation were finished. 3. But that a day was necessary to be appointed for the people of God, divers reasons may be yeelded: 1. This day appointed and given, *ad destructionem erroris*, for the destruction of error: because the Lord did fore- that divers in the world would make question of the beginning and creation thereof: as they, 2 *Pet.* 3. shall say, *where is the promise of his comming*: for convincing their error, the Lord commanded this day to be kept, as a monument of the creation. 2. *Datum fuit ad institutionem fidei redemptionis*: it was gi- ven to instruct in the faith of our redemption: to signifie that Christs flesh should rest in the grave: accor- ding to that saying in the 16. Psalme, *My flesh shall rest in hope.* 3. *Datum fuit ad figurandum veritatem rei*: it was given to prefigure the truth of the promise: both in our spirituall rest from sinne, *Cor- porum juvorequiescere facientis*: *Causing our body to rest from the yoake, and servitude of sinne*: *Aug. lib.* 4. *de orthodox. fid. cap.* 24. as also in our everlasting rest in the Kingdome of God: *Futuram ibi requiem hinc significans*: *Signifying hereby the rest of the Saints to come. Cyril. in Ioan. lib.* 4. *c.* 51. we looke for rest from three things, *A laboribus hujus vitæ, à tentationum concussione, à diaboli servi-* From the labours of this life, from the trouble of tentation, from the service of the Devill. *Thomas.* It was ordained, *ad inflammationem amoris*, to inflame our love, that being free from worldly labours, might better attend upon God. 5. *Datum fuit ad opera pietatis*, it was given for the works of pietie: otherwise some would be so covetous, that they would never leave working for gaine. *Thom. in opusc. Ut mens repararentur corpora*, *That the bodies should be refreshed by this rest*: For some through their naturall greedinesse, could scarse have afforded any rest unto themselves, especially unto them, which are at the command of others, as children and servants. *Simler.*

QUEST. IV. *Whether the precept of keeping the Sabbath were altogether ceremoniall.*

SOme were of opinion, that the Sabbath was onely temporary, that did bind the Jewes for a time thinking that the ancient Patriarks, as *Adam*, *Evah*, *Noe*, kept no Sabbath. *Tertullian.* Which is some of the observation of the Sabbath in generall: seeing it was sanctified by the Lord himselfe, im- mediately after the creation, which the Patriarks were not ignorant of: but onely of that strict, exact, and curious observing the Sabbath, which indeed was onely enjoyned the Jewes. *Simler.* 2. Other seeme to be of opinion, that the Sabbath was altogether ceremoniall, and that Christians therefore are not now bound unto the observation of dayes, as the Apostle for this rebuketh the Galathians: *Ye observe dayes and moneths, times and yeares*, *Galath* 4. 10. Thus the Anabaptists object. But if this precept were altogether ceremoniall, it could be no part of the Morall law: and seeing the Israelites were charged to keepe other festivals also, as well as the Sabbath, as the feast of the Passeover, of Pentecost, and of Tabernacles, with others, wherein no mention is made in the Morall law, but onely of the Sabbath: it is evident that the Lord himselfe did make a manifest difference betweene that, and all other festivals: neither is the keeping of the Lords day now, an observing of dayes: seeing Christians doe celebrate this day, without any opi- nion of holinesse or necessitie tied unto the day, as the Jewes kept their Sabbath. But this error of the Ana- baptists shall be confuted more at large afterward, among the places of controversie. 3. Wherefore this precept is partly morall, partly ceremoniall; as to have some set time to attend the service of God, it is mo- rall: *Secundum dictamen rationis naturalis aliquod tempus deputat homo*: Man according to the dictate of naturall reason, will appoint some time for Gods service. *Thomas.* For all nations in the world, unlesse they bee these inhumane and savage people, which inhabite in the extreme and remote parts of the world: as the *Garamants*, and *Anthropophagi*, Men-eaters, which dwell toward the South pole; and which inhabite the Islands *Oreades*, and other remote regions toward the North: all other na- tions by humanitie and civilitie, did spend much time in the worship of their gods. *Tostat.* But it is le- gall and ceremoniall, in that some speciall day, is prescribed and set apart for the service of God: *In quantum habet determinationem*, *in signum creationis*: in that a speciall time is determined, in signe of the crea- tion: ceremoniall. *Thom.* And in this manner, the Jewes onely kept the Sabbath upon the seventh day, other nations beside: and therefore *Seneca* derided the Jewes, as though they did *Septimam partem vitæ amittere*: *Lose the seventh part of their age, without any profit*: because they rested every se- venth day unto the Lord: and *Ovid* calleth the Jew, *virum Septimum*, *the seventh man*, because hee kept the seventh day. *Tostat.* *Lib. de arte amandi.*

QUEST. V. *To observe one day of seven unto the Lord, is Morall.*

Yet this must be added further, that the prescribing of some certaine day for the service of God, is not ceremoniall, as *Thomas* before seemeth to affirme: but the speciall limitation of the seventh day: the exception and taxation of which day precisely, is now abrogated; yet so as that still, one day of seven be kept still. This then may be safely affirmed: that to keepe one day of seven holy unto the Lord, is morall, and not ceremoniall: and although the precise rest of the seventh day, which was enjoyned the Jewes, be now abrogated by the libertie of the Gospell, (because it was a type of our rest in Christ, and the thing being come, the shadow ceaseth:) yet Christians are bound to observe one day of seven: for the rea- son annexed to this Commandement, taken from the example of God, which rested on the seventh day, is not onely for the ceremonie of the seventh day, but is also morall, to put us in minde of the crea- tion of the world, made in six dayes: and beside, in regard of the benefit of the creatures, which after six dayes labour, are to rest the seventh: the rule of the Creator, in this morall equitie is to be followed, not

to exceed that time, in affording rest unto the creature that laboureth: *Novit Dominus mensuram virium creaturæ*, for God best knoweth the measure of the strength of the creature. *Lippom.* and hath appointed the time of rest for the same accordingly. Yet somewhat more fully to explaine this matter: there are some things, which are simply morall, and simply ceremoniall: some things are of a mixt kinde, as being partly morall, partly ceremoniall: simply morall, are those things, which are grounded upon the judgement of naturall reason: as to appoint some time for the service of God, is simply morall, as is shewed before: all nations through the world agree herein, that a time must be set apart for the Lord: but precisely to appoint the seventh day, more than any other of the weeke, is simply ceremoniall: *Quia non habet fundamentum à ratione, sed à sola voluntate condentis legem, &c. Because it is not founded upon reason, but upon the will of the law maker. Tostat.* But to appoint one day of seven, and that day wholly for the space of all houres to consecrate unto Gods service, and therein to abstaine from all kinde of works: these things are not purely or simply ceremoniall, but partly morall, as grounded upon the judgement of reason, though not totally, and wholly: for the first, if above one day in seven should be kept perpetually holy, *grave esset laborantibus toties vacare*, it would bee burdensome to those that labour to rest so often; and if but one day in a fortnight or moneth should be appointed, *Obliviscerentur Dei per desuetudinem cultus ejus. By discontinuing of the worship of God, we should grow to be forgetfull of him:* it standeth therefore with reason, that one day of seven should be celebrated to the Lord. Likewise that the whole day should be consecrated to that end, though there be somewhat ceremoniall in it, yet it is grounded also upon reason, because the service of God requireth great attention: *Et non est rationabile opus Dei facere negligenter. And it is not reasonable to doe the worke of God negligently:* for if but two or three houres in the day were appointed, all could not so well prepare themselves for Gods service, as now, the whole day being set apart. And for the third, the cessation or resting from all kind of worke, it hath this reason: because the mind being occupied in other affaires, could not be so free for God; and therefore abstinence from all servile works is enjoyned, *Ut sic liberum esset nos tota die vacare Deo, si vellemus: That so it might bee free for us to attend upon God the whole day, if wee would.* Now then those things, which in the Sabbath were meerely ceremoniall are abolished, but the other remaine, which are not purely and simply ceremoniall. *To. quæst.* 12.

Quest. VI. *What things in the Sabbath were ceremoniall, what morall.*

NOw then it may appeare, what things in the Sabbath were ceremoniall, what morall, what mysticall. 1. These things in the Jewish observation of the Sabbath were ceremoniall: 1. The prescript of the day, seventh day. 2. The manner of keeping it, with sacrifices, oblations, and other rites. 3. The strict prohibition of all kinde of works, even concerning their meat, as in gathering, and preparing of Manna. *Exod.* 16. yea it was not lawfull upon that day to kindle a fire, *Exod.* 35. 3. and that under paine of death: as he that gathered sticks was stoned, *Numb.* 15. 4. The Sabbath was a shadow of our spirituall rest in Christ, and of Christs rest in the grave. In all these respects was the Sabbath ceremoniall, and bindeth us not now.

2. These things also in the Sabbath are morall, and perpetuall: 1. The rest, and relaxation of the creatures from their ordinary labour: which was not the chiefe and principall, but *accidentalis finis*, the accidentall end of keeping the Sabbath, that they might better attend upon the service of God: *Calv.* 2. The Sabbath was instituted specially for the service of God: for the remembrance of his benefits, the setting forth of his praise; the meditating upon his works: as the creation of the world, the redemption, the resurrection of Christ. *Simler.* 3. *Conservatio Ecclesiastici ministerii*: The conservation of the Ecclesiasticall ministry, was not the least or last end of the Sabbath: that there should be in the Church ordained and so preserved, Pastors and Doctors, who should divide the word of God aright, instruct the people, exhort them to repentance. *Bastingius, Vrsinus.*

3. The Sabbath also as it was unto the Israelites typicall and ceremoniall, in shadowing forth Christs rest in the grave, and our spirituall rest in him: *Marbach.* so now it is mysticall, in shewing our spirituall rest and cessation from the works of sinne, as the Prophet applieth it, *Isai.* 58. 14. teaching us how to keepe the Sabbath, in not doing our owne waves, nor seeking our owne will: it is also Symbolicall, being a pledge unto us of our everlasting rest in the Kingdome of God: as the Apostle sheweth, *Heb.* 4. *There remaineth then a rest to the people of God. Simler.*

4. *Thomas* maketh the Sabbath ceremoniall in these foure respects: First, in the determination of the day. Secondly, in the allegoricall signification, as it was *signum quietis Christi in sepulchro*, a signe of Christs rest in the grave. Thirdly, in the morall sense, *prout significat cessationem ab omni actu peccati*, as it signifieth cessation from every act of sinne. Fourthly, in the *anagogicall* signification, *ut præfigurabat quietem*, &c. as it prefigured our rest in the Kingdome of heaven. So *Thomas* 2. 2. *qu.* 122. *artic.* 4. But I rather with *Vrsinus* take this spirituall Sabbath, which is begun in this life, in ceasing from the works of sinne and perfited in the next, to belong unto the morall and internall part of the Sabbath, than to the externall and ceremoniall: the two first indeed are ceremoniall in the Sabbath: the other are not properly ceremoniall, seeing they are perpetuall, but morall rather, spirituall and mysticall.

The difference betweene the Sabbath of the Jewes and Christians.

5. So then by this which hath beene said, it is easie to make a difference betweene our Lords day, and the Jewish Sabbath: 1. In that we are not tied to the necessary prescript of the day. 2. And have more liberty and freedome in the rest. 3. And their Sabbath was a type and figure of those things, which are now fulfilled and accomplished in Christ. *Bastingius.*

Quest. VII. *What it is to sanctifie the Sabbath day.*

To sanctifie it. 1. God is said to sanctifie the seventh day one way, and man another: God by instituting that day and consecrating it unto his service: man by referring it unto the use and end appointed *Tostat. Qu.* 2. Neither is God said so to sanctifie it, as though this day had any speciall kinde of holinesse in it selfe affixed to it, but in regard of the use, because it was consecrated and set apart for holy duties. *Simler.* 3. And this sanctifying signifieth two things, both a separating of this day from other prophane and common dayes, and the speciall addicting and appropriating of the same to the service of God. And it is not referred onely to the day, *sed ad ipsos homines, &c.* but to the men themselves, that they should be sanctified, and prepared for the service of God, *Gallas.* 5. They then are deceived, which thinke to sanctifie this day onely in the corporall rest, and that they have done the duties here required by abstinence from labour: for the day must be sanctified, that is, consecrate to the service of God: *Deus non tantoperè desiderat quietem corporum*; God principally doth not take care for the rest of the bodie: *sed curat animas*: but he taketh care for his service: the bodily rest is commanded to no other end, than as it is referred to the setting forth of Gods worship. *Tostat. qu.* 13.

Quest. VIII. *Of the labouring six dayes, whether it be a Commandement.*

Six dayes shalt thou labour. 1. In the Hebrew it is, *Six dayes shalt thou serve*, and it seemeth to have speciall reference unto the servant, that hee should dispatch all his masters worke in six dayes, and deferre none unto the seventh: the other clause, *and doe all thy worke*, concerneth the master himselfe, and those which were free: for the servant did not his owne worke, but his masters: but the master and the free man did his owne worke, *Oleast.* 2. God here enjoyneth not to labour six dayes, as though it were not lawfull upon any occasion to rest upon the weeke dayes: *sed ipsa facilitate ad parendum invitat*: but he doth perswade to obedience, by the easinesse of the precept, *Calvin.* 3. And hereby the Lord sheweth how liberally he dealeth with us, that whereas wee ought to spend every day in his service, he giveth unto us six dayes for our affaires, and reserveth the seventh onely to himselfe, *Basting.* 4. And yet further God so giveth unto us six dayes to worke in, as that the private worship of God be not neglected in prayer, and hearing of his word, as occasion serveth: but the seventh day is set apart for his publike service in such sort, as that then all other affaires must give place unto it, *Vrsin.* 5. Three reasons then are usually used to move unto the obedience of this Commandement: one is from the end, because it is to be kept holy to the glory of God: another from Gods example: which two reasons are mentioned afterward: the third here is propounded נ֝ *Sadon*, the easinesse of the precept: that seeing wee have libertie to worke six dayes, we may the better rest upon the seventh, *Pelargus.*

Quest. IX. *What works were permitted to be done upon the Sabbath.*

Thou shalt not doe any worke. 1. We must observe that there was a great difference among the Jewes in the observation of their festivall dayes. For the Sabbath was more strictly kept for the rest: therein they were forbidden to prepare or dresse that which they should eat, *Exod.* 16. 23. to kindle a fire, *Exod.* 35. 3. In the other solemne dayes, as in the first day of the Patch, those works are permitted, which were about their meat, *chap.* 12. 16. onely they are restrained from all servile worke, *Levit.* 23. 7. And the reason hereof was, because the Sabbath was a speciall figure and type of our spirituall rest in Christ: and figures are most exactly to bee kept, for the more lively shadowing forth of that which is figured. And therefore we have now more libertie in keeping of the Lords day: wherein it is lawfull to provide for our food, and to doe other necessary things; because the figure and shadow is past, and the truth is come, *Tostat. qu.* 13.

2. Notwithstanding the strict injunction of bodily rest, certaine works it was lawfull for the Jewes to worke under the law; much more for us now: as first, works of necessitie, *quæ non poterant bene differri, nec commodè impediri*, which could neither conveniently bee deferred, nor yet prevented: *Lyran.* Of this kinde is the defence against the invasion of the enemies: as *Mattathias* resolved to fight against the enemies upon the Sabbath day, lest they should have beene put to the sword, as their brethren had beene before, *1 Macab.* 2. 40. So *Joshua* with his companie compassed the walles of Jericho seven dayes together, in which number the Sabbath was one: it was also lawfull for them on the Sabbath to lead their oxe or asse to water, *Luk.* 13. 15. and if their beasts were fallen into the pit, to helpe them out, *Luk.* 14. 5. And it was lawfull to save their cattell, so also their other substance: as if an house were set on fire, to quench it: if their corne were like to be lost in the field, to preserve it. They might also in case of necessitie seeke their food upon the Sabbath: as the Apostles rubbed the eares of corne, *Matth.* 12. Secondly, it was lawfull to exercise works of mercie and charitie upon this day, as to visit the sicke, to cure and heale the same: so our Saviour healed the woman, that had beene bowed together, upon the Sabbath, *Luk.* 13. 11. at another time hee recovered a lame man upon the Sabbath day, and bid him take up his bed and walke, *Joh.* 5. 8. Thirdly, works tending to pietie were not inhibited upon that day: as the Priests did sacrifice, and doe other bodily works that belonged thereunto: and therefore they are said to breake the Sabbath, and yet were blamelesse, *Matth.* 12. 5. not that indeed the Sabbath day was broken by them, but is spoken in respect of the vulgar opinion, that thought the Sabbath violated, if any necessarie thing were done therein, *Tostat. qu.* 14.

QUEST. X. *Why the children, servants, and cattell are commanded to rest.*

Vers. 10. *Thou, nor thy sonne, nor thy daughter, &c.* 1. The father of every house must not onely provide that himselfe keepe a Sabbath unto the Lord, but hee must have a care of those who are under his charge, as of his sonnes and daughters, then of his servants, whom he is bound to instruct the wayes of the Lord. 2. But the case is divers, where the servant is of the same profession, and where he is not: for if he be of the same religion, the master is to instruct him, and to see he keepe the Lords Sabbaths; if he be of another profession, as a Jew or Saracen, now the servant is to be considered as a thing appertaining to the master, and so he is to keepe the Sabbath, though *non propter se*, not of conscience respect of himselfe, yet *propter Dominum*, because of his master, who cannot observe the Sabbath quietly seeing his servant to breake it in his sight: and so for the same cause the precept is given in the next place concerning the rest of the cattell. 3. The beast also is to rest for these causes: first, that mercie and compassion should be extended even unto the dumbe creature, that it may sometime be spared, and have some respite from labour. Secondly, because the beast cannot be employed, but man also thereby is constrained to worke also, and so to violate the Sabbath, in taking care for his beast. Thirdly, that by the sight of the cattell resting from their labour, man also might be put in minde of his dutie, to keepe the Lords rest: likewise as for the same cause, in publike fasts the beasts were enjoyned abstinence, that men seeing them in that kinde to mourne, might be stirred up unto griefe and sorrow, *Simler.* 4. But whereas mention is made onely of the sonne and daughter, man servant, and maid servant, and not of such women as were married, the wife therefore must be comprehended under this word, *thou*: because the Matrone of the house is in some sort joyned with the father of the house in the administration of the familie, *Tostat. qu.* 14. 5. *Cajetane* also here giveth this note: *Quod nulla fuit mentio pastorum*: That no mention is made of shepheards which tended their flocks, but onely of the domesticall servants, which were as a part of the house, because it was impossible to leave the great flocks of sheepe without a superintendent or keeper every seventh day.

QUEST. XI. *What strangers were enjoyned to keepe the Sabbaths rest.*

Vers. 10. *Nor thy stranger that is in within thy gates.* 1. *Tostatus* understandeth such strangers, as dwelt in their walled cities: for the word here used, signifieth both gates and cities: so also *Vatablus*: and *Oleaster* here alludeth unto that use and custome of strangers, which inhabited rather in the suburbs, and about the gates, than in the heart of the citie: but it is more largely taken, than for the gates of the cities, because many strangers might dwell among them in townes and villages, where were no gates. By gates then by a certaine metaphor are understood the bounds and limits of every ones jurisdiction: *Iun.* whether it were in citie, towne, or familie. 2. *Tostatus* thinketh that here the stranger is meant, which was converted to the Israelites faith, and such as were circumcised: for then they were bound to keepe the whole law, otherwise not, *quæst.* 14. But I preferre rather *Cajetanes* opinion, that they were to compell even the Ethnikes among them to keepe the corporall rest, though they did not communicate with them in other parts of the divine service: *Quoniam dedecet publicum festum turpi reddi à peregrinis: Because it was not fit that the publike festivall should be defiled by strangers.* To the same purpose *Lippoman*: *Nulli cohabitanti permittitur Sabbati dissolutio*: *None that cohabited was to be permitted to dissolve the Sabbath.* And this was commanded for these two reasons: *Ne suo exemplo scandalum inferrent Ecclesiæ*: *Lest they might give offence unto the Church by their example*: and lest the Jewes also by this occasion might have taken libertie to violate the Sabbath, *Vatab.*

QUEST. XII. *Why a reason is added to this Commandement.*

Vers. 11. *For in six dayes, &c.* 1. This is a reason, not of the morall, but of the ceremoniall part of the Commandement, for the observation of the seventh day: for otherwise we should be bound to the keeping of the same day still, *Lippoman.* 2. And the Lord herein doth propound his owne example, to draw us to obedience: that as children wee should imitate the example of our heavenly father, *Basting.* 3. Now the cause why a reason is annexed to this Commandement concerning the Sabbath, but, *de cæde nihil tale adjecit, &c.* no such thing is added touching murther; *Chrysostome* yeeldeth hee this, because the conscience of man by nature telleth him, that murther is evill, but the Commandement of keeping the Sabbath, being but particular and for a time, *non est de principalibus & per se notis tam exquisitis, &c.* is not one of the principall things, such as the conscience enquireth of. But *Thom.* doth more fully explaine this reason: *Illa, quæ sunt pure moralia habent manifestam rationem*: those precepts, which are meere morall, are evident enough, and need not have any other reason annexed: but those precepts, which beside the morall part, have a ceremoniall consideration, as in the second of graven images, and in the fourth of the determination of the day: *oportuit rationem assignari*, it behoved a reason to be assigned: because being not wholly grounded upon naturall reason, *magis notum erat*, it was more apt to fall out of the minde. 4. *Cajetane* also giveth another reason: *Inseruit Deus proprio aliquid juris positivi juri morali, naturali, &c.* God with his owne mouth did insert somewhat of the positive law, into the naturall and morall law, to authorise such positive lawes, as should afterward be given by *Moses*; lest if the Lord had not given with his owne mouth some positive law, *Moses* might have beene thought to have framed them himselfe.

Chrysost. in ser. ad popul. Antioch. pro gratiarum actione.

Thom. 1. 2. q. 100. art. 7. ad. 2. & distinct. 37. art. 2. q. 1. ad. 3.

Quis

QUEST. XIII. *How the Lord is said to have rested.*

Q Eſted the ſeventh day. 1. *Quievit à condendo alio mundo, non quievit ab adminiſtrando :* God reſted from creating another world, but not from the adminiſtration and government thereof: *Lippoman.* as the bleſſed Saviour ſaith in the Goſpell, *My father worketh, and I worke.* 2. But God reſted not, as though he were wearie: for *virtus infinita non eſt fatigabilis*, an infinite power cannot be wearied: as Gods power is infinite; though *Ariſtotle* ignorantly denie it, giving this for a reaſon, why the earth moveth not, becauſe there is no power ſufficient to ſtirre it out of the place, *lib. 2. de Cælo.* And beſide, *potentia incorporea*, a power which is incorporeall, is not ſubject to be wearie, though it be not infinite: as the Angels, and the reaſonfull part of man: though this ſeeme ſometime to bee dulled not in it ſelfe, but in reſpect of the organes and inſtruments: but if ſpirits of a finite nature are not fatigable, or apt to be wearied, much leſſe God who is an infinite ſpirit. *Toſtat. qu.* 15. 3. Therefore God is ſaid to reſt, both that this reſt might bee *monumentum perfectæ & abſolutæ creationis*, a monument of the creation perfited: and that God by his example might induce us in like manner to reſt from our labours upon his Sabbaths.

QUEST. XIV. *Of the changing of the Sabbath from the ſeventh day, to the firſt day of the weeke.*

The ſeventh day. 1. The Apoſtolicall Church changed the holy day of reſt from the ſeventh day to the firſt, which is the Lords day, in remembrance of our Redemption by Chriſt: which in the time of the new law, is *maximum beneficiorum, & recentiſſimum*, the greateſt benefit, and the neweſt and moſt freſh in memorie: as the greateſt benefit in the old law was the creation of the world. 2. And although our redemption was purchaſed by the death of Chriſt, yet becauſe this benefit ſhould not have a full perfection; but that we ſhould riſe againe unto life eternall, this day was to be aſſigned rather in memoriall of Chriſts reſurrection, than of his paſſion: and though the reſt of the Sabbath did ſignifie the reſt of Chriſt in the grave, having conſummate and finiſhed the painfull works of his paſſion: yet becauſe, *pretioſior nobis fuit reſurrectio, &c.* the reſurrection of Chriſt was more precious unto us, than his reſt in the grave: therefore not upon the Sabbath, but upon the day of the reſurrection, doe we keepe an holy memoriall unto God. *Idaquæſt.* 11. 3. The Apoſtolicall Church according to their Chriſtian libertie, in ſtead of the ſeventh day made choyce of the firſt, in remembrance of the reſurrection of Chriſt, *ut ſe à Judaica ſynogoga diſcerneret*: that they might be diſcerned from the Jewiſh Synagogue. *Vrſin.*

QUEST. XV. *How the Lord is ſaid to have bleſſed and ſanctified the day.*

Gen. 2. 3. Wherefore the Lord bleſſed the Sabbath day, &c. 1. Not that other dayes were accurſed: *ſed quod præ aliis hanc celebrem fecit*; but becauſe he preferred this before the reſt: for if thoſe dayes are counted bleſſed, and had in remembrance, wherein ſome good is wrought for the Church, or Common-wealth; much more this day, wherein all things were finiſhed. *Simler.* 2. Of the other ſix dayes, it is not ſaid, the Lord bleſſed them, for it was ſufficient, *quod in ſingulis illis creaturæ productæ ſunt*, that in every one of them ſome creature was brought forth: but of this day it is ſaid, God bleſſed and ſanctified it: what is this, He ſanctified it? *ab aliis illum ſegregavit*: he did ſeparate and ſet it apart from other dayes. *Chryſoſt. homil. 10. in Geneſ.* 3. *Benedictio ſemper importat multiplicationem, &c. Bleſſing doth alwayes imply multiplying.* So God beſtowed many bleſſings and good things upon this day, beyond other dayes. *Aug. qu. 16.* 4. *Iſidore* doth ſpecially referre this Commandement to the holy Ghoſt, for theſe reaſons, *Spiritus ſanctus ſeptiformis dicitur, &c.* becauſe the holy Ghoſt in reſpect of the manyfold graces there-in is ſaid to be ſeven-fold, the ſanctifying of the ſeventh day peculiarly belongeth unto the Spirit: *& quia non eſt luminata ſanctificatio niſi in Sabbato*: and becauſe no mention is made of ſanctification, but in the Sabbath day: and further, for that *dono ſpiritus ſancti nobis requies æterna promittitur*: by the gift of the Spirit eternall reſt is promiſed unto us: whereof mention is made in this precept. 5. But how is the Lord ſaid to bleſſe the Sabbath here, ſeeing the Lord ſaith by his Prophet, *I cannot ſuffer your new Moones, and your Sabbaths? Iſai. 1. 13.* The anſwer is, that the Jewes ſinned, *carnaliter obſervantes ſabbatum*, in obſerving the Sabbath carnally: and ſo the Sabbath is not acceptable unto God: but when it is ſo kept, as that it putteth us in minde of our everlaſting reſt in the Kingdome of heaven. *Iſidor.* Reconcile.

2. *Places of Doctrine obſerved out of the fourth Commandement.*

1. Doct. *Of the generall and particular contents of this Commandement.*

In this Commandement generally, all ſuch holy works and duties are preſcribed to be done, whereby the worſhip of God is advanced: and likewiſe therein is forbidden, either the omiſſion, and neglect of ſuch holy works, or the prophanation thereof, by all ſuch works as do hinder the holy exerciſes, and are contrarie unto.

In particular, here is commanded, the faithfull and diligent preaching and ſetting forth of the Word of God, to the Apoſtle ſaith, *Woe is unto me, if I preach not the Goſpell, 1 Cor. 9. 16.* and he chargeth *Timothie to preach the Word, to be inſtant, in ſeaſon, and out of ſeaſon. 2 Tim. 4. 2.*

Contrary to this dutie, are: 1. The neglect and omitting of teaching and preaching: as the Prophet reproveth the idle and careleſſe watchmen: *They are all dumbe dogges, they cannot barke, they lie and ſlumber, all delight in ſleeping, Iſai. 56. 10.* 2. The abuſing and counterfeiting of this holy function, when the Word of God is not ſincerely and purely handled, but according to mens fanſies, and humours: but the Apoſtle ſaith, *We are not as thoſe, that make merchandize of the Word of God, 2 Cor. 2. 17.*

The often adminiſtration of the Sacraments, as occaſion ſerveth, is another exerciſe, whereby the Sabbath day is ſanctified: as *Act. 2. 42. They continued in the Apoſtles doctrine, & fellowſhip, & breaking of bread.*

Contrary hereunto on the Ministers behalfe, are: 1. The negligent administration of the Sacrament and omitting to call upon the people often to resort unto them: 2. The corrupting or perverting of the Sacraments, as the Romanists have turned the Sacrament into a sacrifice: being ordained for the living they applie it to the dead: Christ biddeth us to eat and drinke it, they hold it up to be gazed upon: and many such things have they degenerated from the institution of our blessed Saviour.

3. The carefull hearing of the Word of God is commanded, and diligent resorting to the exercises of religion, as the Bereans are commended for searching the Scriptures, whether those things were so, which the Apostle preached, *Act.*17.11.

Contrary hereunto, are: 1. The negligent resorting to the holy assemblies of the Lords people, in generall men, or the wilfull refusall in obstinate recusants; who are like unto those in the Gospell, who being invited to the marriage feast, excused themselves, and refused to come, *Matth.*22.5. 2. The careless and fruitlesse hearing of the Word, as *Eutychus* fell asleepe while *Paul* was preaching, *Act.* 20.

4. The reverent and often receiving of the Sacraments is prescribed: as *Act.*20.6. *On the first day of the weeke the Disciples came together to breake bread.*

Contrary hereunto, are: 1. the neglect of the Sacraments: 2. The prophanation of them, when they obtrude themselves, that are not prepared, and so receive unworthily, 1 *Cor.*11.17.

5. Publike invocation upon God, and faithfull prayer is another exercise for the Lords day: as *Act.* 16.13. *On the Sabbath day we went out of the Cuie beside a river, where they were wont to pray.*

Contrary hereunto, are: 1. The neglect of publike and private prayer. 2. To pray with the lippes, and not with the heart. 3. Unfruitfull prayer in an unknowne tongue: against the which S. *Paul* speaketh 1 *Cor.*14.17. *Thou givest thanks well, but the other is not edified.*

6. Charitie is upon this day to be exercised, and extended to the poore, as our blessed Saviour healed upon this day, *Mark.*3.3.

Contrary hereunto, are: 1. The omitting of the works of charitie, and despising of the poore, as the rich glutton did despise poore *Lazarus*, *Luk.* 16. 2. Or the giving of almes for praise and ostentation, as the Pharisies did, *Matth.*6. *Ex Vrsin.*

7. Meditating upon the works of God, is peculiar for the Lords day, as *Psal.*92. which was appointed for the Sabbath day, *vers.*4. the Prophet saith, *I will rejoyce in the works of thy hands.*

Contrary hereunto, are: 1. To be occupied in carnall and worldly thoughts, and bodily labour, as in buying, selling, travelling, working: 2. To follow prophane games and sports, to spend this day in quaffing, drinking, dancing and such like: as the Israelites kept an holy day to the golden Calfe: *They sate downe to eat and drinke, and rose up to play, Exod.*32.6.

2. Doct. *How the Sabbath is to be sanctified.*

Vers.8. *Remember the Sabbath day, to keepe it holy*, or *to sanctifie it*. In this precept, two things are to be considered: *quid cavendum, quid faciendum*, what is to be taken heed of, and what is to be done.

The things to be avoided upon the Sabbath day are these: 1. All corporall worke and labour. So *Israel* saith, *chap.* 17. 24. *Sanctifie the Sabbath, so that you doe no worke therein.* But yet bodily works may be done upon the Sabbath, upon these foure occasions: First, *propter necessitatem*, for necessity, as our Saviour excused his Disciples for pulling the eares of corne, being hungry, *Matth.*12. Secondly, *propter Ecclesia utilitatem*, for the profit of the Church: as the Priests did all necessary things that were to bee done in the Temple upon the Sabbath, and were blamelesse. Thirdly, *propter proximi utilitatem*, for the good of our neighbour: as our Saviour healed upon the Sabbath one which had a withered hand, *Matth.*12. Fourthly, *propter Superioris authoritatem*, because of the authoritie of the Superiour: as the Jewes circumcised upon the Sabbath, because the Lord so commanded, that they should circumcise their males upon the eight day.

Upon what occasion some works are allowed to be done upon the Lords day.

2. *Debemus cavere culpam*, we must take heed of sinne: as the Lord saith by his Prophet, *I cannot suffer your new Moones, nor your Sabbaths, Isai.*1.13. and then he giveth this reason, *vers.*15. *your hands are full of blood.*

3. *Debemus cavere negligentiam*: We must take heed of negligence and idlenesse upon the Lords day, as it is said of the Israelites, *they sate downe to eat and drinke, and rose up to play, Exod.* 34.

The things wherein wee must be exercised upon the Lords day are these: 1. *In faciendis sacrificiis*, in offering of our sacrifices: that as the Jewes offered up their externall sacrifices, so Christians now must present unto God, their spirituall sacrifices of prayer and thanksgiving: as the Prophet *David* saith, *Let my prayer be directed in thy sight as incense.*

2. We must *corpus nostrum affligere*, humble and afflict the body, not pamper it upon this day, and make as it were our belly our God: so the Apostle exhorteth, *that we would give our bodies a living sacrifice, holy and acceptable to God, Rom.*12.1.

3. *Dando eleemosynas*, in giving of almes: as the Apostle saith, *to doe good, and distribute forget not: with such sacrifices God is pleased, Heb.*13.16. So *Nehemiah* adviseth the people: *Send part unto them, for whom none is prepared, for this day is holy unto the Lord, chap.*8. *vers.*10.

4. *In divinorum exercitiis*: Wee must bee occupied in divine exercises: as our blessed Saviour saith *Joh.*8. *He that is of God heareth Gods words*: for herein consisteth the delight and rest of the soule: this is that *Sabbatisme* or rest which the Apostle speaketh of, *Heb.* 4. *There remaineth then a rest to the people of God.* This pleasant rest of the soule is begun in this life, and perfited in the next. But before we can attain

Divers kinds of rests in the soule.

that perfect rest in the Kingdome of God, three kinds of rests must goe before: 1. *Ab impetuositate peccati*: From the restlesse condition of sinne: for as the Prophet saith, *The wicked are like the raging sea, that cannot rest*, Isa. 57.20. *A passionibus carnis*, from the passions of the flesh, for the flesh lusteth against the spirit: Galath. 5. *Ab occupationibus mundi*, from the troubles and businesses of the world, as our blessed Saviour said to *Martha, thou carest, and art troubled about many things*, Luk. 10.41. *Et tunc post hæc animabus requiescit in Domino*: and then after all this, the soule shall freely enjoy rest in the Lord: *Sic ferè Thomas in opuscul.*

3. *Places of confutation.*

1. Cont. *Against the Iewes, and the Sabbatarians that contend for the Iewish Sabbath.*

Whilst the Jewes doe thus object against the Christians, for the perpetuitie and continuance of their Sabbath upon the seventh day.

1. *Object.* The morall law is perpetuall, but this Commandement for the sanctifying of the seventh day, is part of the morall law: *Ergo.*

Answ. This Commandement as it is morall, continueth still: namely, that a certaine day should be set apart for the publike service of God: yea and further, as *Chrysostom* saith, *In circulo hebdomadis diem unum quemque segregandum, &c.* That in the compasse of a weeke, one whole day should be severed from the rest. Hom. 10. *in Genes.* But the ceremoniall part of this precept, in the prescript of the seventh day, bindeth us not now: as the Apostle saith, *Let no man condemne you, &c. in respect of an holy day of the new Moone, or of the Sabbath, &c. Coloss.* 2.16. *Vrsin.*

2. *Object.* The lawes which were instituted before *Moses*, are immutable and perpetuall, but such was the institution of the Sabbath.

Answ. The proposition is not true, for the fathers before *Moses* used to offer sacrifices: Circumcision was given to *Abraham*: even from the beginning there was a difference betweene cleane and unclene beasts: and yet all these being types and figures of things to come, are abrogated by Christ. *Simler.*

3. *Object.* The lawes given before mans fall in the state of his innocencie, could bee no types of the Messiah, being not yet promised, and therefore they doe bind all *Adams* posteritie: such was the sanctifying of the Sabbath.

Answ. 1. Such lawes, the ground whereof was printed in the soule of man in the creation, as are all morall precepts, are perpetuall, but not all in generall given unto *Adam*, as was the prohibition to eat of the tree of life. *Vrsin.* 2. But it may be further answered, that the Sabbath was not instituted before mans fall: for he is held to have fallen upon the sixth day, the same day wherein he was created, as it is at large handled in that question upon the 3. of *Genesis.* 3. This law of sanctifying the Sabbath in substance remaineth still, though the ceremonie of the day be changed.

4. *Object.* The keeping of the Sabbath is called an everlasting covenant, *Exod.* 31.16. it is therefore to remaine for ever.

Answ. 1. So Circumcision is called an everlasting covenant: because they were to continue till the coming of the Messiah, and so long as the Common-wealth of Israel continued, to them it was perpetuall: but now their state being dissolved, the covenants made with them are expired also. *Simler.* 2. It is called everlasting, in respect of the signification and substance thereof, our rest in Christ, and so it remaineth still, and shall for ever: as the Kingdome of *David* in the Messiah shall never have end. *Vrsin.*

5. *Object.* The reason and cause of the law is immutable, namely, the memoriall of the creation, therefore the law it selfe also: and seeing the knowledge of the creation is necessarie, so also is the symbole and instrument thereof, the celebration of the seventh day.

Answ. 1. The cause or reason of a law being immutable, the law it selfe also is immutable, if it bee so tied unto the law, as that it cannot stand, if the law be changed: but so is it not here, for the creation may as well be remembred upon another day, as upon the seventh. *Vrsin.* 2. All the sacrifices and ceremonies of the law, were symboles and signes of necessary things, as Circumcision, the paschall Lambe, of the Circumcision of the heart, and of the Messiah, which things remaine still, but the symboles are abolished. *Simler.*

Now then, that Christians are not bound unto the Jewish Sabbath, it is evident by these reasons: 1. By the doctrine of the Apostles, *Galath.* 4.10. *You observe dayes and moneths, times and yeares, I am in feare of you, lest I have bestowed upon you labour in vaine*: and by name S. *Paul* speaking of the Sabbaths, saith, *they were shadowes of things to come, but the bodie is in Christ, Coloss.* 2.16. 2. The Apostles by their example shewed, that the Jewish Sabbath was determined, for they began to keepe the first day of the weeke, Act. 20.7. and 1 *Cor.* 16.2. 3. All types and shadowes were but to continue untill the bodie came, which is Christ, but the Sabbath was one of those shadowes. 4. The Sabbath was a note of cognizance, and a marke of distinction, and difference betweene the Israelites and other people: which difference and partition, is now taken away in Christ, for now there is neither Jew, nor Grecian, but all are one in Christ, Gal. 3.4.28. *Ex Vrsin.*

In *Gregories* time there were, *Qui die Sabbati aliquid operari prohiberent*, which did prohibite to doe any worke upon the Sabbath or Saturday; whom he refelleth thus: *Quos quid aliud nisi Antichristi præcursores dicerim, &c.* whom what else should I call, than the preachers of Antichrist, who when he commeth, shall cause both the Sabbath, and the Lords day to be kept without doing any worke: for, because he

Gregor. lib. 13. epist. lib. 11. Epist. 3.

he ſhall faine himſelfe to die and riſe againe, hee ſhall cauſe the Lords day to be had in reverence: and the cauſe he ſhall compell them unto Judaiſme, he ſhall likewiſe command the Sabbath to be kept: And the he concludeth, *Nos, quod de Sabbato ſcriptum eſt, ſpiritualiter accipimus, &c.* We ſpiritually obſerve the which is written of the Sabbath: for the Sabbath ſignifieth reſt: *Verum autem Sabbatum, Redemptor noſtrum habemus,* and we have our Redeemer and Saviour our true Sabbath.

2. Cont. *Againſt the Iewes carnall obſerving of the Sabbath.*

BEſide this, that the Jewes would enforce upon us their Sabbath, they have another errour, in the manner of keeping their Sabbath, which they ſolemnize in taking their eaſe, in eating and drinking, and giving themſelves over to all pleaſure, and licentiouſneſſe: for, as *Burgenſis* reporteth of them, The Jewes thinke they are bound upon every Sabbath, to eat thrice, that is, one dinner, and two ſuppers: and in doing they ſhall eſcape the puniſhment of hell. *Burgenſ. addition.* 4.

Contra. 1. Thus their forefathers kept an holy day to the golden Calfe, in eating and drinking, and riſing up to play: God will not be ſo ſerved. 2. The way to Paradiſe is a ſtrait and narrow way: by many afflictions we muſt enter into the Kingdome of heaven, not eating, and drinking, and taking our pleaſure. 3. *Auguſtine* ſaith, *Quanto melius fœmina eorum lanam facerent, quàm in neomeniis ſaltarent?* How much better might their women ſpinne, than dance in their new moones? *Tract. 4. in Ioan.* 4. *Chryſoſtome* ſo thus proveth, that the Sabbath is not, *otii,* but *ſpiritualis actionis materia, not an occaſion of idleneſſe, but of ſpirituall exerciſe:* becauſe the Prieſts were by the law upon that day to offer double ſacrifice: but if it were a day of eaſe, *Oportebat Sacerdotem omnium maximè otium agere,* it was meet that the Prieſt moſt of all ſhould take his eaſe then. *Concion. de Lazaro.*

3. Cont. *Of the Iewes ſuperſtition in the preciſe and ſtrict keeping of the Sabbath reſt.*

AGaine, the Jewes were ſuperſtitiouſly addicted to the corporall reſt; which they would not break upon any occaſion: as our Chronicles doe make mention of a Jew, that being fallen into a jakes, refuſed to be taken out thence upon their Sabbath day: and the next day being the Lords day, the Governour would not ſuffer him to be pulled out upon that day, becauſe it was the Chriſtians Sabbath, and ſo the wilfull Jew there periſhed.

Of the like ſtrictneſſe were ſome among the Chriſtians in keeping of the externall reſt upon the Lords day, therein imitating the Jewes: as *Gregorie* in the fore-cited place writeth, how ſome did forbid any to waſh themſelves upon the Lords day: whom he thus confuteth: 1. *Si pro luxu animi ac voluptatis quis lavari appetit, &c.* If any man deſire to be waſhed of wantonneſſe and pleaſure, it is not ſo lawfull upon any day: *ſi autem pro neceſſitate corporis, &c.* But if it be for the neceſſitie of the bodie, we doe not forbid it upon the Lords day: for no man hateth his owne fleſh. 2. If it be a ſinne to waſh upon the Lords day, neither is it lawfull ſo much as to waſh the face: *Si hoc in corporis parte conceditur, cur hoc exigente neceſſitate toti corpori negatur?* If this be permitted in one part of the bodie: why, neceſſitie ſo requiring, ſhould it be denied to the whole bodie?

So then neither were the Jewes ſo ſtrictly bound from all corporall labour, as they ſuperſtitiouſly obſerve: as may appeare by *Ioſhuahs* and the whole hoſts compaſſing of Jericho ſeven dayes together, *Ioſh.* and by the Macchabees fighting upon the Sabbath, 1 *Macchab.* 2. 41. And Chriſtians have more liberty herein, than the Jewes had: for it is lawfull for them to prepare their food upon the Lords day, which it was not lawfull for the Jewes to doe upon their Sabbath: for, as *Thom. Aquinas* well reſolveth: *Opus ſeruile pertinens ad conſervandum ſalutem proprii corporis, non violat Sabbatum:* A corporall worke belonging to the conſervation of the health of ones bodie, doth not violate the Sabbath: and this is grounded upon that ſaying of our bleſſed Saviour: *The Sabbath was made for man, and not man for the Sabbath,* *Mark.* 2. 27. God would not have the Sabbath, which was made for mans benefit, to be uſed to his hinderance. *Lyranus* yeeldeth this reaſon, betweene the ſtrictneſſe impoſed upon the Jewes, and the liberty of Chriſtians: *quia illa vacatio figuralis erat:* becauſe their reſting was figurative, and therefore was more ſtrictly to be kept: *& à figura quantumcunq; modico ſubtracto mutatur tota ſignificatio:* and take never ſo little from a figure, the whole ſignification is changed: as if you take *l,* from *lapis,* or, *ſ.* from *ſtone,* that which remaineth, ſignifieth nothing: but though ſomewhat be taken from the ſubſtance of a ſtone, it is a ſtone ſtill.

4. Conf. *Againſt the Anabaptiſts, that would have no day kept holy unto the Lord.*

IN the next place are the Anabaptiſts to be met withall, and who elſe doe condemne the obſervation of the Lords day among Chriſtians: becauſe the Apoſtle reproveth the Galathians, for obſerving of dayes and moneths, *Galath.* 4. and in other places.

Contra. 1. The obſerving of dayes is not ſimply prohibited by the Apoſtle, *ſed cum opinione cultus neceſſitatis:* but with an opinion of religion placed in the day and neceſſity: the Jewes kept their Sabbath as making the obſervation of the day a part of Gods worſhip: and they held it neceſſary to keepe that day unchangeable. It was alſo unto them a type and figure of the ſpirituall reſt. But the Chriſtians now keepe not the Lords day, in any of theſe reſpects, either as a day more holy in it ſelfe than others, or as of neceſſitie to be kept, but onely for order and decencie ſake: becauſe it is meet, that ſome certaine day ſhould be ſet apart for the worſhip of God. *Vrſin.*

2. As in the practice of Phyſicke, and in politike affaires, and in the trade of husbandrie, there is both a lawfull obſervation of dayes, and an unlawfull: for to obſerve ſeaſons of the yeate for the earth, and for miniſtrie

...nistring unto the bodie of man, as also to make choice of the most convenient times for civill businesse, ...not unlawfull: yet the superstitious respect of dayes, as making some fortunate, some unfortunate, and ...depend wholly upon the aspects of starres, is a vaine and idle thing. So likewise in the businesse of re... ...as dayes may bee superstitiously kept, so they may also for order sake, and to other good uses bee ...ointed. 3. Like as then, though Christians yeeld a comely reverence unto the publike places of ..., yet not in like sort, as the Jewes accounted of their Tabernacle: so according to the same rule, ...re is a preeminence given unto the Lords day, but not with the like difference of dayes, as the Jewes ...erred their Sabbath, *Simler.*

5. Conf. *Against the Zuincfeldians, that hold the preaching of the Word superfluous, whereby the Lords day is sanctified.*

The *Zuincfeldians* doe also faile in the manner of celebrating the Lords day, counting the ministery of ...the Gospell, and preaching of the word of God, whereby the Lords day is sanctified, a superfluous ...and leaving wholly unto their vaine speculations, and phantasticall visions and revelations: whereas it ...is evident out of the Scriptures, that both the old Sabbath of the Jewes was solemnized and kept in hea... ...*Moses* read, and preached, *Acts* 15. 21. and the Lords day in like sort was sanctified by the Apostles ...preaching, *Acts* 20. 7. *ex Bastingio.*

Now proceed we on to deale against the Romanists, who diversly erre as touching the Lords day.

6. Conf. *That the Lords day is warranted by Scripture, and not by tradition onely.*

...and they hold, that the keeping of the Lords day in stead of the Jewish Sabbath, is not warranted by ...Scripture, but onely by tradition from the Apostles. To this purpose the *Rhemists*, *Matth.* 15, *sect.* 3. ...and there are other beside in these dayes, that make the observation of the Lords day onely an Ecclesiasti... ...constitution.

Contra. 1. There are three most evident texts of Scripture usually alleaged, which doe make it evi... ...that this change of the Sabbath began in the time of the Apostles, and so by their Apostolike autho... ...being thereto guided by the Spirit, is warranted, and so declared and testified in Scripture. These ...are the places: *Act.* 20. 7. 1 *Cor.* 16. 2. *Revelat.* 1. 10. In the first we have the exercises of religion, preach... ...and ministring the Sacraments, which were peculiar to the Sabbath, transferred to the first day of the ...week. In the second, publike charitable collections for the poore, which was also used upon the Sabbath. ...In the third, the very name of the *Lords day* is set downe.

2. And further, that this day was consecrated by divine authoritie, the great works doe shew, where... ...with this day from the beginning hath beene honoured: as *Augustine* hath sorted them together: *Vene... ...rabilis est hic dies in quo transgressi sunt filii Israel mare rubrum, &c.* This day is to be reverenced, wherein ...the Israelites passed over the red sea, wherein Manna first rained upon the Israelites in the desert, our Lord ...was baptized in Jordan, water was turned into wine in Cana of Galile; wherein the Lord blessed the five ...loaves, wherewith he fed five thousand men; wherein he rose againe from the dead, entred into the house ...the doores being shut; wherein the holy Ghost descended upon the Apostles, &c. *Serm.* 154.

3. This reason also may perswade it, because the Lords day is now sanctified to holy uses, as the Sab... ...was to the Jewes: but it belongeth onely unto God to sanctifie by his word: as the Apostle saith, ...*every creature is sanctified by the word of God and prayer*, 1 *Tim.* 4. 5. Therefore the Lords day must be war... ...ranted by the word, before it can be sanctified, and set apart to holy uses. 5. And seeing the Jewes Sabbath ...was warranted by the word, it must also be changed by the word: there must bee the same authority in the ...alteration of it, which was in the first institution. The Lords day then was not appointed by the ordinary ...authority of the Church: for then the Church by the same authority might constitute another day, if there ...were cause: which cannot be admitted: but as *Vrsinus* saith, *Apostolica Ecclesia, pro libertate sibi a Christo ...data.* The Apostolike Church, according to the liberty given them of Christ, did make choice of the ...first day for the seventh. The Church then by the extraordinary power of the Apostles, directed specially ...and moved by the Spirit of God, did alter the day: and *Tostatus* saith well; *Tota Ecclesia Spiritu sancto ducta, ...hoc instituit*: The whole Church being led by the holy Ghost, did institute this day, *quæst.* 11.

7. Conf. *Of the preeminence of the Lords day beyond other festivals.*

Another errour of the Romanists is, that they require *sanctification, and necessary keeping of all holy dayes*: as making a necessity of keeping all alike. *Rhemist. annot. Galath.* 4. *sect.* 5.

Contra. 1. The same difference that was betweene the legall Sabbath and other their festivals, re... ...steth still betweene the Lords day observed among Christians, and other holy dayes: but the Sabbath ...was more strictly observed, than the greatest festivals besides: for on their Sabbath it was not lawfull ...to make a fire, *Exod.* 35. 3. nor to dresse their meat, *Exod.* 16. 23. but on other festivals they were not ...forbidden to doe such works, as were to bee done about their meat, *Exod.* 12. 16. they were onely re... ...strained from doing servile works, *Levit.* 23. 7. but the works about their meat and drinke were not ser...vile. 2. The observation of the Lords day doth simply binde every Christian in conscience, though there ...be no positive Law of the Church for it; that whersoever a Christian liveth in any part of the world, ...he is duetie in remembrance of the resurrection of our blessed Saviour, to sanctifie the Lords day: ...but other festivals of Saints a man is not bound in conscience simply to keepe, but as hee is bound in ...all to yeeld obedience to the superiour authoritie in lawfull things: for onely Gods immediate ...commandements doe simply bind in conscience in respect of the thing commanded: as the Apostle saith,

There

T[illegible]*er, that is able to save, and destroy, Iam.*4.12. and no more but he alone: therefor[e] this re[illegible] day hath a preeminence before other festivals. 3. Hereunto I will adde *Tostatus* re[a]son: *Sabb[illegible] quacunq; esset dies in hebdomada observanda, videbatur dependere à ratione naturali.* The Sabbath, or [illegible]ther day is to be kept in the weeke, seemeth to depend upon naturall reason, as shewed before, *quæst.* [illegible] *cætera observationes sunt magis ex voluntate legislatoris:* Other observations depend rather of the will [illegible]e lawmaker: *Tostat. qu.*13. So our Lords day succeeding the Jewish Sabbath is grounded in part even upon the law of nature: but other festivities depend *ab arbitrio Ecclesiæ*, of the determination of the Church. So then to conclude this point, as *Augustine* saith: *Quomodo Maria mater Domini inter omnes mulieres principatum tenet, sic inter cæteros dies, hæc omnium dierum mater est.* As the Virgin *Marie* the mother of our Lord is the principall among women; so among other dayes, this day is as the mother of the rest, *Sermon. de tempor.*36.

8. Controv. *To commit any sinne upon the Lords day, is a double transgression.*

THe Romanists here have another erroneous assertion: that the internall act of religion pertaineth [illegible] to the keeping of the Sabbath, but the externall, and so consequently they denie, that any sinne committed upon the Sabbath is thereby the greater, *Bellar. de cult. sanctor. lib.*3. *cap.*10. *prop.*4.

Contra. 1. But the contrarie is evident out of Scripture, that it belongeth to the rest of the Sabbath to abstaine from the works of sinne: *ut vacantes à pravis actionibus, &c.* that being vacant, or ceasing from evill actions, they might suffer God to worke in them by his Spirit: therefore the Lord saith, speaking of his Sabbath, *It is a signe betweene me and you, in your generations, that I the Lord doe sanctifie you,* Exod. 31.13. And to the same purpose *Ezechiel chap.*20.12. *I have given them also my Sabbath to be a signe betweene me and them, that they might know that I am the Lord that doe sanctifie them.* These places are urged to this purpose by *Pelargus, Bastingius.*

2. So the Fathers expound that precept, of doing no servile worke upon the Sabbath: *Ne nos vitiosa corporis & libido succendant:* That the pleasure and lust of the bodie should not inflame us upon this day: *qui enim facit peccatum, est servus peccati:* for he that committeth sinne, is the servant of sinne. So *Hieron. in Esaiam, cap.*59. Likewise *Augustine* thus writeth: *Spiritualiter observat Sabbatum Christianus, abstinens se ab opere servili, &c.* A Christian man doth spiritually observe the Sabbath, in abstaining from servile worke: what is this, *from servile worke?* from sinne, *Tractat.* 4. *in Ioann.* So also *Thomas: Est triplex servitus; una, qua homo servit peccato, &c.* There is a threefold service; one, when a man serveth sinne: *alia qua homo servit homini, &c.* another, when man serveth man: and this service is according to the bodie, not in the minde: *tertia est servitus Dei,* the third is the service of God. If we understand servile worke this last way, it is not forbidden upon the Sabbath day: *sed alia opera servilia primo, vel secundo modo, &c.* but other servile works the first or second way, are contrary to the keeping of the Sabbath. *Sic Thom. 2.2. quæst.*122. *art.*4. *addit.*3.

3. Hereunto I will adde *Tostatus* reason: Hence it followeth, that hee which committeth adulterie, killeth, or is drunken upon the Lords day, *magis peccat, quàm si aliis diebus idem ageret:* sinneth more than if he should doe the same thing upon other dayes, *quia sic est transgressor duplicis præcepti:* because he so transgresseth two Commandements: that precept; Thou shalt not commit adulterie, thou shalt not kill, or any other, and this of sanctifying the Sabbath, *Tostat. qu.*12. See more of this question elsewhere *Synops. Centur.*2. *err.*70.

4. *Morall observations.*

1. Observ. *Against hypocrisie and vaine glorie.*

Vers.8. *REmember the Sabbath day to sanctifie it, &c. Rupertus* applieth this text against the doing any thing for vaine glorie, or to bee seene of men: but wee should referre all to the pleasure of God: *In omnibus operibus tuis Deiretributionem attende, &c.* In all thy works wait for the Lords recompence, that he will prepare eternall rest for thy reward: and this it is to sanctifie the Sabbath. So *Augustine: Spiritualiter observa Sabbatum in spe futuræ quietis:* Observe the Sabbath spiritually in hope of the everlasting reward: *Libr. de* 10. *Chord.* All hypocrites therefore that keepe the Sabbath rest, rather for feare of humane lawes than of conscience, which also come before the Lord with a dissembling heart, are transgressors of this Commandement: for he that will truly consecrate the Sabbath unto the Lord, and *call it a delight, Isa.*58.13. he must with all his soule delight therein.

2. Observ. *Against those, which spend the Lords day in carnall delight.*

TO sanctifie it. The rest then of the Sabbath is commanded, not as though it were in it selfe a thing acceptable unto God, but that wee might the better attend upon Gods service. They therefore which give themselves upon the Lords day to ease and idlenesse, pampering and feeding themselves, following their owne will and pleasure, doe not sanctifie the Sabbath unto the Lord: for, hee that will consecrate the Sabbath as glorious unto the Lord, must not doe his owne wayes, nor seeke his owne will, as the Prophet sheweth, *Isai.*58.13. Against such, which carnally spent the Sabbath in pleasure and delight, the same Prophet speaketh, *Wo unto them, &c. The Harpe and Viol, Timbrell and Pipe are in their feasts, Isai.*5.12. Of such *Chrysostome* saith well, *Accepisti Sabbatum, ut animam tuam liberares à vitiis, & tu eam magis illa commixtis:* *Thou hast received the Sabbath, to free thy soule from vice, and by this meanes thou commixest it the more.*

Chrysost. concion. de Lazaro.

3. Obs[illegible]

3. Obſerv. *No worke muſt be put off until the Lords day.*

Thou ſhalt not doe any worke. Here then ſuch coverous and worldly minded men are taxed, which cannot afford one day of ſeven for the Lord, but toile themſelves therein with bodily labour: as if they had a job of worke of their weeks taske to doe, they will diſpatch it upon the Lords day: if they have any thing to take, they will put it off till then, for feare of hindring their other worke: therefore the Lord charging with mens covetous humours, forbiddeth all kinde of worke to be done therein. *Gregorie* giveth three reaſons, why upon the Lords day we ſhould ceaſe from all terrene labour: becauſe, *Omni modo orationi inſtendum. We ſhould altogether attend upon prayer, and ſpirituall exerciſes:* ſuch works then muſt be omitted, becauſe they are an hinderance unto the ſervice of God. And againe, *Si quid negligentiæ per ſex dierum, &c.* if any thing have beene negligently done in the ſix dayes, that upon the day of the reſurrection of our Lord, *precibus expietur*, it may be expiate and purged by prayer. *Greger in Regiſtro, lib. 11. ep. 2.* We ſhould not then commit more ſinnes of negligence, when we ſhould pray for forgiveneſſe of former ſinnes, and negligence. *Cajetane* giveth a good note upon this word (*Remember*) *Ad hoc ſervit recordatio, ut non reſervemus aliquid operandum in diem ſeptimum, &c.* therefore ſerveth this remembrance, that no worke be reſerved till the ſeventh day.

4. Obſerv. *It is not enough for the maſter of the familie to keepe the Lords day, unleſſe his whole familie alſo doe ſanctifie it.*

Thou, nor thy ſonne, nor thy daughter, &c. This is added to reprove their nice curioſitie, who, though themſelves will ſeeme to make conſcience of the Lords day, are content yet that their children and ſervants doe breake it, and put them to labour, or ſuffer them to miſpend the day in vaine pleaſure, thinking it ſufficient if the maſter of the houſe keepe the reſt of the Lords day. But every good Chriſtian muſt ſay with *Joſhua: I and my houſe will ſerve the Lord, chap. 24. 15.* He thought it not enough for himſelfe to be addicted to Gods ſervice, unleſſe his whole familie alſo ſerved the Lord. So then, none are exempted from keeping the Sabbath: *Nullus ſexus, nulla ætas, nulla conditio, &c.* no ſex, no age, no condition is excluded from the obſerving the Sabbath. *Gloſſ. interlin.* Neither young nor old, male or female, maſter nor ſervant.

Vpon the fifth Commandement.

1. *Divers Queſtions and difficulties diſcuſſed and explained.*

QUEST. I. *Whether this precept belong to the firſt Table.*

Honour thy father, &c., *Joſephus* with ſome other Hebrewes, doe make this fifth Commandement the laſt of the firſt Table: both to make the number even in both Tables, and becauſe mention is there of Jehovah, as in none of the other Commandements of the ſecond Table: and becauſe it was fitting as the firſt table began with our dutie toward God our heavenly Father, ſo it ſhould end with our dutie toward our earthly parents.

Contra. Theſe are no ſufficient reaſons for this diviſion of the Commandements. 1. For though the firſt four Commandements in number anſwer not the other, yet they are in the writing upon the Tables, they all conteine a greater ſpace than the other ſix: and better it is to divide the Commandements by the words, referring onely thoſe to the firſt Table, which containe the worſhip of God, than by the number. 2. The name Jehovah is expreſſed in other judiciall and ceremoniall lawes, which follow, and belong not either to the firſt or ſecond Table. 3. The third reaſon better ſheweth, why the fifth Commandement ſhould begin the ſecond Table, then end the firſt. 4. And whereas ſome object that *Rom. 13. 9.* where the Apoſtle rehearſeth the five Commandements following, omitting this, as though it belonged not to the ſecond Table: the reaſon of that omiſſion is, becauſe the Apoſtle directly in that place treated before of the dutie toward the higher Powers, and Superiours, who are comprehended under the name of parents. But our Saviour putteth all out of doubt, *Matth. 19. 19.* where he placeth this Commandement laſt, in rehearſing the precepts of the ſecond Table, and joyneth it with that generall one: *Thou ſhalt love thy neighbour as thy ſelfe. Calvin.*

QUEST. II. *Why the precepts of the ſecond Table, are ſaid to be like unto the firſt.*

Our our Saviour reduceth all the precepts of the ſecond Table to one generall Commandement, *Thou ſhalt love thy neighbour as thy ſelfe*, and ſaith, *it is like unto the firſt*; in theſe reſpects: 1. Becauſe the ſecond Table of the morall law, as well as the firſt, hath a preeminence and excellencie above ceremonials, and therefore in regard of this dignitie and prioritie, it is like unto the firſt. 2. Becauſe the ſame kinde of puniſhment, even everlaſting death is threatned againſt every tranſgreſſion, as well of the ſecond, as of the firſt Table. 3. In regard of the coherence and dependance, which the one hath of the other, as the cauſe and the effect; for a man cannot love his brother, unleſſe he firſt have the feare of God, whereof he reverenceth in his brother. *Vrſin.*

QUEST.

QUEST. III. *Why the precept of honouring parents is set first in the second Table.*

THis fifth Commandement is set before the other for these reasons: 1. *Lyranus*, *Primo ponitur præ... tum circa operationem boni*: First this precept is put, which concerneth the operation of that which good, as in giving honour to parents: the other precepts are touching the shunning and avoiding of e... 2. *Thomas* giveth this reason, because first those duties, are prescribed, *Quibus homo ex aliqua speciali... tione obligatur, &c.* whereby a man is specially bound to some particular persons, as to parents: then th... follow, *Quæ indifferenter omnibus debitum reddunt*: which indifferently yeeld the due unto all m... 3. *Tostatus* thus divideth the precepts of the second Table, according to the threefold facultie of the mi... which are *rationalis, irascibilis, concupiscibilis*: the *rationall* part, the *irascible* or *irefull* power, and *coveting* and *desiring* facultie: the *rationall* is the most worthie, in giving honour unto Superiours, for... the rationall part wee desire such things, which are of an higher degree, than those things, which b... beasts do covet: the *irefull* part is seene in revenge, either against a mans person directly, which is nice w... all in the next precept, *Thou shalt not kill*: or against some principall thing belonging to his person, a... good name, which is provided for in the ninth precept. The *coveting* facultie, is seene either in the a... selfe, which is twofold, either in carnall desire toward a mans wife, forbidden in the 7. precept, or in a... vetous eye toward his substance, in the 8. or in the desire onely of these things, as in the 10. *Tostat.* q... 4. *Procopius* yeeldeth this reason, why this precept is set first: *Quia parentes secunda post Deum causa s... quòd simus: Because parents are the next cause after God of our being.* And so as *Thomas* saith, *Est quæ... affinitas hujus præcepti ad præcepta primæ Tabulæ*: There is a certaine affinity betweene this precept, ... the precepts of the first Table: Likewise *Tostatus*, because next unto God we must reverence our paren... as most bound unto them, as the Heathen Philosopher could say, *Quòd patribus & diis non possumus re... huere æqualia*. That to God and our parents, wee can never render equally, that is, as wee have receiv... *Aristot.* 8. *Ethicor.* 5. But the best reason is, because this precept is, *Nervus & fundamentum obedi... tiæ, &c.* is the very foundation and band of obedience to the other Commandements, which would soo... be violated, if men did not stand in awe of the Magistrate, the father of the Common-wealth. And bec... this precept is set first, because of the promise annexed; that wee should be the more easily allured u... obedience. *Vrsin.*

QUEST. IV. *Why speciall mention is made of the mother.*

THy father and mother, *&c.* Speciall mention is made of the mother, for these causes: 1. Because ... these three things are children bound unto their mothers: because they are the meanes of their ge... ration: as the father is the active and formall cause, so the mother is the materiall and passive cause of th... conception: and beside the conception, it is peculiar to the mother to beare the childe 9. moneths in ... wombe with much sorrow, and griefe: and at the last with great paine and danger to bring forth. The ... cond thing is the education of the childe, which being yet young and tender, is brought up with the m... ther, and is apt then to receive any impressions, either to good or evill: and therefore it is no small he... to make a childe good, to bee brought up under a vertuous mother. The third thing is *nutrition*: for ... mother doth give the infant her pappes: and though the man and wife should be separated, it is the w... dutie to nurse the childe: and that according to the Canons, till it be three yeare old: *Extra de cons... infidel. cap. ex literis. Tostat. quæst.* 17. 2. Because women are the weaker vessels, and the chiefe gov... ment of the house is committed to the father, the Lord foreseeing, that mothers might easily grow i... contempt, hath provided by this law, to meet with disobedient children. *Basting.*

QUEST. V. *Whether the childe is more bound to the father or mother.*

BUt if here it shall be demanded, to whichof the parents the childe is most bound; the answer hee... is this: that whereas the childe oweth three things unto the parents, sustentation and maintenance, ... nour and reverence, dutie and obedience: the first of these is equally to be performed unto them bot... relieve the parents: because they both are as one, and feed at one table, and therefore in this behalf... difference can be made. Likewise for the second, as they are our parents, they are equally to be revere... and honoured: but where there may bee more eminent parts of wisdome, and vertue, and such like... usually are in the father, there more honour is to bee yeelded unto him; but otherwise to the mothe... shee be more vertuous. Concerning obedience, because the man is the head of the woman, and the ... of the familie, obedience ordinarily is rather to be given to the commandement of the father, than of... mother. *Tostat.*

QUEST. VI. *Why the Lord commandeth obedience to parents, being a thing acknowledged of all.*

BUt it seemeth superfluous, that God should by law command obedience unto parents, seeing th... is no nation so barbarous, which doth not yeeld reverence unto them. *Answ.* 1. So also there ar... nature printed in the minde of man, the seeds of the other precepts: but this law of nature being by ... corruption obscured and defaced, God thought it needfull to revive this naturall instinct by the preci... of his law: and the rather because men might be more allured unto this dutie, by the promise propoun... *Simler.* 2. And the Lord intending herein to prescribe obedience to all superiours, thought good to ... instance in parents, because these precepts, *Sunt quasi quædam conclusiones immediatè sequentes ex prin... juris naturalis, &c.* are as certaine immediate conclusions, following out of the principles of the nat...

law, which are easily received and acknowledged of all: but those things which are understood, are, *Tanquam conclusiones quædam remotæ, &c.* as certaine conclusions fetched further off. *Lyran.*

Quest. VII. *Who are comprehended under the name of fathers and mothers.*

Vnder father and mother are understood: 1. Parents of all sorts, whether our naturall fathers or mothers, or those so called by law, as the father, and mother in law: and such as doe adopt children: Tutors likewise and Governours. 2. Publike officers, as Magistrates, which are the fathers of the Commonwealth, Prophets and Ministers, as *Elisha* calleth *Elias* father. 2. *King.* 2. 4 Masters, as *Naamans* servants called him father, 2. *King.* 2. and generally the elder sort, and aged persons, whom usually we call fathers. *Vrsin.* The reasons why all these are comprehended under the name of fathers, are these: 1. Because *Lex Dei perfectissima, in qua nihil desiderari possit:* the law of God is most perfect, wherein nothing is wanting. If these severall callings should not be here understood, the morall law should be defective, omitting principall duties. *Basting.* 2. Because all these doe performe such duties, as belong to parents: the Pastor to instruct his child; therefore Pastors and Teachers are our fathers. *propter doctrinam*, because of the doctrine: the father is to provide for his child; therefore Patrons and Benefactors are our fathers; *quia est patris benefacere filio*, it is proper to the father, to doe well unto his childe: Princes and Magistrates are saluted by the name of fathers, *Quia debent intendere bonum populi*, because they must intend the good of the people, as it belongeth to fathers to procure the good of their children.

Quest. VIII. *Why the Lord here useth the name of father and mother to signifie the rest.*

But although the signification of fathers and mothers here be generall, it pleased the Lord under these termes to comprehend the rest, for these reasons: 1. Because the government of fathers is the first, and the most ancient of all other. 2. For that all other governments are to take their rule and direction from this. 3. The name of father is most amiable, and alloureth unto obedience *Vrsinus.* 4. *Et quia sacrum quiddam nomen, &c.* And because the name of a father is sacred, *redundat patrum contemptus in Dei ipsius contumeliam*, the contempt of the father redounderh even unto the contumely and reproch of God. *Calv.* Therefore for more reverence to be yeelded unto superiours, the Lord hath comprehended them under the name of fathers.

Quest. IX. *What is meant by this word, Honour.*

Honour thy father. 1. This word *honour*, in the originall is *cabad*, and it signifieth properly *onerare*, to load or lay on burthens: which sheweth that those, whom we honour, are of great weight and authority with us. *Simler.* Or that we should honour our parents not in word onely but in deed, loading them with gifts, and recompencing their kindnesse, as when *Balaak* had sent to *Balaam*, that hee would promote him to great honour, *Num.* 22. 17. *Balaam* understood what honour hee meant, and therefore answered: *If Balak would give me his house full of silver and gold, &c. Oleaster.* 2. As our parents doe performe three things for us, so we must render three things to them againe: The parents doe give unto the children, first, *stabilimentum quoad esse, nutrimentum quoad vitæ necessaria, documentum, &c.* generation, nutrition, erudition: and children must render these three things: *Quia esse habemus ab eis, debemus honori:* Because we have our being from them, we must reverence them. Which was *Chams* fault, that hided his fathers nakednesse. *Quia dant nobis nutrimentum in pueritia, &c.* Because they gave us nutriment in our childhood, we must nourish them againe in their old age: as *Ioseph* fed his father *Iacob. Quia docuerunt nos, debemus eis obedire:* Because they instructed us, wee must obey them. *Thomas.* And of this duty of obedience, Christ is a most perfect example unto us, that was obedient to his parents. Of these foresaid duties of *reverence, recompence, obedience*, wee must yeeld also unto other our parents, namely all Superiours, both Civill and Ecclesiasticall, and the rest: but unto old men, who also are a kinde of fathers, only one of them is due, namely reverence, as we are commanded, *Levit.* 19. to rise up before the hoare head: as for sustentation and obedience, they are no more due unto them, than unto any other: nor the first neither, unlesse they be vertuous old men: for old age is a crowne of glory, if it be found in the way of righteousnesse, *Prov.* 16. and not otherwise. *Tostat. qu.* 18.

Quest. X. *Certaine doubts removed, how, and in what cases parents are to be obeyed.*

But here certaine doubts will be propounded: 1. If the father be wicked and ungodly, whether in this case the sonne be tied. 2. If the sonne be a Magistrate, whether hee be to yeeld obedience to his father. 3. What if the sonne be base borne, or one forsaken and left of his father.

Solu. 1. Though the father be wicked: yet, *quatenus pater, jus suum retinet in filios, &c.* as hee is a father, hee holdeth his right toward his sonnes: so hee command nothing contrary to the will of God. Though the sonne be a Governour, and the father is in that respect to obey, yet things may so be temperated, that neither the sonne be deprived of the honour due unto his place, and yet the sonne, *modeste reverentur patrem*, may modestly reverence and respect his father. *Calvin.* 3. Such children are by the Civill law exempted from all duty and obedience to such parents: and it were but just, if such fathers, as doe violate the law of matrimony, received no benefit by the fruit thereof: *tamen laudanda videtur pietas, si præstant hæc:* yet their piety is more commendable, if they performe these duties of their owne accord. *Simler.*

Quest. XI. *In what sense Christ biddeth us hate our parents.*

AGainst this Commandement, which commandeth fathers and mothers to be honoured, will be oppo
sed that saying of our blessed Saviour in the Gospell, *Matth.23.9. Call no man your father upon earth for there is but one, your father which is in heaven:* and *Luke* 14.26. *If any man come to me, and hate not his father and mother, &c. he cannot be my disciple.* These places may seeme to bee contrary to this precept *Honour thy father, &c.*

Reconcil. *Answ.* 1. The former of these places must not be so understood simply, as though it were not lawfu to give the name and appellation of father to any: for then our Saviour should bee contrary to himself who reproveth the Scribes and Pharisies, because they perverted the children, and suffered them not t doe any thing for their fathers and mothers, *Mark.7.11.* And Saint *Paul* also should have beene contra ry to his master, who maketh himselfe a spirituall father to the Corinthians, 1.*Cor.*4.15. Therefore th meaning is, that they should not call any their father in earth, as we call God our father, that is, to put o trust in him, and to make him the author and preserver of our life. *Simler.* 2. The other place is also to b understood comparatively that we must hate them, that is, not regard them in respect of Christ, as it is e pounded, *Matth.*10.37. *He that loveth father or mother more than me, is not worthy of me.* So *Chrysost Sicut post Deum diligere parentes, pietas est, sic plusquam Deum diligere impietas est:* As to love our p rents next after God is piety, so to love them more than God is impiety: *Homil. 26. in Matth.* And t same Father well noteth upon that place in *Luke*, that we are not bid onely to hate our fathers and mo thers, &c. but even our owne life and soule also: *Nihil est homini anima sua conjunctius, & tamen etiam hanc oderis, &c.* Nothing is neerer to a man, than his owne soule; yet if thou doest not hate th also for Christ, thou shalt not be rewarded, as one that loveth him. *Homil.36.in Mat.*

Quest. XII. *How farre children are bound to obey their parents.*

NOw then it is evident how farre our duty is extended to our parents: 1. Though they bee froward and perverse and endued neither with vertue, nor wisdome, or any other good qualities, yet they must be reverenced, and relieved as our parents: and the reason thereof is that conjunction, whereby they are joyned unto us by nature: *Hanc conjunctionem alia attributa non tollant:* This conjunction cannot b taken away by any other attributes: but seeing by Gods providence they are our earthly parents, and th instruments of our outward life, wee must honour them, as herein obeying the will and pleasure of God and submitting our selves to his providence. *Simler.*

2. But wee must so farre obey them as that wee disobey not God our heavenly father: and so the Apostle doth limite our duty and obedience to our parents: *Children obey your parents in the Lord, Ephes* 6.1. So *Chrysostome: Si habes patrem infidelem obsequere ei, &c.* If thou hast an unbeleeving father, obey him: but if he would draw thee into the same pit of infidelity, wherein hee is: *plus dilige Deum, quam patrem, quia pater non est anima:* then love God more than thy father, for he is not the father of thy soule but of the flesh: therefore render unto every one that which belongeth unto him: *Carnalibus parentibus præbete carnis obsequium, &c.* Unto carnall fathers yeeld carnall and outward obedience, but unto the father of spirits reserve *animæ sanctitatem*, the holinesse and freedome of the soule. *Homil. 26. in Matt.* Our duty then unto God being alwayes excepted, in all other things wee must obey our earthly parents though they be evill and wicked: for *officium à personis discernendum, &c.* the office and calling must be discerned from the persons: wee may hate their vices, and yet because of Gods ordinance honour the calling. *Ursinus.*

Quest. XIII. *At what age it is most convenient for men to marry to get children.*

Tostatus here hath a politicke and wise consideration, that because children are to honour their parents, not only in giving them outward reverence, but in helping and relieving them in their old age when as the aged parents cannot provide for themselves; that parents should neither marry too soon nor yet stay too long, but beget children in the middle and strength of their age: as *Aristotle* would have men to take them wives about 37. yeeres of age: *lib.7.politic.c.*15. For if they should marry at 20. or 15. yeeres, they themselves being yet but young, and wanting experience, are scarce able to provide for themselves, much lesse for their children: and for the same reason, if they should deferre their marriage till their old age, as to 65. yeeres or thereabout, neither they growing impotent by their age, can discharge the part of fathers in the education of their children: and their children cannot bee of any growth in time, to succour and relieve their aged parents. But if they take the middle age of their strength, both these inconveniences will be prevented: for both they shall be sufficient for strength of body and mind to take care for their children, and they also will bee attained to perfect growth and strength, to help their parents in their age. *Tostat.qu.*17.

Quest. XIV. *Whether the reciprocall duty also of parents toward their children be not here commanded.*

AS children are here commanded to honour their parents, so the reciprocall duty of parents is required toward their children: for although expresse mention be made onely of honour to be given to parents, and superiours, yet the other also is included: for seeing God *tribuit eis nomen, etiam rem*, doth give them the name of parents, he doth also give them the thing: and if he would have them reverenced with due honour, his meaning is also, they should doe things worthy of honour. *Vrsin.*

non veri sunt parentes, qui labores negligunt: For they are not true parents indeed, which doe neglect their children, *Basting.* And seeing the Scripture doth in many places urge and prescribe the duty and care of parents in bringing up their children, this morall duty should altogether be omitted, and so the will of God should not be perfect, if it were not comprehended in this precept, *Calv.*

QUEST. XV. *Wherein the duty of parents consisteth toward their children.*

The care then of fathers toward their children consisteth in these three things, in their education, in providing all things necessary for their maintenance and life, in their instruction and institution, and due and moderate correction and castigation: S. *Paul* toucheth all these three together, thus writing, Ephes. 6.4. *Yee fathers provoke not your children to wrath*; then he saith; *but bring them up*; and for their instruction, *and information of the Lord.* For provision and sustentation the Apostle saith: *If any provide not for his owne, and namely for them of his household, he denieth the faith, and is worse than an Infidel*, 1. Tim. 5.8. that is, herein he commeth short of the example of many Infidels, who were kinde and naturall to their children. For instruction, and institution, *Moses* saith, *thou shalt rehearse them continually to thy children*, Deut. 6.7. And the Wise-man saith: *Teach a childe in the trade of his way, and when hee is old he will not depart from it*, Prov. 22.9. Concerning due correction and chastisement, the Wise-man also saith, *withhold not correction from the childe, if thou smite him with the rod, he shall not dye: thou shalt smite him with the rod, and shalt deliver his soule from hell*, Prov. 23.13,14. And this was the overthrow of *Eli* and his house, because hee did not reprove his children with a fatherly severity, according to the quality and measure of their sinne, *Basting.*

QUEST. XVI. *Whether all the duties of mercy and charity are commanded in this precept.*

Tostatus and *Tostatus* consenting with him, as he seldome useth to doe, will have by the name of father here understood all men that are in need and necessity, whom we are bound to succour: as *Augustine* saith: *Pasce fame morientem, quod si non poteris occidisti*: Feed him that is ready to be famished, for thou dost not feed him, thou hast killed him. And *Tostatus*, by *honour* here understandeth all the workes of mercy and charity, and generally all good workes, which a man is bound to doe: *nam mala opera, quæ non commanda, &c.* for the evill workes, which we are bound to shun, belong unto the other Commandements following, *Tostat. qu.* 19.

Contra. 1. *Paulus Burgensis* doth herein finde fault with *Lyranus*: for it is evident by that sentence borrowed from *Augustine*, that he which suffereth his brother to perish, when it is in his power to helpe him, in effect killeth him, and so is a transgressor against the sixth Commandement, *Thou shalt not kill.* And as for the workes of mercy they are commanded in those severall precepts, where the contrary is forbidden: as the same Law which forbiddeth to take away a mans life, commandeth us, if it be in our power, to preserve it: and where we are inhibited to take away our neighbours goods, wee are likewise bound to relieve him with ours, where there is cause: and in the same Commandement, where it is made unlawfull to take away our neighbours good name, it is enjoyned that wee should by all meanes seeke to preserve it.

QUEST. XVII. *Of the true reading and meaning of these words, that they may prolong it.*

That thy dayes may be prolonged. But in the originall it is put in the active, *that they may prolong*: as 1. *Montanus.* 1. Some referre it unto the parents, that they by their prayers and blessings may procure the life of their children to be prolonged, *Oleaster.* As in the same sense they are said to receive into everlasting tabernacles, *Luk.* 16.4. and men are said to save, 1. *Timoth.* 4.16. and *Iam.* 5.20. 2. *Ab. Ezra* understandeth it of the precepts and commandements, which shall procure long life to those which obey them. 3. But the verbe is rather here taken impersonally, and in the signification of a verbe *neuter*, *That thy dayes may prolong*, that is, may bee lengthened: so the *Chalde.* And it is a usuall phrase with the Hebrewes, to put the active in a passive signification: as *Iob* 4. 19. *They shall be crushed before the moth*, that is, they shall bee destroyed: and *Iob* 7. 3. *They have appointed painefull nights unto mee*; that is, were appointed unto me, *Iun.* And this seemeth rather to bee the sense, because Saint *Paul* so taketh it, *Ephes.* 6.3. *That it may be well with thee, and that thou mayst live long in the land.*

QUEST. XVIII. *In what sense the Apostle calleth this the first Commandement with promise.*

Ult. whereas Saint *Paul* saith, that this is the first Commandement with promise, *Ephes.* 6.2. hereupon this doubt ariseth, in what sense the Apostle so calleth it, seeing there is annexed unto the second Commandement a large promise of shewing mercy unto thousands to them that love God. Hereunto divers solutions are made: 1. *Hierom* bringeth in two expositions, yet resolving of neither: As first, how some take the whole Decalogue, because it was first given unto the Israelites, after their comming out of Egypt, for one Commandement, and so would have this promise not peculiar unto this precept, but unto all the rest. But this is against the Apostles meaning; for he doth annex this promise as peculiar unto the duty of honouring our parents, and calleth this the first Commandement with promise. 2 Others make that in the second Commandement, *Non tam promissionem prolatum, quam sententiam in malos de finitam*: That it is not so much a pronouncing of a promise, as an ending of the sentence in the

praiſes of God: but herein the fifth Commandement, the promiſe is divided from the precept, and the ſentence is broken off, and not continued as there. But *Hieroms* reaſon overthroweth this anſwer: *Obſerve quòd verba ſunt ſponſiones, &c. Obſerve, that theſe are words of covenant, ſhewing mercy unto thoſe* and they are added as a reaſon joyned to the Commandements. *Hieron. in 6. ad Epheſ.* 3. *Ambroſe* ſtandeth the Apoſtle thus: *Hac cauſa dixit, quod eſt mandatum primum in promiſſione, ut diſcerneret mandata, quæ ad Deum, & mandata, quæ ad homines pertinent*: Therefore he ſaid, Which is the firſt Commandement with promiſe, that he ſhould diſcerne betweene the Commandements which appertaine to God, and thoſe which belong unto men: *Ambroſ. in 6. ad Epheſ.* His meaning is, that it is the firſt precept of the ſecond Table with promiſe. 4. But I rather reſolve with *Simlerus*, and *Urſinus*, that this is the precept, that hath any ſpeciall and particular promiſe: the other promiſe added to the ſecond Commandment is generall to all thoſe that love God, and ſo not reſtrained only to that precept, but is extended generally to the obedience of the whole law.

Quest. XIX. *Why the promiſe of long life is made to obedient children.*

THat thy dayes may be long, &c. 1. *Cajetane* giveth this reaſon, why this promiſe of long life is made to obedient children: *Tanquam gratis accepto à parentibus beneficio vitæ*: As being thankfull for the benefit of life received of their parents: for it is fit, that they which are thankfull to their benefactors ſhould enjoy the benefit long. *Calvine* alſo to the ſame purpoſe: God doth ſhew his favour in preſerving of this life; *Ubi ergo eos gratiſſimos, quibus eam acceptam ferre convenit*: When we are thankfull to thoſe, of whom we have received it. So alſo *Thomas*: *Qui non honorat parentes, tanquam ingratus meretur vitæ privari*: He that honoureth not his parents, deſerveth as an ungratefull man to bee deprived of life which he received of his parents. 2. *Thomas Aquin.* alſo yeeldeth another reaſon: In thoſe precepts it was neceſſary to adde a promiſe, *ex quibus videbatur nulla utilitas ſequi, vel aliqua utilitas impediri*: where no profit was either not expected, or ſeemed to be hindred: therefore in the ſecond Commandement, which forbiddeth idolatry, a generall promiſe is propounded, becauſe by the worſhip of Idols, Idolaters looked for great benefits, which ſeemed by this meanes to be cut off: and becauſe parents being aged are wearing away, *ab eis non expectatur utilitas*, no profit is expected from them, and therefore a promiſe is put to the precept of honouring parents. *Sic Thom. 1. 2. qu. 100. art. 7. ad. 3.* But this reaſon ſeemeth ſomewhat curious. 3. *Oleaſter* rendreth this reaſon: Becauſe parents doe prolong the childrens dayes, *precibus* by their bleſſings and prayers. 4. *Thomas* addeth further, this reaſon is put to, *ne crederatur non deberi præmium*, leſt a reward might be thought not to be due for the honouring of parents, becauſe it is naturall.

Thom. in opuſcul.

Quest. XX. *What other bleſſings are promiſed under long life.*

BY long life here, not only the lengthening of dayes is underſtood, but other benefits alſo. 1. *Toſtatus* giveth this reaſon, becauſe without other temporall bleſſings, *vita laborioſa & miſerabilis* mans life ſeemeth to be but full of labour and miſery, and ſo no bleſſing: *quæſt. 20.* 2. *Polanus* diſtinguiſheth theſe bleſſings: *Ut triplex honor, ita triplex præmium*: As a threefold honour is to be yeelded to parents, ſo a threefold reward is promiſed, *pro honore obedientiæ vita gloriosa*, for the honour of obedience a glorious life: *pro honore reverentiæ vita jucunda*, for the honour of reverence a pleaſant life: *pro honore fidei vita opulenta*, for the honour of faithfulneſſe in recompencing our parents, a plentifull life. 3. *Thomas Aquin* underſtandeth here three kinde of lives: *Vitam naturalem, vitam gratiæ, vitam gloriæ*: The naturall life, the life of grace, the life of glory. He that honoureth his parents, ſhall have both the grace and favour of God in this life, and glory in the next: as it is in *Eccleſiaſt. 3. 9. Honour thy father and thy mother in deed, and in word, that thou maiſt have Gods bleſſing.* Another benefit is, *habere ſibi filios graves*, to have good and thankfull children. *Hee that honoureth his father, ſhall have joy of his owne children, Eccleſiaſt. 3. 6.* A fourth benefit is, *habere famam laudabilem*, to have a good and commendable fame by honouring of parents: *Eccleſiaſtic. 3. 12. A mans glory commeth by his fathers honour.* The fift is, *habere divitias*, to have riches: *Eccleſiaſt. 3. 5. He that honoureth his mother, is as one that gathereth treaſure. Thom. in opuſc.* 4. *Eccleſiaſticus* goeth further, and ſheweth how this duty of honouring parents is rewarded with ſpirituall bleſſings, as namely theſe two: firſt, forgiveneſſe of ſinne: *He that honoureth his father, his ſinnes ſhall be forgiven him, chap. 3. 4.* And the hearing of his prayers, *verſ. 6. Who ſo honoureth his father, &c. whoſo maketh his prayer, he ſhall be heard.* And all this may well bee comprehended under this bleſſing: as the Apoſtle expoundeth it, *Epheſ. 6. 3. That it may be well with thee, and that thou maiſt live long in the earth, &c.* Whatſoever then belongeth to a mans welfare, and well being in this life, is here promiſed.

Quest. XXI. *This promiſe of long life, did not only concerne the Iewes.*

THis promiſe of long life, and of other bleſſings thereby underſtood, ſeemeth firſt to concerne the Jewes, becauſe mention is made ſpecially of that land, which the Lord promiſed them, namely the land of Canaan: and becauſe they were an obſtinate people, diſobedient, and churliſh to their parents, as it may appeare by that evill uſe, which continued untill our Saviour Chriſts time, which hee reproved *Mark. 7. 12.* therefore the Lord intended ſpecially to allure them to this duty, by this promiſe of long life. Yet this bleſſing is extended generally unto all that ſhall performe this duty to their parents: which is ſhewed by theſe reaſons: 1. *Quia tota terra à Deo benedicta eſt*: All the earth is bleſſed of God: as it is in the Pſalme, *The earth is the Lords, and all that therein is, Pſal. 24.* and therefore whereſoever the Lord giveth long life, it is his bleſſing. *Simler.* 2. *Quia iſta mandata erant moralia, & obligabant omnes homines, &c.* Becauſe theſe Commandements are morall, and ſo binde all men, therefore the reward for the obe-

ce to theſe morall precepts belongeth unto all, *Toſtat. qu.* 20. 3. God giveth theſe promiſes, *ut ſint in ſuorum terra viventium*, that they may be for a type of the land of the living to come, *Lippoman.* ſhen though the land of the terreſtriall Canaan were peculiar to the Jewes, yet the celeſtiall Canaan ngeth to all the faithfull: then conſequently the promiſe of long life here, a type of everlaſting life e, appertaineth likewiſe to them all. 4. Saint *Paul* applieth this promiſe generally to all, *Epheſ.* 6. 2. *ding.*

Quest. XXII. *Whether long life ſimply be a bleſſing, and to be deſired.*

t it will bee objected, that this promiſe of long life here is no ſuch bleſſing, ſeeing this life is full of miſery, and of many incumbrances: and therefore Saint *Paul* deſired to be diſſolved and to be with . 1. Hereunto ſome make this anſwer, that this promiſe of long life, in reſpect of them that lived un- the Law, was a bleſſing, becauſe they imagined, that before the comming of Chriſt, they went not im- ly to heaven, but to *Limbus Patrum*, which they imagined to be in the brim of hell. *Contra.* 1. But ugh it were admitted, that the Saints under the Law went not immediatly to heaven, which is not- ding contrary to the Scriptures, *Luk.* 16. for *Abrahams* boſome, whither the faithfull went be- Chriſt, was no part or member of hell, even in *Auguſtines* judgement, becauſe it was *quietis habitatio ſanctorum ſpirituum*, an habitation of reſt, and place of happineſſe, *Epiſt.* 99. yet their ſtate in that place, they imagine to be free and exempt from the labours and ſorrowes of this life, ſhould have beene than their condition in this life. 2. But what ſay they then to this promiſe renewed in the new ament by S. *Paul*? where it is evident that the Apoſtle ſpeaketh of a terrene and temporall bleſſing ich is performed in this life? 3. Saint *Paul* in wiſhing to be diſſolved, ſheweth that everlaſting life is ly and moſt of all to be deſired: yet ſo, as this life alſo, which is a degree unto that, may bee deſired the good pleaſure of God: for otherwiſe the Apoſtle in the ſame place, would not have beene in a not certaine what to deſire, whether to be diſſolved, or to remaine ſtill in life for the good of Church: *Simler.* 2. Therefore thus rather this objection is to be anſwered: 1. That notwithſtan- the many troubles and miſeries of this life, it is to be eſteemed in it ſelfe as a gift and bleſſing from : *quia eum vita miſera eſt, noſtro vitio accidit*: and in that our life is miſerable, it is by our fault. *ſit per accidens, &c.* ſo that is by an accident, that this life is full of miſery, not of it ſelfe, *Urſin.* The miſeries of this life cannot extinguiſh this chiefe benefit, *quod creati ſunt homines & foventur in immortalitatis*, that men were created, and are nouriſhed to the hope of immortality, *Calvin.* 3. God h promiſed unto his children to mitigate and allay the calamities of this life: and further, *Celebratio i in hac vita tantum bonum eſt, &c.* The ſetting forth of Gods praiſe in this life is ſuch a benefit, as that may counteruaile all the miſeries of this life, *Urſin.*

Quest. XXIII. *Why wicked and diſobedient children are ſuffered to live long.*

will be againe objected, that many times the wicked and diſobedient live long, and therefore this pro- ſe of long life is not peculiar unto the faithfull and obedient children.

ſo. 1. *Exempla panca non everiunt regulam, &c.* a few examples doe not overthrow a generall rule: e moſt part it falleth out ſo, that the wicked and diſobedient to their parents are puniſhed, as *Prov.* 20. *He that curſeth his father or mother, his light ſhall be put out in obſcure darkneſſe*; and *Prov.* 30. 17. *The eye that mocketh his father, &c. the Ravens of the vally ſhall picke it out. Urſin.* 2. If God doe give life unto the wicked, it is either of mercy to bring them to repentance, or in judgement to make them inexcuſable, *Toſtat. quæſt.* 20. 3. And oftentimes, *vita eorum eſt miſera, furiis eos perſequentibus*: their life miſerable, their owne conſcience troubling and accuſing them here, and the judgement of God with them afterward, *Simler.* 4. Their life alſo is prolonged to their puniſhment herein: *Dum ſeruet inhumanitatis à filiis & nepotibus rependitur*: while their ingratitude to their parents is ren- and repayed by their owne children and poſterity, *Calvin.*

Quest. XXIV. *How this promiſe of long life is performed, ſeeing the righteous ſeed are many times ſoone cut off.*

rther it is alſo objected, that many times vertuous and obedient children are cut off, and their dayes ſhortned, ſo that this promiſe of long life is not alwayes performed to ſuch.

ſo. 1. *Quod ordinarium & frequentiſſimum eſt oſtenditur*: that which is ordinary and uſuall is here ; extraordinary things muſt be left to the ſecret judgement of God: we ſee by experience, that the moſt part this bleſſing of long life is beſtowed upon dutifull and obedient children, *Galaſ.* 2. *Boni ideo rapiuntur, ne à malitia perturbentur*: good children are taken away, leſt they might bee diſturbed corrupted by ſinne, as it is ſaid, *Wiſdom.* 4. 11. *He was taken away, leſt wickedneſſe ſhould alter his under- ding. Toſtat.* 3. They are removed from the earth, that they ſhould not ſee and taſte of the miſeries lamities which the Lord intendeth to ſend upon the world, *Baſting.* Which was *Abiahs* caſe the of *Ieroboam*, 1. *King* 14. 13. 4. He that honoureth his father, though he dye ſoone, may bee ſaid to ed long: for *Vita longa non menſuratur tempore, ſed actione*, long life is not meaſured by time, but *Thomas.* As if a man in thirty yeeres have attained to greater perfection of godlineſſe, than the which hath lived an hundred, he may be ſaid to have lived longer than he: as it is ſaid, *Wiſdom.* *Though he was ſoone dead, yet fulfilled he much time, Toſtat.* 5. Theſe temporall bleſſings are gran- promiſed upon condition, ſo long as the Lord ſeeth it to be good for his children: and *Quamuis ordinata ad futuram remunerationem*: as they are ordained to be helpes unto the reward to come, *Thom.*

If the Lord see that they are rather hinderances, than helpes, in his secret judgement hee doth otherwise dispose of them, as is most for his glory, and the good of his children. 6. Though they have a short life here, *In cœlis reposita est major compensatio:* a greater recompence is laid up for them in heaven, *Calvin.* As if a man were promised two akers of ground in the barren mountaines of *Liguria*, and afterward have them given in the fruitfull soile of *Campania*; the promise should be more than kept, *Simler.*

Questions concerning the duty of subjects unto the Civill Magistrate.

Quest. XXIII. *Of the duty of subjects toward their Prince.*

BEcause, under the name of parents also are comprehended the fathers of the Commonwealth, Princes and other Magistrates: in the next place now commeth to be declared, what duties the subjects are to yeeld unto them.

1. They must submit themselves unto those Governours, which are set over them in the Lord, and honour them by performing all dutifull loyalty and obedience: as the Apostle teacheth, *That every soule should be subject to the higher powers, Rom.*13.1.

2. Honour also must be yeelded unto them, both in heart, in word, and in gesture: So also the Apostle *Rom.*13.7. *Give to all men, &c. feare, to whom feare, honour, to whom honour belongeth.* So *Nathan* coming in to King *Salomon*, made obeysance upon his face downe to the ground, 1. *King.* 1.23. The Romane histories doe make honourable mention of *Q. Fabius Maximus*, for reverencing and honouring his sonne, being *Consul.* But Christians are much better instructed by the Word of God, and ought to shew the same in practice, what reverence, feare and honour is due unto Magistrates.

3. Fidelity and love must the subjects shew toward their Prince, in defending and maintaining his life and state, dignity, and honour, in discovering of treasons, conspiracies, practices, and dangers intended against his life and person. So the people did fight for *David* against rebellious *Absalom*, and would not suffer *David* to hazard his person among them: for *thou art now* (say they) *worth ten thousand of us*, 2. *Sam.* 18.3. So *Mardoche* bewrayed the treason of two of the Kings Eunuches against *Ahasuerus*, *Ester* 6.

4. Subjects also must shew their piety toward their Magistrates, to pray unto God for them: as the Apostle exhorteth, that prayer should be made, especially for Kings, 1. *Tim.* 2.2. So the Christians in the Primitive Church used to pray, even for the Pagane Emperours in this forme, wishing unto them, *Vitam prolixam, imperium firmum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum: A long life, a sure Empire, a safe house, strong armies, a faithfull Counsell, a good people, and the world quiet, Tertull. Apolog. cap.*30.

5. Humility also and modesty becommeth subjects, not to usurpe upon the office of the Prince, but to bring all their complaints unto him, not seeking to redresse things themselves: as *Absalom* did sawcily upon the people, and insinuate himselfe into their favour, wishing that he were their Judge to end their matters, 2. *Sam.* 15.4.

6. Another duty is thankfulnesse to be shewed, testified and acknowledged by all meanes, for the benefits received by their godly government: as *Araunah* being but a stranger in Israel, expressed his thankfull minde, in giving liberally as a King unto King *David*, 2. *Sam.* 24.23.

7. Subjects also are bound to helpe and support the necessities of the Crowne and Kingdome, by giving Subsidies, taxes, and such other reliefe; as the Apostle willeth, *To give custome to whom custome, and tribute to whom tribute belongeth, Rom.* 13.7. Christ himselfe also paid tribute, *Matth.*19. and *Ioseph* and *Mary* went to Bethlem to be taxed, *Luk.*2.

8. All these duties must bee performed unto the Civill Magistrate, both because it is Gods ordinance, from whom they receive their authority, *Rom.*13.1. and in respect of our selves, that under them wee may lead a godly and a peaceable life, 1. *Tim.*2.2. *Bucanus.*

Quest. XXIV. *How far subjects are bound to obey their Governours.*

BUt the authority of Magistrates over their subjects is not absolute, it must be limited according to the rules of the Word of God: and subjects are bound no further to obey, than they are obliged in conscience according to the Word of God. And here these considerations are necessary: 1. Who commandeth: 2. What: 3. And where.

1. If it be the inferiour Magistrate that commandeth or requireth any unjust thing, the subject thus grieved, is to make his complaint, and to sue for redresse unto the Superiour, and highest Magistrate: So *Paul* appealed from the Romane Governours in Judea, unto *Cæsar.*

2. If it be the Prince himselfe, and chiefe Magistrate, which enjoyneth any thing unjust and unlawfull, it must be considered, of what nature and kinde it is, that is commanded: 1. If it be against piety and our duty toward God, we must rather submit our selves to the punishment, than yeeld unto the Commandment, and so obey rather God, than man: as the three children did rather chuse to endure the flaming fire, than to worship the Idoll, which was set up: and *Daniel* resolved rather to be cast into the Lions den, than to be barred from making his prayer unto his God. 2. If the things commanded concerne our temporall state, as in grievous impositions, taxes, payments, no resistance at all is to be used: but such burdens must be endured with patience, untill by good meanes, as first prayer unto God, and then making

...nance unto their Governours, they may bee eased. So the people of God did submit themselves to such ...ments, as their land was taxed at by their hard Lords: as the people of Judea paid unto the King of ...ur 300. talents of silver, and 30. talents of gold, which he required of them, 2. *King.* 18. 14. But *Na-...*'s case herein was singular, who did well in not yeelding his inheritance unto the Kings desire: be-...se that belonged to the speciall policy of that nation, not to alienate their inheritance, from one tribe ...o another, that a distinction of their families and tribes might be kept, that it might be knowne of what ...be and family the Messiah should come. *Bucanus.* 3. If the subjects life be by indirect meanes assaulted, ...r the chastity of his wife, or the life of his children, which a man is bound to defend by the law of na-...re, as we see the unreasonable creatures are ready to defend their young ones; the subject in these ex-...remities, is not to rise against the Princes authority, yet the law of nature will binde him by all lawfull ...eanes, to defend him and his. *Bucanus.* As the Prophet *Elisha*, when the King sent a messenger unjustly ...take off his head, bid the Elders that sate with him in the house to shut the doore, and to handle the ...messenger roughly.

Whether *Naboth* did well in not yeelding his vineyard to the Kings desire.

3. The third consideration is, *Where*, that is, in what kinde of State such unjust edicts and commande-...nts are enjoyned: for if the State bee usurped by some Tyrant, not lawfully possessed of the govern-...ent, it is lawfull for the State to remove him, and to take armes against him: as the Macchabees resisted ...g *Antiochus* wicked decrees, 1. *Macch.* 2. who was an usurper upon that State. Againe, where the peo-...le are free, and the Prince received upon condition, to maintaine the ancient franchises, liberties, and ...munities of the country, the State may lawfully maintaine their liberties, against the vexation and vio-...nce of Tyrants: which was the case of *Helvetia*, when they shaked off the government of the house of ...*Austria*. And this case is much like unto that, when *Trajanus* the Emperour delivered a sword to a cer-...ne Governour, with these words: *Use this sword for me, as long as I doe justly; and against me, if I doe ...justly.* But in an absolute Monarchy the case is otherwise.

QUEST. XXV. *Whether it had beene lawfull for David to have killed Saul: against Bucanus.*

...t here I cannot let passe untouched that assertion of *Bucanus*: *David potuisse juste interficere San-...lem, &c.* That *David* might justly have killed *Saul*, because he had violently taken from him his wife, ...d slaine the Priests, and persecuted him with open force: But that *David* did forbeare, lest hee might ...ve given offence to the Heathen, that would have taken exception to the Kings of Israel, if they had ...ured by blood: and others might have beene encouraged by this example to have attempted the like ...gainst lawfull Kings: and beside *David* should have obscured his owne calling being of God, and have ...eene thought ambitiously by seeking his owne revenge to have aspired to the kingdome, *Bucan. de ma-...gistrat. loc.* 77.

Contra. It was neither expedient, nor lawfull for *David* to have killed *Saul*, as may be shewed by these ...asons: 1. He himselfe saith, *Wickednesse proceed from the wicked, but mine hand be not upon thee*, 1. *Sam.* 24. ...13. That which to doe was wickednesse, was no wayes lawfull: but to have killed *Saul* was wickednesse, ...*David* himselfe confesseth: *Ergo.* 2. Againe, *David* taketh another reason from the calling of *Saul*: ...*How can I lay my hand upon the Lords anointed and be guiltlesse?* 1. *Sam.* 26. 9. It was not only not expedient, ...but not lawfull to slay the Lords anointed. 3. *David* maketh this distribution, *Either the Lord shall smite ...him, his day shall come to dye, or he shall descend into battell and perish: the Lord keepe me from laying mine ...hand upon the Lords anointed*, v. 10. *Saul* only lawfully could end his dayes in respect of *David* three wayes; by a naturall ...death, violent in battell, or by the extraordinary stroke of Gods hand: for he that God had set up, must ...be removed also by God: but if *David* had killed him, he had not ended his dayes by any of these meanes.

2. *Places of doctrine observed upon the fifth Commandement.*

1. Doct. *Of the generall and particular contents of this Commandement.*

The duties prescribed in this Commandement are of three sorts: 1. Either of superiours toward their ...inferiours: 2. Or of the inferiours toward their superiours: 3. Or such as are common to them both. ...1. Superiours are first parents, to whom it appertaineth; 1. To nourish and provide for their children, ...1. *Tim.* 5. 8. *If any provide not for his owne, and namely for them of his household, he hath denied the faith, ...and is worse then an infidell.* 2. To defend them against wrong, *Ephes.* 6. 4. *Fathers provoke not your children to wrath.* 3. To in-...struct them: They must bring them up in the information of the Lord, *Ephes.* 6. 4. 4. To give them due ...reproofe and correction, *Prov.* 19. 18. *Chasten thy sonne, while there is hope, and let not thy soule spare for ...his crying.*

Contrary hereunto are: 1. Either to be careless to provide for the children, as *Hagar* cast away her ...sonne in despaire, *Gen.* 21. or to pamper them too much, and bring them up wantonly. 2. Not to protect ...and defend them from wrongs: or to be too much moved for small injuries offered unto them. 3. Not to ...take care to give them good education and instruction: as they whose children called the Prophet bald-...pate. *King.* 2. 4. Not to give them due correction, but to suffer them to commit sinne without checke, ...as was *Eli* his fault, 1. *Sam.* 2.

Magistrates also are the fathers of the Common-wealth: to whom it belongeth first to prescribe ...all Lawes agreeable to both the tables of the Morall law, and therefore the King is bid to read in ...the Law of God all the dayes of his life, *Deut.* 17. 19. 2. To see those Lawes executed, and the morall ...commandements observed and kept of all, *Rom.* 13. *vers.* 4. *He is the minister of God to take vengeance, &c.*

on him that doth evill. 3. To provide by other holesome positive lawes agreeable to the times and places to governe the people in all equity: as it is said in the Proverbs, *By mee Kings reigne, and decree justice. Prov.8.vers.15.*

Contrary hereunto are, first, negligence in government, either in not prescribing good lawes to the people; as the Kings of Judah offended herein, that removed not the hill Altars: or in not defending the innocent, as *Ahab* suffered *Iezabel* to put innocent *Naboth* to death: or in not punishing the transgressors of Gods law at all, or not according to the quality of their sinne: as *Eli* failed herein, in being remisse toward his sonnes, being then the Judge of Israel. 2. Tyranny, either in commanding unjust things as *Saul* did to his servants to kill *David* in his owne house, 1.*Sam.*19.11. or in sparing to punish the offenders, as *Saul* in saving *Agag* alive, 1.*Sam.*15. or in punishing beyond the quality of the offence, as *Saul* did for a small or no offence put the Priests to death, 1.*Sam.*22.

3. Pastors and Teachers are also spirituall fathers, whose office is, 1. Faithfully and diligently to teach the people sound doctrine: as S.*Paul* saith, *I kept backe nothing that was profitable, but have shewed you and taught you openly and throughout every house, Act.*20.20. 2. To exercise with a fatherly clemency the discipline of the Church; as S.*Paul* did in excommunicating the incestuous young man, 1.*Cor.*5.

Contrary hereunto are; 1. Negligence in teaching. 2. Then insufficiency to teach; for such cannot discharge the duty of spirituall fathers: both these are touched by the Prophet *Isay* 56.10. *The watchmen are all blinde, they have no knowledge: they are all dumme dogs, they cannot barke: they lye and sleepe and delight in sleeping.* 3. Teaching of unsound and corrupt doctrine: of such the Apostle saith, *If any man preach unto you otherwise than that which you have received, let him be accursed, Galath.*1.9.4. The negligent administration of the Ecclesiasticall government: as our Saviour reproveth the Scribes and Pharisies, for wresting the Commandements of God to observe their owne traditions, *Mark.*7.9.

4. Masters are also fathers of their family and servants: their duty is, 1. To require of their servants such things as are equall and just, and not beyond their power or strength, *Luk.* 17.8. 2. To provide for them food and raiment, and other necessaries, *Prov.* 31.21. *She feareth not the snow for her family: for all her family is cloathed with double.* 3. To governe the family, and order them with discretion, and to watch over them by domesticall discipline, *Prov.*31.27. *She overseeth the wayes of her houshold, and eateth not the bread of idlenesse.*

Contrary hereunto are; 1. To command hard and cruell service: as *Sampson* being a servant to the Philistims, was forced to grinde in the prison house, *Iudg.* 16.21. 2. To defraud them of provision or maintenance in sicknesse or in health: as the Amalekite did, which left the poore Egyptian being sicke in the field, 1.*Sam.*30.13. 3. To be cruell, and immoderate in correction unto them. *Balaam* was reproved for his cruelty toward his beast: a much greater fault it is for masters to bee too sharpe toward their servants.

5. The elder sort and ancient must goe before the younger, 1. In example of good life, *Prov.* 16.31. *Old age is a crowne of glory, if it be found in the way of righteousnesse.* 2. In good counsell, *Iob* 32.7. *I said dayes shall speake, and the multitude of yeeres shall teach wisdome.*

Contrary hereunto are; 1. Evill and light counsell in the elder sort: wherein *Iobs* friends offended, but *Elihu, Iob* 32. 2. Evill example in life and manners, as *Cham* gave an evill example to *Canaan* his sonne, in deriding his fathers nakednesse. 3. Neglecting of the younger sort, and letting them run their owne course, without any admonition or direction: as *Gen.* 19.4. both young and old in Sodome came together, and beset *Lots* house, *Ursin.*

Duties peculiar to inferiours.

1. HEre is required reverence both internall in acknowledging and approving the divine ordinance in appointing of superiours, and testifying the same by externall obeisance: as *David* reverenced and respected *Saul*, because he was the Lords anointed: his heart smote him, for the cutting off the lap of *Sauls* garment: he indured not to offer unto him the least indignity.

2. Love must be joyned with reverence: for one cannot truly and heartily reverence those whom they love not. As S. *Paul* testifieth of the Galathians, that if it had *beene possible, they would have pluckt out their owne eyes and given them unto him, Galath.*4.15.

3. Obedience must be yeelded in all lawfull things, and that willingly: as S.*Paul* would have servants obedient to their masters in singlenesse of heart, as unto Christ, *Ephes.*6.5.

4. Thankfulnesse for benefits received from the superiours: as the Egyptians said unto *Ioseph, Thou hast saved our lives, Gen.*27.25.

5. We must also beare with the infirmities of superiours, such as may be tolerated without Gods dishonour, and directly impugne not the law of God: as Ecclesiasticus well admonisheth, *chap.*3.13. *My sonne helpe thy father in his age, &c. and if his understanding faile, have patience with him: and despise him not when thou art in thy full strength.*

Contrary hereunto are; 1. Not to yeeld due reverence unto superiours, in word, or in deed: as therefore S.*Paul* excused himselfe by his ignorance, because he had called the high Priest painted wall, *Act.*23.

2. To hate them, especially in respect of their office: as the Witch at Endor hated *Saul*, for expelling of Witches and Southsayers, 1.*Sam.*28.9. Or to love them more than God, and to extoll them above the desert: as the people that said *Herods* voice was the voice of God, and not of man, *Act.*12.

3. To refuse to obey them in lawfull things: as the Reubenites refused to goe with *Deborah* and *Barak*

ready to battell, *Iudg.* 5.15. Or to obey only in ſhew, as the ſonne that ſaid he would goe worke in his father's vineyard, and did not, *Matth.* 21.30. Or in rebelling againſt them, as *Abſhalom* did againſt his father: or in obeying them in things unlawfull, as *Doeg* at *Sauls* commandement killed the Prieſts: or in refuſing to helpe and aid them, as the men of Succoth refuſed to give bread unto *Gedeons* army, *Iudg.* 8.

4. To be unthankfull unto them, is another tranſgreſſion; as *Pharaohs* Butler was unto *Ioſeph*, that was his keeper and comforter in priſon, *Geneſ.* 40.

5. And to lay open their infirmities, not hiding and covering them, as *Cham* did his fathers nakedneſſe, *Geneſ.* 9. or to flatter them, as *Tertullus* the Orator commended *Felix* government beyond his deſert, *Act.* 24. 3.

Duties common both to Superiours and Inferiours.

1. Here is commanded generally in all juſtice and prudence, to give and yeeld unto every man that which belongeth to his place: as when S. *Paul* had deſcribed the duty of ſervants toward their maſters, he ſaith likewiſe unto Maſters, *Doe ye the ſame things unto them, Epheſ.* 6.9. So both ſuperiours and inferiours muſt diſcerne what is due to each one in their place, and accordingly by the rule of juſtice meaſure out unto them.

Contrary hereunto is partiality, and inequality, when any doe exact at others hands, what is due unto them, but are negligent in doing their duty, as the Prophet *Ezechiel* crieth out againſt thoſe Shepheards, which did feed themſelves fat, but would not feed the flockes againe, *Ezech.* 34.2.

2. There is required diligence and ſedulity in every one to doe his duty faithfully and ſtudiouſly, whether ſuperiour, or inferiour: as *Rom.* 12.7. *He that hath an office, muſt wait on his office, &c. he that diſtributeth, with ſimplicity; he that ruleth, with diligence, &c.*

Contrary hereunto are: 1. Negligence and careleſneſſe in men, either not to know their duty, or knowing it, not practiſing accordingly: as the Prophet *Zachary* crieth out againſt the fooliſh ſhepheard *which ſhall not looke for that which was loſt, &c. Zachar.* 11.15,16. 2. Hypocriſie, in doing of the office rather for praiſe or commendation, than of conſcience: which S. *Paul* calleth ὀφθαλμοδουλίαν, *eye-ſervice, Epheſ.* 6.6. 3. Curioſity, when one buſieth himſelfe with anothers office, and medleth with things not appertaining unto him: againſt ſuch buſie bodies the Apoſtle ſpeaketh, 1. *Tim.* 6.13.

3. Love is commanded both in ſuperiours toward their inferiours, and in them againe toward the other, *Matth.* 6.24. This reaſon is given why one cannot ſerve two maſters, becauſe he cannot love them both.

Contrary hereunto is: 1. Want of naturall love, which was one of the ſinnes of the Heathen, *Rom.* 1. 30. 2. Too much indulgence or fooliſh affection, which winketh at their faults, or gratifieth them in things not lawfull: and ſo they one beare with another: as the Prophet ſaith, *they wrap it up, Micah* 7.3.

4. Mutuall gratitude, in acknowledging the benefits mutually received: as appeareth in *Davids* kindneſſe toward *Mephiboſheth*, for his fathers ſake, and his thankfulnes againe for the ſame, 2. *Sam.* 19.29,30.

Contrary hereunto is: 1. Ingratitude and unthankfulneſſe; as *Saul* was unkinde to *David*, who deſerved well of him. 2. Mutuall gratification in things unlawfull; as *Ioab* ſerved *Davids* turne in haſtening *Uria* death.

5. Sobernes and gravity, in a moderate reſpect of our credit and eſtimation in the world in doing of our duty: as the Apoſtle ſaith, *Let every man prove his owne worke, and then ſhall he have rejoycing in himſelfe alone: in whom, Galath.* 6.3.

Contrary hereunto are: 1. Levity, in being careleſſe to preſerve a good name in the world: ſuch the Prophet ſaith have a *whores forehead, Ierem.* 3.3. which are impudent, and ſhameleſſe, and bluſh not at any thing. 2. Ambition, and vaine glory, when one doth their duty for the praiſe of men: as *Herod, Act.* 12. when he apparelled himſelfe gorgeouſly, and made an oration to the people.

6. Modeſty alſo is requiſite, that every one conſider their owne infirmity, neither aſcribing too much unto themſelves in their doings, nor detracting from others: as the Apoſtle ſaith, *Galath.* 6.3. *If any ſeeme unto himſelfe that he is ſomewhat, when he is nothing, he deceiveth himſelfe, &c.*

Contrary hereunto are: 1. Arrogancy, and vaine oſtentation: as *Pilate* ſaid to our bleſſed Saviour, vaunting of his authority: *Knoweſt thou not that I have power to crucifie thee, and power to looſe thee? Ioh.* 19.10. 2. Diſſimulation, when one pretendeth modeſty, in refuſing of honours, that he may be had in more admiration: as *Saul* that hid himſelfe among the ſtuffe, when he was choſen King, 1. *Sam.* 10.22.

7. Equity, and moderation, which is a mutuall toleration of ordinary defects and infirmities both in ſuperiours and inferiours, and a mitigating of the rigour in the full exacting of duties: as S. *Peter* giveth counſell to ſervants; *Be ſubject to your maſters with all feare, not only to the good and courteous, but alſo to the froward, 1. Pet.* 2.18.

Contrary hereunto, are: 1. Too much rigour in finding fault, and cenſuring of others, which our bleſſed Saviour reproveth, *Matth.* 7.3. *Why ſeeſt thou the moat in thy brothers eye, and perceiveſt not the beame that is in thine owne eye?* 2. Too much lenity in winking at others faults, and not reproving them, as time and place requireth: as it is in the *Pſalme* 50. 18. *When thou ſeeſt a theefe, thou runneſt with him, &c.* as they which ſee and ſuffer others to ſinne, and reprove them not. 3. Flattery, and ſoothing men up in their ſins, which the Prophet calleth ſowing of pillowes under their arme holes, *Ezech.* 13.18. *Sic ſere pulvillos.*

2. Doct.

2. Doct. *Of honouring of the spirituall parents, by giving them due maintenance, as by tithes, &c.*

HOnour thy father, and thy mother, &c. One speciall part of this honouring, is to give relief and maintenance, as to our naturall parents, so also to our spirituall fathers, whom Saint *Paul* would to be had in double honour, 1. *Tim.* 5. 17. that is, to bee sufficiently maintained: and the reason hereof is *Servus communitatis debet sustentari à communitate*, the servant of the communalty must bee maintained by the communalty: as Saint *Paul* reasoneth, that they which serve at the Altar, must live of the Altar *Laborant bono publico, &c.* they labour for the publike good, and therefore they should bee maintained by the publike good, which is performed two wayes: either by the common treasure, where any such is, or by the goods in common of particular persons, *Tostat. qu.* 19. But S. *Paul* giveth a better reason 1. *Cor.* 9. 11. *If we have sowen unto you spirituall things, is it a great thing if we reape your carnall*: They therefore which give grudgingly, sparingly, and fraudulently, toward the maintenance of their Pastor and Teacher, and doe withdraw their rights and tithes due unto them, doe offend against this Commandement, in not honouring their spirituall parents.

3. *Places of Controversie.*

1. Confut. *Against the Manichees.*

FIrst, the Manichies who rejected the old Testament, objected, that this precept of honouring the parents, is contrarie to that in the new Testament, where our Saviour said to one, that asked leave to go and bury his father, Let the dead bury the dead, *Luk.* 9.

Augustine thus answereth: 1. If herein the old Testament, and the new are contrary, then the new herein should be contrary to it selfe: for S. *Paul* also urgeth this Commandement, *Ephes.* 6. 2. Whereby it is manifest, saith he, *Honorem parentum, in gradu suo esse servandum, &c. That honour in a certaine degree, is to be reserved unto parents: Eos tamen in divini amoris comparatione, &c.* yet that in comparison of the love of God, there is no doubt, but they ought to be contemned, *Cont. Adiman. cap.* 6.

2. Confut. *Against the Anabaptists, which deny government.*

SEcondly, the Anabaptists are here condemned, which deny that it is lawfull for a Christian to be a Magistrate, because Christ hath made us free.

Contra: 1. The internall freedome and liberty of the Spirit, doth not take away externall subjection unto Princes, as the Apostle saith, *Art thou called being a servant, care not for it*, 1. *Cor.* 7. 21. As one may be a servant, and yet retaine his Christian liberty, so he may also be a subject, *Bucan.* 2. The Prophet Esay saith, *Kings shall bee thy nursing fathers, Isay* 49. 23. shewing that even under Christs kingdome, there should be beleeving and faithfull Kings. *Serigius Paulus* the Proconsull, was converted by S. *Paul*, and yet he was not charged to leave his calling, *Basting. Act.* 13.

3. Confut. *Against the Papists, that would have the Clergy exempt from the authority of the Magistrate.*

THirdly, the Romanists are here confuted, which doe exempt their Clergy, both their persons, lands and possessions from the jurisdiction of the Civill Magistrate. Concerning the first, it is evident Saint *Pauls* doctrine, in saying, *Let every soule be subject to the higher powers, Rom.* 13. 1. that none is to be excepted; as *Chrysostome* saith, *Etiamsi Apostolus fueris, etiamsi Evangelista, etiamsi Propheta*, Though thou beest an Apostle, an Evangelist, or Prophet, *Hom.* 23. *ad Roman.* But the Pope and his Clergy are so farre from yeelding due obedience and subjection unto the Civill power, that they have usurped authority over Emperours and Kings, and commanded them, by whom they should have been commanded, *Basting.*

Concerning the immunity of the lands and possessions of the Clergy: 1. There is no reason, but they which possesse temporall things, should also beare the burden imposed upon temporalties, and not lay the burden wholly upon others. 2. The Apostles rule is generall, *Tribute, to whom tribute; custome, to whom custome, Rom.* 13. 7. And our Saviour refused not to pay poll money for himselfe and Peter. 3. Whereas it is objected, that the lands of the Egyptian Priests were free from the payment and tax of the fifth part: the reason is, because their lands were not sold to *Pharaoh*, as the peoples were: as the text it selfe sheweth, *Except the land of the Priests only, which was not Pharaohs, Genes.* 47. 25. And the Priests and Levites in Israel were exempted, because they possessed no inheritance among their brethren, but lived onely of the Offerings. 4. Yet it is not denied, but that Ecclesiasticall persons may enjoy such immunities and privileges, as are bestowed upon them, by the liberality of Christian Princes: but they are not to challenge them by any Divine right, *Bucan.*

4. Mo

4. Morall obſervations upon the fifth Commandement.

1. Obſerv. *Of the duty of children to their parents.*

Honour thy father, &c. This ſtrait charge of honouring parents, reproveth their ingratitude, which are ſparing in relieving their parents in their age. *Calvin* ſaith, it is *deteſtabilis barbaries*, a deteſtable more than barbarous rudeneſſe, for a childe to neglect his parents: a great impiety it is, and too common in theſe dayes. *Oleaſter* reporteth out of R. *Simeon*, that God doth preferre the honouring of parents before his owne ſervice; *I will have mercy, and not ſacrifice*, and rewardeth it more: for thoſe that honour God he honoureth againe: but thoſe which honour their parents, he rewardeth with long life, which is more than honour. But this is ſomewhat too curious: indeed, honouring of parents is preferred before the ceremoniall part of Gods ſervice, which conſiſted in ſacrifices, but not before the morall part of it, ſet forth in the firſt Table: And the honour which God promiſeth, is more than long life, even the glory of this life and the next: But yet the Lord commandeth honouring of parents as a duty; for the neglect whereof our Saviour reproveth the Phariſies, *Mark.7.*

2. Obſerv. *Of the care of parents toward their children.*

Againe, on the other ſide, parents are to be carefull to provide for their children, and to ſee to their good education; not to provide only for their bodily life, for ſo brute beaſts doe for their young ones, but eſpecially to ſee that they be brought up in the knowledge of their heavenly Father: which *Paul* requireth at parents hands, *Epheſ.6.4.* And *Solon* made a law, that the children ſhould not be bound to relieve their Father, that had not brought them up in ſome good trade.

The ſixth Commandement: *Thou ſhalt not kill.*

1. *The queſtions diſcuſſed.*

QUEST. I. *Why this precept is ſet before the other that follow.*

AS the former Commandement exacteth and requireth to doe good, and to performe our duty unto man: ſo theſe following concerne our innocency, in doing of no hurt unto our neighbours and brethren. *Pelarg. Lyran.* 2. And they are propounded negatively: *Quia negativa ſunt majoris efficaciæ, quoniam gravioris tranſgreſſionis*: becauſe negatives doe bind more ſtrongly, and the tranſgreſſion is more grievous; for it is a greater ſinne, to doe evill, than not to doe good. *Toſtat. quæſt.* 21. 3. There are two Canons in Scripture, upon the which theſe precepts of the ſecond Table depend: the one is, *Quod tibi fieri non vis, alteri ne feceris*, That which thou wouldeſt not be done unto thee, doe not to another: *Hic canon omnes tollit injurias*: *This rule taketh away all injuries and wrongs*: the other is, *What ſoever you would that men ſhould doe unto you, even ſo doe you to them, Matth.* 7. 12. *Hic canon ad omnem nos exhortatur beneficentiam*: *This rule likewiſe doth exhort us to all beneficence and doing of good.* 4. Now whereas injury is done three wayes unto our neighbour: *Pervertitate operis, falſitate linguæ, iniquitate voluntatis*: by the perverſeneſſe of the deed, falſeneſſe of ſpeech, and badneſſe of the will: and the perverſeneſſe of the deed, is either offred to ones perſon, or ſubſtance: and his perſon is either conſidered as it is *ſimplex*, his ſingle perſon, or *conjuncta*, his coupled perſon, in his wife: therefore three Commandements, which forbid murder, adultery, theft, are ſet firſt. *Pelarg.* 5. And becauſe the moſt hurt, which can bee done unto a man, is touching his life: *Quia mors tollit eſſe ſimpliciter*, becauſe it taketh away a mans being ſimply, as other wrongs doe not: therefore this precept is ſet before other, as forbidding the greateſt wrong. *Toſtat.*

QUEST. II. *Whether it be here forbidden to ſlay any beaſts.*

Thou ſhalt not kill. Some have imagined, that all kinde of killing is here forbidden, yea even of brute beaſts: but this fooliſh opinion may be diverſly confuted. 1. *Auguſtine* thus reaſoneth: If it be not lawfull to ſlay beaſts, *Cur non etiam & herbas*, why alſo is it not unlawfull to pull up herbes and plants? although they have no ſenſe, yet they are ſaid to live, and ſo alſo may dye: as the Apoſtle ſaith, *That which thou ſoweſt, is not quickned, except it dye*, 1. *Cor.* 15. 36. And this indeed was the mad opinion of the Manichees, that thought it unlawfull to pull up a plant. If then this, *Thou ſhalt not kill*, be not meant of plants, becauſe they have no ſenſe; then neither is it underſtood of brute beaſts, *Quia nulla nobis ratione conſtant*, becauſe they are not partakers of reaſon with us: thus *Auguſt. lib.* 1. *de civitat. Dei, cap.* 20. he uſeth this reaſon, *Non eſt peccatum uti illis, quæ ſunt ſubdita hominis poteſtati, &c.* It is no ſinne to uſe things, which are ſubject to mans power, and made for mans uſe: for there is a certaine naturall order, that plants are for the nouriſhment of beaſts, and beaſts feed one upon another, *Omnia in nutrimentum, &c.* and all are appointed for the nouriſhment of man: and the Lord hath given us this liberty, *As the greene herbe, have I given you all things, Gen.* 9. 3. The Apoſtle alſo ſheweth the lawfulneſſe hereof: *Whatſoever is ſold in the ſhambles, eat yee, and aske no queſtion for conſcience ſake, 1 Cor.* 10. 25. *Thom. in opuſcul.* 3. *Cajetane* addeth further, that it is lawfull to kill beaſts, *Ut veſcamur eis, vel*

vel ne molesta sint nobis: To feed upon them, or that they be not noisome unto us. 4. And the word rz here used, in the opinion of the Hebrewes, signifieth properly to kill a man: and therefore there need be no doubt made of the lawfulnesse of killing other creatures for mans use. *Simler. Cajetan.*

Quest. III. *Of the divers kindes of killing.*

Thou shalt not kill. There are divers kindes of killing: some doe kill the soule only, some the only, some both the body and soule. 1. They kill the soule, which seduce and pervert it: as the Devill is said to be a murderer from the beginning, *Ioh.* 8. *In quantum traxit ad peccatum* drew our first parents into sinne. 2. The body and soule is killed two wayes, *occidendo proprium* ling of women with childe: for so the infant conceived, is deprived both of body and soule. *corpiendo seipsum*, secondly when one killeth himselfe: for beside the death of the body, they soule into danger. *Thom. in opusc.*

3. The body is killed also divers wayes: for *Homicidium est internum, externum*, murder is ward or outward: the inward is of two sorts, either *conceptum* conceived as in anger, hatred, venge, which our Saviour forbiddeth, *Matth.* 5. 22. or, *permissum*, when it is permitted or one consenteth unto another mans death, *Rom.* 1. 31. *They doe not only the same things, but that doe them. Pelarg. Thom.* The externall is committed three wayes, *manu*, by the hand, as in wounding, and lastly killing: or, *ore*, with the mouth, in railing, reviling, giving evill counsell: and *rie*, by ministring helpe, and so being accessary in killing. *Thom.* This externall murder, is either *exoptatum, gestu attentatum, opere designatum*: wished in word, attempted in gesture, or designed *Pelarg.*

Quest. IV. *How the soule is killed by evill perswasion.*

First then, the seducing and perverting of the soule, is a principall breach of this Commandement *Piscator* well observeth, that *seductio animæ*, the seducing of the soule, is one of the transgressio this precept.

1. *Augustines* reason is taken from the practice of the Devill: *Homicida Diabolus, non gladio armo &c. verbum malum seminavit & occidit: The Devill is a murderer, he came not unto men with armo weapons, he sowed evill seed by tempting them, and so slew them. In Ioan. tract.* 42.

2. *Thomas* useth this reason, *Occidunt animam auferendo vitam gratiæ: They slay the soule by ta away the life of grace*: So *Augustine* concludeth, *Si fratri tuo mala persuades, occidis: If thou perswade unto thy brother, thou killest him. ibid.*

Quest. V. *That it is not lawfull for a man to kill himselfe.*

Some thinke, that by this precept man is forbidden to kill another, but not himselfe: But that i speciall offence against this law, for any man to lay violent hands upon himselfe, it may be prou 1. *Augustines* reason is: *Neq; enim qui se occidit, aliud, quam hominem occidit: Neither he who kil himselfe, doth any other than kill a man.* 2. *Pelargus* useth this reason, *Præceptum cum ipsum cui præcipitur*, A precept being simply propounded without any other addition, comprehendeth to whom the precept is given: in that it is said therefore, *Thou shalt not kill*, it is intimated, that shalt not kill thy selfe. 3. Because our life is the gift of God, it cannot be taken away from whom without great impiety, and *Facit injuriam humano generi*, he that killeth himselfe, doth wrong mane society, in depriving the Commonwealth of a member thereof. *Basting.* 4. The same reason, a man should not kill his neighbour, because he is the image of God, hee is our flesh and one of members for whom he died; are strong to perswade one not to kill himselfe, for no man ever owne flesh. *Ursinus.* 5. Whereas it is objected that *Sampson* killed himselfe, the answer is, he did *tu Spiritus Dei: By the instinct of Gods Spirit*: so that hee did it *Authoritate Dei: By God Thomas.*

Quest. VI. *The inward murder of the heart forbidden.*

Not only the externall act of murther is here forbidden, but the internall also, by hasty rage, hatred, envy and such like. 1. *Lex Dei spiritualis est*: The law of God is spirituall, and bindeth not only the hands and tongue, but the heart also and affections: as our blessed Saviour, interpreter of the law, teacheth: *If one be angry with his brother unadvisedly, he shall be culpable of* ment, *Matth.* 5. 22. *Gallas.* 2. Another reason is: because, he, *qui irascitur sine causa quamvis* tem, *homicidium facit*, which is angry without a cause, in respect of his owne will and purpose, mitted manslaughter: *Chrysost. hom.* 11. *in Matth.* Therefore the Apostle saith, *He that hateth is a manslayer, 1. Ioh.* 3. 15. 3. *Bonus medicus non solum tollit malum, quod apparet, sed etiam* vel *infirmitatis*: A good Physitian doth not only take away the evill, that is apparent, but also re the very root of the disease: *Thomas.* Therefore our Saviour biddeth not only to take heed of but of anger also: *ex ira enim homicidium generatur*: for homicide or murther is ingendred by and rage: *Chrysostome.* 4. And where the effect is forbidden, there also the cause and occasion ther restrained: as God would not have us to hurt our brother, so he would have all occasions thereof cut off. *Ursinus.*

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Quest. VII. *What things are to be taken heed of in anger.*

Concerning anger and rage, which is the inward killing, five things are here to be taken heed of: 1. *Ne citò provocemur*, that it be not soone provoked: as S. *Iames* saith, *Let every man be swift to heare, slow to speake, and slow to wrath, chap.* 1.19. And there be two reasons why anger should not be soone provoked: because rage is a sinne before God, and so deserveth punishment; and for that every man desireth power: but he that is given to anger, is not *Dominus sui ipsius*, Master of himselfe. 2. He must take heed, *ne diu perseveret*, that he continue not long in anger: *Psal.* 4. *Be angrie, and sinne not*: *Ephes.* 4. *Let not the Sunne goe downe upon your wrath.* 3. Men must bee carefull, *ne procedat primò in corde*, that anger take not first in the heart, for then it turneth to hatred: and he that hateth his brother, is a manslayer: *Quia, soliendo se charitate & alimo*: He killeth himselfe, by spoyling himselfe of charitie, and life. 4. *Ne procedat in verbo*: It must not proceed in word: for he which calleth his brother is in danger of hell fire, *Matth.* 5. 5. *Ne procedat in opere*: It must not proceed unto the deed: in every worke wee must consider two things: *Facere justitiam & misericordiam*: To doe justice, and mercie: but he which is angrie can doe neither. For the first the Apostle saith, that *the wrath of man doth not accomplish the righteousnesse of God, Iam.* 1.20. It is reported of *Plato*, that hee should say to his servant, that had offended him: *Punirem te, nisi essem iratus*: I would punish thee, if I were not angrie. He that is angrie, can shew no mercie: as it is said of *Simeon* and *Levi*, in their rage they killed a man, *Gen. 49. Thom. in opuscul.*

Quest. VIII. *Of railing and reviling.*

But unto the inward rage and heat of the affections followeth the outward indignation expressed in words, gesture, and other signes: and the third degree is when men fall to plaine railing, backbiting, slandering, threatning: as these three are thus expressed by our blessed Saviour: *Whosoever is angrie with his brother unadvisedly shall be culpable of judgement: and whosoever saith unto his brother, racha, is worthie to be punished by a counsell: and whosoever shall say, thou foole, shall be worthie to be punished with hell fire, Matth.* 5.22. 1. Here our Saviour maketh three degrees of anger, or rage: the one in the heart, a fear and boyling of the affection inwardly without cause: the second, in the shewing of this indignation outwardly by any disdainfull words: as in calling one, *racha*, that is, idle head, light braine: for so it is in the Hebrew, to the which this Syrian word agreeth both in sound and sense, signifieth, *light, vaine, lewd, Matth.* 5. 22. As also this indignation may bee expressed by other signes, as by grinning, frowning, spitting, and such like, *Simler*. Then the third degree followeth, in open railing, as calling one foole, with other termes of reviling. 2. As our Saviour maketh difference of the sins: so also he sheweth divers degrees of punishment: alluding unto the politike forme of judgement: for first there was the session or judgement of *three*, who judged of small causes; then of 23. who determined more waightie matters; then of 71. before whom the high Priest, or a false Prophet, and sometime a whole tribe was condemned and judged: *Beza*. So he that is angrie shall be censured in the secret judgement of God; he that shewes his indignation by opprobrious words, shall be held guiltie before all the assemblie of the heavenly Angels and Saints: he that raileth and revileth, shall bee judged worthie of hell fire, that is, of the greatest punishment, *Marlorat*. For they used foure kinds of punishments among the Jewes, whereby they executed malefactors to death: strangling, the sword, stoning, and fire: of the which the last was the worst, *Ezech.* 23. For he that raileth and revileth, *tres, quasi uno ictu occidit*, killeth three as it were with one blow: him that giveth credit, and the third, whom he slandereth and revileth, *Basting*.

What it is to call the brother Racha.

Quest. IX. *Whether beating and wounding, though there be no killing, be not forbidden here.*

The externall act followeth, not only of killing, but in offering any other violence with the hand, in beating, wounding, striking, and such like. 1. Here commeth to be examined the opinion of R. *Salomon*, that in this precept only murther is forbidden: but other violent wrongs, in maimes, wounds, shedding of blood, beatings and such like, hee thinketh onely afterward to bee restrained in the Judicials. Against this opinion these reasons are enforced: 1. The Judicials only concerned the Israelites, and did not bind the Gentiles: but even among them these kind of violent assaults were unlawfull, therefore they were forbidden not by the Judicials only, but by the Morall law, *Testat. qu.* 21. He also urgeth this reason: all things which were forbidden by the Judicials of *Moses* only, it was no sinne for the Israelites to doe, before these Lawes were given them, that is, before they came to Mount Sinai: but it was unlawful before that one to smite another, as for the same cause *Moses* reproved an Hebrew, that did his brother wrong and smote him, *Exod.* 2.13. therefore these wrongs were not only prohibited by the Judiciall law. 3. *Ambr.* giveth this reason: *Quia facit contra charitatem*: Because he that smiteth or woundeth, though he kill not, doth against charity, as he also doth which killeth, though in an higher degree. So also *Lippomanus* further giveth this rule: *Omnia quæ pertinent ad idem genus, reducuntur ad idem præceptum*: All things that belong to the same kinde, is to be referred to the same Commandement: as all *wounding, beating*, tendeth to the hurt of our brother in his body, as killing likewise doth.

Quest. X. *Why actuall murder is such an hainous sinne before God.*

Now followeth the greatest transgression among the rest, which is the taking away of a mans life: 1. For if hatred, envy, railing, wounding, and the like, are counted murder before God, in respect of the

the will and purpose, much more murder it selfe, which is the scope and end, whereat all the former wrong and injuries drive; for if those things are displeasing unto God, because they often bring forth murder, the effect it selfe must needs bee more hainous, *Basting.* 2. Another reason which amplifieth the sinne of murder, is, because the Lord by this meanes seeth *Imaginem suam violari*, that his image is violated, and is given as a reason of this precept, *Gen.9.6. Calvin.* 3. And againe, it is an unnaturall sinne, because man is as our owne flesh: as the Prophet saith, *Isai.* 58.7. *Hide not thy selfe from thine owne flesh*: but no man ever hated his owne flesh, as the Apostle saith, *Calvin.* Yea, the murderer herein is *crudelior Lupo*, more cruell than the Wolfe: for as *Aristotle* writeth, 4. *Animalium*: Give unto a Wolfe the flesh of another Wolfe, and he will not eat it: yet one man preyeth upon another, and devoureth another, *Thomas. 4. minimum societas violatur*, by this meanes the societie of man is violated: which, that it may be preserved the Lord forbiddeth all shedding of bloud, *Galat.* 5. *Polluitur & fœdatur terra*, yea the land it selfe is polluted and defiled with bloud, *Numb.*35.36. *Galat.* 6. Mans bodie is the temple of the holy Ghost, 1 *Cor.* 6.16. If any then destroy the temple of God, him will God destroy, 1 *Cor.*3.17. 7. The murtherer also sinneth against Christ, whose member his neighbour is, whose life hee hath sought. So reasoneth the Apostle, but in a divers case: that he which causeth the weake brother to perish, for whom Christ died, sinneth against Christ himselfe: 1 *Cor.*8.11.

Quest. XI. *How diversly murder is committed.*

THis kinde of externall and actuall murther is committed two wayes; either by a man himselfe, or by another: 1. The first is done two wayes, either by the cruell shedding of mans bloud, which is the most grievous sinne of all: or by neglecting the meanes, and not preserving our neighbours life either by helpe or counsell, when it is in our power: as the rich man suffered *Lazarus* for want of relieſe to perish at his gate, *Luk.* 16. So the Priest and Levite passed by the man that had beene wounded of the theeves and was left for halfe dead, and had no compassion of him, *Luk.*10. So the Wise-man saith in the Proverbs, *chap.*24.11. *Deliver them that are drawne to death, and wilt thou not preserve them that are led to be slaine? Isidore* saith: *Qui incurrit in nudum & esurientem, &c.* He that meeteth with a man readie to perish for hunger and cold, if he doe not give him meat and raiment, *homicida tenebitur*, shall be counted a murtherer. So *Gloss. interlinear.* A man committeth murther, *manu, vel mente, vel subtrahendo auxilium, aut consilium, &c.* with his hand, with his heart, and when he withdraweth his helpe and counsell.

2. A man killeth by another two wayes; *consensu*, by giving consent: as *Saul* did, when *Stephen* was put to death, keeping their garments that stoned him, *Act.*7.58. And the people crucified Christ, calling unto *Pilate, Crucifie him: Mandato & voluntate*, By willing and commanding ones death: as *David* did contrive *Vrias* death, and *Iezabel Naboths*, *Bastingius.*

Quest. XII. *Of the divers kinds of murder.*

THere are divers kinds of killing: 1. There is a lawfull killing or taking away of the life by the Magistrate; as either in putting malefactors to death, or in just warre where much bloud is shed. 2. There is another kinde altogether unlawfull, and inexcusable, which is called wilfull murther: when any of hatred smiteth a man, that he die, or of purpose lie in wait for him: *Numb.*35.20. So *Ioab* wilfully killed *Abner* and *Amasa.* 3. There is a third kinde of involuntarie murther, when a man lieth not in wait but God offereth him unto him, *Exod.*21.13. For though such things seeme to us to fall out by chance, yet all things are ordered and disposed by Gods providence, and with him nothing happeneth by chance. Of this kinde there are three sorts: 1. When two doe of a sudden, having no purpose before, fight together, and the one killeth the other: as striving upon the way, or falling out upon any other sudden and unthought of occasion: this is called manslaughter; as *Abner* killed *Asahel*, that met him, and pursued him in battell: this kinde is not so hainous as wilfull murther, yet it far exceedeth these other kinds that follow. 2. Sometime one is killed by chance, which is of two sorts, either a chance which falleth out by meere oversight and negligence: as if a Physitian, through carelesnesse mistake the medicine, and so kill his patient, which might by his care have beene prevented: or it falleth out by meere chance, which could not be helped; as when one heweth wood, and the axe-head flieth off, and killeth one that standeth by. 3. But that kinde which deserveth most favour, and may best be excused, is, when one is forced to kill another, *se defendendo*, by defending of himselfe: which was the womans case, that with a milstone pashed out the cruell *Abimelechs* braines, when he attempted to set fire upon the tower, and to burne the woman, and all the rest of the people there, *Iudg.*9.

Quest. XIII. *Magistrates are not guiltie of murder in putting malefactors to death.*

ALl kinde of killing is not then unlawfull: whereof there are three sorts: there is *divina vindicta, heroica, ordinata: divine revenge, heroicall, ordinarie.* 1. The divine is, which is directly and immediatly commanded by God: as *Abraham* at the Lords bidding would have sacrificed his sonne: *Abraham non solum non est culpatus crudelitatis crimine, sed laudatus est pietatis nomine: Abraham was not only not blamed for his crueltie, but commended for his pietie therein.* So *Ioshua* had commandement from the Lord to destroy the Canaanites.

2. The heroicall kinde of killing is, when any being inflamed with the zeale of Gods glorie, and extraordinarily stirred by his spirit, doe take revenge of the Lords enemies: as *Sampson* upon the Philistims in his death, *Phineas* in zeale killed the adulterer and adultresse, and *Samuel* hewed *Agag* the King of Amalek in peeces, *Marbach.*

3. The

3. The ordinarie killing is by the Magistrate, who by direction of the word of God, and according to wholesome lawes grounded upon the same, doth give sentence of death against malefactors, or wageth just warre: upon these occasions the Magistrate sinneth not in shedding of bloud. The reasons are these:

1. *Hierome* saith: *Homicidas punire, non est sanguinis effusio, sed legis ministerium:* To punish murderers, and other malefactors, it is no effusion of bloud, but the execution of the law: *in Ieremiam, c.22.* *Glos. interlinear. Index non occidit reum, sed lex quæ jubet:* The Judge killeth not the guiltie partie, but the law which commandeth.

2. *Thomas* saith, *Id quod licitum est Deo, licitum est & ministro ipsius per mandatum ejus:* That which is lawfull unto God the author of the law, is lawfull unto Gods Minister by his Commandement. But the Magistrate is Gods Minister, *Rom.*13.4.

2. *Places of Doctrine upon the sixth Commandement.*

1. Doct. *Of the generall contents of this Commandement.*

Thou shalt not kill. This Commandement consisteth, 1. Partly in prohibiting all kinde of hurt or wrong to our neighbour, either in leaving or forsaking him, or in doing him hurt, either *outwardly*, by murder, railing, reviling, or by any injurie whatsoever; or *inwardly*, by anger, hatred, desire of revenge. 2. Partly in commanding the preservation of our neighbours life, either in not hurting, whether provoked, or not provoked: or in helping, either by the *depulsion* of wrongs and injuries offred, or by the collation of benefits.

2. Doct. *The particular vertues here commanded.*

The vertues then prescribed in this Commandement, are of two sorts, either such as doe not hurt, or such as are beside helping also.

Of the first kinde are: 1. A particular justice and equitie, in all our acts and doings, not to hurt or wrong any, in word or deed, by violence, fraud, or negligence, or by any other meanes: such an one was *Nathaniel*, a true Israelite, in whom there was no guile, *Ioh.* 1.47. hee was a just, harmelesse and innocent man.

Contrarie hereunto are all kinde of hurting or harming others by violence, oppression, of purpose or negligence: of such speaketh the Wise-man, *They cannot sleepe, unlesse they doe evill, Prov.*4.

2. Another vertue is gentlenesse, mildnesse, not to bee apt to quarrell upon every occasion, but to bee patient in bearing of wrongs, and readie even to forgive our enemies; as *David* spared the life of *Saul*, and endured with patience the reviling of *Shemei*.

Contrarie hereunto are: 1. *Stupiditie*, not to be angrie, or moved at all, no not for manifest and notorious wrongs and injuries: as *Saul* saved *Agag* alive, whom *Samuel* through a just indignation for the great wrongs which that nation had done to the people of God, hewed in peeces. 2. Anger, rage, desire of revenge, wherein *David* offended in purposing to put *Nabal* and his house to the sword, in his furie and rage, 1 *Sam.*25.

3. A third vertue is, *Peaceableneſſe*, to bee carefull to avoid all offences and occasions of contention; and to end and compound strifes and contentions, being once risen: as *Moses* did betweene the two Hebrews, *Exod.* 2. and as *Abraham* moved to have a separation betweene him and *Lot*, their servants, and cattell, for avoiding of further contention, *Genes.*13.

Contrarie hereunto it is, to be turbulent and unquiet, to move sedition, discord, enmitie: such were the seditious in Israel, *Core*, *Dathan* and *Abiram*, *Numb.*16.

Vertues furthering and helping our neighbour, are: 1. Just severitie in punishing of offenders, which is the office of Magistrates, who are the Ministers of God in that behalfe: as *David* worthily put to death those two Captaines that had murthered *Ishboseth*, 2 *Sam.*4.

Contrarie hereunto are: 1. Injustice, rigour and crueltie, as *Herod* beheaded *Iames*, and laid hand on *Peter* also, *Act.* 12. 2. Connivence and remisnesse: as God was angrie with *Ahab*, because hee had let *Benhadad* escape, 1 *King.*20.41.

2. Zeale and indignation for the wrongs and injuries offered to men: as *Abraham* armed his household to rescue *Lot*, *Gen.*14.

Contrarie hereunto is, carelesnesse of others miserable and afflicted estate, as in *Pharaohs* Butler, that remembred not *Iosephs* afflictions.

3. Mercie and commiseration, to bee grieved for the miseries of others: as *David* and his company wept when the Amalekites had smitten *Ziklag*, 1 *Sam.*30.4.

Contrarie hereunto is hardnesse of heart: to have no feeling compassion, as the rich Glutton had not *Lazarus*, *Luk.*16. *Ex Vrsin.*

3. *Places of confutation.*

1. Confut. *Against the Stoikes, that denied any passion at all to be in a wise man.*

Whereas it is shewed before, that even rash and unadvised anger is forbidden in this precept, according to the doctrine of our blessed Saviour, *Matth.*5.22. The Stoikes are confuted, whose opinion was that the passions of anger, and of other such like affections, were not incident unto wise men: but the opinion of the Peripatetikes was, that *Ira cadit in sapientem, sed moderata*, that anger is incident to a wise

man, but moderate and temperate: which opinion commeth neerer the truth. *Et primò patet authorita*
And this first is evident by the authoritie of the Gospell, which sheweth anger to have beene in our blessed
Saviour. *Secundò, ratione:* Againe, it is manifest by reason: for if all the passions of the minde were con-
trarie to vertue, there should be some powers of the soule in vaine: *Imo essent homini in nocumentum*, they
should be to a mans hurt, as the facultie of anger, and desire: but God made nothing in vaine. Further,
anger is taken three wayes; *Primò prout est in solo judicio rationis absq; commotione animi:* first, as it is in
the judgement onely, without any commotion of the minde: and so the Lord in Scripture is said to be
angrie. Secondly, it is taken for the passion of the minde, which sometime is ordered and ruled by reason,
as when one is angrie, *Quando debet, quantum debet, & pro quo debet: When he ought, as much as he ought,*
and for what he ought to be angrie: and then it is a note of zeale. Thirdly, there is a kinde of anger, *Qui*
refugit judicium rationis, which refuseth and rejecteth the judgement and direction of reason, and this is
alwayes sinne, *Thomas in opuscul.*

2. Confut. *Against those that thinke no anger to be forbidden.*

THere are some further, that doe hold, that anger is not at all forbidden in this precept: 1. Because it
is naturall. 2. We read that God himselfe in Scripture is said to be angrie. 3. Christ himselfe was, and
the holy Saints and Prophets, as *Moses*, and *Paul*. 4. The Apostle forbiddeth not to be angrie, but once
to persevere and continue in it, *Ephes.*4.26.

Answ. 1. Naturall and moderate affections are the worke of God in the nature of man, and so they
are not forbidden: but those affections which were perfect and good in the nature of man, before sinne
entred, are now through the sinne of man perverted and corrupted, and refuse to be subject to reason, and
so had need to bee reformed by grace: these violent and intemperate affections are forbidden, and so anger,
not simplie: for to be angrie with that which is evill, is commendable. So our Saviour condemneth not
all anger, but when a man is angrie with his brother unadvisedly, *Matth.*19. 22.

2. God is not said to be angrie as man is: it is no passion or perturbation in God, but the Scripture
speaketh of God, according to our capacitie: for, *Ira est appetitus ultionis*, anger is a desire of revenge,
and therefore because man cannot punish without anger, God is said to be angrie, *quando punit scelera*,
when he punisheth sinne: *ultio ejus ira dicitur*, his revenge is called anger.

3. These naturall affections and passions of the minde, were otherwise in Christ than in us: in him they
were temperate and moderate without sinne, as they were first created in man: and such kinde of anger
we grant is not forbidden.

4. The last reason sheweth, that all anger is not forbidden, but that onely which exceedeth measure,
as to be too much inflamed with anger, and to continue long therein: which we also grant, *ex Simler.*

3. Conf. *Against the Anabaptists, that it is lawfull for Christians to beare armour, and to make warre.*

WHereas out of this prohibition, *Thou shalt not kill*, is excepted the lawfull Magistrate, which either
putteth to death, or maketh just warre; we are here to deale against the Anabaptists, who hold it
unlawfull for Christians to beare armour or weapons, or to wage battell. Their reasons and arguments
are these:

1. Our Saviour in the Gospell biddeth, that we should *not resist evill, but whosoever will smite thee on*
the left cheeke, turne to him the right also, *Matth.*5.39.

Answ. 1. It is evident, that our blessed Saviour doth not here bring in a new law, but onely freeth the
law from the corrupt glosses of the Scribes and Pharisies: he therefore giveth the true sense of the law
given them by *Moses*, which allowed lawfull warre to be made: Therefore Christs meaning cannot be, that
evill and injuries can no way be resisted. 2. It must be considered, that Christ here speaketh unto private
men, not unto Magistrates, that they were not to seeke revenge, which belonged unto the rulers and go-
vernours. 3. Our blessed Saviours meaning is to restraine mens corrupt affections, and grudges, in seeking
revenge, and to exhort them to patience: for according to the very letter, our Saviour himselfe did not per-
forme this precept: for being smitten with a rod, he did not turne the other cheeke, but answered for him-
selfe, *Ioh.*18.23. So also did S. *Paul*, when the high Priest commanded him to be smitten on the face, *Act.*

2. S. *Paul* would not have Christians to goe to law one with another, 2 *Cor.* 6. much lesse it is lawfull
to make warre.

Answ. S. *Paul* simply findeth not fault with their going to law, but because they one conventeth ano-
ther before Heathen Judges, and for that they were impatient of wrongs, and would put up nothing
at anothers hand.

3. Our Saviour biddeth *Peter* to put up his sword, adding further, that they which take the sword
shall perish with the sword, *Matth.*26.52.

Answ. It is plaine, that our Saviour speaketh of the private use of the sword, not of the publike in law-
full battell, when as the souldier doth not take the sword into his hand by his private authoritie, but is
committed unto him by the commandement of the Magistrate.

4 The parable of the tares is objected, which our Saviour would have grow untill the time of harvest.

Answ. The end and scope of this parable must be considered: which is to shew the state and condition
of Christs Church in this world, that therein the wicked and hypocrites are mixed among the faithfull,
and so it shall bee till Christ shall come in the end of the world to purge his floore, and take away all the
chaffe: for otherwise, if it were not lawfull to take away the evill, there should be no place, neither for
Civill nor Ecclesiasticall discipline: and so Saint *Paul* should have beene contrarie to his master, who
will

ed the inceſtuous young man to bee excommunicate, 1 *Cor.* 5. and ſo the tares to bee weeded out of

3. The Apoſtle ſaith, *The weapons of our warfare are not carnall, &c.* 2 *Cor.*10.4. we muſt not then uſe all and outward weapons.

Anſw. 1. The Apoſtle ſpeaketh there onely of ſuch weapons which wee are to uſe againſt ſpirituall s, which indeed are onely ſpirituall: not of thoſe which are uſed againſt men. 2. After the like manner Paul ſaith: *Chriſt ſent me not to baptize, but to preach the Goſpell.* 1 *Cor.*2.17. yet he baptized ſome: his meaning is, he was not ſent chiefly to baptize, but to preach: ſo the chiefeſt armour of Chriſtians are ſpiri-l: not they may uſe carnall and externall alſo, *Simler.*

But now on the contrarie ſide, that it is lawfull for Chriſtian Magiſtrates to wage battell, it may be thus proved by the authoritie of the word of God: 1. *Deut.*20. there are divers lawes preſcribed, whom they ſhall make choice of to go to warre, how they ſhould be exhorted by the Prieſts, and other orders are there preſcribed: which had beene ſuperfluous, if it were a thing ſimply unlawfull to enterpriſe warre. It is proved lawfull by the Word of God, for Chriſtians to wage battell.

2. In the new Teſtament, when the ſouldiers came to *Iohn*, to know of him what they ſhould doe, he biddeth them not to lay aſide their weapons, or to forſake their calling, but not to doe wrong, and to be content with their wages, *Luk.* 3. 14. Wee read in the Goſpell of a Centurion that beleeved in Chriſt, Matth. 8. and in the Acts of a Centurion converted by Saint *Peter*, *Act.*10. who retained that office and calling ſtill.

3. Further, ſeeing it is the office of the Magiſtrate, that beareth not the ſword for nought, *to take vengeance on him that doth evill*, *Rom.*13.4. And it may fall out, that not one or two, or a few, but a multitude may doe evill and commit ſome outrage, who cannot be reſiſted but by force of armes: the Magiſtrate then is herein to doe his dutie, to ſuppreſſe the evill, and to take vengeance on them.

4. But whereas it will be objected, that there are no precepts in the new Teſtament, concerning this matter, but onely in the old: wee anſwer, 1. That it is ſufficient that we finde it there: for whatſoever is prescribed in the old Teſtament, not repugnant to, nor reverſed in the new, Chriſtians are to receive and obey: it was the wicked opinion of the Marcionites, and Manichees, which rejected the old Teſtament. 2. And the reaſon why no mention is made in the new Teſtament of waging of battell, and making of warre, is, for that there was then no Chriſtian Magiſtrate, by whoſe authoritie warre muſt be taken in hand. And becauſe there was then no ſuch civill power in the Church, the Lord gave unto his Apoſtles an extraordinarie power in puniſhing the wicked, as S. *Peter* did ſtrike *Ananias* and *Sapphira* with ſudden death, *Act.*5. So they needed no ſchooles then, becauſe they were furniſhed with extraordinarie gifts of the Spirit: but now they are needfull, thoſe extraordinarie gifts being ceaſed: and ſo it is neceſſarie now that the Magiſtrate ſhould uſe the materiall ſword; that ſpirituall ſword of vengeance, which the Apoſtles uſed, being now no more exerciſed.

5. Briefly ſomewhat ſhall be added here, what conditions are required, and ought to concurre to make lawfull warre; which are theſe three: 1. By whoſe authoritie. 2. Upon what occaſion. 3. In what manner warre muſt be taken in hand. The conditions required in lawfull warre.

1. Warre muſt not be attempted without the authoritie of the Magiſtrate: for he beareth the ſword, Rom.13.4. If the examples of *Sampſon* and *Abraham* be objected: for the firſt we anſwer, that hee was moved by the Spirit: for the ſecond, that he was no private man, or ſubject to any other, but free, and at his owne command: beſide, he was not without the direction of Gods Spirit. And further, if a true man muſt defend himſelfe againſt a theefe by the ſword, or a Citie being ſuddenly beſieged, or invaded of the enemie, the Magiſtrate being abſent: in theſe caſes it is lawfull to uſe the ſword, becauſe though in particular they have not the expreſſe conſent of the Magiſtrate, yet in generall the lawes permit, that it ſhall be lawfull for every one in ſuch deſperat caſes to defend themſelves.

2. The cauſes of juſt warre are theſe three: 1. When as any battell is enterpriſed by the ſpeciall Commandement of God: as *Saul* was ſent againſt *Amalek*. 2. To reſcue and recover ſuch things as are unlawfully taken away: as *David* purſued the Amalekites that had burned Ziklag, and carried away their goods, their wives, and redeemed them againe, 1 *Sam.*30. 3. To deliver the oppreſſed, and to bridle the inſolencie and crueltie of the wicked: as *Abraham* followed after the foure Kings that had taken *Lot* priſoner, and delivered him out of their hands, *Gen.*14.

3. The manner alſo muſt bee conſidered, that although the cauſe of warre be juſt, yet that it be not raſhly fet upon, but all other meanes muſt firſt be tried: as *Ezekiah*, before he would by force reſiſt the King of Aſſyria, ſought to have pacified him by paying a certaine tribute, 2 *King.*18.14. So the children of Iſrael, before they aſſaulted their brethren the children of *Benjamin* by open warre, becauſe of the wickedneſſe of the Gibeonites committed againſt the Levites wife, firſt required of them that thoſe wicked men might be delivered into their hands: which when they wilfully refuſed, then they reſolved to ſet upon them, *Iudg.*20.13. *Ex Simlero.*

4. Confut. *Againſt the Romaniſts, that make difference betweene counſels and precepts.*

In the next place the Romaniſts are to bee dealt withall: and here commeth firſt to be examined that aſſertion: that whereas we affirme, that even in this Commandement, *Thou ſhalt not kill*, that dutie of charitie is preſcribed, even in loving our enemies: they affirme, that this is no precept, which we are bound unto, but a counſell of perfection, and a worke of ſupererogation: *Thom. Aquin.*2.2. *qu.*25. *art.*9.

Contra. 1. This derogateth from the authoritie of Chriſt, to ſay that he gave counſell to his Diſciples, and did not by his authoritie command them. 2. Seeing all the duties of charitie are required by the law

(for love is the fulfilling of the law) it followeth that even this dutie also in loving our enemies is exacted by the law, and not left free. 3. Our Saviour adding further as a reason hereof, *that ye may bee children of your Father which is in heaven*, sheweth that wee cannot otherwise bee the true children of our heavenly Father, unlesse we be like him herein, even in loving of our enemies: then it will follow, that it is not a counsell of *conveniencie*, but a precept of *necessitie*: *Ex Bastingio*. See more of this popish distinction of counsels and precepts, *Synops. Centur.1.err.84.*

5. Confut. *Against the Popish distinction of mortall and veniall sinnes.*

ANother assertion of the Romanists here to be taxed is, that anger, *si sit talis motus, ut deducatur est peccatum mortale, &c.* If it be such a motion, as that the reason is drawne to consent, it is a mortall sinne: *Si usque ad consensum non pervertitur ratio, est peccatum veniale, &c.* But if reason be not perverted to consent, then it is a veniall sinne: but if it bee not a mortall or deadly sinne in the nature or kinde thereof, as is murther, and adulterie, then although there be a consent, it is no mortall sinne. *Thom. in opuscul.*

This distinction of sinnes veniall, and not veniall, in their owne nature, in respect of the greatnesse or smalnesse of the sinne, is not to bee admitted for these reasons: 1. In the respect of the nature of sinne which of it selfe deserveth death: *Rom. 6.23. The wages of sinne is death*: and sinne is the transgression of the law, 1 *Ioh.* 3.4. and every transgression of the law is under the curse, *Galath.* 3.10. 2. In respect of the infinite Majestie of God, which to violate, can bee no veniall sinne of it selfe: considering also the perfect and absolute righteousnesse of God, which cannot abide the least blemish or imperfection: therefore in regard of the perfect righteousnesse and infinite Majestie of God, no sinne committed against God can in it selfe bee veniall. 3. And concerning this motion and passion of anger, even when it is suddenly, and unadvised, though there bee no further purpose or intendment to hurt, it is guiltie of judgement, *Matth.* 5.22. Where, by the way, it shall not bee amisse to note the difference here between *Thomas Aquin.* and *Bellarmine*: for *Thomas* holdeth this anger here spoken of to bee a deadly sinne, in that he saith, *He that is angrie with his brother, shall be guiltie of judgement, it must be understood de motu tendente in nocumentum, &c. of a motion tending to hurt, where there is consent, and for that motion it is deadly sinne. Sic Thomas in opuscul. Ex Lippoman.* But *Bellarmine* affirmeth that this is a veniall sinne, and so deserveth not everlasting damnation, because hell fire is onely due unto the last, *to call one fole, Bellarm. lib. 1 de purgator. cap. 4.*

Contra. 1. Every mortall sinne deserveth damnation: but in *Thomas Aquins* judgement, as is shewed before, this anger here spoken of is a mortall sinne. *Ergo.* 2. The naming of hell fire onely in the last place, sheweth not a divers kinde of punishment from the rest, but a divers degree of punishment: for otherwise, *judgement* in Scripture, is taken for damnation: as *Psal.* 143.2. *Enter not into judgement with thy servant, for no flesh is righteous in thy sight.* So *Rom.*2.1. *In that thou judgest another, thou condemnest thy selfe.* Here to judge and condemne are taken for all one: to be culpable then of judgement, is to be guiltie of damnation.

4. Yet we admit this distinction of veniall and mortall sinnes, if it be understood, not in respect of the nature of sinne, but of the qualitie of the persons: for unto those that beleeve, all sinnes are veniall, as pardonable through the mercie of God: *Rom.*8.1. *There is no condemnation to those that are in Christ Iesus*: but to the wicked and unbeleevers, all their sinnes are mortall: *Rom.*6.23. to them the stipend and wages of sinne is death. See more also hereof, *Synops. Papist. Centur.4.err.6.*

4. *Morall observations.*

1. Observ. *Not to be hastie to anger.*

THou shalt not kill. Our blessed Saviour expounding this Commandement, *Matth.* 5.22. sheweth that even hee which is angrie unadvisedly transgresseth this precept: which may bee a caveat unto furious, cholerike, and hastie men, that they should bridle their intemperate affections, and not give place to rage: for as *Chrysostome* saith, *Si concedatur licentia irascendi, datur & causa homicidii faciendi*: If libertie be granted unto anger, even cause many times will bee given of murther. But if any man shall say, when hee is angrie with a man for railing and reviling, that hee is angrie with his sinne; let him consider, that when he heareth the name of God blasphemed, he is not so much moved, which sheweth that he is angrie in respect of his owne name and person, which is called in question, and not simply for the sinne, *Simler.*

2. Observ. *The challenging of one another into the field forbidden.*

AND if it be simply unlawfull to kill, then let such looke unto it, that take it to be their honour and estimation to challenge one another into the field, whereupon often ensueth murther: for we have otherwise learned in the Scriptures, *Omnem cupiditatem seipsum ulciscendi vetitam esse*: That all desire for a man to revenge himselfe is unlawfull: *Simler.* For such doe usurpe the Lords office. The Wise-man saith, *Say not thou, I will recompence evill, but waite upon the Lord, and he shall save thee, Prov.*20.22.

3. Obs.

3. Obſerv. *Surfetting by exceſſe forbidden.*

Further, by this precept they are condemned, *qui ſibi ſe occidunt, &c.* which kill themſelves with ſurfeiting and drunkenneſſe, riot and exceſſe: *Baſting.* whereupon often enſueth alſo quarrelling, and wounds, as the Wiſe-man ſheweth: *To whom is woe, to whom is ſtrife, &c. to whom are wounds without cauſe, to whom is redneſſe of the eyes? to them that tarrie long at wine, Prov.23.29,30.*

The ſeventh Commandement.

I. *Queſtions diſcuſſed.*

Quest. I. *Of the order and negative propounding of this Commandement.*

Thou ſhalt not commit adulterie. 1. This Commandement very fitly followeth after the other, *Thou ſhalt not kill, Quia poſt injuriam, qua infertur perſona, nulla eſt major, quam illa qua infertur conjugi:* next after the injurie done to the perſon, there is none greater, than that which is offred unto the wife perſon; for they two ſhall be one fleſh, *Thom. in opuſcul.* So alſo *Lyranus.* 2. This Commandement is compounded negatively, rather than affirmatively: becauſe the negative is more generall than the affirmative, *tam quoad tempora, quàm perſonas,* both in reſpect of the time and perſons: for at all times, and in all places it is unlawfull to kill, to commit adulterie, &c. but at all times, and in all places wee muſt not honour our parents: and for the perſons, wee muſt not offer violence or wrong unto any; but for the affirmative, it is impoſſible to doe good to all, *Thom. in Epiſt. ad Roman. cap.*13. See before *queſt.*1. upon the fifth Commandement.

Quest. II. *Whether the uncleane deſire of the heart be forbidden in this precept.*

IN this Commandement, not onely the impuritie of the bodie, but of the ſoule alſo is forbidden, and chaſtitie commanded in both: *Gregories* opinion is, that God *Per hoc præceptum, non peccata cogitationis, ſed opera reſecuit, &c. Doth not by this precept cut off the ſinfull thoughts, but the ſinfull act:* and that Chriſt afterward in the law, *Cogitationes hominum religavit, Did bind alſo the thoughts of men. In Ezech. homil.*2. *Auguſtine* alſo is of opinion, that in this precept, *Ipſum opus notatum eſt, The worke of uncleannneſſe is ſpecified:* but in the other, *Thou ſhalt not covet, Ipſa concupiſcentia,* the very concupiſcence: becauſe, which ſometimes it may fall out, that a man may commit adulterie, *cùm non concupiſcat illam,* when he doth not covet her, but upon ſome other cauſe doth companie with her: *Aliquando eam concupiſcat, nec tamen propter pœnam timens:* Sometime he may covet her, and not company with her fearing the puniſhment, *quæſt.*71. *in Exod.*

Contra. 1. Our Saviour Chriſt doth not adde any thing to the law of *Moſes,* or bringeth in any new interpretation, but doth free and cleare the law from the groſſe and corrupt gloſes of the Scribes and Phariſies, delivering the true ſenſe and meaning thereof, as it was firſt given unto the people: And therefore *Chryſoſtome* well ſaith: *Ut per concordiam mandatorum ipſe inveniatur author legis fuiſſe & gratiæ:* that by the agreement of the Commandements, in the old and new Teſtament, the ſame may be found to be the author of the law, and of grace, *in Matth. hom.* 11. And that even the inward concupiſcence of nature was forbidden in the old Teſtament, it is evident by *Iobs* practice, in whoſe heart the morall law was written, *I have made a covenant with mine eyes, why then ſhould I thinke on a maid? chap.*31.1.

2. Concerning *Auguſtines* opinion: the concupiſcence, which is joyned with a full purpoſe, onely wanting opportunitie, and being reſtrained by feare from the externall act, is a breach of this Commandement, and not of the laſt, as our bleſſed Saviour expoundeth, *Matth.*5.28. What kinde of concupiſcence is prohibited in the laſt precept, and how it differeth herein from this, ſhall bee ſhewed afterward, when we come to that place. 2. And that commixtion which hath no concupiſcence, nor conſent of will, being violent and forced, as in them which are raviſhed, it is no adulterie at all, which alwayes proceedeth out of the heart.

3. But that the inward ſanctimonie and puritie of the minde is here commanded, and the contrarie forbidden, it is thus proved: 1. By the definition of puritie, and chaſtitie, which is to be holy both in body and ſpirit, as S. *Paul* deſcribeth a true Virgin, 1 *Cor.*7.34. So the ſame Apoſtle, 1 *Theſſ.*5.23. *That whole ſpirit, ſoule and bodie, may be kept blameleſſe unto the comming of our Lord Ieſus Chriſt.* 2. Both the ſoules and bodies of the faithfull are the Temples of the Spirit, and therefore ought to be kept holy, 1 *Cor.*3.16. *Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? if any defile the Temple of God, him ſhall God deſtroy, Baſting.* 3. *Chryſoſtome* urgeth theſe foure reaſons: firſt, from the interpretation of our bleſſed Saviour, who ſheweth that this Commandement is broken in the inward luſt and concupiſcence, *Matth.*5.28. 4. Secondly, from the analogie and correſpondencie, which it hath with other Commandements: that *Iraſci proximis ſine cauſa,* to be angrie with our neighbour without cauſe, is a breach of the precedent Commandement, *Thou ſhalt not kill:* So *Concupiſcere feminam alienam, &c.* to deſire a ſtrange woman, though the act of concupiſcence follow not, is againſt this precept. 5. Thirdly, in reſpect of God. *Qui non tantum opus hominis aſpicit, quantum cor; Who doth not onely looke unto the worke of man, as to his heart.* 6. Fourthly, becauſe concupiſcence is the cauſe of adultery: *Omne adulterium ex concupiſcentia, All adulterie proceedeth from concupiſcence,* as our bleſſed

Saviour

Saviour sheweth, *Mark.7.21. Even from the heart of man proceed evill thoughts, adulteries, fornications, &c. Quomodo ergo tolletur adulterium, nisi præcisa fuerit concupiscentia, &c. How then shall adulterie be taken away, unlesse concupiscence be first cut off? Homil.12. in Matth.* Seeing then that the effect, that is, adultery, and outward uncleannesse is forbidden in this precept, it followeth also, that the very cause thereof, which is concupiscence, should be restrained.

Quest. III. *Other acts of uncleannesse beside adulterie here forbidden.*

COncerning the externall act of uncleannesse, which is in the very letter of this precept prohibited, the Hebrewes are of opinion, that onely *concubitus adulterinus, the adulterous act is here forbidden.* But this opinion is easily convinced: 1. *Tostatus* urgeth this reason; *Qui prohibet minus malum, à fortiori prohibet majus, &c. He that forbiddeth the lesse evill, doth much more prohibit the greater evill:* for there are more unlawfull acts of uncleannesse, than adulterie, as those unnaturall sinnes, committed either with another kinde, as with brute beasts, which is monstrous, or with the same kinde, and with the same sex, as Sodomitrie, and abusing of the male, or with the same sex, but in degrees forbidden, such is incest, with those that are neerely joyned in affinitie and consanguinitie: and though none of these fall out, yet if by violence any be forced to uncleannesse, as in the ravishing and deflowring of wives or Virgins: all these are more odious than adulterie, and therefore they are likewise forbidden. 2. *Vrsinus* thus reasoneth; The end and scope of this precept is to be considered, which is to preserve chastitie, and to maintaine matrimonie: whatsoever then is contrarie hereunto, is forbidden; and therefore all acts of uncleannesse, as well adulterie as others, which are against chastitie, and matrimoniall sanctitie, are here restrained. *Calvin* addeth further, *Lex est justè vivendi perfecta regula, The law is a perfect rule of righteous living:* therefore not one kinde of uncleannesse, but all whatsoever are in this precept restrained, which are against righteous and upright living: as all unnaturall uncleannesse, incest, fornication, all pollutions, wherewith the bodie is defiled.

Quest. IV. *Of the sinnes of unnaturall lust.*

THe unnaturall sinnes of uncleannesse are of three sorts: 1. Those which are committed with another kinde, as with brute beasts, *Levit.18.23. Thou shalt not lie with any beast to be defiled therewith*: which enormous and monstrous sinne doth violate the law of nature, and bringeth a great infamie upon mankinde, in that any should bee found among them, of such beastly and vile inclination, *Tostat.qu.23.* And herein is discovered the wickednesse and corruption of mans nature, which without Gods grace is prone even unto the most vile, monstrous and ugly sinnes.

2. Another kinde of unnaturall lust, is that which is committed with that sex, which is not for that naturall use; which was the sinne of the Heathen, *When man with man wrought filthinesse, Rom.1.27.* Such were the Sodomites, which with one consent came from all quarters of the Citie, and beset *Lots* house and would have offred villanie unto the two young men (which were indeed two Angels) whom *Lot* had received into his house, *Genes.19.* These, whom the Apostle calleth ἀρσενοκοίτας, liers with men, with others there named, are without their great repentance, excluded the Kingdome of heaven, and inheritance of God, *1 Cor.6.9.*

3. The Apostle in the same place nameth also the third unnaturall sinne of lust, of those whom the Apostle calleth μαλακοὶ, effeminate, wanton, and lascivious persons: *molles*, as the Latine Interpreter translateth, who doe commit uncleannesse with the same kinde, with the same sex, and with the same person, that is, with themselves, in the voluntarie emission of their nature, such as was in part the sinne of *Er* and *Onan*, the sonnes of *Iudah*, whom the Lord destroyed for their wickednesse, *Gen.38.* these are called *molles*, tender, delicate, effeminate, *Quia nullam tristitiam tolerare possunt*, because they can endure no griefe in resisting of carnall concupiscence, *Tostat. quæst.22.*

Quest. V. *Why some kinde of uncleannesse is not forbidden by humane lawes.*

BUt here the question will bee demanded, what the reason is, seeing this kinde of filthinesse is odious before God and man, and by the Word of God condemned, yet the lawes of men make no provision against it.

Hereof two reasons may be rendred: 1. Because this kinde is committed secretly, so that it cannot be proved by witnesse, and so by due proofe be censured: such sinnes the lawes of men specially provide for as may be by witnesse or other evidence manifested: now this uncleannesse can hardly be brought to light but by the parties themselves, who are not so impudent, as to act any such thing in open view: as the Picture of Priapus standing aloft upon the staires, used to shew his privie parts unto the people, to provoke them to beastly lust: So also other secret sinnes, as the adulterie and murther of the heart, mens lawes cannot meddle with, unlesse they be such as are against the state of the Prince and Commonwealth; for then, even first thoughts and purposes, though they take no effect, yet if they can be discovered, as by the confession of the parties, or by their fellow conspirators, are worthily punished, *Tostat.quæst.22.*

2. Another reason is, because *Solos actus justitiæ mandat humana lex*, humane lawes onely command the acts of justice: and forbid all such acts whereby one hurteth another, and so humane societie is hindered: hereof it is, that intemperance, prodigalitie, pride, cowardlinesse, and such like, are not censured by humane lawes, because they are no acts of injustice tending to the hurt of others. So other acts of uncleannesse, as of adulterie, incest, rape, are by law restrained, because the hurt and disgrace of others is thereby procured: but this *mollicies, licèt sit actus intemperantiæ, non est tamen actus injustitiæ, &c.* This effemi-

feminate pollution of the body by it ſelfe, though it be an act of intemperancy, yet it is no act of injuſtice, becauſe none other is hurt thereby, which thing humane lawes eſpecially provide for, *Toſtat. quæſt. 22.*

QUEST. VI. *Of the greatneſſe of the ſinne of adulterie.*

Thou ſhalt not commit adulterie. Here by the very letter of the law, that grievous and hainous ſinne of adulterie is forbidden: the greatneſſe of which ſinne is thus amplified, and ſet forth. 1. *Ambroſe* thus deſcribeth the ſinne of adulterie: God made two in the beginning, and commanded that they two ſhould be one fleſh, *Quod unum ſeparas corpus, &c. naturæ adulterium eſt:* In that thou doeſt ſeparate one body, &c. thou doeſt adulterate nature, &c. Firſt therefore by adulterie, the holy inſtitution of God is violated, which maketh man and wife but one fleſh: *Ambroſ. Hexemer. lib. 5. cap. 7.* 2. *Chryſoſtome* multiplieth many reaſons together, *Qui capta uxore poſt hoc carnis remedium alienæ injuriatur, nullam veniam meretur: hoc jam laſcivia eſt, &c.* He that having taken a wife, wrongeth another woman, ſhall hardly get pardon: for this is a ſinne of wantonneſſe. 3. *Si ſuam repudiare & alii vacare non licet, &c.* If it be unlawfull for a man to put away his wife, and uſe another, (which is a kinde of adulterie) how much more is he to be blamed, *qui ſuæ aliam addit*, which joyneth another to his wife? 4. Againe, the greatneſſe of the ſinne of adulterie appeareth, by comparing it with other great ſinnes: it is ſo hainous before God, *Ut qui ab Idolatra viro, ipſo nolente, diſcedat, puniatur; ſin ab adultero, minimè*; That if the wife depart from her husband that is an Idolater, againſt his will, ſhee is puniſhed; if from an adulterer, ſhe is not: the firſt the Apoſtle ſheweth, that it is unlawfull for a woman to depart from an unbeleeving husband, being willing to dwell with her, 1 *Cor.* 7. 13. but for adulterie, the wife may be diſmiſſed, *Matt.* 5. 32. 5. Further, by comparing of the effects together, this ſinne appeareth what it is: *Quæ cum infideli habitat, non eſt immunda, &c.* ſhe which dwelleth with an infidell, is not polluted or uncleane: *For the unbeleeving husband is ſanctified by the wife,* 1 *Cor.* 7. 14. But the fornicator, and much more the adulterer, maketh the members of Chriſt, the members of an harlot, 1 *Cor.* 6. 14. 6. *In hac vita ſecum innumera mala trahit*; This ſinne of adultery and fornication, bringeth an innumerable company of evils with it in this life, beſide the puniſhment of the next: *Cogitur vitam miſeram & infœlicem vivere*, he liveth a miſerable and unhappy life: *Alienum hoſtium trepidus ingreditur, omnia timet, liberos & ſervos:* he entreth trembling into anothers houſe, he is afraid of every thing, of the ſervants, and the children, &c. *Sic fere Chryſoſt. ſuper Ioan. hom. 62. Thom. Aquin.* A woman committeth three great ſinnes in the ſinne of adultery: ſhe is firſt *Sacrilega*, ſhe committeth ſacrilege in going againſt Gods ordinance, in parting that aſunder, which God hath coupled: ſecondly, ſhe is *Proditrix*, ſhe ſinneth by betraying her husband, under whoſe government ſhe is, and giving her ſelfe over to another, for the woman hath no power over her owne bodie, but the man, and ſo likewiſe of the man, 1 *Cor.* 7. 4. Thirdly, ſhe is *furatrix*, ſhe committeth theft: *Ex alieno viro ſibi conſtituit filios*, ſhe getteth her children by another man, *Thom. in opuſcul.*

8. This ſinne of adulterie is one of thoſe which excludeth out of the Kingdome of heaven, 1 *Cor.* 6. 9. and whoremongers among the reſt ſhall have their part in the lake that burneth with fire and brimſtone, *Apoc.* 21. 8. And in this world, though adulterers and adultereſſes ſhould eſcape the cenſure of men, as often they doe, yet God will not ſuffer ſuch to goe unpuniſhed: hee will judge them himſelfe, *Heb.* 13. 4. Therefore the Wiſe-man ſetting forth the adulterous woman, ſaith, that *ſhee forſaketh the guide of her youth, and forgetteth the covenant of her God, Prov.* 2. 17. God therefore will take revenge of ſuch, as tranſgreſſors of his covenant. This made *Ioſeph* that hee would not conſent to the unlawfull deſire of his miſtreſſe, ſaying, *How can I doe this great wickedneſſe, and ſo ſinne againſt God? Gen.* 39. 4.

QUEST. VII. *Adultery as well forbidden in the husband as in the wife.*

Further, it will here be enquired, whether this precept, *Thou ſhalt not commit adulterie*, doth not indifferently binde both the man and the woman, that as well the husband as the wife, if hee goe unto ſtrange fleſh, committeth adulterie. In *Auguſtines* time men tooke unto themſelves great libertie herein, and it was growne to be ſuch a generall cuſtome, *ut jam & mulieribus fere perſuaſum ſit licere hoc quod non licere mulieribus*; That women are almoſt now perſwaded, that it is lawfull for men, but not for women: for it is often heard, that the wives have beene brought to the market place to be publiſhed, *quæ facto cum ſervis inventa ſunt*, which have beene found with their ſervants: but it was never heard of, that a man was ſet in the market place, *qui inventus eſt cum ancilla*, which was found with his maid. *Auguſtine* by divers reaſons overthroweth this wicked cuſtome, ſhewing, that it was *par peccatum*, the ſinne both in the husband and wife: and in the like ſinne, that the man ſeemeth more innocent, *facit non veritas, ſed humana perverſitas:* not the divine veritie is the cauſe, but humane perverſitie. He uſeth theſe perſwaſions:

From the faith that is made mutually by both the husband and the wife unto Chriſt: *Quod à me petis, redde mihi: fidem tibi debeo, fidem mihi debes: fidem Chriſto ambo debemus, &c.* That which thou aſkeſt of me, render unto me: I have plight thee my faith, and thou haſt plight me thy troth: we both plight our faith unto Chriſt, &c.

He reaſoneth from the like: *Nolite ire vos, quò eas ſequi non vultis:* Yee men, goe not that way, whither you would not have your wives to follow: ſay not, I goe not to another mans wife, I goe unto a harlot: *Vis ne dicat tibi, uxor tua, &c.* Wouldeſt thou thy wife ſhould ſay unto thee; I goe not to another womans husband, I goe unto my man or ſervant?

From the preeminence and ſuperiority of man: Say not, we cannot: *Quod poteſt fœmina, vir non poteſt?* Can a woman forbeare, and cannot a man? For what, *illa carnem non portat, &c.* is not ſhee alſo of the ſame bloud? was not the woman firſt beguiled of the Serpent? But you will ſay, that the woman may eaſily

easily avoid adulterie, because shee is held in by the watchfulnesse of her husband, and by the terror of humane lawes: *Multa custodia faciunt fœminam castam, virum castum faciat ipsa virilitas:* Many keepers make a woman chaste: and let manhood it selfe make the man chaste: *nam ideo muliebri major custodia, quia major infirmitas:* for therefore a woman had need of more strait keeping, because shee is the weaker: but husband and the terror of lawes watch over her, and God watcheth over thee. To this purpose *Augustine*.

4. Further, the very letter of the precept, which in the Hebrew is put in the Masculine, *to the male*, Thou, that is, the man, shall not commit adulterie. *Augustine* well inferreth: that although it be once expressly forbidden to the man, *Thou shalt not covet thy neighbours wife: Ista lex non solum viris, sed fœminis data est:* Yet this law is not onely given unto men, but unto women also: and so this precept well bindeth women, as men, as all the rest of the Commandements doe: *Thou shalt not kill, Thou shalt not steale, &c. Augustin. qu.71. in Exod.*

5. Lastly, the Apostle sheweth, that as the woman hath no power of her owne bodie, but the husband: so neither hath the husband power over his owne bodie, but the wife, 1 *Cor.*7.4. and therefore as well the one as the other are restrained of all carnall libertie to goe unto strange flesh.

Quest. VIII. *Whether adulterie be a more grievous sinne in the man or the woman.*

But this being agreed upon, that adulterie is a sinne as well in the husband as in the wife, it will further be demanded, in which of them it is a greater sinne, or whether it be not equall in both.

1. *Augustine* thinketh, as is shewed before, that it is *par peccatum*, a like sinne whether in the husband or in the wife. And *Thomas* addeth further, that in the time of the law there was not an equalitie: for the man among the Jewes might have many wives, but not the wife many husbands: *Ideo matrimonium nunquam statum perfectum habuit, nisi in lege Christi:* Therefore matrimonie had never any perfect state but under the law of Christ. But to this it may be answered, that the institution of matrimonie being first made in Paradise, was the same both under the law of *Moses*, and the law of Christ: but that much was permitted and tolerated unto the Jewes onely for the hardnesse of their heart, as our blessed Saviour sheweth, *Matth.*19.

2. Some doe urge the lawes of men, and the greater punishments, which have beene laid upon women for adulterie, rather than upon men: and that therefore the sinne of the woman should bee the greater. But this sheweth not the greatnesse of the sinne before God, but the greater inconvenience that is brought upon the civill and politike state (which the lawes of men seeke chiefly to preserve) by the adulterie of the woman, rather than of the man.

3. Some thinke that it is a greater sinne in the man, because of his authoritie, *quia vir caput mulieris*, because the man is head of the woman: and the Apostle biddeth, that women, *if they would learne any thing, should aske their husbands at home*, 1 *Cor.*14.35. *Est ergo vir doctor mulieris:* The man then is the womans teacher: then as the Priest sinneth more than a lay man, because he is his teacher; so the man doth more grievously offend than the woman: *Thomas in opusc.* But this proveth not that the sinne of the man simply is greater than the sinne of the woman, but in a certaine respect.

4. Wherefore the best answer is, that the sinne of adulterie in some respects is equall in both sexes, and in some other greater, both in the one and the other.

1. In regard of the law of Matrimonie, whereby they have given their faith each to the other, the sinne seemeth to be equall: for the man hath no more power over himselfe in this behalfe, than the woman, as S. *Paul* teacheth, 1 *Cor.*7.4. and therefore by *Moses* law, as well the adulterer, as the adulteresse, was to be put to death.

2. But in respect of the qualitie and condition of the person, because the woman is the weaker vessell, and the man is the head of the woman, and of the more strength, this sinne is greater in the man, because hee therein giveth an evill example to the weaker partie, and teacheth her an evill lesson, as *Siasticus* 9.1.

3. But the inconveniences considered that follow hereupon, as the ignominie and shame of houses, confusion of inheritances, and the obtruding of false heires by the adulterie and false play of women; this sinne is thought to exceed: *Simler.* Which might be the reason also why among the Jewes, the men were permitted to have divers wives, but not the women to have divers husbands.

Quest. IX. *Whether adulterie be now necessarily to be punished by death.*

Somewhat here would bee inserted concerning the punishment of adulterie by the sentence of death, wherein there are these three opinions: 1. Some thinke that adulterie ought to be punished capitally according to the judiciall law of *Moses*, and not otherwise. *Piscator* giveth divers reasons hereof: but of these especially I will single out: 1. *Delicta temporibus naturam suam non mutant:* Sinnes doe not change their nature in time. 2. *Deus naturam suam non mutat:* Neither doth God change his nature, so that he hateth sinne no lesse now than in times past, neither will he have it lesse punished: *Præfat. in Exod.*

Contra. 1. The nature of sinne is the same, though the punishment bee altered; adulterie is as grievous before God now as it was under the law: but the circumstances as of place and person, so also time, may give occasion of aggravating or alleviating the punishment. Hee that gathered sticks upon the Sabbath was stoned to death, *Numb.* 30. because it was necessarie that the law at the beginning, before then newly given, should bee established by severitie. But yet our Saviour excuseth his Apostles for gathering and rubbing eares of corne upon the Sabbath, *Matth.*12. Saint *Peter* pronounced the sentence of death upon *Ananias* and *Sapphira*, for detaining part of that which they had given to the Church,

the terror and example of others: yet now, such dissimulation is not held to be worthie of death. 2. Neither is God changed, by the changing or mitigating the rigour of the law: but he removing the same, applies the law according to the different respect of times and persons: for as well hee might bee said to be changed in the changing of other lawes, as of the ceremoniall, and judicials thereto annexed.

3. If all judicials annexed to the Morall law are now to be necessarily retained, then the violating of the rest of the Lords day, as then of the Sabbath, which was in that respect morall, should be punished with death; and blaspheming, and prophaning of the name of God by swearing, as *Levit.* 24. 16. which would seeme to be too rigorous.

4. And seeing the times of the Gospell are the times of mercie, and those under the Law were the times of rigour and severitie, to abate somewhat of the rigorous punishments of the Law, not leaving sinne unpunished, may seeme not unlawfull.

5. Another opinion is, that adulterie is not at all now to be punished by death: for our Saviour would not determine the woman taken in adulterie, *Joh.* 8.

Contra. 1. Upon that example of Christ, it cannot be gathered, that it is unlawfull to censure adultery with death: for it would follow as well, that adultery is not to be punished at all, because Christ inflicteth no punishment at all upon her: onely this may be inferred, that by Christs silence and forbearance it appeareth, that the punishment of adultery by death, is not necessary: for if his will had beene, that the rigour of the law should stand in force, our Saviour needed not to have feared their trap, lest they should have accused him of rigour and severitie, if he had judged her worthie of death: and if he had repealed the law, they would have accused him, as contrarie to *Moses*. 3. This then may bee collected by Christs wisedome and convenience, that it is not necessarie that adulterie should alwayes and in all places be sentenced with death, but rather, that it is left indifferent: that neither those Churches are to be condemned of too much lenitie, which follow the president of *Moses* judicials herein, nor yet they are to be accused of too much rigour, which judge adulterie otherwise than by death, as they see it best to fit their estate, so that the measure of the punishment be answerable to the quality of the sinne. By *Moses* law, they which committed adulterie were to die the death, that is, if it were *duplex adulterium*, that both the adulterer and adulteresse were married, or if the woman were anothers wife, *Levit.* 20. 10. otherwise it was not death for a married man beside his wife, to have a Concubine, or to one wife to take another, so shee were not another mans wife. What will they thinke now of such single adulterie, that would have it revenged by death? they have no president in *Moses* law, for the punishing of this kinde of adulterie by death: then it is evident, that all adulterie by the law of *Moses* was not adjudged to death.

The Romane lawes followed *Moses* president, in punishing of adulterers: so did some other nations besides. The king of Babel burnt *Zedekiah* and *Ahab*, two false Prophets, with fire, for committing adultery, *Jer.* 29. 22. Among the Egyptians, the man taken in adulterie was beaten with a thousand stripes, and the woman had her nose cut off: *Diodor. Sicul. lib.* 2. *cap.* 3. The Germanes used to set the adulteresse before her kindred, and cut off her haire, and then her husband drave her before him through the towne, beating her with cudgels: *Cornel. Tacit. de morib. German.* The Cumeans placed the adulteresse in a publike place upon a stone in open view, that shee might be derided and scorned of all, and then set upon an asse: and ever after shee was called ὀνοβάτις, an asse rider: and the stone they abhorred as an unlucky thing: *Plutar. tom.* 1. *in quæstionib. Græcis.* These or some other grievous punishment may be imposed upon the odious crime of adulterie, where it is not recompensed with losse of life: but to dallie with so great iniquitie, and either to winke at it, or to let it passe with a light and superficiall checke, is displeasing to God, and offensive to all good men. See more of this question, how farre *Moses* Judicials are to binde, 1 *qu. generall in Exod.*

QUEST. X. *Whether it be lawfull for the husband to kill his wife taken in adulterie.*

Whereas the ancient Romane lawes permitted the husband to kill his wife taken in adulterie, as appeareth in the declamations of *Seneca*, how a man having lost both his hands in warre, comming home and taking his wife with another in adulterie, commanded his sonne to kill them both, and for refusing did abdicate and renounce him for his sonne: Some would justifie this also as lawfull, pretending the example of *Phinehes*, that stroke the adulterer and adulteresse thorow at once.

Contra. 1. Though the ancient lawes did not punish the husband that killed his wife taken in adulterie, yet that act was not thereby made lawfull, but the law did therein beare with the just griefe of the husband. 2. And though the lawes of men should tolerate it, yet before God he committeth murther, because he doth it in his rage, and in his owne revenge. 3. But the latter Romane lawes gave no such liberty to the man to kill his wife, but onely the adulterer with whom shee is taken in her husbands house: for else, if men hated their wives, they might seeke occasion to be rid of them: and if he were a great personage, with whom the woman was found, it was not lawfull for the husband to kill him, but to keepe him foure and twentie houres prisoner at home, untill he brought the witnesses. 4. *Phinehes* case is altogether unlike, for beside that he was stirred by the extraordinarie motion of the Spirit: if his act should be followed, it might be lawfull for any man to kill the adulterer, and the adulteresse, not for the husband onely: for both of them, whom *Phinehes* killed, were strangers unto him: the one of another tribe, and the woman a Midianitesse, *ex Simlero*.

QUEST.

QUEST. XI. *Simple fornication, whether a breach of this Commandement.*

THou shalt not commit adulterie, &c. 1. Some are of opinion, that *simplex fornicatio*, single fornication which is *soluti cum soluta*, of a single man with a single woman, is not here forbidden, *Oleaster* granteth that fornication with a woman, *quæ esset alteri, vel omnibus exposita*, which was either defiled another, or common to many, was forbidden to the Israelites, as *Deut.* 22. 21. *She that played the whore her fathers house should be put to death*: but otherwise it was not; in this Commandement therefore thinketh adultery only to be forbidden, according to the native signification of the word *naaph*, which signifieth only to commit adultery.

Contra. 1. But I rather preferre the opinion of *Aben Ezrah*, a learned Rabbin, who thinketh *concubitum, qui non est viri cum uxore sua hic esse prohibitum: That all companying with a woman besides the man with the wife, is here forbidden*: for seeing *single* fornication is against the Law of nature, as before the Law was written, adjudged *Thamar* for her whoredome to the fire, *Gen.* 38. as *Oleaster* selfe confesseth, it must also of necessity be held to be a breach of the Morall law, which is grounded on the Law of nature. 2. And as for the use of the word, *Augustine* well sheweth, by the interpretation of our blessed Saviour, *Matth.* 5. 9. that even adultery is a kinde of fornication: *He that dismisseth his wife except for fornication, causeth her to commit adulterie*: the word is πορνεία, fornication, which is taken for μοιχεία, adulterie, *Beza in hunc locum.*

2. But that single fornication, even betweene parties both unmarried and unbetrothed, is forbidden in this Commandement, it shall bee manifested by these reasons. 1. *Augustine* thus argueth: If the kinde of fornication be not forbidden here, *Ubi sit illa prohibita in decalogo, nimium invenire posse*, Whether it can be found prohibited elsewhere in the decalogue, I am ignorant, &c. But it is certaine, it is either forbidden here, or no where in the morall law. 2. Againe, *Si furti nomine bene intelligitur illicita usurpatio rei alienæ, &c.* if under the name of theft is well understood all unlawfull usurping other mens goods, *Profectò & nomine mœchiæ omnis illicitus concubitus, &c.* by the same reason also the name of adulterie, all unlawfull companie with a woman is forbidden, *August. quæst.* 71. *August. in lib. de 10. chord. cap. 9.*

3. Further, *Augustine* in another place thus reasoneth: Say not, *Uxorem non habeo, &c.* I have no wife and therefore I sinne not against her: neither doe I covet another mans wife: *ad meretricem eo*, I goe unto an harlot; *In Deum peccas, cujus imaginem per diffluentia libidinis in te violasti, &c. Thou sinnest against God, whose image thou hast violated in thy selfe by thy overflowing lust.* 4. Againe, *Deus qui scit tibi utile sit, uxorem concessit, hoc præcepit, hoc jussit*; The Lord, who knoweth what is best for thee, hath granted thee a wife, that thou shouldest not wander in lust: this he commandeth thee and doest thou not containe thy selfe, &c. Therefore the fornicator, in giving himselfe to lust, and refusing the remedy which God hath appointed, therein offendeth against God.

2. *Thom. Aquin.* addeth these arguments: 1. *A regno Dei non excluditur aliquis nisi per peccatum mortale, &c.* one is not excluded the Kingdome of heaven, but by a mortall sinne: but fornication excludeth out of the Kingdome of God, 1 *Cor.* 6. 9. therefore it is a deadly sinne. 2. *Licet non detur corpus uxoris datur tamen corpus Christi, &c.* although he have not a wife given, against whose bodie he sinneth, yet the bodie of Christ was given him in Baptisme, and hee made a member thereof: if it be not lawfull to sinne against the bodie of his wife, much lesse against the bodie of Christ; whose members hee taketh, and fornication maketh them members of an harlot, as S. *Paul* sheweth, 1 *Cor.* 6. 15. So he concludeth, *Ergo hæresis, dicere fornicationem, &c.* it is heresie therefore to say, that single fornication is not deadly sinne, &c. and therefore in this precept, *Thou shalt not commit adultery*, not onely adultery, but all carnall copulation out of matrimonie is forbidden, *Thomas in opusc.*

3. *Tostatus* urgeth these reasons: 1. Whatsoever is evill, belonging unto carnall lust, must be here forbidden, either *expressè*, or *tacitè*, either by expresse words, or closely: for it cannot bee forbidden elsewhere: now simple fornication, even by the naturall light of reason, is judged to be evill: But it is necessarie to finde out a thing evill by nature, that all men should bee of the same judgement, but in those whose reason and understanding is aright: for like as some are deceived in the judgement of outward sense, as hee whose tongue is infected with bitter choler, thinketh hony to bee bitter: and whose eye is vitiate and corrupt, with a kinde of melancholy, will take the Æthiope and the Crow for whitish: So in some the judgement of naturall reason is corrupted, as in intemperate and incontinent men: it is therefore sufficient, that temperate and sober men by the light of reason, judge fornication to be evill. 2. Every naturall act, not used and employed to the right end, is evill: so then, as to eate and drinke, *Non propter conservationem individui, &c.* not to preserve the bodie, but of riot and excesse is evill: so to use carnall copulation of lust, and not *Propter conservationem speciei per generationem*, for the preserving of the kinde by generation, for the which it is appointed, must needs be evill, as is fornication, *Tostat. quæst.* 22.

4. M. *Calvin* thus proveth that fornication it a sinne before God, and a breach of this Commandement: *Ex qua legimus Deum benedixisse conjugio, &c.* where we read that God blessed marriage, it is to gather on the contrary, that all other companying of man and woman, not in marriage, is accursed: so the Apostle setteth the one as opposite to the other, *Hebr.* 13. 4. *Marriage is honourable among all men, &c. but whoremongers and adulterers God will judge.* Seeing therefore the sanctitie and the honour of marriage is commanded in this precept, the contrarie is forbidden, all other acts of uncleannesse whatsoever, which are a violation of marriage. 2. *Nec aliunde, quàm ex lege Oseas illam reprehensionem sumpsit.* Neither did *Hosea* take that reprehension, but from the law, *c.* 4. 11. *Whoredome & wine take away the*

3. S.

S. Paul also sheweth, that the Israelites were punished for their fornication; and fell in one day 23 thousand, 1. Cor. 10. 8. 4. The Apostles also exhorting the brethren to abstaine from fornication, giue this reason thereof, because *Moses* was read in their Synagogues every Sabbath day, *Act.* 15. 19. If the action then had not been contrary to the law of *Moses*, and so generally taken, it had not been such a great offence. *See Calvin. in hunc locum.*

QUEST. XII. *Spirituall fornication is not a breach of this precept.*

Some doe make spirituall fornication a breach of this Commandement, *Thou shalt not commit adultery*: *Necesse est spiritualiter observari*: it must bee spiritually observed: and this abstinence from spirituall fornication, they make of three sorts, *A ceremoniis Idolorum, & omni superstitione Gentilium*, from the ceremonies of Idols, and all superstition of the Gentiles: there is another kind of fornication, *quae Iudaismi superstitionibus continetur*, which consisteth in the superstitions of Iudaisme; and the third *adulterium haereticorum*, the adulterie of heretickes, *Lippom. ex collationibus patrum.*

But spirituall fornication, because it concerneth the worship of God, cannot bee referred to this precept being of the second Table, which onely concerneth our dutie toward our neighbour: and beside, if this precept should bee so spiritually understood, then the rest of the second table in like manner, which were inconvenient: and spirituall fornication, which is committed by idolatrie and false worship, is a peculiar breach of the second Commandement, and therefore need not to bee referred hither.

QUEST. XIII. *Of the lawfulnes and dignitie of mariage.*

NOw because in this precept, *Thou shalt not commit adulterie*, as all inconveniencie and uncleannes is forbidden: so chastitie both in mariage and without, is commanded: Here it shall not bee amisse to examine questions concerning mariage: and first of the lawfulnes and dignitie thereof, which the Scripture calleth *honourable*, *Heb.* 13. 4. This honour of the maried estate is set forth, 1. By the author and beginner thereof, God himselfe when hee brought *Eve* unto *Adam*; and to signifie the neere conjunction that ought to bee betweene man and wife, hee made woman of one of the mans ribs, *Gen.* 2. 2. The time and place, when and where Matrimonie was instituted, doe set forth the commendation of it, because it was in Paradise, in the time of mans innocencie, before sinne yet was entred into the world. 3. The holy and wholesome ends, for the which Matrimonie was ordained, doe shew not only the lawfulnes but the excellencie of it: which shall afterward, *quest.* 17. more fully bee declared: whereof the most principall is, the procreation of children, *ipsi Deo, Ecclesiae & reipublicae*: unto God himselfe, his Church and Common-wealth, *Bucan.* 4. In holy Matrimonie it hath pleased God to represent unto us the mysticall conjunction betweene Christ and his Church, *Ephe.* 5. so that it cannot bee but holy, wherein is shadowed such an holy mysterie.

QUEST. XIV. *Of the espousals and contract of mariage, with the difference, and divers kinds thereof.*

NOw Matrimonie is of two sorts, either *inchoatum*, which is only initiate and begun by the espousals and contract onely; or it is *perfect* and *consummate*, when all the rites of mariage are accomplished and performed. Concerning the contract and espousals, which is the affiancing and betrothing of man and woman each to other, by their owne voluntarie and full consent, with the liking and approbation of their friends, there are two kinds of them: 1. Some contracts are conditionall, and de futuro, of the time to come, as they are called: as if the man make this promise, that hee will marrie a wife if her friends will consent, or if hee may have a competent dowrie with her: or if both the parties be vnder age, and not fit for mariage: for all these espousals are onely promises of mariage for the time to come: and they doe not binde the parties: they may shew their levitie in not performing the promise made, unlesse they can give probable and reasonable cause of the change of their minde; but they are not to bee forced by any such promise of mariage, to accomplish the same. 2. The other kinde of espousals, is *de praesenti*, pronounced of the time present: as if one say, *Ego te mihi desponeo uxorem*, I take thee to my wife: this contract is actuall and effectuall, and cannot bee dissolved, being lawfully made: for that which God hath coupled together, man cannot put asunder, *Matth.* 19. 7. and they which are thus contracted, are man and wife before God: as *Iacob* calleth *Rachel*, being onely betrothed, his wife: *Give me my wife*, *Genes.* 29. 21 and the Angell calleth *Mary* espoused to *Ioseph*, his wife, *Matth.* 1. 20. Hereof it was, that by *Moses* law, hee which defloured a maid espoused unto a husband was to bee stoned to death, *Deut.* 22. 23. 3. After these espousals, there came betweene them and the celebration of the mariage some convenient space of time: 1. For publike honestie sake, that they should not presently come together, as bruit beasts in the heat of their fleshly desire. 2. That by meanes their mindes might bee first knit together, before their bodies: their desire of each to other by this meanes being kindled and increased. 3. That this pause being made, if in the meane time should fall out any just cause of let, it might appeare, *Bucanus.*

QUEST. XV. *Of mariage consummate, and the rites and orders therein to be observed.*

Mariage is consummate by two solemne and publike actions, one is religious and Ecclesiasticall, the other is Civill. 1. The parties espoused are first brought into the face of the congregation, both to testifie their unfained consent each to other, and that they may publikely bee instructed by the Minister in the duties of mariage, and be commended unto God by the prayers of the congregation: which godly and the publike celebration of mariage before the congregation, howsoever some schismatickes too-

liſhly and wilfully ſpurne againſt it; yet is grounded partly upon the example of God himſelfe, who brought man and woman together, and gave them a ſolemne bleſſing, ſaying, *Increaſe and multiplie*: partly upon that rule of the Apoſtle, 1.*Corinth.*14.40. that all things in the Church ſhould be done honeſtly and by order: for by this meanes, ſecret and clandeſtine mariages are prevented; and the parties free from all ſuſpition, who without this publike ſolemnitie might bee thought to live incontinently together: and ſeeing all things are conſecrate by the word of God and prayer, 1.*Tim.*4.5. it is requiſite that ſo a weightie buſineſſe as this ſhould bee ſanctified with prayer, and invocation of the name of God.

2. The other publike action is Civill, in the nuptiall feaſt, or feſtivitie: for it hath beene a commendable cuſtome in all ages, and in all nations almoſt, to ſolemnize mariage with the cheerefull meeting of friends: as *Laban* made a feaſt in the mariage of his daughters, *Geneſ.*29.22. our bleſſed Saviour was preſent at a mariage feaſt at Cana in Galile, *Ioh.*2. But the mariage feaſt ought to bee kept with this caveat, that there bee no exceſſe, riot, or diſorder, with other abuſes, that often fall out in ſuch meetings. As in that great feaſt which the great King of Perſia made unto his Nobles, ſuch good order was kept, that none was compelled to drinke more than hee would himſelfe, *Eſther* 1.8. This moderate and ſober kind of feaſting may ſafely bee retained among Chriſtians, according to S.*Pauls* rule, *Philip.*4.8,9. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, &c. thoſe things doe, and the God of peace ſhall bee with you, Ex Bucano.*

Quest. XVI. *What conditions are required in lawfull mariage.*

But in lawfull mariage divers conditions are required, and namely theſe: 1. That Matrimony be contracted betweene ſuch parties as are apt for mariage. The contracts then and eſpouſals made betweene children are void. 2. That there bee a voluntarie conſent of both parties, not forced or aſſented thereunto. 3. The conſent alſo of the parents, or of thoſe which are in the place and ſtead of parents, muſt not bee wanting. 4. There muſt bee no error in the perſons: as when they are eſpouſed as virgins, which prove afterward to bee otherwiſe: or ſuch like errors and miſtakings. 5. That honeſt condition be propounded in ſuch contracts, with decencie and comelines. 6. That Matrimonie bee contracted one betweene two parties: for though the Fathers were permitted to have many wives; yet we muſt live not according to examples, but by a certaine law and rule. 7. Mariage muſt bee contracted in the Lord, that is, onely betweene the faithfull and beleevers, and ſuch as conſent together in the true faith and religion. 8. That ſuch perſons contract not together, as are within the degrees prohibited either of affinitie and conſanguinitie, which are expreſſed *Levit.*18. which prohibition of degrees is grounded upon the law of nature, and therefore is morall and perpetuall: for God did caſt out the Canaanites, becauſe they were defiled herein, *Levit.* 18. 24. Who were not bound to the ceremoniall, but to the morall lawes: and the end of this prohibition of certaine degrees was for reverence of the neerenesſe of kindred and blood, as this reaſon is rendred: *None ſhall come neere to any of the kindred of his fleſh to uncover their ſhame, Levit.*18.6. and therefore this law is univerſall and perpetuall: *Vrſin.* Concerning the particular limitation of theſe degrees and right computation of them; ſee elſewhere this matter handled at large, *Synopſ.contr.*15.*of Matrimonie, qu.*3.

Quest. XVII. *Of the ends of the inſtitution of matrimonie.*

Now the ends wherefore Matrimonie was ordained are theſe: 1. In reſpect of the parties themſelves there are three ends: 1. That they ſhould be a mutuall helpe one unto another, both in divine and humane duties: as the Lord, when hee made woman, ſaid, *I will make an helpe meet for him, Gen.*2. which helpe is partly in humane affaires, as in domeſticall duties, in governing and ordering the family, in the bringing up and education of children: and in perſonall duties, one in helping and releeving another in ſickneſſe and in health: as alſo in divine, one in comforting another, in praying one for another, and ſuchlike. 2. Mariage is ordained to bee a remedie againſt incontinencie and vagrant luſt, 1.*Cor.*7.2. 3. procreation of children, which ſhould continue their parents name, and ſucceed in his inheritance: to this Lord ſaid unto them, *Gen.*1.28. *Increaſe and multiplie.*

2. In reſpect of the Church and Common-wealth, Matrimonie was appointed as a meane to increaſe them both with profitable members and inſtruments, and therefore parents are charged to bring up their children in the inſtruction and information of the Lord, *Epheſ.*6.4. that they may bee fit to bee employed in the Church and Common-wealth.

3. In reſpect of God, Matrimonie was inſtituted principally for the ſetting forth of his glorie: that the married parties ſhould together better learne to ſerve and worſhip God, and to bring up their children in his feare: and in their matrimonie, which is a ſweet and amiable fellowſhip, is ſet forth the myſticall conjunction which is betweene Chriſt and his Church, *Epheſ.*5.32. *Ex Bucan. Vrſin.*

Quest. XVIII. *Of the mutuall marimoniall duties betweene man and wife.*

The duties to bee performed in mariage are firſt, ſuch as are common betweene man and wife: 1. Mutuall love, that they ſhould one love another, to love as they are beloved. 2. Matrimoniall faith in keeping themſelves one to another, not ſeeking after ſtrange fleſh. 3. A communion of their goods: one ſupplying anothers wants: and a communion of affection, one having a lively fellow-feeling of the others griefes. 4. The education of their children, wherein both the parents are bound to ſhew their Chriſtian care. 5. And mutuall bearing and forbearing one another, tolerating their infirmities, with a great deſire to have them amended and healed, *Vrſin.*

2.

2. The duties required on the husbands part are: 1. To instruct and teach his wife, and bring her to the knowledge of God, 1 *Cor.* 14.35. 2. To be her head, to protect and defend her from injuries; to guide, rule and governe her in discretion, *Ephes.* 5.23. *The husband is the woman's head, as Christ is the head of his Church.* 3. To be amiable unto his wife, not bitter or cruell unto her, *Coloss.* 3.19. not to use her as his maid or servant; but as his yokefellow, and collaterall companion and *coadjutrix* in the government of the house. 4. To provide for her all things needfull in sickness and in health: for hee is worse than an Infidell who doth nor provide for those of his owne house, 1 *Timoth.* 5. 8. 5. To honour the wife as the weaker vessell, 1 *Pet.* 3.7. and in his Christian discretion to winne her with lenitie.

3. The speciall duties on the behalfe of the wife are: 1. To shew her care and diligence in preserving her husbands domesticall estate, and wisely disposing the houshold affaires: as that huswively Matron described, *Prov.* 31. 2. To give due reverence and honour to her husband, as unto her head, as *Sara* is commended, 1 *Pet.* 3.7. 3. And to bee subject and obedient unto him in all things in the Lord, *Ephes.* 5.22.

Quest. XIX. *Whether marriage be left indifferent to all.*

Matrimonie is neither denied unto any by the divine institution, nor yet commanded unto all: 1. It is lawfull and granted unto all to marrie, if they will: for the Apostle saith, that mariage is honourable among all men, *Hebr.* 13.4. because that blessing given unto mariage, *Increase and multiplie*, was geven in *Adam* and all his posteritie. 2. As mariage is not necessarily imposed upon all, so is it indifferent unto those which have the gift of continencie: for although they need not the remedie of mariage against fornication, having received that speciall gift; yet they may desire mariage for mutuall comfort, and to have issue: and for other ends, whereunto marriage was appointed. 3. But unto those which cannot containe, it is necessarie to use this remedie, and to them mariage is not indifferent. So the Apostle saith, *It were good for a man not to touch a woman: nevertheless to avoid fornication, let every man have his wife, &c.* 1 *Cor.* 7.2. and vers. 9. *If they cannot abstaine, let them marrie: for it is better to marrie than to burne.* 4. But though this libertie be given to use the remedie, yet there must bee a temperate sobrietie and moderation, both in the use of mariage, that they doe not give themselves over to fleshly delight, but sometime sequester themselves to fasting and prayer, 1 *Cor.* 7.5. And a comely decencie must bee observed both in first and second mariages, not hastily and greedily to fall into them: as among the Romans *Numa* made a law, that a woman should not marrie within ten moneths after her husbands death, *Festus.*

2. *Places of doctrine.*

1. Doct. *Of the generall and particular contents of this precept.*

In this Commandement under one speciall kinde of adulterie, all other acts of uncleanneſſe whatsoever are restrained: and whatsoever belongeth unto chastitie, is prescribed and commanded: as these three vertues principally: 1. Chastitie. 2. Shamefastnes. 3. Temperance. The contrarie unto which vertues likewise are forbidden.

1. Chastitie is commanded, which is a vertue keeping both the soule and bodie chaste, avoiding and detesting all uncleanneſſe and unlawfull lust, both in mariage, and in the single estate: as also all causes, occasions, opportunities, egging and provoking thereunto, as likewise the effects and inconveniences that follow thereon. So the Apostle teacheth: *This is the will of God even your sanctification, that yee should abstaine from fornication, that every one of you should know how to possesse his vessell in holinesse and honour, not in the lust of concupiscence, &c.* 1 *Thess.* 4.3.4.

Contrarie unto this vertue of chastitie are, 1. Such kinds of inordinate lust as are against even this nature corrupt, as it is corrupt: as first, the confusion of divers kindes, as when men are given over to vile affections to defile themselves with bruit beasts. Secondly, the abuse of the sex, as when men with men worke that filthinesse, which was one of the sinnes of the heathen, *Rom.* 1.28. Likewise may the feminine sex bee abused, *Rom.* 1.27. Thirdly, when as the lawfull sex is used, but in too neere a degree, as in incest: all these unnaturall lusts, and deserve of the Magistrate to bee extraordinarily punished.

2. Other kindes of lusts there are, which proceed from this our corrupt nature: 1. Fornication betweene parties not married, when as one with one committeth follie, or which is more odious, one with many, which is the vile practice of strumpets and whores. 2. Adulterie, either the one partie being married, and it is called *adulterium simplex*, simple adulterie: or both, which is *adulterium duplex*, double adulterie.

3. There are beside these, evill inclinations of the heart, and inward inflammations, which the godly must resist by prayer, and cut off the occasions of them: and the remedie against this kind of lust is mariage, according to S. *Pauls* rule: *It is better to marrie then to burne*, 1 *Cor.* 7.9.

4. *Shamefastnesse* is here required, which abhorreth all kind of turpitude and uncleanneſſe, being alwayes accompained with a certaine griefe and feare, lest any thing uncomely should bee committed: such was the shamefastnes of *Ioseph*, that being entised often by his shameleſſe Mistresse, would not afterward come into her companie.

Contrarie hereunto are, 1. Immodestie and unshamefastneſſe, such as was in *Herodias* daughter, that came in impudently and danced before *Herod* and the rest that were at the table. 2. Obscenitie and uncleanneſſe in word or in deed, as in *Ioseph's* Mistresse, that was not ashamed to move him with her wicked mouth to lie with her.

5. *Temperance* is also commanded, which is a moderate and sober use of such things as belong

unto the bodie, as meat and drinke, agreeable to the time, place, and persons, as S. *Paul* saith, *Be not filled with wine, wherein is excesse, Ephes.5.18.*

Contrarie hereunto are, 1. Intemperance in meats and drinks, as in drunkennesse and gluttonie. Excesse and superfluitie of meats and drinkes, which breedeth intemperance: as also excesse and pride of apparell, reproved by the Prophet in the daughters of Sion, *Isai.3.* and other unseemely usages of the bodie, as in painting or colouring the face or haire, as wicked whorish *Iezabel* used to doe, 2 *King.9.30.* Contrarie unto this moderate temperance, is in another extreme superstitious and immoderate abstinence, such as was that of the Heremites and Anachorites, that with too rigorous abstinence and fasting did oppresse nature, *Vrsin.* 4. As intemperance in diet is forbidden, as the nourishing cause of lust, so also in all other kind of behaviour: as the wantonnes of the eye, which opened as it were a window unto that great sinne of adulterie, which *David* committed with *Bathsheba*, 2 *Sam.* 12. Likewise obscenitie and wantonnesse in speech: for evill words corrupt good manners, 1 *Cor.*15.33 *Simler.* But these two last rehearsed are rather opposite unto the second vertue of shamefastnesse before rehearsed.

3. *Places of Controversie.*

1. Confut. *Against the Anabaptists and Nicolaitans, which make their wives common.*

THou shalt not commit adulterie, &c. First, seeing this precept commandeth chastitie in the married estate to be preserved, the Nicolaitans, and heretikes called *Gnostici*, are condemned, which as of other things, brought in a filthie communitie and mutual commixtion of their wives, *Bucanus.* Contrarie to the Apostles doctrine, *To avoid fornication, let every one have his wife*, 1 *Cor.*7.2. that is, the wife ought to be proper and peculiar to the husband, and the husband likewise to the wife: for the honour of mariage is stained when the mariage bed is defiled, and therefore the Apostle putteth them both together, *Heb.*13.4.

2. Confut. *Against the Manichees and Marcionites that condemne mariage.*

FUrther, this Commandement forbidding the violating of mariage by adulterie, and all other unclean and unlawfull lust, consequently alloweth the wholesome remedie of mariage, against the old heretikes the Maniches, Encratites, Marcionists, *Chrysost.hom.* 12. *in* 1 *Timoth.* *Ambrose* addeth to these the Patrician, in 1 *Tim.*4. that condemned mariage, as being instituted of Satan: whose wicked opinion is blasphemous against God, upon whose blessing, (*Increase and multiplie*) dependeth the procreation of children, which is the speciall fruit of mariage: And they contradict the holy Apostle, who saith, *That mariage is honorable*, &c. *Hebr.*13.4.

3. Confut. *Against the Romanists that forbid Mariage.*

THirdly, the Romanists are here confuted, that enjoyne single life unto their Priests, as more agreeable unto their orders, which they thinke are defiled and polluted by mariage: and they count that to bee the more holy state among them, and such to bee most religious, which are entred into a vow of single life: so that although they doe not in open blasphemie condemne marriage, as the other wicked heretikes, which made the devill the author thereof, yet they speake falshood through hypocrisie, and under pretence of greater holinesse, condemne the holy institution of marriage, so that they cannot escape the censure of the Apostle, which calleth it a doctrine of devils to forbid to marrie, 1 *Tim.*4.1.3. Neither can they shift it off by saying, that they doe not forbid mariage generally: no more did the Manichee, who allowed their hearers, such as were lay men, to marrie, but denied that libertie to their Clergie, whom they called their elect and chosen men, *August.haref.*46. And the Heretickes called *Apostolici* would not permit such to marrie, as had made a vow of single life, being not able to performe it, *August.haref.*61. The Romanists hold it unlawfull for their votaries to marrie, though they bee never so weake and unable to performe their vow. It is evident then, that whereas S. *Paul* giveth libertie to everie man for avoiding of fornication, to have his wife, 1 *Cor.*7.2. and againe he saith, that mariage is honorable among all men, *Hebr.*13.4. the practice of the Romanists not allowing their Clergie and Monkes to marrie, doth contradict the Apostolical doctrine. And beside, by this restraint of mariage, they give occasion of adulterie, fornication, and other uncleane lusts, seeing they restraine the remedie against these enormities, which is lawfull and honest marriage: and so they are apparent transgressors of this precept: Herein they are not unlike to those old Heretickes, called *Origeniani turpes*, the filthie Origenists, who, as *Epiphanius* writes of them, rejected marriage, and yet gave themselves to lust, and some of them went in the habit of Monks professing solitarie life, and yet were defiled with uncleannesse, *Epiphan. haref.*63. Such were the Monks in Poperie, given over to al filthinesse, as their hypocrisie was notably discovered in the suppression of their uncleane cages and cells here in England. See more hereof, *Synops.*pag.260,261, &c.

4. Confut. *Against Aquinas, that saith in the matrimoniall copulation there may be mortall sinne.*

HEre by the way some exception is to be taken unto certaine positions of *Thomas Aquinas*, who confuting those who affirmed, *Commixtionem viri & uxoris non esse sine peccato*, that the companying of the husband with the wife could not bee without sinne, setteth downe these conclusions: 1. That *conjunctio aliquando non solum est sine peccato, sed etiam ad meritum vitæ æternæ*: that such conjunction sometime not only without sinne, but meritorious also of eternall life. 2. *Quando est cum intentione procreandæ prolis, vel reddendi debiti*, &c. when in the matrimoniall act there is an intention of procreation, or rendring the mutuall debt of marriage, it is an act of justice, and so without sin at all. 3. *Aliquando est peccato veniali*, &c. sometime it hath a veniall or small sin, as when neither of the two former intentions concurre. 4. *Quando autem excedit, ut si posset se extendere etiam in aliam, tunc est mortale*, &c. but when this is not

matrimoniall copulation exceedeth the bounds, that if it might bee, it would extend it selfe to another, then it is mortall, *Thomas in opuscul.*

Contra. 1. No act of righteousnesse in man, can be meritorious of eternall life; seeing our best workes are imperfect, and betweene the merrit and worke, there must be a proportion and kinde of equalitie: but there cannot bee betweene our imperfect workes, and such a perfect and infinite reward: The Apostle saith, *That the afflictions of this present life, are not worthie of the glorie which shall be shewed unto us*, Rom. 8. 18. If the suffrings of the Saints are not meritorious, much lesse their actions.

2. When matrimoniall conjunction is applied to the right end, it is without sinne, as S. *Paul* saith in the like case, *Let him doe what hee will, he sinneth not*, 1 Cor. 7. 36. that is, materially he sinneth not: the thing which hee doth is no sin, neither is it a sinfull act: but yet there may bee some blemish and imperfection in the manner: seeing our best actions are stained, as the Prophet saith, *All our righteousnesse is as filthie clouts*, Isai. 64. 4.

3. If veniall sin be taken for a small offence, wee denie not, but that such blemishes are found in matrimoniall duties, which are tolerated and covered in mariage, according to that excellent saying of *Augustine*, *Libidinis voluptas, non propter nuptias cadit in culpam, sed propter nuptias accipit veniam*: the sinne of lusts doth not take blame because of mariage, but for mariage sake doth receive pardon. Lib. 1. *de concupis. cap.* 15.

But mortall or deadly sin in mariage there is none, that is, in his sence, haynous and grievous: for if in meaning be, that the fleshly desire would extend it selfe to another, that is, coveteth strange flesh, this is not incident unto any act of mariage, but is a violating of mariage, by adulterous and unchaste thoughts: but if there could be any such mortall and deadly sin in the duties of mariage, what is become of that saying of the Apostle, concerning the giving in mariage, *Hee sinneth not?* 1 Cor. 7. 36. which also may bee understood of the duties of mariage. *Augustine* hath this worthie saying, *Sicut bono uti male malum est, ita malo uti bene bonum est: bene utitur bono continentiam dedicans Deo, bono utitur male continentiam dedicando, malo utitur male concupiscentiam relaxans adulterio, bene utitur malo concupiscentiam restringendo*: As it is evill to use a good thing evill; so it is good to use an evill thing well, as hee useth a good thing well that dedicateth his continencie unto God, hee useth a good thing evill that dedicateth his continencie to an Idoll: hee useth an evil thing evill, that doth loose the reines of his concupiscence to adulterie, he useth an evill thing evill, who restraineth his concupiscence to matrimonie, *August. ad Pelag.* 1. 19. If he doe an evill thing well, that limiteth and keepeth his concupiscence within the bounds of mariage, hee then cannot sinne mortally.

V. Cautel. *Against Tostatus that would not have simple fornication punished by humane lawes.*

Against *Tostatus*, here also worthily exception is taken, who justifieth this defect and imperfection in humane lawes, he meaneth such as are practised among the Romanists, which doe not punish simple fornication: these are his words, *Injustissima civilis lex esset, quæ meretrices tolleret*, That should be a most unjust Civill law, which should take away strumpets, and punish simple fornication, &c. Wee will see and examine his reasons.

1. Civill lawes are only to restraine such sins, whereby justice is violated, and injurie done unto another, but in fornication there is no act of injustice, *Non est ibi aliqua persona cui inferatur injuria*; There is no person there to whom any injurie can bee done.

Contra. There is a manifold wrong committed in single fornication: 1. They offer wrong and dishonour unto Christ, in making the members of Christ, the members of an harlot, 1 Cor. 6. 15. 2. They injurie themselves, in sinning against their owne bodies, in defiling and polluting them. *ibid.* vers. 18. 3. They doe wrong unto their posteritie, bringing upon them the shame of bastardie, making them illegitimate, and disabling them to inherit.

2. If humane lawes should punish fornication, it would give occasion unto adulterie, incest, Sodomie, seeing the most in a common-wealth are weake and imperfect; and if they were restrained from this their vice, they would fall into greater enormities.

Contra. 1. As though God hath not appointed a remedie against fornication, and all other uncleanesse, by lawfull matrimonie: shall men make themselves wiser than God, and seeke to cure one evill by another?

2. And thus the divine order is perverted among the Romanists: for they restraine mariage, and give way unto fornication, and therefore it is no marvell, if among them such unnaturall lusts doe reigne. *Bernard* well sheweth the reason thereof, *Tolle de Ecclesia honorabile conjugium*, &c. Take away from the Church honorable matrimonie, (he saith not, take away harlots, and brothel houses, as *Tostatus* doth) shal not replenish it with incestuous persons, with concubinaries, Sodomiticall vices? &c. *Super Cant. serm.* 66.

3. Humane lawes are not to forbid all sinnes, because *Humana lex non potest dare gratiam præservans*, &c. because man making a law, cannot give preserving grace to keepe it: and this was the cause, that *Lex Mosis non prohibebat omnia vitia*, *Moses* law did not forbid all vices, because therein was no grace given, or helpe ministred to avoid them: therefore some things were permitted among them, as to divorce of the Gentiles, to give a bill of divorcement, and such like. So *Tostatus quæst.* 23.

Contra. 1. By this reason humane lawes should forbid no sins, because Gods word, not mans law, giveth grace to abstaine from any sin. 2. Neither is there any sin forbidden in the new Testament against the morall law, which is not prohibited in the old: as it may appeare by our blessed Saviours interpretation of the 5. of *Matt.* wherein he giveth no new law, but only expoundeth the old. 3. Though *Moses* law gave no grace to keepe it, yet because it was a Schoolemaster to bring us unto Christ, *Gal.* 3. 19. it was fit it should be a perfect law, and containe a strict rule of all righteousnesse, that men the rather should bee driven unto Christ, seeing themselves to come so farre short. 4. The toleration of some things among the Israelites, for their

their hardneſſe of heart ſheweth not a defect in the law, but an imperfection in them, that could not bee ſubject to the perfect rule of the law. 5. And concerning the puniſhment of fornication, it was not omitted in *Moſes* law: for although fornication with one were recompenced with marriage, and paying of the dowrie, *Deut.* 22.24. yet if a daughter in Iſrael did play the whore, ſhe was ſtoned to death, *ibid. verſ.* 21. And ſeeing the law ſaith, There ſhall not bee a whore of the daughters of Iſrael, *Deut.* 23.17. how dare any defend the tolerating and ſuffering of whores in a Chriſtian Common-wealth?

4. *Morall obſervations.*

1. Obſer. *Againſt ſhameleſſe adulterers, that thruſt themſelves into the Congregation of the Lords people.*

THou *ſhalt not commit adulterie.* This ſin being ſo haynous in the ſight of God, whereby both the ordinance of God is perverted, and matrimoniall faith mutually given violated, and the Temples of the holy Ghoſt defiled: hereby their impudencie, unſhamefaſtneſſe, and profaneneſſe is evident, that being guiltie of this ſin, dare preſume to come into the Lords houſe, to offer themſelves to heare the Word, to receive the Sacraments, or communicate in any other exerciſe of religion, againſt whom the Prophet thus envelgheth: *Will you ſteale, murther, commit adulterie,* &c. *and come and ſtand before me in this houſe, whereupon my name is called, and ſay wee are delivered, though wee have done all theſe abominations?* Ierem. 7. *Chryſoſtome* well ſayth to this purpoſe: *Non eſt locus hic ſupanar, ſed Eccleſia; ſi membra meretricis habes, abeſto ab Eccleſia, ne præſentiâ tuâ ſordeſcat:* This place is no brothelhouſe, but the Church; if thou haſt the members of an harlot, abſent thy ſelfe from the Church, leſt it be defiled by thy preſence, &c. *homil. 2. ſuper Ioan.*

2. Obſer. *Againſt fornication.*

AND let not onely adulterers take heed unto themſelves: even fornication, between thoſe that are not married, is a grievous offence before God, who will not onely judge adulterers, but whoremongers alſo, *Hebr.* 13.4. And that ſaying of the Apoſtle may bee applied againſt fornication, as well as adulterie: *Know yee not, that yee are the Temple of God?* &c. *if any man deſtroy the Temple of God, him ſhall God deſtroy.* 1 *Cor.* 3.16. Whereupon *Auguſtine* thus writeth: *Non vis corrumpi domum tuam, quare corrumpis domum Dei?* Thou wouldeſt not have thine houſe corrupted, or defiled, why then doeſt thou corrupt the houſe of God? *lib. de 10 chord. cap.* 9. And theſe miſchiefes fornication bringeth with it: 1. *Perdit animam,* The fornicator deſtroyeth his owne ſoule, *Prov.* 9.18. *Hee knoweth not, that the dead are there, and that her gueſts are in the depth of hell.* 2. *Conſumit ſubſtantiam,* He conſumeth and waſteth his ſubſtance, *Prov.* 6.16. *Becauſe of the whoriſh woman, a man is brought to a morſell of bread.* 3. *Vilificat prolem,* It maketh their poſteritie vile and baſe, as the Apoſtle ſheweth, *Otherwiſe were your children uncleane,* 1 *Cor.* 7.14. that is, without mariage. 4. *Privat honore,* &c. It depriveth of honour, and purchaſeth an everlaſting blot, *Prov.* 6.32. *Hee ſhall find a wound, and diſhonour, and his reproach ſhall never bee put away, Thomas in opuſcul.*

3. Obſer. *Againſt diſguiſing of the bodie and uncomely apparell.*

Auguſtine ſheweth, how this Commandement is otherwiſe tranſgreſſed, by light behaviour, diſordered apparell, diſguiſing of the bodie: *Habitus impudicus corporis eſt nuntius adulterini cordis;* The unſhamefaſt behaviour of the bodie is the meſſenger of an adulterate heart: *Superflua & inordinata capillatura, veſtimentorum muliebrium affectata ſimilitudo,* as, Superfluous and inordinate haire, and affectation of womens garments, &c. And in women, *Fucata facies, capillorum nativi coloris adulteratio:* A painted face, colouring of the haire, imitating the faſhion of mens garments, &c. *Auguſt. ſerm.* 347. The one S. *Paul* reproveth in men, 1 *Cor.* 11.14. *Doth not nature it ſelfe teach you, that if a man have long haire it is a ſhame unto him?* The other S *Peter* reprehendeth in women, *As their broydred haire, and gold put about, and the putting on of apparell,* 1 *Pet.* 3.3.

The eighth Commandement.

1 *Queſtions diſcuſſed.*

QUEST. I. *Whether the ſtealing of men only bee forbidden in this precept.*

Verſ. 15. THou *ſhalt not ſteale.*] R. *Salomon* is of opinion, that only the ſtealing of men is prohibited here: becauſe that kinde of ſtealth onely was puniſhed by death, other kinds of theft by reſtitution either of double, or quadruple.

Contra. 1. It doth evidently appeare, that all kinde of theft, and not that of men onely is here forbidden by theſe two reaſons: firſt, becauſe the Morall law only, as grounded upon the law of nature, did bind both Iewes and Gentiles, the Judicials only concerned the Iſraelites: therefore if other thefts had been reſtrained only by the Judicials, and not by the Morall law, the Gentiles would not have condemned the ſtealing of goods, as well as of men, as they did. Secondly, the Judicials did only binde the people after they were delivered unto them, not before: but it was a ſinne to ſteale in Iſrael, even before they had received the Judicials. 2. The ground of his opinion is not ſound: that the breach of every Morall law was puniſhed by death: for the coveting of a mans ox or aſſe, though this coveting had proceeded to act, was not judged worthie of death, *Toſtat. qu.* 24.

Queſt.

Quest. II. *Of the order and phraſe uſed in this precept.*

Thou ſhalt not ſteale. 1. Next unto thoſe wrongs which either are done unto a mans ſingle perſon, as in offering violence to his life; or in *perſona conjuncta*, in his coupled and conjoyned perſon, namely his wife, in committing adulterie: next after follow thoſe injuries which concerne his ſubſtance, and ſuch things as appertaine unto him, *Thomas in opuſcul.* 2. And firſt of all, *prohibentur nocumenta, quæ infertur facto*, thoſe hinderances are forbidden, which are done in fact: then thoſe, *quæ inferuntur verbo*, which are done in word: as in 9. precept, *Thou ſhalt not beare falſe witneſſe*, *Lyran.* 3. But here this word *theft* more generally taken, *quàm apud juriſconſultos*, than among the Lawyers, *Borrah.* for it ſignifieth *quamlibet alienæ rei uſurpationem*, any kinde of uſurping of that which is another mans, *Gloſſ. interlinear.* 4. And the reaſon why all violence, fraud, circumvention is prohibited under the name of theft, is, *Furandi verbum poſuit, quod ut probroſum omnibus naturaliter exhorrent*: He uſeth the word *ſtealing*, which all men by nature doe abhorre as ignominious, that we might the better be perſwaded to abſtaine from all kinde of theft, *Calvin.* For men cunningly doe gloſe and colour their vicious and corrupt dealing with honeſt names: as fraud and deceit is called wit; and cunning getting of other mens goods, providence. The Lord therefore to meet with all ſuch daubing, doth call things as they are, and ſheweth how that before him all ſuch wrong-doers are held guiltie of theft.

Quest. III. *Of the generall heads of the things here prohibited.*

Three things in generall are forbidden in this Commandement: 1. The unjuſt getting of other mens goods, which is, 1. Either by rapine or violence, either of ſacred things, or of prophane and common. 2. Or elſe by theft and pilfring. 3. Or by deceit, circumvention, and fraud.

1. All dammages, diſcommoditie, or hinderance, which either is brought upon another, by hatred, ill will, enmitie: or elſe which is not turned aſide, and declined from our brother, it being in our power.

2. The abuſe of mens goods and ſubſtance is likewiſe here condemned, either in the evill beſtowing, or miſpending of them in vaine and unprofitable things: or in the unjuſt holding and poſſeſſing, and not imploying of them when neceſſitie requireth, *Simler.*

Quest. IV. *Of Sacrilege.*

The firſt generall tranſgreſſion then is in ſacrilege, which is the ſtealing either of any ſacred thing, appointed for holy and ſacred uſes, out of any place, ſacred or prophane; or of any prophane and common thing out of a ſacred place. And this ſacrilege is of two kinds: it is either of things ſpirituall, or of things externall and temporall: of this latter ſort are theſe: 1. The wilfull ſtealing and withdrawing of ſuch things as are ordained to holy and divine uſes: which kinde of ſacrilege is ſtrictly puniſhed by humane lawes. Such was the ſinne of *Achan*, in ſtealing the wedge of gold, and the Babyloniſh garment, which God had conſecrate to his treaſurie, *Joſh.* 6. 19. and for the ſame offence hee was ſtoned to death. 2. When the Church goods are imployed to another end, than for the which they were firſt given to the Church: which was to maintaine the miniſterie of the word of God and Sacraments, to relieve the poore, to maintaine the edifices of the Church. Let ſuch therefore looke unto it, as live of the rents and revenues of the Church, being lay men, not called to the office of teaching, inſtructing and ſpirituall feeding. 3. They abuſe the Church goods, which either give themſelues to idleneſſe, living of the tithes and offerings, but feed not the people: ſuch are idle, careleſſe, and negligent paſtors: or thoſe which miſpend them in riot and exceſſe, as in keeping haukes, hounds, in dice, cards; and ſuch like, as doe the Romane Cardinals and Prelates: all theſe are guiltie of Church robbing and ſacrilege, *Simler.*

Quest. V. *Whether it be lawfull to convert things conſecrated to Idolatrie, to other uſes ſacred or prophane?*

Here it will bee queſtioned, what is to be thought of the converting and turning of ſuch things to religious uſes, which were bequeathed to ſuperſtition, whether therein any ſacrilege may be committed or not. The anſwer is this: 1. That it is lawfull, from ſuperſtitious and no true religious uſes, to convert ſuch bequeſts to the true ſervice of God, and therein no violence is offered at all to the will of the dead: for their generall intendment is obſerved, the applying of them to ſacred uſes, though the particular uſe bee not kept, which they, led with the error of the time, intended, *Simler.* So the Lord commanded, that the ſilver and gold and braſſe in Iericho ſhould be conſecrate to the Lords treaſurie, *Joſh.* 6. 19. which had beene before abuſed to idolatrie. 2. Where exceſſive and ſuperfluous legacies have beene given to ſuch uſes, it is lawfull for the Civill Magiſtrate, reſerving a ſufficient maintenance for the ſervice of God, to diſpoſe of the overplus of ſuch gifts for other publike uſes, as to ſupport the neceſſitie of the Growne in State, to maintaine maimed ſouldiers, and ſuch like, and to applie them to other lawfull and profitable publike uſes: as *Iehu* converted the houſe of *Baal* from a ſuperſtitious and idolatrous, to a civill and publike uſe, 2 *King.* 10. 27. *Joſias* alſo defiled and polluted the high places, 2 *King.* 23. 8. that is, cleanſed them from thoſe ſuperſtitions there practiſed, and turned them to prophane and common uſes. Hereunto is agreeable that Imperiall law, *Cod. lib.* 1. *tit.* 14. *leg.* 5. *Omnia loca quæ ſacris veterum error deputavit, noſtræ ſervari*, &c. *Honor. Theodoſ.* All thoſe places which have beene in the error of former time appointed to ſacred uſes, wee bid to bee joyned to our treaſurie, &c. Yet ſo, as it was provided by another Law, that ſufficient ſhould bee reſerved for the uſe and exerciſe of Religion: as *Cod. lib.* 1. *tit.* 2. *leg.* 9. Although the Emperour decreed that the poſſeſſions of Heretikes ſhould be confiſcate to the Prince, yet ſo, that the Oratories and places of prayer ſhould ſtill bee maintained. 3. But it will bee objected, that many miracles have beene ſhewed in ſuch places, and they extraordinarily puniſhed from heaven, that invaded them, and offered violence unto them. Hereunto wee anſwer: 1. That ſuch things alſo fell out even

even among the Heathen, they which violated their Idoll Temples, were ſtrangely puniſhed, as *Brennus* when hee invaded the Temple at *Delphos*: the reaſon hereof was, becauſe they did it not of any hatred of ſuperſtition and Idolatrie, and zeale to the true worſhip of God, but of a prophane and irreligious minde, and ſo the Lord puniſhed their prophaneneſſe; and they which attempted ſuch things, might bee tyrants and otherwiſe wicked perſons, and therefore the Lord did take occaſion thereby to puniſh their crueltie and tyrannie. 2. The Apoſtle ſheweth that Antichriſt ſhall come with lying ſignes and wonders by the working of Satan, 2 *Theſſ.*2. and therefore, ſuch ſtrange things might bee wrought in ſuch places by Satan, for the further advancing of ſuperſtition, *Simler.*

QUEST. VI. *Of the ſacriledge of ſpirituall things.*

BUt mention was made before of ſpirituall ſacriledge: which is, when *Eccleſiæ verbi Dei prædicatio ſacramentorum adminiſtratio auferitur*, the preaching of the Word, and adminiſtration of the Sacraments is taken away from the Church, *Simler.* 1. In theſe two things conſiſteth this ſpirituall theft and ſacriledge: *Contraria veritati dogmata prædicant*: They doe preach doctrines contrarie to the truth, and *quotidie de Eccleſia gregibus rapere feſtinant*, they doe daily ſnatch and take with greedineſſe from the flockes of the Church, *Hierom. in Abdiam, cap.*1. 2. *Hierome* alſo to this purpoſe alleageth theſe two places of Scripture, *Ierem.*23.30. *I will come againſt the Prophets, ſaith the Lord, that ſteale my word every one from his neighbour*: and *Ioh.*10.8. *All that ever came before mee are theeves and robbers*: they were the falſe Prophets, that beguiled and deceived the people, *Hierom. in epiſt. ad Epheſ. cap.*4.

QUEST. VII. *Of Simonie.*

VNto *Sacriledge*, *Simonie* is coſen germane, which alſo is committed about holy things, when they are abuſed by buying and ſelling unto private gaine. And this Simonie is of two ſorts: 1. Either direct and immediate Simonie, when things meerely ſpirituall are bought or ſold, *Gehezi* ſold ſpirituall things for money, exacting a reward of *Naaman* for the gift of healing: and for that his ſinne he was puniſhed with Leproſie, both hee and his poſteritie, 2 *King.*5. *Simon Magus* would have bought ſpirituall things, *Act.*8. *Baſting.* Of this kinde are they which ſell their prayers, or the Sacraments of the Church for money: as the Phariſies, that under colour of long prayer, devoured widowes houſes. Such are the Popes chapmen, the Pardoners that went up and downe with Popes pardons, to ſell remiſſion of ſinnes for money, and ſoule Prieſts, that would bee hired for money to ſing Maſſes: they alſo which ſhewed the reliques of Saints, and kept pilgrimage Idols, gathering thereby unto themſelves no ſmall advantage, as *Alexander* the Copper ſmith did at Epheſus, by making ſilver ſhrines for *Diana.*

2. Their is another kinde of Simonie, which is not of meere ſpirituall things, but of the Eccleſiaſticall places, functions, and revenewes, which are ordained for Eccleſiaſticall and religious uſe: ſuch is the buying and ſelling of Churches, and Benefices by Patrones, and their Clerkes, whom they preſent: for theſe by a conſequent doe alſo buy and ſell the myſteries and Sacraments of the Church, when as the places and functions are ſet to ſale, wherein, and whereby thoſe holy rites are diſpenſed. *Thomas Aquinas* doth very fitly apply that ſaying of Chriſt againſt all thoſe which thus enter corruptly into the Church, *Ioh.*10. Hee that entereth not in by the doore, but climeth up another way, is a theefe and a robber. *Thom. in opuſcul.* So much of the theft of ſacred things.

QUEST. VIII. *Of common theft, with the divers kinds thereof.*

THe other kinde of theft is of things that are prophane and civill, which are of two ſorts, either publike or private. 1. The publike theft is either direct: when as the publike treaſurie is robbed, which is much greater than the theft of private things, becauſe it redoundeth to the hurt and loſſe of many. Hereunto may be adjoyned the defrauding of ſuch gifts as are bequeathed to publike uſes: as *Iuda* was a theefe in robbing the almes of the poore. 2. Indirect publike theft is when they which are put in truſt with the common goods, doe waſte and miſpend them: as *Demoſthenes* ſaid, when a poore theefe was led to priſon by the officers: *Parvum furem à majoribus duci*: That a ſmall theefe was carried by the greater theeves.

Private theft is either by taking the things belonging to others, conſenting, or deteyning and withholding them: the firſt is diſtinguiſhed in reſpect of the matter, the things that are ſtollen and taken away, or the manner. The things are of foure ſorts: 1. Of men, which kinde of theft was puniſhed by death by the law of *Moſes*, *Exod.* 21.16. 2. Of cattell, as the ſtealing of Oxe or Sheepe, which theft was puniſhed by reſtitution, *Exod.*22.1. 3. Of goods, which are called moveables, whereof ſee the law, *Exod.* 20. 7. 4. In remooving of land markes, which kinde of theft concerned their lands and poſſeſſions, *Deut.* 19. 14. Now theft alſo differeth in the manner: for it is either committed by privie and ſecret ſtealth, which wee call pilfring and filching, of which kinde the Prophet *Ieremie* ſpeaketh, chap.2.26. *As the theefe is ſhamed, when he is taken*: or by breaking into houſes, *Exo.* 22.2. which is commonly called *Burglarie*: or open force and violence: ſuch is robbing by the high way: whereof mention is made in the parable of the Samaritane, of the man that fell among theeves, and was wounded, and left for halfe dead, *Luk.*10.

This kinde of private theft is alſo committed by conſenting, and being acceſſarie thereunto, *Pſal.* 18. *When thou ſeeſt a theefe, thou runneſt with him*: ſuch are thoſe alſo which give entertainment to theeves, and are their receivers, to keepe ſuch things as are ſtollen: which kinde of conſenting with theeves is puniſhed by humane lawes, *Simler.*

Further, they are guiltie alſo of theft, that detaine and withhold the goods of others, as they which finde things that are loſt, and doe not reſtore them. Likewiſe they which borrow things of their neighbour, and doe not make them good. See the law, *Exod.*22.14. They which are indebted to others, and have no care to pay their debts, but runne away with others goods: ſuch are fugitives, and voluntarie bro-

...All theſe are held guiltie of this ſin of theft before God, and obey not the Apoſtles rule, *Give to all men* ... *day*, *Rom.*13.7. And verſe 8. *Owe nothing to any man, but love one another.* Where the Apoſtle maketh ... kinde of debts: whereof the one may be ſo paid, as nothing remaine of the debt: the other is alwaies ... paying, and never paid, which is the debt of charitie, *Marbachius.*

Quest. IX. *Of the divers kinds of tranſactions and contracts.*

Here remaineth the third branch of the firſt generall kinde of theft, and that is by fraud and circumvention: which is of two ſorts, either in ſuch actions and contracts as are lawfull of themſelves, ... ſuch acts and devices as are altogether unlawfull. Now juſt and lawfull tranſactions and contracts are ... divers ſorts, and namely theſe ten, in buying and ſelling, giving, exchanging, pawning, truſting, farming, ... ownerſhip, tenure for ſervice, hiring, lending and borrowing: all which may bee brought to theſe two ... all theſe alienations are either both of the uſe and right and ownerſhip of a thing, or of the uſe only, ... of them either for ever, and in perpetuall, or for a time only. 1. Buying and ſelling is a bargaining ... an equivalent price, for any thing both in right and in uſe. 2. Giving is a franke donation of a thing ... any ſatisfaction or recompence. 3. Exchanging, when one thing is given for another of like value. ... tranſactions are perpetuall, both of the right of a thing, and the uſe. For the uſe only and not the ... are theſe that follow: 4. Morgaging, or laying to pawne, when houſe or land, or any other thing is con... over to another for a certaine time, til ſome condition required be performed. Contracts, which con... the uſe only, are theſe alſo: either for a time: 5. As committing a thing to ones truſt to keepe. 6. Let... out any thing to farme for a certaine rent. 7. Copartnerſhip; when one putteth in the ſtocke, another ... his paines, and are agreed to divide the profit. 8. And when one taketh any ground by tenure, and ... it for doing of ſome kinde of ſervice. 9. Hiring, when one for his money hath the uſe of a thing. ... the uſe of a thing is granted without paying any thing for a time. *Vrſinus.*

Quest. X. *Of the divers kinds of fraud and deceit uſed in contracts.*

Now in theſe lawfull kinds of contracts, the frauds which are uſually committed are theſe: 1. In the ... matter and ſubſtance, and qualitie of the thing tranſacted, and bargained for: as when ſophiſticate ... deceitful ware is uttered for that which is good and ſound: as wine mixed with water in ſtead of good ... and ſpices ungarbled, and refuſe, for good and merchandable ſpice: the like deceit may be in cloth, in ... and all other kind of Merchandize: as *Amos* 8.6. the rich covetous ſay, *That wee may buy the poore ... ſilver, &c. and ſell the refuſe of Wheat.* 2. There may be deceit in the quantitie, when as the ſeller uſeth ... weights and meaſures: therefore the law ſaith, *Levit.* 19.35. *You ſhall not doe unjuſtly in judgement, in ..., in weight, or in meaſure.* 3. When too great a price is exacted, and the buyer is not aſhamed to aske ... like the price of his ware, and ſometime take it alſo: as the Prophet crieth out againſt the covetous men, ... did ſell corne, and *Made the Ephah ſmall, and the ſhekel great, Amos.* 8.5. They made the meaſure leſſe, ... the price greater, *Genevenſ.* 4. Deceit alſo may be uſed in the coyne, as in clipping it, counterfetting, and ... it, *Simler.* And therefore it is ſaid, that *Abraham* weighed unto *Ephron* ſilver, 400. ſhekels of ... money among Merchants, *Gen.*23.16. it was both weight, and curran t money, not ſophiſticated. ... in bargaining by ſelling, ſo in other contracts the like deceit may bee practiſed: as in *hiring*; when ... the hireling doth not his ſervice faithfully or truly, but doth his buſineſſe with eye-ſervice, which ... doth reproveth, *Epheſ.*6.6. or when the maſter that hireth, detaineth the hirelings wages, or keepeth ... by fraud, *Iames* 5.4. as in paying leſſe than hee ſhould, or with bad money, or obtruding and ... upon them other baſe commodities in ſtead of their wages, *Simler.*

Quest. XI. *Of unlawfull and coſening trades.*

...other kind of fraud is, when meanes and devices are uſed altogether unlawful: as by uſurie, (whereof wee ſhall have occaſion to intreat more fully upon the 22. chapter) by dicing, carding, or uſing any ... unlawfull games: by monopolies, foreſtalling of commodities, and ingroſſing of them to enhaunce ... and whatſoever is gotten by any unlawfull calling, practice or exerciſe whatſoever, *Simler.* To ... lawfull vocation and calling three things are requiſite: 1 *Perſona legitimè ordinata*, the perſon muſt ... lawfully ordained, and called, no uſurper, nor intruder. 2 *Officium legitimum*, &c. The office it ſelfe muſt ... and *opus executionis legitimum*, the execution of the office muſt bee lawfull, as proceeding from ... referring all to Gods glorie, and from charitie, intending no hurt to our neighbour: in ſome dealings ... but certaine of theſe are wanting: as the firſt, when any not called to the office of teaching, yet ... the tithes of the Church appointed for the maintenance of Teachers: they faile in the next, who ... no lawfull office or calling, as *Alexander* the Copper-Smith, that grew rich by making ſilver ... for *Diana*, *Act.*19. They offend in the third, which having an office, yet abuſe it: as *Zacheus*, that ... was called, uſed forged cavillation in pilling and polling his brethren, *Luke* 19.8. But in theſe ... trades before ſpoken of, as in uſurie, carding, tabling, and ſuch like, all theſe are miſſing: for the ... ſelfe being unlawfull, none can be lawfully called unto it: neither can that which is unlawfull bee ... either with faith or charitie.

Quest. XII. *How this precept is broken by procuring our neighbours hurt.*

Now wee are come to the ſecond generall breach of this Commandement, as is obſerved before, ... 3. which is in the hinderance that by our meanes commeth to our brother: which is commit... waies, either in procuring the ſame to bee done, or in ſuffering it to bee done.

1. They

1. They which of evill will and envie seeke their neighbours hinderance in his goods or cattell, d offend against this precept: as the setting on fire of corne or houses. See the law against such, Exod. 22 in trespassing upon a mans ground, by feeding it with his cattell: *ibid. vers.* 5. in hurting, maymin spoyling that which is our neighbours, *ibid. vers.* 14.

2. They offend herealso, which doe not helpe their neighbour, when it is in their power, and re him, and that which belongeth unto him: therefore the law of *Moses* prescribeth, that if a man m his enemies Asse or Oxe going astray, hee should bring him home: and helpe up his Asse lying under burthen, *Exod.* 23. 5. If this service of love must bee performed to an enemie, much more to our ne bours and friends.

Quest. XIII. *Of the abuse of mens goods and substance, another generall transgression of this precept.*

The third generall transgression followeth, which is in the abuse of mens substance and goods, is of two sorts: 1. When as goods are evill employed, and unprofitably spent: as 1. In beho cost, and giving rewards to procure mischiefe to others: as wicked *Haman* promised to bring ten th sand talents of silver into the Kings treasurie, to have the Iewes destroyed, *Ester* 3.9. 2. In spendi vainely, as in play, and gaming, in riotous living, in whoring, and such like: as the prodigall c wasted his fathers patrimonie. 3. In consuming the substance in prodigall and superfluous expences in keeping of haukes and hounds, for men of meane estate, by which meanes they are made unable give unto the poore.

2. The other abuse is the miserable keeping and hoording up of wealth, and not using of it to releeving of others necessitie: as in comforting strangers, succouring of the poore, redeeming of captiv and such like. It was the rich mans condemnation, that suffered *Lazarus* to starve at his gate for want releefe. These before God are guilty of theft, in denying that to the needie brother, which his necessi requireth; and therefore the Wiseman saith, *Withhold not the good from the owners thereof, though thou power in thine hand, Prov.* 3. 27. and what owners hee meaneth, not only the possessors, but even th whose povertie requireth it, the next verse sheweth: *Say not to thy neighbour, goe and come again, to morrow I will give thee, if now thou have it.* Nay some are so miserable, that they defraud their ow soule, *Eccles.* 4.8. and are theeves to their owne bellie, *Simler.*

2. *Places of doctrine.*

1. Doct. *Of the generall and particular contents of this precept.*

Thou shalt not steale, &c. The scope and end of this precept, is to preserve the particular right a interest which God hath given to every one in the goods and possessions of the earth: and it forbi deth all theft, fraud, violence, whereby our neighbours outward and temporall state is empayred hindered; and it contrariwise commandeth to defend, as much as in us lieth, our neighbours state, to give unto him what is his due, *Ursinus.*

These then are the particular vertues here prescribed, with the contrarie vices: 1. Iustice and equ in contracts and bargaines is commanded; not to use fraud or deceit, or to practise unlawfully to other mens goods: but to give unto every man that which is due unto him, and to deale justly, pl and sincerely with all, as wee our selves would bee dealt with: which is grounded upon that prin of the law and nature, *Whatsoever you would that men should doe unto you, doe unto them, Matth.* 7.12

Contrarie hereunto is all injustice, and wrongfull usurping of other mens goods, or attempting same by violence, fraud, or theft: the divers kinds whereof are before in the severall question led at large. So the Wiseman saith: *Intend no hurt against thy neighbour, seeing hee dwelleth feare by thee, Prov.* 3.29.

2. Here is also commanded contentment of mind, that wee be contented with that portion God hath given unto us, not greedily desiring any thing of another mans. So the Apostle saith, *linesse is great riches, if a man bee content with that hee hath, 1 Tim.* 6.6. And againe, *vers.* 8. *when wee have food and rayment, let us therewith bee content.*

Contrarie hereunto is, 1. Covetousnesse and discontent in one extreme, namely, the defect, Preacher describeth the covetous man, *There is no end of his travaile, neither can his eye be satisfied riches, Eccl.* 4.8. 2. And in the other extreme of excesse, is niceneſse and morositie, not to take ceive those things which one may safely accept and use: as the begging Friers, which thought themselves defiled with taking of money, yet loved it well enough.

2. *Faithfulnesse* is another vertue, both in using diligence in our vocation, that wee may have to port our necessities, as the Apostle adviseth: *let him that stole, steale no more, but let him labour with his hands, &c. Ephes.* 4.28. as also in shewing an honest care in preserving and saving the goods of other, as *Iacob* carefully kept *Labans* sheepe, enduring both the frost of the night, and the heat the day, *Genes.* 31.40.

Contrarie hereunto are, 1. unfaithfulnesse in having no care to save the goods of another: such one is the unfaithfull Steward in the Parable, that was accused for wasting his masters goods, 16. 1. 2. Idlenesse and negligence: the idle and slothfull, S. *Paul* calleth inordinate walkers: giveth this rule concerning such, that hee which would not worke, should not eat, 2 *Thess.* 3.10.

ow is will bee here objected, that this vertue of *Fidelitie* belongeth unto the fifth Commandement, it is before rehearsed among the duties there prescribed, and therefore appertaineth not to this place. he answer is, that the same vertue, in respect of divers ends and offices, by the which vertues are inguished, may bee referred to sundrie Commandements: and so the grace and gift of faithfulnesse, as occurreth with obedience, and dutie to Superiours, belongeth to the fifth precept; but as it respect- the preserving of anothers goods and substance, it hath the proper place here.

3. *Liberalitie* is commanded, which is a franke and voluntarie collation or bestowing of ones sub- ce upon those which want, discerning discreetly, to whom, where, when, and how much to give: h an one was *Iob*, *Who did not eat his morsels alone*, &c. *hee did not see any perish for want of cloath-* , &c. *Iob* 31.17, 19.

Contrarie hereunto are, 1. Sparing niggardlinesse, such as was in *Nabal*, that would afford nothing *David* in his necessitie: 2. And vaine prodigalitie, such as was in the prodigall child, *Luk.* 16.

4. *Hospitalitie* is a kinde of liberalitie, which is especially extended to and exercised towards strang- and chiefly such as are exiled and banished out of their owne countrie for the Gospell and the Christ: for this vertue is *Lot* commended, *Heb.* 13. 2.

Contrarie hereunto is inhumanitie toward strangers: such was the crueltie of the Egyptians toward Israelites, that sojourned among them.

5. *Frugalitie* joyned with parsimonie, is a vertue also hitherto belonging, which is a thriftie saving of such things as God sendeth, and a provident employing of them to some profit: whereby one is made able to give, and to shew his liberalitie: for frugalitie and parsimonie are the two upholders and preservers of true liberalitie: for without frugalitie, liberalitie will degenerate into niggardlinesse: and turne parsimonie into prodigalitie. Of this frugalitie and parsimonie our blessed Saviour gave exam- ple when hee commanded, after hee had fed the multitudes in the wildernesse, that the broken meat should bee reserved and kept, *Mark.* 8.

Contrarie hereunto are, 1. Undiscreet wasting of the goods, and unnecessarie liberalitie, or rather wastfull prodigalitie: as in *Herod*, that promised, if it were to the one halfe of his kingdome, for a plea- sant and wanton dance, *Mark.* 6. and the diseased woman had spent all shee had upon Physitians, and was never the better, *Mark.* 5. 26. 2. And niggardly sparing, when there is necessarie cause of spending: hee that pincheth his owne bellie, and defraudeth his owne soule, *Eccles.* 4. 8. And such an one was that miserable man that *Ambrose* speaketh of: *Cui si quando ovum appositum esset, conqueri solebat, quod pullus excisus esset*: Who, if an egge were set before him, would complaine, that a chicken was killed, lib. de *Naboth cap.* 2. hee could not affoord himselfe an egge to eat.

3. *Places of Controversie.*

1. Controv. and Confut. *Against the Anabaptisticall communitie.*

Thou shalt not steale. This precept overthroweth that error which first among the Heathen was maintained by *Plato*, that all things among men ought to bee common: the same also was held by Heretickes called *Apostolici*, and in these daies by the Anabaptists: for if there were a communitie of goods, then no man should have a propertie in any thing, and so there could not bee any theft: this precept maintaineth every mans peculiar and severall right and interest in that which hee hath. First of all objections shall bee answered, that labour to have a communitie.

Obj. 1. The Apostles had all things common in Ierusalem, *Act.* 2. 44.

Ans. 1. That custome was then both easie, because they were few: and necessarie, for if they had sold their possessions, and so made the use common, they by violence should have been stripped of all: but now there is neither the like facilitie nor necessitie. 2. That communion was voluntarie, not im- posed upon any: for it was in their choise, whether they would sell their possessions or not: as *Peter* saith to *Ananias*, *Act.* 5. 4. *After it was sold, was it not in thine owne power? Vrsin.* 3. Neither were all things common among them: they had some things private and peculiar to themselves: as *Mary* had her proper house and dwelling in the citie, *Act.* 12. 12. *Simler.* 4. Beside, this was not the generall custome of the whole Church: for in Achaia and Macedonia, there was gathering made for the Saints at Ierusalem: it was particular for that place, and peculiar to that time; therefore a generall rule for all times and places must not bee taken from thence, *Simler.* 5. Neither were then things so indifferently common, as that every one might take what hee would: but the things in common were distributed according as every one had need, *Act.* 5. 35.

Obj. 2. Christ saith to the young man, *Mark.* 10. 21. *Goe and sell all that thou hast, and give to the poore*: Ergo, wee must doe the like.

Ans. 1. That was a personall precept and belonging to those times: So the Apostles did leave their nets, and their houses, but wee are not commanded now to doe the like, *Simler.* 2. Beside, our Savi- our said to shew how farre hee came short of the perfection of the law, and to humble him that thought so well of himselfe. 3. Further, our blessed Saviour saith not, make thy goods common, but, give to the poore: which are two divers things, *Vrsin.*

Obj. 3. The Apostle saith, *All things are yours*, 1. *Cor.* 3. 21. *Ergo*, all things ought to bee common.

Answ. 1. The Apostles meaning is, that all things were ordained for their good, whether life or death,

death, things present, or things to come. 2. Hee speaketh not of a common possession of all things in right: but that they are common in use, they had *jus ad rem, non jus in re*, right to the thing, not in the thing, *Ursin.*

Now on the contrary, that it is lawfull for Christians to retaine a severall right and propertie in those things which they possesse, it may thus appeare: 1. The Scripture alloweth contracts, as buying and selling: as *Abraham* bought a buriall place of *Ephron*, *Gen.*23. *David*, the threshing floore of *Araunah*, 2.*Sam.*24. but there can be no such contracts, *ubi non sunt distincta rerum dominia*, where there are not distinct properties in things. And if they shall object, that these examples of the old Testament belong not unto us: wherein they shew their blasphemous error, seeing the Apostle saith, that *whatsoever is written is written for our learning*, *Rom.*15.4. wee have the like warrant in the new Testament, how the Disciples of our blessed Saviour bought such things as were necessarie, *Ioh.*4.8. and 6.5. chap.13.29.

2. The giving of almes is every where commanded in Scripture: but men are not to give almes, but of their owne. If there were no particular propertie in things, but one had as good right as another, neither should men have wherewith to give almes, neither should there need any almes at all.

3. Riches are the gift of God, *Prov.*10.22. *The blessing of the Lord maketh rich*: and chap.22.2. *The rich and poore meet together, the Lord is the maker of them all*: therefore the Lord alloweth distinct properties in things, without the which none should bee richer than another.

4. The Lord himselfe appointed, that the tribes with their severall lots and possessions should be distinguished: and therefore the fact of *Naboth* is defended and justified, because he would not part with the inheritance of his fathers.

5. Many examples may bee produced, not onely out of the old, but the new Testament also, of divers of the Saints, that had their proper possessions and goods, as *Tabitha*, *Act.*8. that made coates for the poore; of *Lydia*, *Act.*16. who was a seller of purple.

6. It is lawfull for a Christian to have proper servants, much more his proper goods: for the peculiar possession of servants seemeth more to bee against the freedome and libertie of nature, than of goods and lands: but the distinction betweene masters and servants is not taken away, but continued and maintained in the new Testament, *Ephes.*6. and in other places: much more distinct possession of things, *Simler*

4. *Morall Observations.*

1. Observ. *Take heede even of the smallest theft.*

Thou shalt not steale. In that this precept is propounded in generall, no quantitie prescribed or limited of that which is stollen; it sheweth, that all kinde of theft is condemned, even in the least and smallest things. And so the Apostle saith in generall words, *Let him that stole, steale no more*, *Ephes.*4.28. And the reason is: *Non id quod furto ablatum est, sed mens furantis attenditur*: Not what a man stealeth, but the minde of him that stealeth is considered: *Hierome.* For in fornication and adulterie whosoever it is, rich or poore, faire or deformed, with whom the sinne is committed, *una fornicatio & adulterium*, it is one kinde of fornication and adulterie: so is it in theft; *Quemcunque servum abstulerit, furti crimen incurrit*: How little soever the servant stealeth from his master, he incurreth the crime of theft, *Hieron. in Epist. ad Tit. cap.*2. Hereby therefore al are to bee admonished that they take heed even of pilfring small things: for it is Satans subtiltie, from stealing of a pin or point to draw such on to pence, and pounds, and greater thefts: it is good therefore to take heed in the beginning.

2. Observ. *All deceivers and extortioners are accounted before God as theeves.*

FVrther, seeing in this precept all kinde of purloyning that which is anothers is forbidden, by deceit, guile, fraud, violence, oppression; it is evident, that all such fraudulent practices are accounted in the sight of God no better than theft: which *Zachaeus* considering, maketh the like restitution of fourefold for that which hee had gotten by forged cavillation, *Luk.*19.8. as if hee had directly stollen it. Because then the name of a theefe is odious and ignominious let al such circumventers of their brethren, couseners, deceivers, extortioners, leave such wicked trades, unlesse they will bee ranged in the ranke of theeves.

3. Observ. *Of the greatnesse of the sinne of theft.*

THis sinne of theft, of what kinde soever, though many make light account of it, is for many reasons to bee shunned and abhorred of all: 1. *Prima sumitur ex gravitate*: The first is taken from the greatnesse thereof: for theft in some cases is compared to murther, *Ecclesiastic.*34.22. *The bread of the needy is the life of the poore, hee that defraudeth him thereof, is a murtherer. Secunda ex periculi qualitate*: The second reason is from the qualitie and condition of the danger: for in other sinnes satisfaction is sooner made than in theft: where before effectuall repentance can bee wrought, restitution must bee made of the thing taken away, and of the losse that came thereby. *Tertia ex talionis imitatione*: The third is by unprofitablenes of such things as are wrongfully gotten: for they neither profit spiritually, *Prov.*10.2. *The treasures of wickednes profit nothing*: Almes given of evill gotten wealth availeth not: neither doe they profit temporally: for such unrighteous substance doth not prosper: as the Prophet saith unto cruell oppressors, *Thou hast consulted shame unto thine owne house, by destroying many people. Thom. in opusc.*

The ninth Commandement.

1. Questions discussed.

Quest. I. What it is to answer a false testimony.

Thou shalt not beare false witnesse, &c. The word here used is *ghanah*, or as *Oleaster* readeth, without any alteration at all, *anah*: which signifieth properly to answer: and accordingly it receiveth divers significations: 1. It seemeth specially to be understood of false testimony publikely, when one is asked before the Judge, and so answereth falsly. 2. It may be also thus expounded, that although hee be his enemy and have wrong to hate him, yet he should not be answerable therein, in shewing hatred againe, in being a false witnesse. But the other sense is more fit and agreeable here. 3. Sometime this word signifieth to hearken: as *Psal.* 143. 1. *Heare my prayer, O Lord, &c. and answer mee*: and in this sense this precept as well forbiddeth to heare and receive a false testimony, as to speake it, *Oleaster*. 4. Because the other word here used, *ghed*, signifieth a witnesse, as well as the thing witnessed, that is, the testimony it selfe; some of the Hebrewes read thus in the vocative case: Thou shalt not speake, or testifie, *ô false witnesse!* but then the sentence should bee imperfect: the better reading therefore is, the *testimony of falsehood*, or *false testimony*, or *false witnesse*, as *Montanus*, unlesse a word be supplied thus: *Thou shalt not testifie* (as) *a false witnesse*. *Calvin.*

Quest. II. Whether false testimony in judgement be here only forbidden.

Salomon thinketh that in this precept only such false testimony is forbidden as is committed publikely in judgement. But that cannot be, for these reasons: 1. Because backbiting and slandering also is a breach of the Morall law, and if it should not be restrained here, it cannot be referred unto any other precept, and so the Morall law should be defective: and that other kinde of false witnesse bearing, than publikely in judgement, is against the Morall law, and not onely against *Moses* Judicials, it is evident by this, because these offences were even odious among the Heathen, that were not bound to *Moses* Judicial lawes, *Tostat.* 2. Seeing God in the former precept shewed, *sibi cura esse omnium fortunas, famam, quæ longe pretiosior, neglexisse*, that he had care of all mens goods, it is not like hee would neglect their fame, which is more precious, *Calvin.* But the fame and good name of our neighbour is not onely hurt and hindred by false testimony in publike, but by private false reports also. 3. *Coram Deo censentur falsi testes*: They are held as false witnesses before God, who by what meanes soever doe defame their brethren, *Calvin.*

Quest. III. How divers wayes a false testimony is borne.

This false testimony or witnesse bearing, 1. is not only by word of mouth, but also by writing, libelling and such like: for hee that by any such meanes doth bring anothers name in question, speaketh by his penne and writing: yet the lively testimony by voice more hindreth a mans good name, and maketh him more infamous, than the discrediting by any libell: for he that slandereth by his owne mouth, is more beleeved than a libeller, who is not knowne, and in concealing his name, hee maketh the slander the more to be more suspicious, *Tostat. qu.* 25. 2. Yea this false testimony may be in the suspition of the minde: when men are too ready to thinke evill of their neighbours, and apt to beleeve false reports against them: for herein charity is violated; which is not suspitious, *it thinketh no evill, it beleeveth all things, hopeth all things*, 1. *Cor.* 13. 7. *Calvin.*

Quest. IV. Who is to be counted our neighbour.

And our neighbour, 1. is every man, whosoever: *Secundùm naturam omnes propinqui sumus*: By nature we are all neighbours, *Tostat.* and even strangers are our neighbours, as our Saviour expounded in the parable of the Samaritane; who was found to bee more neighbour unto the man that fell among theeves, than either the Priest or Levite, that were of his owne nation. 2. But there are degrees of neighbourhood: *Magis tenemur bene agere vicinis, qui sunt proximi, &c.* Wee are more bound to doe good to those neighbours, who dwell neere us; and among them, *consanguineis*, to those which are our kinsmen, than unto others, *Tostat.* So the neerer in kinred, or acquaintance our neighbour is, so much is the sinne the greater, and more unnaturall, in speaking evill of them: as *Psal.* 50. 20. *Thou sittest and speakest against thy brother, and slanderest thy mothers sonne.* 3. Yea if a man bee a false witnesse against himselfe, hee hath transgressed against this precept: *quando regulam diligendi à seipso accipit, &c.* seeing a man takes a rule from himselfe of loving his neighbour: *Thou shalt love thy neighbour as thy selfe, August. de civitat. Dei, cap.* 20.

Quest. V. What conditions must concurre to convince one of falshood.

Righteousnesse. As generally in this precept, we are commanded to speake the truth, as *Psal.* 15. 2. *He that speaketh the truth in his heart*, is one of those that shall dwell in the Lords Tabernacle: so all falshood and untruth is condemned, *Proverb.* 12. 22. *Lying lips are an abomination to the Lord*: and in the telling of a lye, or telling an untruth, there are three things to be considered: 1. In respect of the matter,

that it bee falſe, which is teſtified or told, and ſo the ſignes agree not with the things, nor the words with the minde: 2. The minde muſt be conſidered: there muſt be *Voluntas fallendi*, a deſire to deceive, there fore S. *Paul* promiſing to goe into Spaine, though he went not, becauſe he was letted, being kept in priſon at Rome, deceived not, becauſe he had a purpoſe to goe, if he had not beene hindred. 3. There muſt be alſo *cupiditas fallendi*, a deſire to deceive, *Simler.* Therefore he which uttereth an untruth unwittingly thinking it was a truth, is not guilty of wilfull falſhood.

Quest. VI. *Of the divers kindes of lies.*

NOw there are uſually made three kindes of lies: 1. *Pernicioſum*, a pernicious lye, which tendeth to the hurt of another, in his life, name, or goods; this is the worſt kinde of lye: ſuch was that lye and diſſimulation of *Simeon* and *Levi*, who falſly promiſed marriage with their ſiſter unto *Sichem*, if they would be circumciſed. 2. There is *mendacium jocoſum*, a pleaſant lye made in merriment and ſport, which is not ſo grievous as the other, becauſe here is not *cupiditas fallendi*, a deſire to doe hurt, or deceive: as ſuch a lye the old Prophet made, to bring backe the man of God againe, 1. *King.* 13. which tended to his great hurt, though the other intended it not: but this kinde of offence is ſo much the greater, *Cui quis ex aſſuetudine delectatur mentiendo*, if one make a common practice and cuſtome thus to lye, *Tolet.* as jeſters and paraſites doe. 3. *Mendacium officioſum*, an officious lye, when one telleth a lye to doe ſome other good, as to deliver him from danger, as ſome thinke *Rahab* did, to rid the ſpies from that preſent perill: this kinde of lye of all the reſt is moſt excuſable; yet it cannot ſimply be juſtified, for every lye in it ſelfe is evill, and contrary to the truth, and ſo diſpleaſing unto God, *Simler. Toſtat.* But this kinde of lye hath no excuſe or defence at all, if a man lye for his owne profit and advantage, as *Ananias* and *Sapphira* did, *Act.* 5.

Quest. VII. *Some caſes wherein the truth is not uttered, and yet no lye committed.*

BUt there are ſome caſes, wherein the truth is not according to the literall meaning of the words uttered, and yet no lye or falſhood committed: 1. As when ſome part of the truth is concealed: as he which hath a thouſand crownes, lieth not, if he ſay he hath 600. So *Ieremy* lied not, when he was willed by the King to tell the Princes, that he intreated him, not to be ſent unto *Ionathans* priſon houſe, *Ierem.* 38.26. that was part of his ſpeech with the King, but not all. Therefore the Philoſopher is deceived, who maketh two extremes of the truth, the defect, and the exceſſe: for there may be a defect, not in telling all the truth, as I have ſhewed, and yet no lye. 2. Neither alwayes in the exceſſe is a lye committed: as in the *Hyperbolicall* ſpeeches in Scripture, which muſt be underſtood not after an *Arithmeticall*, but a *Geometricall* proportion, ſerving only to ſet forth the excellency of the thing ſo deſcribed: and ſo in other like figures and tropes, which are for elegancy of ſpeech, *Simler.*

Quest. VIII. *How the truth may be uttered, and yet this Commandement broken.*

SOmetime the truth may be uttered and teſtified againſt our neighbour, and yet this Commandement may be tranſgreſſed even in ſpeaking the truth: and that is, 1. When any one diſcovereth the faults of his neighbour of rancour and malice: for then, *Siniſtra excuſabimus, non niſi vera crimina nos proferre.* We uſe a vaine excuſe, that we ſpeake but the truth in ripping up his faults, *Calvin.* For wee have both charity in ſo doing: for the Wiſe-man ſaith, *Hatred ſtirreth up contentions, but love covereth all ſinnes paſſes, Proverb.* 6.12. 2. When the rule of the Goſpell is not obſerved, to tell our neighbour his faults privately firſt, before we make them publike: therein we alſo offend, and that two wayes: firſt, *Quia tranſgreditur ordinem, quem Chriſtus poſuit in corrigendo:* becauſe he tranſgreſſeth the order ſet by Chriſt in correcting of offenders, *Matth.* 18.11. And againe, *Quia ex mala intentione agit*, becauſe he doth it of a bad intention to hurt his brother, *Toſtat. queſt.* 25. 3. But two caſes are excepted, wherein this private admonition is to be omitted: firſt, *Si judicialiter inquiratur:* if the offence be judicially inquired of, then one is not to conceale the faults which he knoweth by another: for in this caſe he need not tell it to the Church, that is, to the Judges and Governours, becauſe it is knowne to them already. Another caſe is, where the offence, though not yet acted, but intended only, concerneth the whole State, wherein there is danger in concealing: in ſuch offences complaint may bee firſt made to authority: for of ſuch offences paſſes our bleſſed Saviour ſpeaketh not, but only of thoſe which are private and particular: *If thy brother treſpaſſe againſt thee.*

Quest. IX. *Of the divers kindes of falſe teſtimonies.*

BUt now let us proceed to examine the particular kindes of falſe teſtimonies, which are of two ſorts. 1. In doctrine, which either concerneth God and religion, or the knowledge of humane Arts & the affaires of the life: and that either publike in judgement and making of covenants; or private, which is either in teſtifying falſly againſt others, or giving a falſe teſtimony of our ſelves, *Marbach. Simler.* Of theſe now in their order.

Quest. X. *Of a falſe teſtimony in matters of religion.*

FIrſt, a falſe teſtimony is in doctrine: 1. In matters of religion: as, *Cum in religione à vera fide diſceditur*, when as in religion any depart from the analogy of faith, *Marbach.* As they which maintaine hereſie and falſe doctrine; or which for feare in time of perſecution, deny the truth; or ſuch as handle the word of God impurely, and mingle with it their owne traditions, and fables: all theſe are falſe wit-

…s against God and his truth. And therefore *Augustine* inferreth well, *Si mendacium quod adversus …nem conjugum temporalem dicitur, detestabile est, &c.* If a lye which is made against any ones temporall …, be detestable, much more, if it be against life eternall, as every lye is that is made in doctrine of reli… &c. And to this purpose *Augustine* produceth that saying of S. *Paul*, 1. *Cor.* 15. 15. *We are found false …sses against God* (namely, if the dead rise not againe) *for we have testified of God, that he hath raised up …ist: August. de mendac. ad Consent. cap.* 12. But because this kinde of lying in causes of religion is a …fession of our duty toward God, it more properly belongeth to the first Table, being a breach of the …d Commandement, *Simler.*

Quest. XI. *Of falshood and errour in Arts.*

Another kinde of falshood in doctrine, is, *Cum in artibus vel disciplinis à vero aberratur*, when men …err in arts and disciplines, *Marbach.* As when paradoxes, and false opinions are maintained in Phi… Physicke, or any other science and profession, as *Anaxagoras* held and defended, that the snow …lacke. Now these errours are dangerous in three respects: 1. Because of the matter, *Error per se* …rrour of it selfe is a beastly and filthy thing. 2. The cause thereof is arrogancy and pride: Sophi… …o shew their wit, will take upon them to defend errours, and strange opinions. 3. But the greatest …ger is in regard of the inconvenience that often ensueth, for by such errour in opinion, many times …re seduced also to erre in action, and which is worst of all, such Sophistry from humane arts creepeth …metimes into Theology and Divinity, *Simler.*

Quest. XII. *How falshood is committed in judgement.*

…lshood in judiciall acts, is diversly committed: 1. By the false and unjust accuser: therefore the Law …aith, *Levit.* 19. 16. *Thou shalt not stand against the blood of thy neighbour*: that is, accuse him wrong… …and bring his life in danger. 2. The Judge offendeth, in giving false judgement, *Levit.* 19. 15. *Thou …not doe unjustly in judgement.* 3. The actuaries also, and ministers of unjust Judges, are guilty of the …offence, *Isay* 10. 1. *Woe unto them that decree wicked decrees, and write grievous things.* 4. The Advo… …and patrons of causes, that defend false titles, and set a faire shew on bad causes: as *Tertullus* abused …eloquence in disgracing of *Paul*, *Act.* 24. 1. 5. False witnesses especially transgresse this Commande… …because upon their testimony resteth the whole proceeding in judgement.

Quest. XIII. *Of the danger of bearing false witnesse in judgement.*

Concerning false witnesses: 1. He is not only a false witnesse, that testifieth that which is false against …his brother, as such were the false witnesses against *Naboth*, but hee also which concealeth the truth, …of feare, favor, or malice, whereby the truth is overthrowne. 2. Yet there are divers degrees in bearing …of false witnesse: for a false testimony is more hainous in causes criminall, and in those which are capi… …all, and touching ones life, than in civill, and such as bring not the life in danger: and those which are …ought to effect are more odious, than where they faile of the effect, as when the Judge suspecteth such …dealing, and giveth no credit unto them, *Simler.* 3. But generally to be a false witnesse, is a grievous …sin, for he sinneth against God, whose name he taketh in vaine, he abuseth the Judge, oppresseth the in… …nocent, condemneth his owne soule, *Simler.* And three wayes doth a false witnesse commit great impie… …*violationem justitiæ*, because by his meanes justice is violated: *ex perjurio*, by being perjured: *ex men…* …*dacio*, by lying: so in every false testimony there is a treble sinne, *Thom. Aquin. 22. qu. 70. art. 4.* 4. The …judgement of a false witnesse by the Law of God is retaliation, *Deut.* 19. 19. *Thou shalt doe unto him, as he …had thought to have done unto his brother*: So *Haman* was hanged upon the same gibbet which he had made …for *Mardochæo*: and *Daniels* accusers were cast into the Lions den, whither he was condemned before. By …the Roman Lawes, which were contained in the 12. Tables, a false witnesse was condemned to be throwne …headlong from the mount Tarpeye.

Quest. XIV. *Of the detorting and wresting of words to another sense: another kinde of false testimony.*

Neither are they onely false witnesses, which doe bring in a false record against any of such things as …were neither said nor done: but he also is a false witnesse, *Qui sibi eadem sensu detorquet intelligit, quàm …dicuntur*, which understandeth ones sayings in another sense than they are spoken, as they are said in the …Gospel, to be false witnesses against our blessed Saviour, that detorted and depraved his words, as though …he had spoken of the destruction of the materiall Temple, whereas he spake only of the dissolution of the …temple of his body, which he would raise up in three dayes, *Matth.* 26. 61. The like false witnesse was …brought against *Stephen*, *Act.* 6. 14. *We have heard him say, that this Jesus of Nazareth shall destroy this …place.* Beda. But *Hierome* observeth further, that they did not only pervert the sense and meaning …of the blessed Saviours words, but invert and change the words themselves: for Christ said, *Solvite tem…plum*, destroy ye this temple, *Joh.* 2. 19. but they alter the words thus, *I can destroy this temple.* But he …*Destroy it you, not I: Non licuit eis ut nobis ipsi inferamus manus*, it is not lawfull for us to lay hands …on our selves: they adde further, *and build it againe in three dayes.* But our Saviour, *non addidit ut ædi…ficarent templum, &c.* to shew that he meant a living and breathing temple, said, *I will raise it up in …three dayes*, *Hierom. super Matth.* 26.

Quest. XV. *Of the violating of faith in leagues and covenants.*

THere remaineth another kinde of publike false testimony, which is in the violating of leagues and covenants: 1. This S. *Paul* reckoneth among the sinnes of the Gentiles, *Rom.* 1. 30. that were truce-breakers: and for this speciall fault were the Carthagineans noted, with whom it was to falsifie their faith, so that it grew into a proverb, *Punica fides*, the Carthagineans faith. Of the kinde was that sacrilegious and impious breach of faith, in that great massacre in France, and bur slaughter practised by the Papists upon the Protestants, against their faith given, and covenants made betweene them. 2. This violating of faith, as it is a breach of an oath, and so manifest perjury, referred to the third precept: but in regard that promises are falsified to men, it appertaineth hither this Commandement, *Simil.* 3. Of this kind was that dissembled covenant, and agreement made be *Simeon* and *Levi*, and the Sichemites, and *Sauls* slaughter of the Gibeonites, contrary to the oath covenant that *Iosua* formerly had made with them, for the which the Lord was angry, and punished land with famine in *Davids* time, 2. *Sam.* 21. 1.

Quest. XVI. *Whether are more grievous, publike or private false-witnesse-bearing.*

NOw follow such false testimonies as are committed privately: in the which in generall, these diffe rences may be observed: 1. That false testimonies, which are publike in judgement, are more grie vous than those which are out of judgement, both because publike witnesses speake upon their oath, so are more credited; and greater infamy followeth upon such a publike testimony, than by a private slan der: but this must be understood only *materialiter*, materially, in respect of the matter and action it self, and *cæteris paribus*, other things being alike: for otherwise, *intentionaliter*, the private slanderer may in a more malicious intent to hurt, than he which falsly deposeth in judgement: and beside, the priuy slan derer, if his false report touch his neighbours life, is more injurious, than hee which publikely accuseth falsly, where the crime bringeth not the life in question. 2. There is difference also in publike false testi monies, in respect of the divers action: for there are three kindes of actions or causes: there is *causa mere civilis*, a meere civill cause, as in an action of debt, or such like; there is *causa criminalis civiliter intentata*, a criminall cause, but civilly intended, that is, when the crime only deserveth a civill punishment, as pecuniary mulct; and *causa criminalis criminaliter intentata*, a criminall cause, criminally intended, as the punishing of the body, or losse of limme or life. The false accusation in the second is more grievous than in the first, where no infamy lieth: and in the third more than in the second, where there is infamy only; but in the third, there is both infamy and punishment, *Sic fere Tostat. quæst.* 25.

Quest. XVII. *Of the divers kindes of private false testimonies.*

Of slandering. OF *slandering.* Now the particular kindes of false testimonies privately given, are these: 1. privy slandering, and obtrectation of them that are absent. This speciall vertue is required of tho that shall dwell in the Lords Tabernacle, *He that slandreth not with his tongue*, *Psal.* 11. 3. such as the *Saba*, that accused *Mephiboseth*. 2. *Sam.* 16. 1. and wicked *Doeg*, that by his malicious accusation procu the slaughter of 85. of the Lords Priests, 1. *Sam.* 22. 9. and *Haman* which incensed the King against t whole nation of the Iewes, *Esther* 3. 9. 10. *Pelarg.* 2. Neither they only, which devise the slander or be falsly, but they which willingly receive it, and believe it: and therefore it followeth in the *Psalme*, *He that receiveth not a false report against his neighbour. Simonides* the Musician, by the light of a could reprove one that told him, that many spake evill of him: *Et quando tu desines mihi* &c. *&c.* and when wilt thou leave to backbite me with thine eares? 3. They also which suffer be slandered in their hearing, and hold their peace, not defending the good name of their brother partakers in this sinne: such were the servants of *Saul*, that held their peace when *Saul* charg than and *David* to have conspired against him, 1. *Sam.* 22. 8. But *Ionathan* dealt faithfully with *Da* fending him in his absence, before *Saul* his father, 1. *Sam.* 19. 4.

Of railing. 2. Βλασφημία, evill speaking, and railing, which S. *Paul* biddeth to be put away, *Ephes.* 4. 31. which is divers sorts: 1. In manifest and open railing to the face, as *Shemei* cursed *David*, 2. *Sam.* 16. 2. I and scorning, as *Michol* laughed *David* to scorne, 2. *Sam.* 6. *Simler.* 3. Or in hasty and rash judgem *Potiphar* upon the complaint of his wife, without any further examination, condemned innocent *Ioseph* to prison, *Bulling.*

Of whispering and tale bearing. 3. Then there is ψιθυρισμὸς, whispering: they which use it are called ψιθυροὶ, whisperers, tatlers, *rentiers qui quid ubique audiunt*, who will tell whatsoever they heare, *Thomas.* Therefore the Law saith, *Thou shalt not walke about as a tale bearer among the people*, *Levit.* 19. 16. These are first busie bodies, that curiously inquire and aske questions of things that belong not unto them, *They goe about from house to house*, 1 *Tim.* 5. 13. then they are prattlers, that clacke in every corner what soever they know, and so are the sowers of dissention, and makers of strife, which is one of the six things which the Wise man hateth, *Prov.* 6. 19.

Of flattery. 4. Hitherto belongeth also κολακεία, flattery, who seeke altogether to please, and doe uphold upon whom they fawne, in their sinnes. 1. The scope and end of such flatterers is their owne advantage and therefore they attend upon rich men, and specially in Princes Courts: as such were in *Sauls* Court, of whom *David* complaineth, *They flatter with their tongues, and speake with a double heart*, *Psal.* 12. 2. 2. Of these there are two sorts: for there are some flatterers in the callings of religion,

false Prophets, and flattering Preachers, that sooth up men in their sinnes: such were they whom *Ezekiel* describeth, *chap.* 13. that did sow pillowes under all arme-holes. There are other flatterers in civill things: such was *Iehonadab*, that applied himselfe to *Ammons* filthy humour, 2. *Sam.* 13. thinking thereby to insinuate himselfe unto him, being the Kings eldest sonne, *Pelarg.* 3. A double mischiefe commeth by these flatterers: for they both corrupt them whom they flatter, and nourish them in their evill, and feed their humorous disposition, as the people puffed up *Herod* in pride, by their flattering acclamations, that it was the voice of God, not of man, *Act.* 12. So *Alexander* and *Nero* were corrupted by flattery, and of good Princes became most cruell Tyrants, *Simler.* Therefore *Diogenes* said well, that it was better to fall into the mouthes of Crowes, than κόλακας, flatterers: for they did but devoure the body, these did devoure the soule. And beside this mischiefe, flatterers procure great hurt unto those whom in their flattery they accuse and traduce: as *Doeg* was the cause that 85. Priests were put to the sword, *Simler.*

4. Another kinde of false testimony is ψευδολογία, all kinde of lying, and false speaking: for lying lips are an abomination to the Lord, *Prov.* 12. 22. The beginning of lying was from the Devill, *Ioh.* 8. 44. *When he speaketh a lye, he speaketh he of his owne: he is a lyer, and the father thereof*; and the end of liers is to be cast into the lake that burneth with fire and brimstone, *Basting. Pelarg.* Of the divers kindes of lies see before *quest.* 6. Of lying.

Quest. XVIII. *Of a false testimony, which a man giveth of himselfe.*

NOw remaineth the last kinde of false testimonies, when one is a false witnesse of himselfe: and heerein there are two sorts: 1. Arrogancy and vaine ostentation, when any maketh his boast of vertue, and of that which is not at all in him: such the Prophet *Esay* meaneth, *chap.* 65. 5. which say, *Stand apart, come not neere me, I am holier than thou.* Such was the Pharisie, that vaunted himselfe before the Lord of his fasts and almes. 2. The other is coloured and cloaked hypocrisie: such was that of the Pharisies, that under pretence of long prayer devoured widowes houses, *Matth.* 23. 14. these made gaine and profit the end of their religion. Another sort of hypocrites make the praise of men the scope of their dissimulation: such were also the Pharisies, that caused a trumpet to be blowne before them, when they gave their almes, and loved to pray in the corners of the streets, that they might be seene of men, *Matth.* 6. Like unto these Antichristicall hypocrites were the Monkes in Popery, that through a pretence of religion, gathered infinite wealth and riches, possessions and lands, unto their Monasteries and Cels. All these are enemies to the truth, and maintainers of falshood, making a lye of themselves, *Simler.*

3. *Places of Doctrine.*

1. Doct. *The particular vertues commanded, with their contrary vices forbidden.*

IN this Commandement generally is commanded the love, confession, and defence of the truth: and contrariwise is forbidden all lying, falshood, dissimulation: 1. The first vertue then here required, is the love of the truth, and the franke confession thereof with the mouth, and practice in the life: therefore the evill though he sometime speake the truth, yet because he loveth it not, hee is not of the truth, neither can he said to be true. The confession of the truth, as it concerneth the glory of God, belongeth to the first Commandement; but as it respecteth the good of our neighbour, it is referred to the ninth. Concerning this inward love, and outward profession of the truth, the Prophet *David* saith, describing a righteous man, *Psal.* 15. 2. *And speaketh the truth in his heart.* Confession of the truth.

Contrary hereunto are, 1. In the defect, all kinde of lying whatsoever, dissimulation, fraud, circumvention, flattering: such the Prophet noteth, *Psal.* 12. 2. *They speake deceitfully every one with his neighbour, flattering with their lips, and speake with a double heart: the Lord cut off all flattering lips.* 2. In the excesse, as 1. an intempestive and unseasonable confession of the truth: concerning the which, our blessed Saviour giveth this caveat: *Not to give holy things unto dogs, nor to cast pearles before swine, Matth.* 7. 6. not in all places, and before every one to utter every truth. 2. *Curiosity*, which is to enquire things unnecessary, and unsearchable: as the Apostles were inquisitive after the time of restoring the Kingdome to Israel: to which our Saviour maketh this answer, *That it was not for them to know the times and seasons, which the father hath put in his owne power, Act.* 1. 7.

Heere is required that vertue called *Candor*, which is a favourable interpreting of mens doings and sayings, taking all things in the better part, and hoping the best, where there is no evident cause to the contrary: which is an especiall fruit of charity, as the Apostle sheweth, 1 *Cor.* 13. 7. *It beleeveth all things, hopeth all things.* To interpret things in the best part.

Contrary hereunto are, 1. In the defect, first perverseneſſe, taking all things in the worst part, and wresting mens sayings and doings to another sense than they meant: as the false witnesses did those words of our blessed Saviour, *Of the destroying the temple, and raising it in three dayes:* which he meant of the temple of his body, they turned it to the materiall temple. Secondly, suspition: when men are ready to take every occasion to suspect their neighbour of evill, which is contrary to charity, *which thinketh not evill*, 1 *Cor.* 13. 5. it is not suspitious. Yet all suspition is not condemned in Scripture: for our blessed Saviour saith, *Matth.* 10. 16, 17. *Beware of men, &c.* And, *Bee wise as Serpents, &c.* There is then a good suspition, and an evill suspition, which are thus distinguished: 1. The evill suspition is raised without any cause at all, or the same not sufficient: the good ariseth of a probable and sufficient cause. 2. The evill, upon a bare suspition any thing is certainly concluded: the good leaveth the thing suspected in The difference of good and bad suspition.

suspense and doubt. 3. The evill is, when upon suspition followeth hatred, and an intention to [illegible] mischiefe: the good, when one useth his suspition to charitable and friendly admonition. 2. In the excesse here offendeth the credulous person, that is without all suspition, where there is just cause: such one was *Gedaliah*, that would suspect nothing of bloudy *Ismael* that was sent to kill him, *Ier.*40.16. Secondly, the flatterer erreth here, who upholdeth men in their sinnes, and will not tell them their faults: therefore *Moses* saith, *Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.*

3. *Simplicity* and plainenesse is commanded, which is a vertue, whereby one plainly and sincerely professeth that which is right and agreeable to the truth, without any colouring or cloaking: so in *Nathanael* commended for an Israelite indeed, in whom there was no guile, *Ioh.*1.47.

Contrary hereunto is doubling and dissembling, either in words, or workes, sayings, or doings: so *Jonadab*, that gave that lewd counsell to *Ammon*, is noted for a crafty and subtile man, 2 *Sam.*13.3.

4. *Constancie* here required, is a vertue, which persevereth in the truth, being once knowne and apprehended, and not changing, without necessary or probable cause: as *Psalm.*15.4. *That sweareth to his [illegible] hindrance and changeth not.*

Contrary hereunto are, 1. In the defect, levity and inconstancy, without any just occasion to alter and change the opinion: as *Saul* in his phrantick fits hated *David*, and sought his life, having confessed his foolishnesse and error before, 1 *Sam.*26.21. 2. In the excesse, is pertinacie and obstinacie by no reason or perswasion to change an opinion or purpose once conceived: such was *Herods* perverseneſſe, in keeping his rash oath in beheading of *Iohn Baptist.*

5. *Docilitie*, or willingnesse, or aptnesse to heare and conceive the truth, is joyned with constancie hereof the Wise-man saith, *Prov.*21.28. *A false witnesse shall perish, but he that heareth speaketh continually.* He may soone be seduced to testifie falsly, that will receive no other information: but he that is willing to heare, and to be further instructed in the truth, cannot lightly erre, or be deceived.

Contrary hereunto are, 1. In the defect, easinesse to be led and carried away with every tale, to beleeve light of beleefe, as *Potiphar* was against *Ioseph*, without any further examination. 2. In the excesse, not to heare at all what others informe: such an one was *Nabal*, who was so wicked that a man might not speak to him, 1 *Sam.*25.17.

6. *Taciturnitie*, or discreet silence, is here requisite also: which is to conceale things secret, and not fit to be revealed in time and place. Herein *Rachel* and *Leah*, contrary to the weakneſſe of that sex, shewed a good example in keeping secret *Iacobs* purpose of departing from *Laban*, and consenting thereunto, *Gen.*31.14.

Contrary hereunto are, 1. In the defect: first, *garrulitie*, pratling and talking, to be full of words, without reason, and out of season. Such light women the Apostle noteth, 1 *Tim.*5.13. *They are prattlers and busie bodies.* Secondly, *futilitie*, in keeping nothing secret, but telling whatsoever they know: such a young man that discovered *Ionathan* and *Ahimaaz*, and told *Absolom*, 2 *Sam.*17.18. Thirdly, *treachery*, as the *Ziphims* betrayed *David* unto *Saul*, 1 *Sam.*23.19. 2. In the excesse, are contrary, *moroſity*, [illegible] borne and wilfull silence, not to speake at all, or confesse any thing: Such was *Cain*, that being asked where his brother *Habel* was, stubbornly made answer, *Am I my brothers keeper*, *Genes.*4.9. And concealing of the truth, when it ought to bee revealed: against such unwise uncharitable silence the Wise-man giveth this rule: *Answer a foole according to his foolishnesse, lest hee be wise in his owne [illegible]* *Proverb.*26.5.

3. Places of Controversie.

1. Confut. *Against the Origenists, that in some cases made it lawfull to lye.*

FIrst here that erroneous assertion, which *Hierome* imputeth to *Origen*, commeth to be examined which is this, *Homo cui incumbit necessitas mentiendi, &c. sic utatur interdum mendacio quemadmodum [illegible] medicamento, ut servet mensuram ejus, &c.* He upon whom there lieth a necessity to lye, let him sometime so use a lye, as a sauce or medicine, that he keepe a measure, and exceed not the bounds, &c. *Hierome* reproveth this opinion, and counteth it as one of *Origens* errours, though *Russinus* therein find fault with *Hierome*. See *Hierom. apolog. cont. Ruffin.*

Contra. 1. But there is no necessity of lying at all: *Moriendum est potius quàm peccandum*; We ought to dye rather than sinne, and so consequently to tell a lye: S. *Pauls* rule must stand, We must not doe evill that good may come of it, *Rom.*3.8. 2. If a lye were tolerable in any case, then chiefly, when by telling a lye one may save his life: but even in such necessity, a lye is not justifiable. *Augustine* saith well, *Mentire vt ne moriaris, & mentiris & moreris, &c.* Thou wilt make a lye, lest thou shouldest dye, thou hast lied and diest too: for while thou wouldest shun one kinde of death, which thou mayest deferre, but cannot take away, thou fallest into two; first dying in thy soule, and then afterward in thy body, *August. Psal.*30. *Hierome* to this purpose writeth to *Innocentium*, of a woman suspected of adultery, that was tormented and racked to confesse the fault whereof she was not guilty: who in the middest of her torments uttered these words, *Tu testis es Domine Iesu, non ideo me negare velle ne peream, sed ideo nolle, ne peccem:* Thou art my witnesse Lord Jesus, that I doe not deny it lest I should perish, but therefore I will not lye, lest I should sinne: *Sic Hierom.* 3. Whereas *Origen* urgeth the example of *Iahel* that deceived *Holofernes*, and of *Iacob*, *Qui patris benedictionem artificij impetravit mendacio*: who obtained

and his fathers blessing by an artificiall lye: it may be answered, that *Iudiths* example is out of an Apocryphall booke, and therefore is of no force: and *Iacobs* example is either extraordinary, and so not to be imitated, or that therein he sheweth some humane infirmity, which is not to be commended: though it pleased God to use it, and dispose of it, for the effecting of his purpose.

2. Confut. *Against the Priscillianists.*

SEcondly, the Heretickes called *Priscillianists* held that it was lawfull for them, *Mendacio occultare haereses, & se Catholicos fingere*: To hide their heresie by telling a lye, and to faine themselves Catholikes: such a trick also that unreasonable sect of the Family of Love have taken up, who use so to wind themselves with obscure and intricate termes, when they are examined, that their heretick by their confession can hardly be found out. The Priscillianists reasons were these: 1. That it was enough to have truth in the heart, though not in the mouth. 2. And a Christian is bound only to speake the truth to his neighbour: but they which are of another religion, are not our neighbours. 3 *Iehu* fained himselfe a worshipper of Baal. *Answ.* 1. But S. *Paul* requireth both to beleeve with the heart, and to confesse with the mouth, Rom. 10. 10. *Peter* denied Christ only with his mouth, not in his heart: *Et tamen lacrymis hoc peccatum diluit*: yet he was faine to wash away this sinne with teares. 2. *Licet aliqua occultanda sint vera, &c.* although some truths may be hid from him that is not yet initiate in the mysteries of religion; *Non tamen falsa sunt*, yet false things are not to be uttered. 3. *Augustine* answereth, that *Iehu* had not a right end before God, and therefore his example in every respect is not to be justified. So *August. lib. cont. mendacium*. But to this last answer, thus much may be added: that *Iehu* his example here is much unlike, for he did not seeke his owne gaine, or propounded his owne safety, but did this in a zeale to the glory of God: but the Priscillianists intended their owne safety only, and dishonoured God, in spreading their heresie by this meanes: neither for the matter, did *Iehu* speake untruly: for indeed he had a great sacrifice for *Baal*, when he sacrificed his Priests: and in the rest he lied not, but used a kinde of outward dissimulation, which in politike affaires, where the rule of charity is not broken, and Gods glory sought, is not unlawfull.

3. Confut. *Against Tostatus that maketh lies in meriment tolerable.*

IN the third place *Tostatus* is here to be dealt withall: whose opinion concerning some kinde of lies, as namely those which are called *mendacia jocosa*, lies in meriment, is this: that they are tolerable, *tum ex necessitate*, both for necessity sake, because they are made for delight and recreation, which is necessary: *tum quia non nocent*, they hurt no body. *qu. 26.*

Contra. 1. Though recreation and delight be necessary, which we grant: for as *quies* rest is necessary for the body, so recreation is for the minde: yet there are other delights and recreations, which may bee used: there is no such necessity, to jest and make sport with telling of lies. 2. And though none other be hurt, yet the lier hurteth his owne soule, because he speaketh not the truth: therefore this kinde of lye is not tolerable. 3. But here we refuse not *Tostatus* distinction of the diversity of recreations that are used among men, and of the divers kindes of men that affect such delights and recreations: whereof he maketh foure sorts: 1. Our blessed Saviour needed no such delight or recreation at all, who as he is read not to have wept, so is he never found to have laughed. For whereas recreations and delights are to temper the infirmity of our nature; Christ being God *Poterat se à conditione mortalium defectuosa elevare, quoties volebat*: could reare himselfe up from all such mortall defect, as he would himselfe, without any helpe or supportation. 2. There is another sort of perfect men, who are given to heavenly meditation: and their delight and recreation is not *in jocosis mendaciis*, in such jests and meriments, but *in sanctis exhortationibus, & castis colloquiis*, in holy exhortations, and chaste communications. 3. There is another sort in another extreme, who are altogether earthly minded, who, when they will recreate themselves, *ad iniquitatis convertuntur*, turne them to the sports of iniquity, as unto eating, drinking, wantonnesse, lasciviousnesse. 4. There are others, *mediocrem vitam tenentes, &c.* which are in the middest betweene these two: *qui ad medias delectationes convertuntur*, which turne them to delights of a middle nature, which are neither spirituall, nor altogether carnall, but honest and seemely recreations. Thus farre *Tostatus* goeth on well: but in that he placeth merry jests and lies among moderate and tolerable recreations, therein is his errour. For that no kinde of lies at all are tolerable, thus briefly I will shew out of *Augustine*, whose reasons (some of them) are these:

1. One reason is taken from the nature of a lye: *Lex Dei veritas, & quod à vero discrepat, transgredi-tur, &c.* The Law of God is truth, and whatsoever differeth from truth, doth transgresse the Law: therefore a lye being a swarving and declining from the truth, transgresseth the Law, and so consequently is sinne. *Lib. contr. mendacium, cap. 18.*

2. By way of comparison with other sinnes. *Cur magis mendacium faciendum, quàm adulterium committendum, &c.* Why should it be lawfull rather to lye, than to commit adultery? *Lib. de mendac. cap. 8.* If it were lawfull to doe the one upon any occasion whatsoever, then neither the other also: for by adultery the body chiefly is corrupted, but by making a lye principally the soule.

3. Divers speciall cases are propounded, wherein, if lying were upon any occasion tolerable, it should seeme to have the most just excuse: but being not allowed in these, it is lawfull in none.

1. It is not lawfull to tell a lye, and commit a lesse evill, *Ut detetius malum evitetur*, to avoid a greater: as if one had rather make a lye, and offer sacrifice to idols, than to have his body defiled; which was *Origens* case. For here the case is this, they which force a man to do any unjust thing, threatning that they will

A lye in no case is to be admitted.

will doe a worse, doe in a manner say thus, *Fac tu male, ne nos faciamus*; Doe thou evill, to prevent us from doing evill: but here this rule ought to be held, *Debemus propria peccata magis evitare, quam aliena*; We must rather shun our owne sinnes than anothers, *August. ibid. cap.9.* Againe, it is not in sinnes, as in matters of profit in the world, we call not that a losse which is lost upon hope of greater gaine: but it is not so here, *Ut non sit peccatum, quod admittitur, ne gravius admittatur*: that it should be no sinne, which is admitted, lest a greater be committed, *cap.19.*

2. Neither is it lawfull to tell a lye to save another mans life, for he that lieth slayeth his soule: *Nemo ergo quis tenetur occidere animam, ut alius vitam corporis servet?* A man is not bound to slay his soule, to save anothers temporall life, nay a man is not bound to lose his temporall life, to save anothers temporall life: *Ut consequatur æternam nostra temporalia relinquenda*; We must leave our temporall life for another eternall life; but to hazard our eternall for anothers temporall, there is no reason.

3. Nay we are not to lye, though it be to preserve the chastity of the body. For, *Magis servanda castitas animi, quàm corporis*: The chastity of the soule must rather be preserved, than of the body: And againe, *Magis cavenda in peccatis commissio facti tui, quam permissio facti alieni*: In sinnes, we must more take heed of the commission of any fact of our owne, than the permission of anothers fact, *ibid. cap.20.*

4. *Non mentiendum, æternæ hominis salutis causa*: We are not to lye, no not for anothers everlasting salvation. As if one is in captivity, and not yet initiate by Baptisme, nor perfectly won unto the faith, who is not like to be brought to the faith, unlesse the keepers be deceived by some lye, and he delivered out of their hands: for a lye is no more in this case to be devised, than adultery to be committed: *Si ergo non violanda castitas, nec violanda est veritas*: If chastity be not to be violated, much lesse is verity. If then in these speciall cases a lye is not to be admitted, as to avoid a greater evill, to save another mans life, to preserve the chastity of the body, nay not to save anothers soule; then much lesse is it lawfull to make a lye in jest, to shew others sport, and to delight them.

5. Concerning the examples which are objected out of the old Testament, as of *Iacobs* dissimulation with his father, when he got the blessing: of the Midwives excuse, *Exod.1.* and *Rahabs* made for the spies received into her house; *Augustines* answer is this.

1. *Aut figuratè prolata sunt, atq; ita non mendacia, &c.* Either they are figuratively spoken, and so no lies: for we must consider, *Non quid in facto dicitur, sed quid in sensu significatur*: Not what is expressed in fact, but what is signified in sense: for as it is no lye in speech, when one word is put for another, as in metaphors and other tropes: so neither is it in matter, when one thing is signified by another.

2. Another answer is: they are not lies which are mentioned in Scripture, *Si figuratè sunt dicta*, If they be spoken figuratively; *Si mendacia, non sunt imitanda*: Or if they were lies, they are not to be imitated, *August. lib. de mendac. cap.21.*

3. *Commendantur comparatione, &c.* They are commended by way of comparison, not absolutely. 4. Concerning the excuse of the Midwives, and of *Rahab*, he saith, *Non est remunerata fallacia, sed benevolus animus, benignitas mentis, non iniquitas mentientis*; Their fallacie was not rewarded in them, but their mercy, the benignity of their mind, not the iniquity of their lying; Thus *August. lib. cont. mendac. cap.17.*

4. Confut. *Against the Iesuits new trick of equivocating.*

FOurthly, that late taken up trick of the Judasites, in *equivocating*, with their *mentall reservations*, is evidently contrary to this Commandement: they thinke it lawfull to dissemble with the Magistrate, and to delude him with their ambiguous and equivocating answers. As, if they be asked whether they were in such a place, as beyond the seas, in France or Spaine at such a time, when and where it is certaine they were, they will answer they were not, understanding to themselves secretly to such an end or purpose. The folly and falshood of which their deceitfull equivocations, doth diversly appeare; 1. This is the very evasion of the old Priscillianists before confuted, that if they held the truth inwardly in their heart, it was no matter if the truth were not alway in their mouth: but a right Christian is known by this, *He speaketh the truth in his heart, Psal.15.3.* he hath the truth both in his heart and mouth. 2. By this device of theirs, they invert the order and nature of things, they make falshood truth, and truth falshood, they turne affirmatives into negatives, and contrariwise; as it is all one, to say, I was not in such a place with a *mentall reservation*, as to say, *I was*: and so as *Augustine* saith, *Veritatem facinus patronum mendacii*: They make the truth the patron of a lye. 3. If every one should take this licentious liberty, there should be no truth among men, no certainty of any thing: all testimonies given in evidence, all promises and contracts might justly be suspected, lest some secret condition or reservation might be understood: for who can trust him at any time, that thinketh it is lawfull to lye and dissemble sometime? for as *Augustine* saith, *Volens, cum mentitur, esse aptior, fit, cum verum dicit, inertus*: For while he applieth himselfe, when he lieth, aptly to the time, he is held uncertaine, when he speaketh the truth. 4. And whereof comes this doubling and dissembling, but of feare, and a bad conscience? what needed the Martyrs by their plaine confession of the truth, to have adventured and lost their lives, if they had held such dissimulation and equivocating lawfull? So *Augustine* saith, *Si simulare liceret, quare id non fecisse Martyres?* If it were lawfull to dissemble, why did not the Martyrs so? *lib. cont. mendac. cap.5.* 5. But if they shall reply againe, that they doe thus *equivocate*, for the maintenance of their Pope Catholike faith, and for the discovering of heresie, as they call the profession of the Gospell: wee say againe with *Augustine* in a case not much unlike, *Melius occultaretur hæresis, quàm præcipitaretur veritas*: It were better that heresie lay hid still, than that the verity should be endangered, *de mendac. cap.7.*

6. But the example of our blessed Saviour is pretended, who used such kinde of dissimulation, and equivocation

equivocation: as *Mark.*5.30. Christ made himselfe as ignorant who had touched his cloathes, whereas he knew it well enough, as well who touched them, as that they were touched. So *Luk.* 24. 28. Christ made as though he would have gone further, and yet did not. Likewise, *Ioh.*7.8. he saith to his brethren, *Goe you up unto this feast: I will not yet goe up, &c.* but immediatly after he went up, *vers.*10. Here Christ did equivocate with his brethren: he said he would not goe up, whereas he did indeed goe up, meaning, not with them.

Anſw. 1. To the two first instances *Augustine* answereth; that they are figures of other things: as in the Christ maketh himselfe ignorant who touched him, therein the Gentiles were prefigured, who were ignorant whom the Lord saith he knew not. In the next, he saith, *Christus non mentitus est, &c. nam in consilium est:* Christ said no untruth: for indeed he went further, namely to heaven, *August. ibid. c.*13. Neither are we not driven here to such a strait with *Augustine* to finde out a mystery: Our Saviour in neither of these places dissembleth: for dissimulation is an hiding and cloaking of the truth: but in both places Christ intendeth by this meanes to bring the truth to light: in the first to trie out the faith of him that touched him; in the other to make triall of the humanity and charity of his Disciples; as he did the like to *Philip, Ioh.*6.6. to prove him.

2. Concerning the other instance, it is altogether impertinent: our Saviour speaketh there as he meant: that he would not goe up yet, or now, because his time was not come, and though hee went up not after, yet his first saying did stand, for that (yet) was not then come. So *Ioh.*2.4. though hee would worke a miracle to turne water into wine, at his mothers bidding, saying, *mine houre is not yet come:* yet when the feast was finished, he did it: they may as well say also, that Christ did here equivocate with his mother. So then sufficiently it may appeare by this which hath beene said, what vaine shifts the Romanists are driven unto, and how in all their dealings they hate the light, and according to the saying of our blessed Saviour, they will not come to the light, lest their deeds should be reproved, *Ioh.*3.

4. *Morall observations.*

1. Observ. *Against the evill custome of lying.*

Thou shalt not beare false witnesse. By this strait charge and commandement of God, all men are warned to take heed of lying, and speaking untruth, under what pretence soever: and that for these causes: 1. *Propter diaboli assimilationem:* Because lying maketh men like unto the Devill. For as God is truth, and all that love the truth are the children of God; so they that use lying are the children of the Devill: *for he is a lyer, and the father thereof, Ioh.*8.44. He told the first lye that was ever made in the world, when he said to *Eve: Yee shall not dye, Gen.* 3. 2. *Propter societatis dissolutionem:* Humane society and commerce is by this meanes dissolved: for how can one man trust another, if lying and dissembling be used? This reason the Apostle urgeth, *Ephes.*4.25. *Cast off lying, and speake every one truth unto his neighbour: for we are members one of another.* 3. *Propter famæ amissionem:* The lier loseth his credit, so as it cannot be beleeved, no not when he telleth the truth: as *Ecclesiastic.*34.4. *Who can be cleansed by an unclean? or what truth can bee spoken of a lier?* 4. *Propter animæ perditionem:* Wee must take heed of lying, for it destroyeth the soule, *Wisdom.* 1. 11. *The mouth that lieth, slayeth the soule, Sic Thom. in hunc locum.*

2. Observ. *Not to conceale the truth, whether publikely or privately.*

Againe it is a kinde of false witnesse, as is shewed before, when the truth is concealed, either publikely or privately: as when one suffereth his neighbour to be overcome in judgement, when hee by speaking might deliver him. As to this purpose may be applied that saying of the Wise-man, *Prov.* 24. *Deliver those that are drawne to death, and wilt thou not preserve them that are led to be slaine?* And this kinde is that usuall negligence and oversight of men, that privately doe not one tell another of their faults: which duty is reproved by the law, *Levit.* 19. *Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour, and suffer him not to sinne.* He then which seeth his brother in wickednesse, prophanenesse, swearing, or howsoever else, and holdeth his peace, therein offendeth the rule of charity, and is found before God to be an hater of his brother. *Augustine* useth a similitude: *Si hominem videres ambulare incautum in tenebris, ubi tu putares esse scires, & taceres, &c.* If thou shouldest see a man walking in the darke without taking heed, where thou knowest it, and holdest thy peace, what manner of one wouldest thou shew thy selfe? *Præcipitat se quis ipse.* One casteth himselfe headlong into vice, and vaunteth himselfe in thy hearing of his evill deeds: thou doest praise him, and smilest to thy selfe *&c. August. in Psal.*49.

Upon the tenth and last Commandement.

1. *The questions discussed.*

QUEST. 1. *The last precept, Thou shalt not covet, whether two or one.*

Some thinke that this Commandement is to be divided into two: and that the first is the concupiscence and desire of another's wife: the other the coveting of such things

things which doe belong unto him, which are either moveable or immoveable things: the moveable are of two sorts, either the things with life, and them either reasonable, as his man servant, his maid servant; or unreasonable, as his oxe or asse; or without life, as his goods: his immoveable are, his house, lands, possessions. Of this opinion is *August. lib. de 10. chord. cap. 9.* to whom consenteth *Thomas Aquinas*, and *Tostatus*, and it is the received opinion among the Romanists, and some other, as *Pelargus, Osiander, Pellican.* Their reasons shall first be examined. 1. *Thomas* useth this reason: Because there are but three Commandements in the first table, there must be seven in the second, to make up the number of ten. And that there are but three in the first table, he would prove by the subject or matter of the Commandements which concerne our duty to God; which is three-fold; *Diligenti Deum tria necesse est facere:* He that loveth God, must performe three things: 1. *Quod non habeat alium Deum:* He must have no other God. 2. *He must honour him:* therefore it is said, *Thou shalt not take in vaine, &c.* 3. *Liberetur quiescat in se:* He must rest and settle himselfe in God: therefore it is said, *Remember thou keepe holy, &c.*

Answ. 1. *Thomas* here omitteth one principall duty, which is the internall worship of God: for it is not enough to know who is to be worshipped, which is prescribed in the first precept, *Thou shalt have no other Gods:* but after what manner he will be worshipped, that is, by a spirituall and internall worship: as our blessed Saviour saith, *Ioh. 4. 21. God is a spirit, and they that worship him, must worship him in spirit and truth.* This manner of Gods worship is prescribed in the second Commandement, *Thou shalt make to thy selfe no graven image, &c.* 2. Wherefore thus rather may the duties toward God be distinguished: his worship is either internall, or externall: the internall sheweth who is to be worshipped, in the first precept, and how, that is, spiritually in the second precept. The externall is either private in the confession of Gods name, in the third precept; or publike, in keeping of his Sabbaths, *Ursin.*

2. *Lyranus* thus reasoneth: Those things which are so divers, that one may be coveted, and not the other, belong not to one precept: *Aliquis habens pronitatem ad unum non habet ad alterum:* One may have a proneneſſe and aptneſſe to one, and not to another: as he may covet his neighbours wife, and not covet any of his beside: therefore these two kindes of coverings belong not to one precept.

Answ. 1. This reason may be retorted: for so one may be guilty of idolatry and false worship, who yet holdeth but one God: and therefore by this reason the two first precepts, which they confound to make but one, which divide the last, must be distinguished. 2. Though in particular he that coveteth a mans wife, doth not alwayes covet his oxe or asse, yet in generall he coveteth that which is another mans: for his wife is properly his, as any thing that belongeth unto him: therefore the proposition will be denied, that the coveting of that, which is not joyned with the coveting of another thing, belongeth not to the same precept: for one may covet a mans house, and ground, that coveteth not his oxe or asse, as *Ahab* did, that desired *Naboths* vineyard: and so by this rule, as many particular things there are which may be severally coveted, so many particular precepts there should be of coveting.

3. *Tostatus* thus argueth: *Sicut se habet actus ad actum, &c.* As one act is to another, the like reason hath one concupiscence to another: but the act of adultery and theft are divers, and belong to two divers precepts, therefore so should the divers concupiscence, tending to those divers acts, be divided to two precepts.

Answ. The argument followeth not, because the acts of adultery and theft are forbidden in two divers precepts, therefore the concupiscences tending thereunto should: for there is difference betwixt the conception of sinne, and the birth and perfection thereof: when sinne is brought forth, and perfected, then it appeareth of what kinde it is: but being yet in the body or in the seed, it cannot be so distinguished; as darnell and corne being but yet in the grasse, cannot bee so well discerned. Beside, another difference is, because the externall acts of theft and adultery differ in the quality of the sinne, and one more hainous than another, and deserveth a greater punishment, and therefore the precepts are distinguished: but the like difference of quality and punishment cannot be made in the originall motion concupiscence, where the will hath not yet assented.

4. *Pelargus* addeth this reason: *Duo sunt principia concupiscentiæ, &c.* There are two beginnings or occasions of concupiscence, one internall, the other externall: the Apostle calleth them, the concupiscence of the flesh, and the concupiscence of the eye, 1. *Ioh. 2. 16.* therefore they are distinctly to be prohibited. *Lyranus* also saith, that there is *Alia ratio boni utilis, alia delectabilis:* One reason of coveting is of profitable good, another of a delectable good: the coveting of the wife belongeth to one, and the coveting of the substance to the other.

Answ. 1. All this onely proveth a difference and distinction in the severall kindes of concupiscence, not a distinction of the severall precepts. 2. And thus much may bee inferred, that because they are distinct concupiscences, therefore they are distinctly to be expressed, and so they are: but it followeth not, that they are to bee distinguished in two precepts. 3. And yet these concupiscences are not distinguished, but that they may concurre at one and the same time in the inward desire and motion of one: one may have a carnall desire to his neighbours wife, and have a covetous eye also upon her substance. Wherefore this last precept, which forbiddeth all manner of coveting, is not to bee divided into two precepts: but is one whole and entire Commandement, consisting of divers particulars. The reasons

Reasons shewing the last precept of coveting to be one, and not two.

are these:

1. *Origen* thus reasoneth: *Quod si ita pro eur. non complebitur decem numerus præceptorum, &c.* If the two first precepts should be made all one, there would not bee ten Commandements: *ubi jam decalogi veritas?* where then is the truth of the decalogue? *Homil. 8. in Exod.* The reason is this: seeing there must bee ten precepts, and there are foure in the first table, there can bee but six in the

ſecond: but if the laſt be divided into two, there will bee more than ſix in the ſecond, and ſo more than ten in all: but if wee make but three in the firſt, there will be but nine in all: for *Origen* taketh this as granted, that it is all one precept that maketh mention of coveting.

2. Another reaſon is, becauſe that which is here put in the firſt place, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife*, is put in the ſecond place, *Deut.* 5. 21. *Thou ſhalt not covet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe*: which inverſion of the order ſhewes that they are all one precept: for otherwiſe *Moſes* ſhould have confounded the ninth and tenth precepts together, *Urſin.* So alſo *Cajetane*: *Varia mixtura uxoris & domus, ex induſtria facta à Moſe, &c.* by this mixture of the wife and houſe, *Moſes* maketh of purpoſe in theſe two places, becauſe they belong to one precept. This reaſon alſo is urged by *Iunius* upon this place.

3. This precept, *Moſes periodis non diſtinxit, ſed uno verſiculo comprehendit*, did not diſtinguiſh by periods as the other precepts, but comprehendeth it in one verſe, which ſheweth it to be one precept, not ten, *Urſe.*

4. Another argument is taken from the reaſon of this Commandement: which is added, *Nor any thing which is his*: we are forbidden therefore to covet the neighbours wife, houſe, or oxe, or aſſe, *Quia omnia ſunt*, becauſe they belong to another, *Cajetan. Oleaſter.* There being then one common reaſon ſerving the whole, it ſheweth that it is one Commandement, not divers.

5. *Omnes hæ ſpecies ſub uno genere comprehenduntur*: All theſe ſeverall kindes of coveting are comprehended under one generall head, *Thou ſhalt not covet*, therefore they are under one precept, *Galaſ.* *Partitione in ſex vel ſeptem præcepta deduci poſſe videatur, &c.* With as good reaſon may it be diſtributed into ſix or ſeven precepts, as into two, becauſe ſo many particular branches of coveting are rehearſed.

6. But one of the beſt reaſons, that the precept of *not coveting* is one, and not two, is taken from the place of Saint *Paul*, *Cum de concupiſcentia tanquam de uno præcepto dicit*, When he ſpeaketh of concupiſcence, as of one precept, *Rom.* 7. 7. *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* *Baſing.*

Quæſt. II. *What manner of concupiſcence is here forbidden, and how this precept differeth from the former.*

Concerning the difference betweene this precept and the other, *Thou ſhalt not commit adultery, thou ſhalt not ſteale*: there are divers opinions: 1. *Auguſtine* ſeemeth ſometime to bee of opinion, that in the Commandements, *Ipſum opus notatum videtur, in extremo autem ipſa concupiſcentia*; The worke only ſeemeth to be noted, but in the laſt the concupiſcence only, *quæſt.* 71. *in Exod.* But this is againſt our bleſſed Saviours expoſition, *Matth.* 5. 28. that a man may commit adultery in his heart, if hee hath but looked upon a woman to luſt after her: therefore in the other Commandements, not the externall act only is forbidden, but the inward purpoſe alſo and deſire.

2. *Thomas Aquin* thus diſtinguiſheth concupiſcence, that it may be taken one way, as it is *actus voluntatis*, an act of the will, another, *ut eſt actus ſenſualitatis*, a ſenſuall or carnall act: but here it is onely forbidden in the firſt ſenſe, as it is *Conſenſus voluntatis, in opus vel delectationem*; As it is a conſent of the will, either to the worke it ſelfe, or in taking delight: But when the will hath once aſſented, ſinne is brought forth, and ſo it is a breach of the other Commandements: as our bleſſed Saviour ſheweth, that if a man have luſted after a woman, with a will and deſire unto her in his heart, he hath committed adultery.

3. Some of the Hebrewes thinke, that no concupiſcence reſting inwardly, though it have the conſent of the will, is here forbidden: but ſuch as commeth into ſome externall act, beſide the perfect act of any ſinne: as when one ſoliciteth another mans wife by gifts, ſpeeches, geſture, kiſſing, and dallying, though ſhee be not committed. But the very conſent and purpoſe of the heart, though there follow no outward act of ſinne, as ſhall afterward be more fully declared, as *Levit.* 19. 17. the very hatred of the heart is forbidden, though no miſchiefe outwardly be committed.

4. Some thinke that there is no more forbidden in this Commandement, than before: but that the Lord thought good to rehearſe and declare in plaine words his will, for reſtraining of the inward concupiſcence: for he knew, *Aerius ſtimulandos & urgendos homines ne ſub umbra obſcurioris doctrinæ latebras quærant*, Leſt men ſhould ſeeke ſome evaſion in the obſcurity of doctrine, that they were ſpecially to be put forward and urged, *Calvin.* But it is not like, that in ſo compendious an abridgement of the Law, the ſame things ſhould be twice repeated: and *Calvin* himſelfe onely propoundeth this reaſon, hee doth not much inſiſt upon it.

5. Therefore that we may apprehend the true difference betweene this precept and the other, wee muſt diſtinguiſh betweene theſe three, *Pravas cogitationes, aſſenſum ſimplicem, & certam deliberationem*: *evill thoughts, a ſimple aſſent, and a ſetled and certaine deliberation.* The firſt, evill thoughts, if as ſoone as they come a man reject them, he ſeemeth not to be guilty, though herein he muſt acknowledge his corrupt nature: but if he either give a ſimple aſſent, or be as it were tickled with a full deſire, or doe deliberately thinke of any evill thing, then he ſinneth. So then all thoſe ſinnes, wherein there is either a full aſſent, or deſire, are forbidden in the former precepts: the very firſt deſire and appetite is forbidden here. Theſe degrees then are to be made of ſinne, *appetitus, aſſenſio, actio*, the appetite or firſt deſire, the perfect conſent, and the action: the firſt, the evill appetite is reſtrained here, *Galaſ. Quamvis non plane acquieſcamus, ſi tamen nos titillat, ſufficit ad reos peragendos*; Although we doe not yeeld unto the deſire, if it doe but tickle us with delight, it is ſufficient to make us guilty, *Calvin.* Here then ſuch concupiſcence is

Of the degrees to be conſidered in ſinne.

Difference betweene the full assent of the will, and an inclination only.

is forbidden, as hath some inclination of the will, though no full consent: *Concupiscentia enim* ... *est sine affectu, licet non plane succumbat voluntas:* This concupiscence is not without some affection ... desire, though the will doe not plainely yeeld. So is *Chrysostome* to bee understood: *Aliud est* ... *piscere, aliud velle; concupiscere passionis est, velle arbitrii; frequenter enim concupiscimus quod nolumus:* ... is one thing to desire, another thing to will; to desire or covet is of passion, to will is of the disposition ... for we often covet that which we would not, &c. *In Matth. homil.* 52. He speaketh of a full assent ... purpose: for otherwise, with concupiscence here prohibited, there doth alwayes concurre some affection ... and desire. So then it is evident, that even those first motions of concupiscence, wherein any taketh ... light, though there be no full purpose, are sinne before God, and forbidden by this precept: for, even ... Heathen did condemne *impiam voluntatem*, the wicked will and purpose of any, as to kill, commit adultery, and such like: but the Law of God is more perfect and spirituall, than any humane Law. Againe, it ... not like that S. *Paul* was so ignorant, as to thinke at any time, that it was no sinne, *velle occidere hominem*, to have a purpose to kill a man, or to commit adultery: therefore by concupiscence, he understandeth some more inward and secret disease, which he tooke not to be sinne, before it was revealed unto him by the Law, *Calvin.*

Quest. III. *Whether involuntary concupiscence having no consent of the will, is here forbidden.*

But here it will further be enquired, whether even those first evill thoughts which arise in the minde without any inclination of the will at all, are counted as sinne before God, and so forbidden in this precept. Here first, wee are to distinguish of concupiscence and desire, which is either a good concupiscence, or bad; the good is of two sorts, either perfectly good, such as was given unto man in his creation, when he should have coveted nothing, but that which was good; or imperfectly good, such as now is in men, mixed with many infirmities and imperfections, which is either naturall in man, as the coveting of meat and drinke, and other things necessary for the life of man, *Basting.* Or supernaturall, wrought in man by grace, as is the love and desire of vertue: or it is mixt, partly naturall, partly supernaturall, ... matrimoniall concupiscence for procreation, which both hath a naturall cause or beginning, and is likewise guided by grace unto the right end: none of these kindes of good and commendable concupiscence are forbidden by this precept.

The divers kindes of concupiscence.

The evill concupiscence, as *Bernard* doth well distinguish it, is of three sorts: 1. *Sunt cogitationes vanae & ad rem non pertinentes, &c.* There are idle, roving and impertinent thoughts, which the minde may easily reject: 2. *Sunt aliae cogitationes violentae magis, & fortius adhaerentes;* There are other violent cogitations, which sticke more nearely, as the immoderate cogitation of meat and drinke, and such things as belong to the necessity of nature. 3. *Sunt cogitationes foetidae & immundae, quae ad luxuriam, invidiam provehunt, &c.* There are filthy and uncleane cogitations, which concerne lasciviousnesse, envy, vaine glory, and such like: the first kinde is *lutum simplex*, as simple or thin clay, that cleaveth not: the second is *lutum coctum*, as a tough clay, that sticketh fast: the third is *tanquam immundissimum caenum*, as most uncleane ... thy, and stinking mire and mud, *Bernard. serm. de tri. ge. cog. na.* *Seneca* maketh this distinction of ... motions of the minde, not much unlike to the former: 1. *Primus motus non voluntarius, &c.* The ... motion is not voluntary, as a certaine preparation of the affections: 2. *Alter cum voluntate non* ... another kinde is with the will, but the same not obstinate: as when it commeth into ones minde to ... venge himselfe, when he is hurt: 3. *Tertius motus est impotens, &c.* The third kinde is so impotent, ... outragious, that it will not be ruled by reason, as when a man is carried to revenge himselfe out of ... sure: the first of these can be no more ruled by reason, than such things as happen to the body: as ... one yawneth, when he seeth another yawne, or suddenly winketh, when one putteth the fingers to ... the eyes. Thus *Seneca lib. 2. de ira, cap.* 4. Now the question is, whether these motions, which *Au* ... calleth idle and wandring, *Seneca* involuntary, are forbidden in this precept. Hereof there are ... opinions.

1. Some thinke that even these first infused motions, *Etiam citra rationem ullius objecti*, even with ... respect had to any certaine object, are forbidden here, *Iun.* But it seemeth by the words of the Law, *Thou shalt not covet thy neighbours house*, that the concupiscence here prohibited, aimeth at a certaine ... and is not without some inclination of the affection. 2. Others are of the contrary opinion: that ... man doe at the very first reject these evill cogitations, *nullius culpae reus erit*, he shall be guilty of no ... *Galat.* But seeing that Infants which have no such evill thoughts, yet are not cleane before God, ... conceived and borne in sinne; it cannot be, but that these evill wandring and idle thoughts should ... some guiltinesse in them. 3. Therefore the best solution is, that these cogitations which doe vanish ... *tequam animos afficiant*, before the minde bee affected, be not comprehended in this precept, as ... sinnes: for untill the will of man in some degree give assent, sinne is in the conception onely, not in ... birth: as S. *Iames* saith, *chap.* 1. *When lust hath conceived, it bringeth forth sinne:* but as the first ... originall sinne, together with that native corruption, they are contrary to this precept: wherein I ... also some difference of opinion. *Iunius* seemeth to thinke, that not originall sinne it selfe is here ... stood by concupiscence, which is as the habit, but only those involuntary motions, which are the first ... of this evill habit, *Iun. in Analys.* But I rather subscribe to *Ursinus*, that thinketh originall sinne ... a breach of this precept, as originall justice is therein prescribed, and commanded: because the ... law is grounded upon the Law of nature, which was perfect in man by creation before his fall, ... which perfection originall sinne is a declining defect. This then is the conclusion, that these involun- ... mo...

though they doe not *venire in rationem coram Deo*, come into reckoning before God, if they ſuddenly vaniſh, before the will and affection incline unto them; yet they doe ſhew the corruption of nature, that although they breake not out into a flame, *yet they are ſparkles that flie upward, Iob* 5.7. our corrupt nature is as the coale, and thoſe idle and wandering thoughts as the ſparks that flie up: but if the ſparks doe not kindle into a flame, they ſhall never burne us, nor be laid unto our judgement: and *Chryſoſtom* ſaith well, *Si concupiſcentia non conſentit voluntas, ſola concupiſcentia non damnat*; If the will conſent not to concupiſcence, concupiſcence alone ſhall not condemne us, *Homil.*52.*in Matth.* which is through Gods mercie, for otherwiſe even originall corruption is ſufficient to condemne us.

QUEST. IV. *Why there is no precept to direct the inward paſſion of anger, as of coveting.*

HOw why there is not the like precept given, to direct the inward act of the *irefull* power of the mind, as to forbid the firſt motion of anger and rage, as there is *virtutis concupiſcibilis*, of the coveting and deſiring facultie, theſe reaſons are alleaged: 1. The like is to be underſtood in other Commandements, of the very internall act, and firſt inclination of the heart unto evill is forbidden, but expreſſly the concupiſcence is named, becauſe it is more hard to reſiſt the concupiſcence, whoſe object is ſome apparent good, either delectable, or profitable: whereas the inward paſſion of anger, *movet ad aliquid triſte*, moveth or drawes to ſome heavie thing, not delightſome, or profitable. So *Toſtatus*. The ſame reaſon is yeelded by *Thomas Aquin*, *Homicidium ſecundùm ſe non eſt concupiſcibile, ſed magis horribile, &c.* Murther is not of it ſelfe a thing to be deſired, but to be abhorred: but adulterie, *Habet rationem alicujus boni, ſcilicet delectabilis, furtum, boni ſcilicet utilis*. Hath reſpect unto ſome thing that ſeemeth good, namely, delectable good, and theft to profitable good: therefore the concupiſcence of theſe required a ſpeciall precept rather than the other, &c. But this is no ſufficient reaſon, for both it is as hard to reſiſt anger, as any other paſſion, becauſe of all other it is moſt violent and ſudden: and beſide, the angrie man in purpoſing any miſchiefe, taketh delight therein, and thinketh it good for him ſo to doe: ſo that this paſſion alſo, hath an object of ſome thing ſeeming good, for otherwiſe the will of man naturally is not carried unto that which is taken to be evill.

2. In this precept even that concupiſcence is forbidden, which is involuntarie, and hath not the aſſent of the will: for as *Chryſoſtom* ſaith, *Concupiſcimus frequenter etiam quod nolumus*: We covet often that which wee will not. All other voluntarie inclinations of the minde, to adulterie, or theft, are prohibited by thoſe other precepts: but there is no anger, without a purpoſe of revenge, and ſo hath a conſent of the will, and ſo there need no ſpeciall precept for that, it properly belonging to that precept, *Thou ſhalt not kill*: as our bleſſed Saviour ſheweth, *Matth.*5.22. To this purpoſe *Toſtatus* ſaith well: *Ira audit rationem ſuadentem, &c.* Anger heareth reaſon diſputing, whether it be meet to take revenge; and before reaſon hath concluded, anger riſeth not: but anger hearing this firſt concluſion, that it is fit to take revenge, doth not to heare the ſecond, whom, and how wee are to revenge: but as a quicke meſſenger, runneth away before hee hath halfe his arrand, and as angrie dogges, that when they ſee one, doe not rightly imagine, that it is their part to barke, not conſidering who it is that they barke at, whether a theefe or no: ſo anger being an hot and haſtie paſſion, reſolving by reaſon of the thing, yet weigheth every circumſtance. Now concupiſcence, when any object is offered, heareth no reaſon at all, but preſſeth forth to coveting of it. *Ex Toſtat.qu.*27.

QUEST. V. *Whether ſinne properly conſiſt in the internall or externall act.*

Hence the opinion of the Hebrewes, that if a man onely deſire another mans wife in his heart and not further, he ſinneth not: and *Ioſephus lib.*12. *Antiquit.* reproveth *Polybius* the Hiſtoriographer, affirming that *Antiochus* died miſerably, becauſe he would have ſpoyled the Temple: adding further, *Si cupiebat, non egit peccatum*: That if he onely thought to doe ſo, he ſinned not: therefore he was not puniſhed for that, but for other evils which he had done in Jeruſalem. *Ex Lyran.*

2. But it may bee made manifeſt by divers reaſons, that ſinne conſiſteth rather *in actu interiori*, than *exteriori*; In the internall rather than externall act. 1. That maketh a good or evill act, which is in our power, but the externall act is not often in mans power, but the internall is, as the act of the underſtanding and will: as the Apoſtle ſaith, *Rom.*7.18. *To will is preſent with me, but I finde no meanes to perform that which is good, &c.*

Onely it is proper unto man, beyond beaſts, to doe a good or evill act: but the externall act bruit beaſts can doe as well as man: therefore it is the internall faculties, of the underſtanding and will, that make the act good or bad.

If in the externall act good and evill onely were found, then Angels ſhould doe neither good nor evill, which have no externall act, becauſe they have no externall faculties, powers, or inſtruments: the will alone and underſtanding, which onely are in Spirits, are the cauſes of good and bad actions.

The ſame externall acts may bee done as well by thoſe that ſleepe, by fooles and mad men, as by the wiſe, by wiſe and ſober men: but the externall act in thoſe is not ſinne, becauſe it proceedeth not from will and underſtanding.

Both divine and humane lawes make a difference betweene voluntarie and involuntarie acts: as in murther and caſuall murther; but the externall act in both is all one.

Therefore, *Actus exterior ſecundùm ſe nec bonus nec malus eſt*: The externall act of it ſelfe is neither good nor evill: but yet in men becauſe of the connexion which the externall act hath with the internall there is ſome goodneſſe or evilneſſe found, though not ſo properly as in the internall: for there are

two acts of the will and understanding: the immediate act, as to *understand*, to *will*, which is called *elicitus*, the act which issueth out: and there is a mediate act, as to kill, to commit adultery, which is *imperatus*, the act commanded: therefore the externall worke being by this coherence and connexion ... act of the internall powers, hath some good or evill in it, though not so properly as the internall. Sa... *Toſtat. quæſt.29.*

QUEST. VI. *The law of Moſes did not onely reſtraine the hand, but the minde.*

BEside this opinion of the Hebrewes, some other doe hold that the law of *Moſes* did onely restrain the hand, and not the minde: and to this purpose they urge that place, *Matth.*5.27. where our Saviour saith; *It was said unto you of old, Thou shalt not commit adulterie, &c. But I say, &c.* So that of old it seemes the law onely restrained the outward act: but Christ doth forbid more, even the inward desire, &c.

Contra. 1. Our blessed Saviour, *ſecundùm eorum opinionem loquebatur*, speaketh according to their opinion, because they thought they were onely obliged and tied to the outward act, and therefore he doth deliver the law from their corrupt interpretations: he giveth not a new exposition: and this appeares *verſ.*43. *Yee have heard, that it hath beene ſaid, Thou ſhalt love thy neighbour, and hate thine enemie:* in all the old Testament there is no such precept given by God, or libertie for any to hate their enemies: our Saviour then meaneth not such sayings as were found in the law, but such expositions as they made among themselves. Now that even the law of *Moſes* did binde not onely the hand and externall act, but the inward will and desire, it thus is proved:

1. None are said to repent but of that which is evill: but they under the law were to repent and shew themselves contrite, even for the internall acts of their minde: as *Pſal.*4.4. *Tremble and ſinne not, examine your heart upon your bed, &c. Ergo, &c.*

2. It is directly forbidden, *Levit.*19.17. *Thou ſhalt not hate thy brother in thy heart:* which was an internall act: and many other such like sinnes of the heart are reproved by the Prophets.

3. The law doth not justifie that which is naturally unjust, but forbiddeth it: now to covet another mans wife is naturally unjust. *Ergo.*

For the proposition, or first part of the argument, if the theft of the Israelites, the killing of *Isaac* intended by *Abraham*, the fornication of *Oſe*, *cap.*1. be objected: these were *ſingulares caſus*, which the lawgiver commanding, thereby declared, *quod non includerentur ſub lege communi*, that they were not included under the generall law: but if this whole law, *Thou ſhalt not covet*, had given a generall liberty for the Jewes to covet anothers wife, *Non jam declaretur lex, ſed deſtrueretur*: The law should not by this meanes be declared, but destroyed.

For the assumption, that it is against the law of nature to covet another mans wife, it is evident. 1. Because he faileth in the end, coveting her onely of lust, not for procreation. 2. Matrimonie *eſt de jure naturali*, is grounded even upon the law of nature: if then to breake and violate matrimonie bee against the law of nature; then to will, and purpose so to doe, is against nature also: yea the will and purpose rather sinne than the act it selfe: for it may fall out that the externall act is sometime without sinne, when a man ignorantly lieth with another woman, taking her to bee his wife, as *Iakob* tooke *Leah* for *Rachel*: but the will and desire is never without sinne, *Toſtat.*

*Burgenſ. addit.7. in cap.*20. would thus excuse this assertion, that *Moſes* law, *prohibebat manum animum*, did inhibit the hand, not the minde: not that their meaning is, that in no part of *Moſes* law there is any prohibition to be found of the minde: for hatred is directly forbidden, *Levit.*19.17. but that when any externall act is forbidden, *Non intelligitur ex vi illius præcepti prohiberi actus interior*: The externall act is not understood to bee forbidden by vertue of that precept: as in this precept, *Thou shalt not kill*, he is not judged to be guiltie, which purposeth to kill, and yet killeth not.

Contra. 1. But our Saviour saith, that even this precept is transgressed by the anger and hatred of the heart, *Matth.*5.22. therefore the law intendeth even by the externall act to forbid the internall also.

QUEST. VII. *Whether any morall and naturall duties were to be reſtrained by poſitive law.*

BUt it will further be objected, that the old law was not to give precepts of morall duties: 1. The morall precepts are grounded upon the law of nature, and such precepts are knowne unto all: but divine law prescribeth such things, as otherwise are not, neither can bee knowne. 2. The keeping of the morall law giveth life, *Galath.*3.12. but the old law was the ministration of death, 2 *Cor.*3.7. therefore the old law was not to containe morall precepts.

Contra. 1. The law of God was not onely to give rules of such things as men know by the law of nature, but to keepe and preserve them also from errour, in those things which they know. And therefore because men doe erre and swarve in such things as they know, their will and affection not giving way to reason, it was fit that a law should be given as well to rectifie their affection, as to direct their understanding. 2. Beside, although these morall duties are grounded upon the law of nature, yet seeing the naturall instinct is obscured by mans corruption, that dimme light of nature had need of a clearer light by the law to helpe it. If man had continued in the perfection of his creation, hee should not have needed any other law: but seeing mans naturall knowledge is much decaied, it was to be revived, and renewed by the divine law. 3. The rules of direction of mens actions, are of foure sorts: 1. Some are so well known by nature, as none can doubt thereof: as these, (that evill is to be shunned, and good to be desired, that unjust thing is to bee done) of such knowne principles it is not necessarie that any law should bee given. 2. Some things may so be searched out by the law of nature, as yet that many may erre therein: such

the particular precepts, of not committing fornication, not coveting anothers wife: therefore because men may erre in these duties, it was requisite they should bee determined by the law of God. 3. Some things are so derived from the law of nature, as yet they are onely searched out by those which are wise: such are the positive and judiciall lawes of men, that wisely can applie the principles of the law of nature to particular circumstances: of this kinde are *Moses* Judicials. 4. Some things cannot at all be concluded by naturall reason, but altogether depend upon the will of the institutor and law-maker: of this kinde were *Moses* Ceremonials. So then for a full answer to the first objection, wee say, that if morall duties were so generally and perfitly knowne, as that none could doubt of them, as are the first rules of direction, there needed not be any law given of them: but they are of the second sort, so knowne by the law of nature, as that many doe doubt of them, and doe erre about them.

3 The old law was the ministration of death, not of it selfe, but *occasionaliter*, by occasion: because it commanded such things as were not in mans power to keepe: and so the morall precepts also did mortifie and kill: *Quia importabant difficultatem ad conservandum ea*: Because they did bring in a difficultie, or rather impossibilitie to keepe them: therefore in this respect there was no difficulty between the old law and the Morall law, *Tostat. quæst.* 32.

Quest. VIII. *Of the perfection and sufficiencie of the morall law.*

OBJECT. it will be thus objected against the sufficiencie of the morall law.

1. Because the law prescribeth onely duties concerning God, and our neighbour, it speaketh nothing of the sinnes of man toward himselfe.

2. It forbiddeth perjurie, whereas blasphemie and heresie were as needfull to be forbidden.

3. The precept of the Sabbath is expressed, whereas there were many other festivities, as of the Passeover, Pentecost and others, which the Israelites were bound to keepe.

4. The dutie toward parents is commanded, but not the love of parents againe to their children.

5. The inward act of murther is not forbidden, as the inward act of adulterie, namely concupiscence: therefore there is not a sufficient enumeration in the morall law, of all morall duties.

Contra. 1. That the Morall law is perfect and every way sufficient, it appeareth first by the generall heads thereof, in prescribing all kinde of duties both toward God and man. For first, as three things are to bee performed to terrene governours, namely fidelitie, reverence, and obedience; so likewise the same duties, but in an higher nature and degree, are required toward God: 1. Fidelitie, in acknowledging him our onely God, which is commanded in the first and second precept. 2. Reverence in the third, not to prophane his glorious name. 3. Obedience and service, which is performed in consecrating the seventh day wholly unto Gods worship. Toward our neighbour our duties are either speciall toward those to whom we are bound by any speciall kinde of benefit, as we are to our parents, and superiours, which is required in the fift precept: or generally toward all, in forbearing to doe them any hurt: first, either in deed, as in their single person concerning their life, or their coupled person, touching their wife, or in their goods, we must not steale: either in word, where false witnesse bearing is forbidden: either in heart, as in the tenth Commandement. There can be no dutie rehearsed appertaining to God or man, which is not comprehended under some of these: therefore the Decalogue containeth a perfect law.

2. Now for answer to the objections in particular: 1. It was not necessarie that any particular precept should bee given as touching the duties of man toward himselfe: both because nature is not so corrupted in such duties (but that a man still retaineth love to himselfe) as it is in our love toward God and our neighbour: as also for that the rule of our love toward another, is taken from a mans love toward himselfe: *Thou shalt love his neighbour as himselfe*: therefore this is presupposed as granted of all, and as a ground of truth, that a man loveth himselfe.

2. The law giveth instance of the more generall and notorious transgressions, such as at the first would be acknowledged of all: and therefore because perjurie is more generall, and more easily discerned, than blasphemie or heresie, under that the rest are understood.

3 The other festivals were memorials of particular benefits which concerned the Israelites onely, as the Passeover and feast of Tabernacles, of their deliverance out of Egypt: but the Sabbath is a memoriall of the generall benefit of the creation, which concerneth all nations: therefore this precept concerning the Sabbath onely, of all other festivals was onely to be inserted in the morall law.

4 The love of parents toward their children, though it be naturall, yet the dutie of children toward their parents is more agreeable to the law of nature, and the contrary, namely, their disobedience more generall, and therefore instance was to bee given in this rather than in the other: and beside, the names of father and sonne being *Relatives*, the duties of each toward other are reciprocall; and one may bee inferred upon the other.

5 The concupiscence is expressely forbidden, rather than the first motion of anger and revenge: because it is harder to resist the motion of concupiscence than of rage and revenge, and wee are more in danger by that than this. 2. Because the inward wrath and purpose of revenge, *Nascitur ex conentu*, beginneth with a desire, for there are two things in revenge, *ipsa persequutio, id quod persequimur*, which we pursue, and pursuit it selfe: that which we pursue, we judge to be evill, and so hate it; but in the act of pursuit, we thinke to be good, namely, to seeke revenge, and so we thinke it good, and desire it. Now then all kinde of covering and desire is forbidden, even that also is included, from the which anger and revenge taketh beginning: but in the other kinde of coveting, when wee propound unto our selves as object of some delectable or profitable good; both the thing which is pursued with desire, is

judged good, and the action it selfe of pursuing it with desire. *Sic fere Tostat.quæst.24.* But the better answer is, why the first motion of anger is not expressely forbidden, as of concupiscence, because anger never riseth, but with the consent of the will, and therefore being a voluntarie motion, it belongeth to the other precept, *Thou shalt not kill*: but concupiscence, which is involuntarie, and hath not the full consent of the will, is forbidden in the tenth precept. See more of this difference before *quæst.1.*

Quest. IX. *Of the abrogation of the law.*

NExt unto this question of the perfection of the law, it followeth to consider of the perpetuitie and continuance of it: for in some places the Scripture testifieth, that Christ came to fulfill the law, not to destroy it, *Matth.5.17.* and some where againe it so speaketh, as though the law were abrogated, as *Rom.6.14. Yee are not under the law, but under grace: Heb.7.12. If the priesthood be changed, there must of necessitie be a change of the law.* For the solution hereof, thus much is to be added here, though this question partly be touched before.

Of the ceremoniall law.

1. First then, concerning the ceremoniall law, which was prescribed unto the Jewes, to be observed in the worship of God, it is wholly abrogated: 1. Because the bodie being come, the shadow must give place: but all those ceremonies, in their sacrifices, purifications, festivals, and the rest were shadowes, the bodie is Christ, *Coloss. 2.17. Ergo.* 2. Those ceremoniall observations were tied unto a certaine place, first, to the Tabernacle, then to the Temple of *Salomon*; but now the worship of God is not tied to any certaine place, as at Jerusalem, where the Temple was, *Ioh.4.21.* 3. Other Sacraments are instituted in place of the old, as Baptisme and the Eucharist; therefore the old are abrogated. 4. The ceremonies did bind the observers to the keeping of the whole law, and the rites thereof: he which was circumcised was bound to keepe the whole law, *Galath.5.3.* but we are not bound now to the whole law, from which bondage Christ hath freed us. *Ergo.* 5. The ceremonies were a wall of partition and distinction betweene the Jewes and Gentiles; bnt now that distinction is taken away, all being one in Christ: therefore the wall whereby they were parted and distinguished, is removed also, *Simler.*

Of the judiciall law.

2. As touching the politike and judiciall lawes of *Moses*, neither doe they absolutely bind now: 1. Many of these lawes were peculiar to the policie of that Common-wealth, as the lawes concerning their inheritances and possessions, which were not to passe from tribe to tribe: and they shewed the fashions and manners of that countrie, as in building their houses with flat roofes, as *Deut.22.8.* Of these positive constitutions, there is now no use among other nations. 2. The condition of all people is not alike: some are more stubborne and obstinate, some more civill and tractable, and therefore some have need of more strict and severe lawes than others: one kinde of politicke law then cannot serve for all nations. 3. The Gospell which is perpetuall, prescribeth not a certaine forme of government to all nations, neither overthroweth their severall policies; but in generall commandeth obedience to all higherpowers, *Rom.13.1. Ergo*, much lesse the law, which was to be changed, *Simler.* But the judiciall law is not abrogated, *Quoad substantiam, finem, & universalem æquitatem*, In respect of the substance, end, and universall equitie, which is in punishing of vice, and maintaining of peace, *Bucanus.* See more hereof, *quæst. general.cap.1.*

How the Morall law bindeth.

3. The Morall law is not now in force, *quoad justificationem*, in respect of justification, *Rom.3. A man is justified by faith, without the works of the law*; but it bindeth *quoad obedientiam*, In respect of obedience; we are bound to keepe all the precepts of the law: but yet *quoad terrorem & rigidam severitatem*, in respect of the terror of the law, and manner of obedience, which was to be obedient and subject unto it, for feare of punishment, wee are freed now from it: and therefore the Apostle saith, *The law is not given to a righteous man, 1 Tim.1.9.* because they of love rather than feare, do yeeld their obedience, and so are a law unto themselves, *Simler.* But this is a privilege onely of the regenerate: As for carnall and unregenerate men, they are still under the curse and terror of the law, according to that saying, *Cursed is every one that continueth not in all things which are written in the booke of the law, to do them, &c.*

2. *Places of Doctrine.*

1. Doct. *Of the particular comands of this precept.*

THou shalt not covet. First, the things commanded here are these: 1. Originall justice, which is an inclination and desire of the minde, to performe all duties unto our neighbour, *Vrsin.* 2. Diligence, care and circumspection, even to take heed of the smallest sinnes, and to watch over the very thoughts, *Prov.3.23. Keepe thy heart with all diligence, for thereout commeth life, Basting.*

Secondly, contrarie unto this precept: 1. Is originall corruption, which is the generall corruption and depravation of our nature, and that evill habit wherein wee are conceived and borne, as *David* confesseth, *Behold I was borne in iniquitie, and in sinne hath my mother conceived me, Psal.51.5.* 2. All evill inclinations of the heart, whereby it is sollicited to doe any thing against the law of God: this evill concupiscence is of two sorts: it either hath *principium internum*, the beginning within, as is fleshly and carnall desire, or *externum*, without, by some externall object, which are the concupiscence of the eye, and pride of life, as the Apostle calleth them, *1 Ioh.16.* 3. And not onely these kinds of concupiscence, but all other phantasies, and cogitations of the minde, which are contrarie to the law of God, are here restrained, *Basting.*

2. Doct. *Of the ſeverall properties of poſſeſſions and goods, and the diſtinction of callings.*

Further, in that the Lord forbiddeth to covet our neighbours *houſe, ſervant, &c.* wee ſee the Lord eſtabliſheth and confirmeth hereby, both the ſeverall rights in poſſeſſions, lands, and other ſubſtance: which right and propertie the Lord will not have violated, ſo much as in the concupiſcence and inward deſire: As alſo here it is evident, that the difference of callings, and diſtinction of degrees, as betweene maſter and ſervant, ſtandeth with the will of God, as our bleſſed Saviour and his Apoſtles alſo every where teach, *Simler.*

3. Doct. *The difference betweene divine and humane lawes.*

Herein alſo is ſet forth an apparent difference betweene the law of God and the lawes of men: *Lex humana judicat facta & dicta, divina judicat etiam cogitata*; Mans law onely judgeth doings and ſayings, but Gods law judgeth the very thoughts: and the reaſon hereof is, becauſe man judgeth onely according to the outward appearance and evidence, but the Lord ſeeth the heart, *Thomas.* And the perfection of Divinitie is hereby declared beyond Philoſophie, which condemneth not the inward luſts and affections of the minde, neither holdeth a man for the ſame, whether they bee good or evill, to be worthie praiſe or diſpraiſe: But the law of God ſtriketh at the very root of evill actions, which is the inward concupiſcence and corruption of the heart.

4. Doct. *Of the concupiſcence of the ſoule, and of the fleſh.*

I ſhall not bee amiſſe, here to inſert *Chryſoſtomes* diſtinction of concupiſcence. As wee have two natures, one of the ſoule, the other of the fleſh: ſo wee have two wils, one of the ſoule, the other of the fleſh: *habemus duas iras, & duas concupiſcentias, &c.* we have alſo two kinds of anger, and two kinds of concupiſcence, one of the ſoule, the other of the fleſh; the nature of the fleſh cannot bee ſeparated from the fleſh: *Neceſſe habet iraſci, concupiſcere, &c.* It cannot chuſe, but to be angrie, to covet, becauſe it is ſubject under ſinne: but the ſoule being created according to the juſtice of God, *poteſt non iraſci, &c.* cannot but be angrie, nor covet; therefore when wee are angrie and covet, if wee diſpleaſe our ſelves, and repreſſe theſe paſſions, it is manifeſt, that our fleſh onely is angrie, and coveteth, and not the ſoule. Such kinde of affections then here are forbidden, wherein the ſoule conſenteth with the fleſh. To this purpoſe *Chryſoſt.* in 1. Hom. *Matth.*

3. *Places of controverſie.*

1. Conf. *Againſt the Pelagians that denie concupiſcence to be ſinne.*

And we are here to deale againſt the Pelagians, who did hold *concupiſcentiam non eſſe peccatum*, that concupiſcence is not ſinne: whoſe objections were theſe:

1. *Object.* Such things as are naturall, are not evill: but concupiſcence is naturall, therefore it is not evill, nor conſequently ſinne.

Anſ. This argument muſt be anſwered by a diſtinction: for by *naturall* here may be underſtood that which was made naturall in man by creation before his fall: and ſo the propoſition is true, but the aſſumption is falſe; for inordinate concupiſcence and appetite was not in man before his fall: or it is taken for that which is now incident to mans corrupt nature ſince his fall, and ſo the aſſumption is true, but the propoſition falſe.

2. *Object.* Even in our nature, as it now ſtandeth corrupt, the appetite or deſire to ſuch things as tend to the conſervation of nature, and to decline and ſhun the contrarie, are not evill: but ſuch is the concupiſcence to meat and drinke, and ſuch like, *Ergo.*

Anſ. 1. Such motions and appetites of themſelves are not evill, as they are naturall motions: but if they be inordinate motions, and exceed a juſt meaſure, they are evill: as to have an immoderate deſire to meat or drinke. For as it was naturall in *Eve* to deſire to eat of the fruit of the tree, yet to deſire it againſt the Commandement of God, was evill: ſo is it with theſe naturall motions, if they bee immoderate and inordinate, they are evill. 2. There are other concupiſcences beſide theſe, which are neither naturall, nor belonging to the conſervation of nature: as coveting another mans houſe, or wife, &c. which can have no colour, excuſe or pretence.

3. *Object.* That which is not in mans power to avoid, is no ſinne: but not to covet is not in mans power: *Ergo, it is no ſinne.*

Anſ. 1. The propoſition is falſe: for ſinne is not meaſured by the neceſſitie or libertie of nature, but by the diſagreement which it hath with the will of God. 2. When God firſt printed the law in mans nature before his fall, then were the precepts of God given unto man, in his power to keepe: though man by voluntarie corruption hath loſt his power and libertie, yet God forgoeth not his power and right of commanding. 4. But that concupiſcence is ſinne, it is both evident by this law, that would not forbid it, if it were ſinne: and by the Apoſtle, who uſeth the ſame argument: *I had not knowne ſinne but by the law: for I had not knowne luſt, except the law had ſaid, Thou ſhalt not luſt, Rom. 7. 7. Vrſin.*

2. Confut. *Against the Papists, that denie concupiscence to be sinne in the regenerate.*

SEcondly, the Papists are herein Semipelagians; who generally affirme and hold, that concupiscence remaining after baptisme, is not properly sinne, nor forbidden by commandement: *Rhemist. annot. Rom.6. sect.6.* So was it decreed in the Tridentine Synode, that concupiscence, *non est vere & proprie peccatum in renatis*, is not verily and properly a sinne in the regenerate, but that it is so called, *quia ex peccato est, & in peccatum inclinat*, because it commeth of sinne, and inclineth to sinne: *Session.1.cap.1.* They object thus.

1. *Object.* Sinne maketh men guiltie before God of eternall death: but the regenerate are not guiltie of eternall death, therefore concupiscence in them is no sinne.

Answ. 1. By this reason there shall bee no sinne at all in the regenerate: for there is no condemnation at all to them that are in Christ Jesus. 2. Neither concupiscence, nor any sinne else shall condemne the regenerate: but that is not because concupiscence is no sinne, but that both it and all other sinnes are pardoned in Christ, and so not imputed.

2. *Object.* Originall sinne is taken away in Baptisme: therefore concupiscence in the regenerate is no sinne.

Answ. Originall sinne is not simply taken away in Baptisme, but onely *quoad reatum*, in respect of the guilt: and as the Schoolmen say, it is taken away *formally* in Baptisme, but not *materially*. There are two things to be considered in originall sinne: the disagreement or repugnancie which it hath with the law of God, and the guilt of the punishment. This latter way originall sinne is remitted and released in Baptisme, it shall never be laid unto the charge of the faithfull: as S. *Paul* saith, *Who shall lay any thing to the charge of Gods chosen, Rom.8.33.* But the other remaineth still in Gods children: as S. *Paul* confesseth of himselfe, *Rom.7.23. I see another law in my members rebelling against the law of my minde*; but yet though it remaine and have a being in the faithfull, it doth not reigne in them: as the same Apostle exhorteth, *Rom.6.12. Let not sinne reigne in your mortall bodie.*

3. But that concupiscence is sinne in the very regenerate, it is evident by this precept, *Thou shalt not covet*: which commandement is given generally to all both the regenerate and unregenerate. S. *Paul* also calleth the rebellion of his flesh, which he felt in himselfe being now regenerate, *the law of sinne, Rom.7.23.25.* And the Apostle speaketh to men regenerate, when he saith, *Be renewed in the spirit of your minde, Ephes.4.23.* which renovation needed not, if concupiscence in them were no sinne.

4. But that place of *Augustine* will bee objected: *Quamvis insint, domo summus in corpore mortis hujus peccati desideria, &c.* Although while we are in the bodie of this death, there be in us the desire of sinne, yet if we should give assent to none of them, *non esset unde diceremus, &c. dimitte debita nostra*, we should have no cause to say to our heavenly Father, *Forgive us our debts, &c. August. epist.200.*

Answ. 1. *Augustine* must be understood to speake of actuall sinnes: that if so men had grace never to consent to their concupiscence, they should not need to pray for remission of such sinnes. 2. And who is there that liveth, who sometime is not carried away with concupiscence, to give assent unto it? So that if *Augustine* should speake generally of all sinne, yet his speech being conditionall, *if we should give assent to none of them*, and that condition being kept of none, this proveth not concupiscence not to bee sinne. See more of this controversie, *Synops. Centur.4.err.16.*

3. Confut. *That no concupiscence is a veniall sinne in it selfe.*

THirdly, *Thomas Aquin* his assertion commeth here to be examined: *Nota quòd cupiditas tunc est peccatum mortale, quando sine ratione, &c.* Note that concupiscence is then mortall sinne, when as things of our neighbours are coveted without reason: but when they are reasonably desired, it is venial. *Thomas in opuscul.*

Contra. 1. This distinction of mortall and veniall sinnes, being understood in their sense, that sinnes in the condition and qualitie thereof are mortall, some veniall, is contrarie to the Scripture, which maketh death the wages of sinne, *Rom.6.23.* that is, of all: but to the faithfull, through Gods grace, sinnes are veniall, and shall never be laid unto their charge: and so no concupiscence is mortall. 2. There can be no reasonable coveting of another mans things: for reason is grounded upon the law of nature against the which such concupiscence is: therefore the coveting of our neighbours goods, being a transgression of this morall precept, is in it owne nature mortall: but through Gods mercie in Christ, both it and all other sinnes to the faithfull are veniall and pardonable, and not otherwise.

4. Confut. *That Marie was not void of originall sinne and concupiscence.*

FUrther, *Thomas Aquin* hath another position: *Post peccatum propter corruptionem naturæ contractam cupiscentiam præter Christum & virgo gloriosa, &c.* After sinne entred, because of corruption no man can escape concupiscence, beside Christ and the glorious Virgin: *Thom. in opuscul.* So the Rhemists: *All men are borne in sinne, Christ onely excepted, and his mother for his honour, Annot. Rom.5.15.*

Contra. 1. The Apostle saith, *Rom.3.19. Whatsoever the law saith, it saith to them which are under the law, that every mouth may be stopped, and all the world be culpable before God.* But *Mary* was under the law, and culpable before God as others were: *Ergo*, the law also saith to her, *Thou shalt not covet.*

2. Againe, the same Apostle saith: *The law was our schoolmaster to bring us to Christ, that we might be made righteous by faith, Galath.3.24.* But *Mary* was made righteous by faith, for shee calleth Christ her Saviour in her song, *Luk.1.47.* Therefore the law also was a schoolmaster to her to bring her to Christ.

3. S.

3. S. Paul further saith, *Ephes.*2.3. *We were by nature the children of wrath as well as others*: He speaketh generally of all the faithfull: therefore even *Mary* was by nature the childe of wrath, and consequently borne in originall sinne.

4. Divers infirmities are discovered in Scripture in the Virgin *Mary*; as *Luk.* 2.48. her *finding fault* with Christ: *Matth.*12.46. her interrupting of Christ in his sermon: *Ioh.*2.2. her prescribing of the time to Christ to shew a miracle in turning the water into wine: when Christ rebuked her, saying: *Woman, what have I to doe with thee?* All these infirmities doe shew that *Mary* was not void of originall sinne. Wherefore upon these reasons and testimonies of Scripture we inferre, that *Mary* was conceived and borne in sinne as others are, and Christ onely is excepted: of whom onely the Apostle saith, *He was in all things tempted in like sort, yet without sinne, Heb.*4.15. As *Origen* also well saith, *Solus Christus sine macula*: Only Christ was without spot: *Homil.*1 *in Levit.* See more also of this question, *Synopf. Centur.*2.*err.*79.

5. Confut. *Against the Romanists, that it is impossible in this life to keepe the law of God.*

NOw whereas the law restraineth the very inward concupiscence and corrupt desire: herein appeareth the perfection of the law, and how impossible it is for any in this life to keepe the law of God perfectly: as the Apostle saith, *Rom.*7.14. *We know that the law is spirituall, but I am carnall sold under sinne.* Here are two reasons, why it is not possible to keepe the law: both because it is spirituall, not restraining only the externall act, but the internall spirituall motions, and so is a most perfect rule of righteousnesse; also that we are on the other side imperfect, full of weaknesse and corruption, and carnall. Here then is discovered another error of the Romanists, *That the precepts and commandements of God unto a man justified and in the state of grace, are not impossible to be kept: Concil. Trident. sess.*6.*can.*18. First then the truth touching this point, shall briefly be opened: and then their objections answered.

First, here we are to consider a fourefold state and condition of man: 1. As he was created in a perfit estate before his fall, when it was possible for man to have kept the law, and to have conformed himselfe in perfit obedience to the will of his Creator. 2. But man considered in his corrupt nature, before he be regenerate and restored, can by no meanes keepe the law: as the Prophet saith, *Can the blacke moore change his skinne, or the Leopard his spots? then may yee also doe good, that are accustomed to doe evill*; *Iere.*13.23. So the Apostle, *Whatsoever is not of faith, is sinne, Rom.*14.23. And, *We are not able of our selves to thinke any thing, 2 Cor.*3.5.

3. In the restored estate of man by regeneration and new birth, the law is partly possible to bee kept, partly impossible. It is possible two wayes: first by the imputation of the righteousnesse of Christ, who hath fulfilled the law for us: for he needed not fulfill it for himselfe, as hee suffered not for himselfe: for he was perfit holy and just, even from his conception, *communicatione justitiæ divinæ*, by the communication of the divine justice: *Marbach.* So the Apostle saith, *Rom.*10.4. *Christ is the end of the law* (that is the fulfilling of the law) *for righteousnesse to every one that believeth.* How the law is possible to bee kept in the regenerate.

Secondly, the law is possible to be kept of the regenerate, *Quoad inchoationem obedientiæ internæ & externæ*, in respect of the inchoation or beginning of obedience internall and externall: as the Apostle saith, *This is the love of God, that we keepe his commandements, 1 Ioh.*5.3. For he which without this beginning of righteousnesse, that is, without regeneration, saith he knoweth and serveth God, is a liar, *Vrsin.* Now regeneration and *inchoate* obedience, being wrought in the faithfull by the Spirit of God, though it cannot wholly extirpate and root out sinne, yet it keepeth it so under, that it reigne not in them: and it so raigneth in them, that they labour to resist sinne, and to live according to the law of God: which obedience though it bee in it selfe imperfect, yet is it accepted of God by faith in Christ, in whose perfect righteousnesse whatsoever is imperfect in our obedience, is perfected, and our imperfections pardoned, *Marbach.*

Yea even in the regenerate the law is impossible to be kept, in respect of that perfection which God requireth: and therefore the Prophet *David* saith, *Psal.*143.3. *Enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.* 1. The faithfull doe both imperfectly keepe the law, committing many things against it: 2. Even in those things wherein they keepe the law, they have some imperfection, as the Prophet *Isay* saith, 64.6. *All our righteousnesse is as a stained clout, Vrsin.* How it is impossible to be kept in the regenerate.

There is great difference betweene the regenerate and unregenerate, even when they sinne. 1. Gods purpose standeth to save the Elect, though they sometime slip; so is it not with the other. 2. Their repentance in the end is certaine; so is it not in the unregenerate. 3. Even in the sinnes of the regenerate there remaineth yet some seed of faith, which is not utterly extinguished, nor they wholly given over: but the wicked and unregenerate are wholly sold over unto sinne, and their very conscience is polluted, *Vrsin.* Differences betweene the sinnes of the regenerate and unregenerate.

4. In the glorious state of the Saints in the next life, the obedience of the Saints shall bee perfect, and they shall wholly be conformable to the will of God; and then we shall be just, not onely by the imputation of the justice of Christ, *sed propria essentiali justitia*, but by a proper essentiall justice, and then we shall fully be made like to the image of Christ, as the Apostle saith, *Rom.*8.29. *Those which he knew before, he also ordained, to be made like the image of his Sonne, Marbach.* Now the contrarie objections are these:

1. *Obiect.* The works of the Spirit are perfect: but good works in the regenerate are the works of the Spirit: therefore they are perfect.

Solut. This argument proceedeth from that which is *simpliciter*, simplie and absolutely said to bee of the Spirit, to that which *secundum quid*, after a sort is of the Spirit: the works of the faithfull are not simply the works of the Spirit: but they are so the works of the Spirit, as they be also our works: so they are pure, as they proceed of the Spirit, but impure and imperfect, as they are wrought by man.

2. *Obiect.*

2. *Object.* They which are conformable to the image of Christ, have perfect works; The faithfull are conformable in this life to the image of Christ: *Ergo.*

Answ. The proposition is true onely of those which are perfectly conformable: but so are not the faithfull in this life, but onely in part, as the Apostle saith, 1 *Cor.* 13.12. *Now I know in part*: and as our knowledge is, so is our obedience, both imperfect.

3. *Object.* There is no condemnation to the faithfull, *Rom.* 8. 1. therefore their works are perfect.

Answ. The argument followeth not, for the privilege of the faithfull, and their exemption from condemnation, dependeth not upon the perfection of their works, but upon the perfection of Christs righteousnesse imputed to them by faith.

4. *Object.* Christ at his comming shall render unto every one according to his works: but it is not with Gods justice, to give a perfect reward unto imperfect works, therefore the works of the regenerate, because they shall be perfectly rewarded, are perfect.

Answ. 1. The obedience of the faithfull shall bee perfectly rewarded, not according to the law of works, but according to the law of faith, whereby the righteousnesse of Christ is imputed, and is rewarded in them, being theirs by faith, as fully as if it were their owne. 2. Yet Christ shall judge also according to their works, not as causes of the reward, but as testimonies, and lively arguments of their faith, *Ursin.*

5. *Object.* The Scripture ascribeth perfection to the works of the Saints, as it is said of *Noah*, *Gen.* 6. that he was a just and perfect man in his time: so *Hezekiah* saith, 2 *King.* 20.3. *I have walked before thee with a perfect heart.*

Answ. 1. These and the like sayings must be understood, *de perfectione partium, non graduum*, of the perfection of the parts of obedience, not of the degree of perfection: that is, the faithfull doe exercise their obedience in every part of the law, but not in a perfect degree or measure. 2. They are said to be perfect, in comparison onely of such as were weake and imperfect. 3. And further, their sincerity and perfection is understood, as being opposite unto dissimulation and hypocrisie, that their heart was perfect toward the Lord, that is, unfained, without any dissimulation: in which sense the Prophet *David* saith, *Judge me according to mine innocencie, Psal.* 7. 8.

6. *Object.* The Apostle saith, Whosoever is borne of God sinneth not, 1 *Iohn* 3. 9. the faithfull therefore being borne of God, sinne not.

Answ. The Apostle understandeth here, not the dwelling of sinne, but the reigning of sinne, for otherwise he should be contrarie to himselfe, who had said before, *chap.* 1. 8. *If we say we have no sinne, we deceive our selves, and the truth is not in us*: They which are borne of God sinne not, that is, sinne, though it remaine in them, it reigneth not in them, as S. *Paul* saith, *Though we walke in the flesh, we doe not warre after the flesh, Ursin.*

Of the true end and use of the law.

7. It is evident then, that the law was not given to justifie men thereby, as the Apostle saith, *Rom.* 3. 20. *Therefore by the works of the law shall no flesh be justified in his sight, for by the law commeth the knowledge of sinne.* This then is the end and use of the law: 1. It sheweth what God is, one that loveth justice, and hateth iniquitie: 2. It is as a glasse, wherein we may see that image, after the which man was at the first created, which now is defaced in him by sinne: 3. It is a rule and line, after the which wee should frame out our life and actions: 4. It sheweth the corruption of our nature, and so is as a schoolemaster to bring us to Christ, *Marbach.* So *Augustine* saith, *Hac est utilitas legis, ut hominem de sua infirmitate convictum gratiæ medicinam, quæ in Christo est, implorare compellat.* This is the profit of the law, to convince man of his infirmitie, and to drive him to seeke the medicine of grace in Christ, *Epist.* 200.

6. Confut. *That the Morall law nor any precept thereof may be by humane authoritie dispensed with.*

THere remaineth yet one point to be discussed, whether any of the precepts of the Morall law may by humane authoritie dispensed withall: wherein the Popes Canonists have heretofore given to their terrene god an infinite and unreasonable power: for these were their conclusions, that [a] *Papa dispensare contra jus divinum*; The Pope may dispense against the law of God: [z] *contra jus naturæ*, the law of nature: [a] *contra novum Testamentum*, against the new Testament: [a] *contra Apostolum*, the Apostle. *Papa potest dispensare de omnibus præceptis veteris & novi Testamenti*; The Pope may dispense with all the precepts of the old and new Testament, &c. But herein I preferre the judgement of *Tostatus*, a moderate writer of that side, who denieth unto the Pope any such authoritie, and answereth the contrarie objections.

[a] *Gael. defens. Apolog. pag.* 49.

1. *Object.* As among men, the Law-maker may dispense with his law, so God that gave the Morall law, is therefore above the law, and may dispense with it: and if God may dispense, then the Pastors of the Church consequently may dispense, because they are in Gods stead.

Answ. First to the proposition this may bee answered: 1. That in humane lawes which tend to the common good, the preservation of the publike state, the maintenance of peace, and of justice, the Law-giver himselfe cannot so dispense, as to overthrow the end of those lawes: as that it shall be lawfull to disturbe the publike state, or such like; for this were to evert the very scope and end of the law: but yet in particular cases he may dispense; as where an order is, that every one shall watch, which is intended for the good of the Citie: yet some may be dispensed withall, and exempted from watching, who may more necessarily bee employed for the common good: for here, although the letter of the law be not precisely kept, yet the intention of the Law-maker is observed, which is to seeke and procure the common good.

So likewiſe: 1. Univerſally the Lord himſelfe neither will nor can diſpenſe againſt his law: as to make lawfull to have other gods, to take Gods name in vaine, and ſuch like: for this were for God to denie ſelfe to be juſt, which were to denie himſelfe: but the Apoſtle ſaith, *God is faithfull; and cannot denie* ſelfe, 2 *Tim* 2.13. but to make it lawfull in generall, to violate the precepts of the firſt and ſecond table, were to denie his owne juſtice, and ſo conſequently to denie himſelfe: for God is moſt juſt, yea ſtice it ſelfe, and the law is a perfect rule of juſtice.

How God himſelfe neither can nor will diſpenſe with his owne law.

2. Yet in the particular determinations of the law, the Lord doth diſpenſe, as with *Abrahams* ſacri- ing of his ſonne, the Iſraelites robbing of the Egyptians, the fornication of *Oſe* the Prophet: for the ill of God which is moſt juſt, and the right which he hath in the lives, bodies, and goods of men, maketh ſe things lawfull, being done by the Commandement of God, which otherwiſe ſhould bee unlawfull: n a man may uſe his Oxe, or his Aſſe at his pleaſure, becauſe they are ordained to his uſe: ſo the d may doe with men, take away their lives at his pleaſure, and that by a double right; both becauſe ly his ſinne hath deſerved to die, and God as Creator may uſe the creature as it may beſt ſerve to his . And as a man may uſe his owne goods, and that which is lent unto a man, *precariò*, freely and ly during the pleaſure of the lender, he may when he will require againe: ſo the earth being the Lords the fulneſſe thereof, which he as it were lendeth unto man ſo long as it pleaſeth him: the Lord may by his pleaſure transferre things from one to another. So likewiſe in the third caſe of fornication: matrimony maketh carnall copulation lawfull, ſo the Lord may, *tale vinculum inducere*, by his ndement bring in and ſupplie the like bond, as matrimonie is, as when he commanded the Prophet ke him a wife of fornications, *Hoſe* 1.3. the commandement of God made that lawfull, which other- was unlawfull.

3. But as God can make that which ſeemeth unjuſt, to be lawfull and juſt: ſo yet can he not make a juſt good act to be evill and wicked; as that he which worſhippeth God aright, doth evill, or ſuch like; the reaſon is, becauſe God by this meanes ſhould bee contrarie to himſelfe, in commanding one ſo to ſhip him, and yet to count him, ſo worſhipping him, to doe evill. Againe, *Impoſſibile eſt Deum facere non poſſit velle*, It is impoſſible for God to doe that hee cannot will: now the Lord willeth none evill be done, therefore hee cannot make that which is good to be evill, becauſe he cannot denie himſelfe, is onely good.

4. Further a difference is to be made betweene the precepts of the firſt and ſecond Table: God doth ſe with the precepts of the ſecond, which are referred to the good of our neighbour, when he ſeeth more to make for his owne glorie, which is the chiefe end and ſcope of the duties of the firſt and ſecond ble; as when God commandeth to diſhonour parents, rather than to diſhonour him, and biddeth any ill, and ſo in the reſt: but with the precepts of the firſt Table God diſpenſeth not, becauſe they are im- diately referred to Gods glory, for that were to conſent to the diſhonouring of himſelfe. And thus uch for the anſwer to the firſt part of the argument.

It is not in mans power to diſpenſe with the Morall law, though God may diſpenſe.

Secondly, it followeth not, if God can diſpenſe, that therefore the Prelates of the Church may: becauſe the diſpenſation againſt a law muſt bee by as great authoritie as the law was firſt made by: the morall law grounded upon the law of nature, was founded by the Author and Creator of nature, therefore by him onely, and not by any elſe may it be diſpenſed with. 2. As in naturall effects, ordina- there muſt goe before a naturall cauſe; as a thing cannot be made hot, unleſſe fire or ſome other effi- nt cauſe of heat be put unto it: ſo that the Pope himſelfe cannot command a thing to bee hot, but by efficient cauſe of heat: yet the Lord without any ſuch mediate or ordinarie cauſe can make a thing by his infinite power ſupplying that cauſe himſelfe: ſo likewiſe in ſpirituall actions, the Lord may ſup- that which maketh the thing lawfull, which man cannot doe, unleſſe ſome externall cauſe or circum- doe concurre, which maketh the act lawfull: As to kill is an unlawfull act in it ſelfe, neither can Pope or any other make it lawfull to kill, unleſſe there be ſome cauſe, that maketh it lawfull to kill, as the partie commanded to be ſlaine hath deſerved to die. But God, to whom all men are debters, and the Lord of every mans life, may command to kill without any injuſtice: although there be no ſuch nt cauſe or circumſtance, which ſhould make that act lawfull.

Obj. Further it is objected thus, to reſtore that which is committed to a mans truſt, is a naturall ; yet this is diſpenſed with, when as a man refuſeth to reſtore to a mad man his ſword or weapon, he gave one to keepe: ſo the Magiſtrate ordinarily diſpenſeth with that precept, *Thou ſhalt not kill*, he commandeth malefactors to be ſlaine: ſo the Macchabees diſpenſed with the Sabbath, when they ed to fight with their enemies upon the Sabbath, 1 *Macchab. chap.* 2. as theſe precepts are diſpenſed by men, ſo alſo may the reſt.

Anſw. 1. For the firſt inſtance, there is in that particular caſe no diſpenſation againſt the law of na- , for then by ſuch diſpenſation it ſhould bee made lawfull not to reſtore that which is committed to , which cannot bee made lawfull by any diſpenſation, for this were to croſſe and overthrow the law ture: but not to reſtore a ſword to a furious man, is but a particular interpretation of that generall of nature, wherein the intent of that law is kept: for it is agreeable to the law of nature, to render whoever belongeth to another, and the reaſon thereof is, becauſe it is juſt: ſo it is lawfull by the ſame notwithſtanding, not to give unto a mad man his owne ſword, becauſe it is juſt alſo; the meaning reaſon of the law is kept, becauſe the furious man would doe ſome hurt with his weapon, and there- to miniſter occaſion and inſtruments unto his rage were unjuſt.

2. In the other two particulars there is no diſpenſation, but an interpretation rather, or declaration of law: in the firſt, that it is no murther, when one is juſtly ſlaine; and in the other, that it is no breach of

the

the Sabbath, when neceſſitie compelleth to breake the reſt thereof. 1. This were a diſpenſation, to make it lawfull to kill, where one cannot juſtly be put to death; and to worke upon the Sabbath, where there is no neceſſitie. 2. And a diſpenſation maketh that lawfull afterward, which was not before ſuch diſpenſation: but it was alwayes lawfull both for the Magiſtrate to put to death, and upon like neceſſitie to intermit, or ſuſpend the reſt of the Sabbath. 3. Beſide, theſe interpretations and declarations of theſe laws are not deviſed by man, but warranted in Scripture by the Lord himſelfe, the maker and author of the law, and therefore they are not interpoſed by any humane authoritie, *Toſtat. quæſt.* 35.

4 *Morall obſervations.*

1. Obſerv. *Why covetouſneſſe is to be taken heed of.*

Thou ſhalt not covet, &c. Men muſt not onely withdraw their hands from taking their neighbours goods, but reſtraine their inward coveting and deſire, and that for theſe reaſons: 1. *Propter concupiſcentiæ infinitatem*, becauſe concupiſcence is infinite, the deſire of the covetous is never ſatisfied, *Iſay* 5.8. *They joyne houſe to houſe, &c. till there be no more place.* 2. *Aufert quietem*, it taketh away quietneſſe, *Eccleſ.* 5.11. *The ſatietie of the rich will not ſuffer him to ſleepe.* 3. *Facit divitias inutiles*, it maketh riches unprofitable: *Hee that loveth riches, ſhall be without the fruit thereof, Eccleſ.* 5.9. 4. *Tollit juſtitiam aquitatem*, it hindreth juſtice: *For rewards doe blind the wiſe, and pervert the words of the juſt. Exod.* 23. 5. *Necat charitatem*, it killeth charitie both of God and our neighbour: therefore the Prophet ſaith, *Hide not thy ſelfe from thine owne fleſh, Iſay* 58.7. The covetous deſpiſeth his brother, who is as his owne fleſh. 6. *Producit omnem iniquitatem*, it bringeth forth all iniquitie, as S. *Paul* ſaith, 1 *Tim.* 6.10. *The deſire of money is the root of all evill, Thom. in opuſcul.*

2. Obſerv. *Of the remedies againſt concupiſcence.*

The remedies againſt concupiſcence are theſe: *Baſil* aſſigneth theſe two: 1. *Si cogitaveris, quid ſis, revertes in terram, ceſſabit inſana concupiſcentia, &c.* If thou bethinke thy ſelfe, that thou ſhalt be diſſolved into earth, unſound concupiſcence will ceaſe. 2. *Meliorum deſiderium minora contemnere.* The deſire of better things will make thee contemne the leſſe: as the love to the Word of God, which is more to be deſired than gold, will withdraw our love from earthly things, *Baſil. in regula. Thomas Aquinas* addeth foure remedies beſide. 3. *Occaſiones exteriores fugiendo*, By ſhunning all externall occaſions, as *Iob* made a covenant with his eyes, *chap.* 31.1. 4. *Cogitationibus aditum non præbendo*, In giving no way to the thoughts, as by humbling and afflicting the bodie, as S. *Paul* did, 1 *Corinth.* 9.27. 5. *Orationibus inſiſtendo.* By applying prayer, as our bleſſed Saviour ſaith, that even devils may bee caſt out by faſting and prayer, *Matth.* 17.21. 6. *Licitis occupationibus inſiſtendo, &c.* By being alwayes well occupied, for idleneſſe brought the Sodomites to luſt, it was one of their ſinnes, *Ezech.* 16.49. *Thom. in opuſcul.*

3. Obſerv. *How the Lord hath puniſhed the tranſgreſſors of his law.*

Thou ſhalt not covet.] In the laſt place I will ſhew, how the Lord hath puniſhed and judged the tranſgreſſors of this precept, and likewiſe of the reſt. The puniſhment then which is due for the tranſgreſſion of the law is either divine or humane. The humane is that which is inflicted by the lawes of men, which are divers, according to divers uſages of countries and conditions of people, among whom one may reigne more than another, and ſo more ſeveritie is required. But this defect generally is found in humane cenſures; that the tranſgreſſions of the ſecond table are more ſeverely puniſhed than thoſe of the firſt: and thoſe in the ſecond, which doe concerne mans outward ſtate, as theft, are more ſtraightly puniſhed than adulterie, which *Auguſtine* found fault with in his time: and he giveth this reaſon of the partialitie: *Quia id pejus credimus, quod huic vitæ nocet:* Becauſe we thinke that the worſe or greater evill which hurteth this life: *Lib. de Mendac. cap.* 9.

The divine puniſhment is of two ſorts, it is either temporall in this life, or eternall in the next. And for the firſt, where humane lawes are ſilent or connivent, in cenſuring the ſinnes of men, yet the divine juſtice ſheweth it ſelfe: As now ſhall appeare in this particular enumeration of divers preſidents and examples of Gods ſeveritie, exerciſed and ſhewed upon the tranſgreſſors of his law.

1. *Pharaoh* is ſet forth as an example of an Atheiſt and prophane perſon, who would not acknowledge the God of Iſrael, but ſaid, *I know not the Lord, neither will I let Iſrael goe, Exod.* 5.2. who manifeſtly tranſgreſſed the firſt precept: his end was to be drowned in the red Sea.

2. *Senacherib*, a moſt groſſe Idolater, as he was worſhipping his Idoll *Niſroch* in the temple, was ſlaine of his two ſonnes, 2 *King.* 19.37.

3. He which blaſphemed the name of the Lord in the hoſt of Iſrael, was by the Lords commandement ſtoned to death, *Levit.* 24.11.

4. The man alſo which gathered ſticks upon the Sabbath, becauſe he did it with an high hand, and contempt, was ſtoned by Gods appointment, *Numb.* 15.31.

5. *Abſhalom*, both a diſobedient childe to his father, and a rebell againſt his Prince, was hanged by the haire of the head, and ſtricken through with darts: and ſo is made a ſpectacle unto all ſtubborne children and rebellious ſubjects, that ſuch ſhould expect the like judgement at Gods hand.

6. *Cain*, for killing his innocent brother, was caſt out of Gods preſence, and made a runnagate upon the face of the earth. Cruell *Abimeleth* as he ſlew 70. of his brethren upon one ſtone, ſo his braines were dasht out with a ſtone, *Judg.* 9.

7. *Ach-*

7. *Ammon* an inceſtuous perſon, was ſlaine by the procurement of his owne brother *Abſhalom*, for the defouring of his ſiſter *Thamar*, 2 *Sam.*13. That whore and ſtrumpet *Iezabel* was eaten and devoured of doggs, 1 *King.*21.23. 2 *King.*9.22.35. And as adulterie is an abomination to the Lord, the puniſhment thereof God reſerveth to himſelfe, where the Magiſtrates hand is not extended: as the Apoſtle ſaith, Heb.13.4. *Whoremongers and adulterers God will judge*: So the ſinne of drunkenneſſe and glutronie ſhall not eſcape the ſtroke of Gods hand, as being the nurſerie and ſeminarie of filthineſſe and uncleane luſt. Drunken *Nabal* for that ſinne, and others joyned withall, was ſmitten of the Lord, and died, 1 *Sam.* 25.38. And that rich Glutton, who pampred himſelfe, but was mercileſſe toward poore *Lazarus*, was tormented in hell, *Luk.*16.

And here I cannot omit to make mention of a ſtrange judgement of God ſhewed of late upon three perſons for this ſinne of exceſſive drinking; which happened upon the 27. day of December laſt, being the Lords day, next after the Nativitie, in the towne of little *Aſhen*, or *Eaſon* in Eſſex, in the houſe of a worſhipfull Knight there dwelling. The manner of it was this: One *Thomas Rugeby*, a ſervant of the houſe, with another that was a Retainer, and a youth about the age of thirteene yeeres, did in the afternoone withdraw themſelves into a private chamber, taking with them ſtrong Beere, *Aqua vitæ*, *Roſa ſolis*, Tobacco; and ſhut the doore cloſe, that they might be privat, and take their fill of drinke without contrulment: who ſo exceſſively and immoderatly diſtempered themſelves with drinke, that they in moſt filthy manner vomited it up againe: two of them, the ſervant of the houſe and the youth, were in vomit ſtrangled, and were found dead in the morning; the firſt ſitting in his chaire, the other lying upon the bed: that which they caſt up, being by the cold of the night frozen to their mouths: the third, the Retainer, was taken up in the morning, wallowing up and downe in his vomit, and in a manner halfe dead, whom they had much adoe to recover. This example would not bee forgotten, but carefully bee kept up in remembrance, that other exceſſive takers of drinke, and wanton abuſers of plentie (which ſinnes do now every where overflow) might receive warning thereby, and judge themſelves by repentance, and leaving their ſinne in time, leſt they be ſuddenly overtaken by Gods judgements in like manner.

A ſtrange example of Gods judgement ſhewed upon three exceſſive drinkers, in little Eaſon in Eſſex the 27. of December laſt.

8. For ſtealing, *Achan* may bee an exauple, who for his theft and ſacrilege, was with throwing of ſtones put to death, and that by the Lords extraordinarie direction, in cauſing him to bee found by lot, Jos. 7.

9. For lying, the fearefull examples of *Ananias* and *Sapphira*, would be thought upon, who were for that ſinne ſtriken with ſudden death, *Act.*5.

10. For coveting of *Sara Abrahams* wife, both *Pharaoh* King of Egypt, and *Abimelech* King of Gerar were puniſhed of God, *Gen.*12. and 20. though they were prevented of God, and kept from committing adulterie.

Thus it pleaſeth God to exemplifie ſome, that others might take heed. But here concerning the temporall judgements in this life, theſe three obſervations are neceſſarie: 1. That they which are temporally puniſhed, are not alwayes to be deemed the worſt of all others, though it pleaſe the Lord to make them examples to others: as our bleſſed Saviour ſaith of the Galileans, whoſe bloud *Pilate* mingled with their ſacrifice, and of thoſe eighteene perſons, upon whom the tower of Siloam fell in Jeruſalem, that they were greater ſinners than the reſt, *but except yee repent* (ſaith he) *yee ſhall all likewiſe periſh*. 2. God neither puniſheth all ſuch offenders in this life, for then men would expect no judgement to come: neither doth he differ all to go unpuniſhed, leſt worldly men might be altogether ſecure; and denie in their hearts the divine providence: as the Prophet *David* ſaith, *Pſal.*10.13. *Wherefore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard*. 3. That they which goe on ſtill in their ſinne without puniſhment, ſhall not flatter themſelves: for there remaineth a greater judgement behind: and there is more hope of them which are chaſtiſed in this world. So the Apoſtle ſaith: *Thou after thine hardneſſe, and heart that cannot repent, heapeſt unto thy ſelfe wrath againſt the day of wrath, and the declaration of the juſt judgement of God*, *Rom.*2.5.

The other kinde of judgement is in the next world: as the Apoſtle ſheweth, 1 *Cor.*6.9. *Be not deceived, neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeves, nor drunkards, nor railers, nor extortioners ſhall inherit the kingdome of God: and ſuch were ſome of you, but yee are waſhed, but yee are ſanctified, &c.* Adde hereunto the like ſentence and declaration of Gods judgement upon the wicked: *Reuel.*21.8. *But the fearefull and unbeleeving, the abominable, and murtherers, whoremongers, and ſorcerers, and idolaters, and all liars ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death*. This ſo heavie a ſentence there is no way to eſcape, but in being waſhed from theſe ſins by repentance, ſanctified by newneſſe of life, and juſtified by faith in Chriſt. And thus much of this Preface of the law, which by Gods grace I have thus happily finiſhed.

3. *Queſtions and doubts diſcuſſed out of the reſt of this* 20. *Chapter.*

QUEST. I. *In what ſenſe the people are ſaid to have ſeene the voyces, which are properly heard and not ſeene.*

Vers.18. *AND all the people ſaw the thunders, &c.* 1. Some thinke that by ſight here is underſtood the hearing, becauſe it is uſuall with the Hebrewes to take one ſenſe for another, *Vatabl.* But ſight is no more taken for hearing, than to heare for the ſeeing. 2. *Ambroſe* referreth it to the understanding: *Interioris mentis videtur obtutu*: It was ſeene by the inward ſight of the minde: like as our Saviour

Saviour ſaith, *Hee that hath ſeene me, hath ſeene my Father, Ioh.14.9. Ambroſ. proœm. in Luc.* So alſo *Hierome* will have it like unto that ſaying of S. *Iohn*; 1. *epiſt. chap.1.1. That which we have heard, which we have ſeene with our eyes, &c. of the word of life: Hierom. in Abdiam.* But ſeeing *Moſes* ſpeaketh of outward objects of the externall ſenſe, as of thunder, lightning, he meaneth alſo the ſenſe, unto the which ſuch things are objected. 3. *Ferus* thinketh, that herein *oſtenditur oſcitantia populi*, the careleſneſſe of the people is ſhewed, who more regarded that which they ſaw, than the voyce which they heard: and therefore they are ſaid rather to ſee than heare. But it ſeemeth that the people well regarded the voyce of God, becauſe preſently after they deſire that *Moſes* might ſpeake unto them, and not the Lord any more. 4. *Procopius* thinketh, that it is ſaid *they ſaw*, becauſe of the evidence thereof, as if they had ſeene it with their eyes: as it is ſaid, *Amos* 1.1. *The words of Amos, &c. which hee ſaw, &c. Deus Prophetarum oculis res ſubjicit tanta evidentia, ac ſi oculis cernerent, &c.* God doth ſo evidently ſet things before the eyes of the Prophets (that is, their inward ſight) as though they ſaw them with their eyes. But this was not done in viſion, as the Lord ſpake to his Prophets, here was a ſenſible demonſtration. 5. *Auguſtine* therefore thinketh, *Videre hic poni pro generali ſenſu, tum animi, quam corporis:* That to ſee is here put for the generall ſenſe both of the minde and bodie: becauſe *Moſes* would ſpeake compendiouſly: ſo we uſe to ſay *vide quid ſonet*, ſee what ſoundeth: ſo alſo is it taken for other ſenſes: as Chriſt ſaith to *Thomas*, *becauſe thou haſt ſeene me thou beleevest*, whereas *Thomas* touched him, *Tract.121. ſuper Ioann.* The reaſon hereof is, *Quia viſus primatum obtinet, in ſenſibus intermiſcetur omnibus:* Becauſe the ſight is the chiefe among the ſenſes, it is as intermingled among them all: *Interlinear.* And, *Senſus viſus plures rerum differentias nobis oſtendit, &c.* Becauſe the ſenſe of the ſight doth more diſtinguiſh things, than any other ſenſe: for other ſenſes doe ſhew but the differences of their owne objects; as the hearing the diſtinction of ſounds: but the ſight ſheweth how one thing is diſcerned from another, whether by colour, quantitie, number, faſhion, and divers other wayes, *Toſtat.* Therefore the ſenſe of ſeeing is taken in generall for the reſt, but not in particular for any one ſenſe, but as *ſenſus conjuncti ſunt in communi ſenſu*, as the ſenſes are joyned together in the common ſenſe: *Borrhaius.* And ſo here to ſee is taken for *percipere* to perceive: *Iun.* The people ſaw theſe *voyces*, that is, perceived them. So alſo *Cajetane: Videre pro cognoſcere accipitur ſenſum quocunque ſenſu ſæpe ponitur*: To ſee is often put for that knowledge which commeth by any of the ſenſes. So alſo *Simlerus.* 6. The *interlinearie* Gloſſe hereupon giveth this note: *Nos doctorum voces audientes oculum mentis dirigere debemus:* We alſo when we heare the voyce of the learned, muſt alſo direct the eye of the minde: as here the people are ſaid to have ſeene theſe voyces.

Quest. II. *What is meant here by voices, whether the thunder or other voices.*

The thunder and the lightning. The word is *koloth*, voices: 1. which ſome doe take for thoſe *voices and words* which were uttered and framed by the Angels: and hereupon *Toſtatus* taketh occaſion at large to ſhew at large how the Angels are ſaid to ſpeake and expreſſe the voice as of man: which ſometime they doe by aſſuming humane ſhape, ſometime by framing other organes and inſtruments in the aire apt to make ſounds: but neither of theſe wayes doe the Angels expreſſe *conceptiones ſuas modo naturali, ſed per modum artis*, their conceits by any naturall meane, but as it were after the manner of art: as men doe by organes and inſtruments of muſicke: *Toſtat. queſt.36.* All this diſcourſe of *Toſtatus* here is ſuperfluous: for by voyces here are underſtood the thunders, as the word *koloth* is taken, *chap.19.16.* and becauſe of the other word which is adjoyned *lamps or lightnings*: and ſo read here and underſtand: *Vatab. Montan. Cajetan. Lippoman. Simler.*

2. *Baſil* underſtandeth this of the voice of God: *Quæ non per aures verberato extrinſecus aere apprehenditur, &c. ſed arcano modo inſonante voluntate divina*: Which is not apprehended by the outward beating of the aire on the eares, but by the ſecret ſounding and intimating of the will of God: *in Pſal.* But it is evident by the ſtorie, that this was a ſenſible ſound, which all the people heard, and were afraid at it: as the Apoſtle ſheweth, *Hebr.12.19. which they that heard excuſed themſelves.*

3. *Moſes* here ſetteth not downe all which the people ſaw: for there were foure terrible things beſide: fire, which burned up to the middeſt of heaven, darkneſſe, clouds, and miſt, *Deut.4.11.* The thicke clouds were above the mountaine, from whence might proceed the thunder and lightning: and upon the mountaine it ſelfe was ſeene the fire mixed with ſmoake and darkneſſe, thorow the which the lightning ſhined, *Cajetan.*

Quest. III. *Whether there were a ſound of the trumpet beſide the voices.*

And the ſound of a trumpet. 1. *Toſtatus* thinketh that the voices before ſpoken of, and the ſound of the trumpet, were not two diſtinct things, but one and the ſame: for otherwiſe the trumpet would have hindred the people from hearing the voices, if they had come together: they are therefore called voices and a ſound of a trumpet, becauſe the Angels by the ſound of a trumpet did expreſſe words and voices: *Toſtat.qu.37.* 2. But that there were words uttered beſide the ſound of a trumpet, it is evident *c.19.* where the ſound of a trumpet was heard, before the Lord began to deliver the law: and *verſ.19. When the ſound of the trumpet blew long, &c. Moſes ſpake, and God anſwered him by voice.* Likewiſe the Apoſtle maketh mention of them as of two diſtinct things, *Heb.12.19. Ye are not come, &c. unto the ſound of the trumpet and the voice of words.* And yet the voice was uttered in a loud ſound, as of a trumpet: as *Iohn* [illegible] *hee heard a great voice, as if it had beene of a trumpet, Revel.1.10.* There might bee then a double kinde of ſounding the trumpet: one without any expreſſing of voice, which ſounded before the Lord [illegible]

ſpake, and ceaſed all the while the Law was uttered, and after began againe: the other ſound of the trumpet was that whereby the Lords voice was ſounded out, when he delivered the Law. It is like alſo that ſome of theſe ceaſed while the Lord was in ſpeaking, as the thunder, and the loud ſound of the trumpet: for otherwiſe it might have beene a let to the peoples hearing: and after the Lord had finiſhed and made an end, then the thunder began to be heard againe, with the ſound of the trumpet: like as it is the manner of Princes to have a trumpet blowne before their edicts are proclaimed, and afterwards to cauſe it to be ſounded againe, *Simler.*

QUEST. IV. *Of the feare of the people, and their going backe.*

Vers. 18. *AND they fled, or moved themſelves, and ſtood afarre off.* 1. The Latine readeth *perterriti ſunt & timore percuſſi:* they were terrified, and ſmitten with feare: the Septuagint καὶ ἐφοβήθησαν, they feared: *Chal.* they trembled: *Vatab. vacillabant,* they waved: whereupon *Toſtatus* maketh theſe degrees of feare: that firſt the minde doth *timere,* is ſaid to feare, when any evill is expected: then *terreri,* it beginneth to be terrified, *cum conturbatur,* when it is troubled with the expectation of any evill: but then we are ſaid *tremere,* to tremble, when *totum corporis ſtatus vacillat,* when the body it ſelfe and all the members doe ſhake for feare. But this diſtinction of feare is here out of his place: for though this giving backe of the people proceeded from feare: yet the word *noagh* here ſignifieth to move; they moved themſelves and fled from their place; and the next words doe confirme this ſenſe, *They ſtood afarre off.* 2. Here we ſee two operations of the Law, the one *terrorem incutit,* it ſtriketh feare becauſe of ſinne: then *homines retrocedere cogit propter iram Iudicis,* it maketh man to give backe becauſe of the wrath of the Iudge, *Perus.* 3. Some Hebrewes thinke, that the Iſraelites went backe certaine miles, *Ex Simler.* But the people goe backe, *Non per modum fugæ, ſed per modum retrocеſſionis,* Not by way of flight, but by way of recoiling: neither herein did they breake the commandement of God; for they were ſet certaine paces forward which they were not to paſſe, but backward they might goe, *Toſtat. quæſt.* 37. 4. Neither is it to be thought that the people went backe while the Lord was ſpeaking unto them; but after the promulgation of the Law, there being ſome pauſe made, then the people gave way, *Cajetan.* 5. All the people thus ſpake not to *Moſes,* but their Elders and the chiefe of them came in the name of the reſt, *Deut.* 5. 23. *Iun.*

QUEST. V. *Why the people deſire that Moſes would ſpeake unto them.*

Vers. 19. *AND ſaid to Moſes, talke thou with us.* 1. Some doe here lay fault and blame upon the Iſraelites, in refuſing to heare the voice of God, and chuſing rather that *Moſes* ſhould ſpeake unto them. But the Lord commendeth them for ſo doing, *Deut.* 5. 28. *They have well ſaid, all that they have ſpoken.* Therefore they thus ſpake not, as preferring *Moſes* voice before the Lords, but becauſe they were not able to heare the Lords voice, being ſo terrible, *Toſtat. queſt.* 37. 3. And the Lord terrified his people with his thundering voice, for theſe two cauſes: 1. That the people hereby ſhould learne and be taught to feare the Lord. 2. And that they might be driven of themſelves by this meanes to deſire the miniſtery of *Moſes* in ſpeaking unto them: for it was fit and requiſite, that as the Lord the Authour and founder of nature had by his owne mouth given ſuch Lawes as were grounded upon nature, ſuch as were moſt evident even by the light of nature, as that every one might at the firſt underſtand and acknowledge them: ſo that the reſt of the Lawes, which were not ſo evident, but needed explanation, ſhould be declared and rehearſed by *Moſes, Sic Toſtat.* 4. Beſide, herein *Moſes* was a type and figure of Chriſt, who is the Mediator betweene God and us, and by whom the will of God is revealed unto us, *Marbach. Pelarg.* 5. *Moſes* herein *formam boni auditoris deſcribit, &c.* deſcribeth the forme of a good auditour, who promiſeth to heare and fulfill the precepts of their maſter, *Gloſſ. interlinear.*

QUEST. VI. *Why the people are afraid they ſhall dye.*

Vers. 19. *LET not God talke with us, leſt we dye.* Wee ſhall finde in Scripture, that it was an uſuall thing for men to feare, that if they had ſeene God they ſhould dye, as *Iacob* counteth it a great benefit that he had ſeene God and yet lived, *Geneſ.* 32. So *Gedeon* and *Manoah,* when they had ſeene God, were afraid. 1. *Toſtatus* maketh this the cauſe of this feare, that if they heard Gods voice any more they ſhould dye: becauſe of the infirmity of the body, which could not endure the Lords terrible voice: for as the harmony of the body is diſſolved by any exceſſive quality, as with exceeding great heat or cold: *Ita ſonus tolerabile vel terribile corrumpit potentiam tolerantem:* So an exceeding terrible or tolerable ſound corrupteth and confoundeth the tolerating faculty, *Toſtat. quæſt.* 38. But the cauſe of this feare is not ſo much in the body: for *Adam* before his fall could endure the voice of God well enough. 2. Some underſtand this of everlaſting death, *Gloſſ. interlinear.* But it is evident, that they meane the outward and temporall death, which is contrary to this temporall life: for thus the people ſay, *Deut.* 5. 24. *Wee have ſeene this day, that God doth talke with man, and he liveth.* 3. *Cajetanus* doth gather theſe two reaſons of their feare: both that terrible fire which they were afraid to come neere, and the thundring voice of God which they could endure no longer to heare: and theſe two reaſons are expreſſed, *Deut.* 5. 25. *Now therefore why ſhould we dye? for this great fire will conſume us: if wee heare the voice of the Lord our God any more, we ſhall dye.* 4. But the greateſt cauſe of this their feare was their ſinne: *Conſcius homo peccati, metuit iram Dei, &c.* Man being guilty to himſelfe of ſinne, feareth the wrath of God, *Simler.* As one ſaid to our bleſſed Saviour, *Luk.* 5. 8. *Lord goe from me, for I am a ſinfull man.*

QUEST. VII. *How the Lord is said to come unto them, and why.*

Vers.20. *God is come to prove you.* 1. God is said to come unto them, not that he goeth from place to place, but he came unto them by certaine effects, his signes and wonders: and two other wayes beside the Lord commeth, by his word, and by afflictions and crosses, *Simler.* 2. There are three ends of the Lords coming unto them: 1. To trie them. 2. That his feare may alway be among them. 3. That they sinne not. All these three arise one from the other: probation and triall worketh feare, and feare causeth to flee from sinne. 3. So although *Moses* free them from one kinde of servile feare, which was the feare of death and destruction; yet he retaineth them still in that profitable kinde of feare, whereby they might be kept in awe and obedience still, *Simler.*

QUEST. VIII. *How the Lord is said to tempt and prove his people.*

Vers.20. *God is come to prove you.* 1. *Deus metaphoricè non propriè tentat, &c.* God is not said properly but metaphorically to tempt, as he is said to be angry: *Quia facit effectum tentantis, &c.* because he worketh the like effect, as he which tempteth, that is, to cause the feare and obedience of the people to appeare, *Cajetan.* 2. God tempteth, the Devill tempteth, and man is said to tempt. God is not said to prove or try for his owne knowledge and experience, *Cum omnia Deus videat priusquam fiant,* seeing God knoweth all things before they are done: *Chrysost. hom. 41. in Ioann.* But God trieth and proveth, *Ut nos manifestemur aliis:* that we should be manifest to others, as *Abrahams* obedience was made knowne to all, in that he refused not to sacrifice his sonne; *vel nobis ipsis,* or to our selves: as the Israelites were tempted in the wildernesse, that it might be knowne what was in their heart, *Deut. 8. Tostat.* Satan tempteth, *quia evertere nititur,* because he goeth about to supplant and overthrow us, as he tempted *Iob. Homo aliquando tentat ut probet, aliquando ut rapiat:* Man sometime tempteth to prove, sometime to catch: as the Scribes and Pharisies tempted Christ to entangle him, *Ambrose in 2 Cor. 13.*

QUEST. IX. *Why the people stood afarre off, and where.*

Vers.21. *So the people stood afarre off.* 1. *Cajetanus* thinketh that the people returned not to their tents, but stood a little from the mountaine: and continued in the place whither they fled before, *vers.18. Tostat.* 2. But it is evident, *Deut. 5. 30.* that they were bidden to goe unto their tents, *&c.* For as *Moses* went up neerer unto the presence of God, so the people went still further backward unto their tents, being so commanded of the Lord. 3. The mysticall signification hereof is, that our sinnes doe make us stand aloofe off from God, untill wee be reconciled by a Mediatour, whereof *Moses* was a type and figure here, *Simler.*

QUEST. X. *How Moses is said to draw neere to the darknesse.*

But *Moses drew neere unto the darknesse, &c.* 1. *Moses* was in the darknesse before, for all the hill was covered with smoake; but he was not in that darknesse wherein the Lord was: *Ubi expressius apparebant quibus noscebatur Deus:* Where more evident signes were expressed, by the which God was knowne: for otherwise how should the darknesse containe or receive him, whom the heavens cannot containe? *Gloss. interlin.* Hee went then up, *ad cacumen montis,* to the top of the hill, where the thicke cloud was, wherein the Lord did manifest his presence. 2. Some by the darknesse understand the spirituall and mysticall sense of Scripture, which the people cannot comprehend and therefore they stood afarre off. *Quia verò spirituales allegoriarum nubem penetrant, &c.* But because they which are spirituall, doe pierce into the cloud of allegories, therefore *Moses* went into the darknesse, *Gregor.* As Christ preached unto his Disciples in the mount, and unto the people in the plaine; so the mysteries and secret of Scripture are opened only unto those that are spirituall, for pearles must not be cast before swine, *Lippom.* So also *Hieron. Dominus aut in lumine est, aut caligine; incipientibus simpliciter loquitur, iis qui perfecti sunt, mysticè loquitur:* God is either in the light, or in darknesse; unto the beginners hee speaketh simply, unto those which are perfect, in mystery, *Super Psal. 96.* 3. But hereby rather is understood, that God who himselfe dwelleth in light that none can attaine unto, yet *in caligine versatur respectu nostri,* dwelleth in darknesse in respect of us, because we cannot search out the nature of God, nor comprehend what he is *Simler.* So *Gregor. Nyss.* interpreteth, that *Moses* went into the darknesse, that is, *Tunc demum cognovisse illum esse divinam naturam, quæ cognitionem omnem excedit:* He then perceived the divine nature to be such, which exceeded all knowledge. Likewise *Procopius, Vera Dei notitia est agnoscere suam ignorantiam, &c.* It is the true knowledge of God, for one to acknowledge his owne ignorance, that bringeth darknesse with it, *Thom. Nulla intellectus creatus potest ad eum accedere:* No created understanding can come neere unto God, *1 Tim. 6. Iust. 3.* 4. Herein also *Moses* was a lively type of Christ: that as he having spoken unto the people, and declared the will of God, afterward went up into the darknesse: So our blessed Saviour having declared the heavenly doctrine of his Father to the world, and finished the worke of our redemption, *Ascendit in caliginem nubium cœli,* Ascended into the darknesse of the clouds of heaven, and was taken out of our sight, and received up into heaven, *Simler.*

QUEST. XI. *Why the Lord saith he spake unto them from heaven.*

Vers.22. *Ye have seene that I have talked with you from heaven.* This is premised as a reason of the precept following, *vers.23. Ye shall make ye therefore, &c. no Gods of silver, &c.* 1. *Oleaster* resolveth the reason thus: *Considerate me vobis loco superiore, &c.* Consider that I am higher than you in place

and therefore am able to punish you, if you rebell. 2. Some thinke that hereby the Lord signified unto them, that these were not *Mosis artes & figmenta, &c.* the devices and fetches of *Moses*, but that God himselfe spake from heaven, and therefore the Decalogue or ten precepts came from God himselfe, and were pronounced by him, *Cajetan.* And so the Lord by this meanes would get authority unto his law, *Rom.* 3. God thus saith, *Ut ostendat celsitudinem suam rebus omnibus superiorem*; To shew his highnesse farre above all other things, and so incomprehensible, and that therefore they could make no image of him, *Calv.* 4. Or because the Lord spake out of heaven, not as one absent, but every where present, therefore no image should be made of him; for images are representations of them, in their absence. 5. But this is the best interpretation of this reason, because they only heard the Lord speake out of heaven, they saw no shape or similitude, but only heard a voice, therefore they should make no image of God: so is it explained, *Deut.* 4. 15. *Take good heed to your selves, for you saw no image in the day that the Lord spake unto you, &c.* And so in effect he saith thus much, *I spake unto you from heaven*, that is, I the true God, not any materiall substance, as *of gold, silver, &c.* By heaven here he understandeth the higher part of the aire, as they are called *The fowles of heaven, Tost. qu.* 38.

Quest. XII. *Why this precept is repeated of not making any graven image.*

Ver. 23. *Ye shall not make, &c.* 1. Some thinke that this is an addition to the first Commandement: *Thom. Aquin.* who thus distinguisheth the Lawes of *Moses*: The Judicials and Ceremonials, *institutionem vim habent*, only take their force from their institution; otherwise it were indifferent, whether they were done one way rather than another. The Morals, *ex ipso dictamine rationis naturalis robur habent*, have their efficacy from the enditing of naturall reason: and these morall precepts are of three sorts: some are so manifest, *quòd editione non indigent*, that they need not to be set forth and published, as concerning the love of God and our neighbour. Some things are not so generall, but more particularly determined: which although they are acknowledged of all, yet because many erre therein, they need to be published, such are the ten Commandements: *Quædam sunt, quorum ratio non est cuilibet manifesta, sed solùm sapientibus*; Some things are such, the reason whereof is not manifest to every one, but only to the wise, and these be the precepts, *superaddita Decalogo*, which are added to the Decalogue: which kind this precept is here: *Sic fere Thom. 1. 2. qu. cap. art. 1 1. in Cor.* 2. But they are rather an explication of the first and second precept, than any addition, *Iun.* And this precept either differeth not at all from the other, *Thou shalt make thee no graven image:* or only herein is the difference, that the other precept *dicit veritatem universaliter*, doth declare the truth universally: *Hoc autem determinantur modus particulares*; And here certaine particular cases are determined, and two things are here forbidden, one *directly*, not to acknowledge or make any other God: the other, *indirectly*, not to make any *imagines, representativas veri Dei*, to represent the true God, *Tostat. qu.* 38. 3. Now this precept is iterated and repeated, because some things are *majoris necessitatis & periculi*, of greater necessity and danger, as idolatry was, which the Hebrewes had seene practised in Egypt, *Tostatus.* And this repetition is made, *ut magis imprimatur hæc prohibitio cordibus eorum, &c.* that this prohibition might be more deeply imprinted in their hearts, because he knew them to be prone to idolatry, *Lyran.* So also *Cajetan.*

Quest. XIII. *Of the meaning of these words, Ye shall not make with me.*

Ver. 23. *Ye shall not make with me.* 1. The Latine Interpreter omitteth this clause, *with me*, altogether: which both *Cajetane* and *Lippoman* confesse to be a defect in that translation. 2. The Chalde *coram me*, before me: but the word is *itti*, with me: the other phrase used before is *ghal panai*, before my face, *vers.* 3. 3. Retaining then the usuall reading, *with me*; some referre it to the spirituall idolatry of the minde, which is covetousnesse, that in the service of God their mindes should not be inclined to the love of silver and gold, *Ferus.* Some doe take this to be the sense, that although the Lord by his authority appointed certaine images to be made in the Tabernacle, as of the Cherubims: yet they should not imitate, nor arrogate unto themselves the like power. But the more proper meaning is, that they should not make any such images, to joyne them with God, to worship God and them together: as this superstition of the Jewes, to worship God and *Baal* together, *Simler.* And withall, these words, *with me*, doe put them in minde of the covenant which they had made with God, and not with images, *Iun.*

Quest. XIV. *Why mention is made only of images of silver and gold.*

Ver. 23. *Gods of silver, nor Gods of gold, &c.* 1. Mention is made only of silver and golden images for this reason, as *Augustine* saith: Because a man being ashamed of that which is most deare and precious unto him, *facilius avertitur à veneratione viliorum, &c.* is more easily turned from those things which are vile, *in Psal.* 113. So also *Tostatus: Quia ista magis movent, &c.* Because these metals of gold and silver doe more easily move to idolatry, than wood or stone, *quæst.* 39. 2. And because Idolaters, *in Dei pulchritudine errare putant*, doe thinke that Gods Majesty is adorned by these metals of silver and gold: *& sibi magis obstrictum putant*, and they thinke that God is more bound unto them, for offering unto him more precious things, *Gallas.* Therefore instance is specially given in these. 3. Another reason of mention is made of these metals, *in quæ vos jus habetis, &c.* because man hath right and power over such things being made for their use, *Borrh.* and therefore their errour is the greater in worshipping that which is made for their use and service.

Quest. XV. *Why the Lord commanded an altar of earth to be made.*

Vers.24. *AN altar of earth, &c.* 1. Here is an oppoſition made betweene the altars which the Gentiles made to their Idols, and the altar which God would have conſecrated to himſelfe: *Gentiles idolis conſtruebam altaria ornata & ſublimia*; The Gentiles did build ſumptuous and high altars to their Idols, as placing religion in them, *Thom. 1.2. qu. 102. art. 4. addit. 7.* So alſo *Lyranus: Hoc præcepit in detestationem idololatriæ*; Hee commanded this in the deteſtation of idolatry. 2. Some thinke that the Lord intended hereby to commend unto his people the internall worſhip: as if he ſhould have ſaid; *Non curo ornamenta illa ornamenta parvi pendo, &c.* I eſteeme not of thoſe outward ornaments, which might withdraw thy minde from my true worſhip, *Lippom.* 3. But the reaſon indeed of this precept was, *ne diuturna forent*, that the altars made of earth might not continue long, *Simler.* This then was only a temporary precept, that the Iſraelites, while they were in the way, ſhould uſe ſuch ſimple altars, which might ſoone be deſtroyed againe, leſt they might be occaſions of ſuperſtition afterward, untill ſuch time as the Tabernacle ſhould be erected: and the reaſon hereof was, that God would only have the altar, which ſhould be erected in the Tabernacle afterward to continue, leſt the having of many altars in divers places ſhould be an occaſion of ſuperſtition. This was the cauſe why the Iſraelites were ſo jealous of the Reubenites and Gadites for building an altar, which they made, *Non cultum, ſed monumenti cauſa*; Not for religion ſake, but to be a monument, *Joſh. 22. Galaſ.* 4. Some make this altar of earth a type of our Saviour Chriſt: *Quia ſumpſit carnem, quæ terrena eſt, ſi materiam inſpicias*; Who tooke our fleſh, which is earthly, if you reſpect the matter: *Procopius, Rupert. Oſiander.* 5. Some make this morall uſe of it, that we ſhould *humiliter ſectari*, follow humility, *Perus, Lyranus.*

Quest. XVI. *What Altar of earth he meaneth.*

BUt here a further doubt ariſeth, ſeeing afterward the Altar of burnt offering was commanded to be made of Sittim wood, how that agreeth with this precept, to make an altar of earth. 1. *Perus* to reconcile theſe places, would not have this precept taken literally, but that this ſhould bee the meaning: *Quòd Deus magis pie, quàm ſplendidè vult coli, &c.* That God would rather be worſhipped devoutly, than ſumptuouſly. But there is no neceſſity here to forſake the literall ſenſe: as ſhall now appeare. 2. *Lyranus* therefore underſtandeth this of the altar of burnt offering, not of the altar of incenſe, which was made of Sittim wood, *chap.* 30. So alſo was the other made of the ſame wood, *chap.* 27. therefore this is no ſufficient anſwer. 3. *Hugo de S. Victor.* referreth it to the altar of burnt offering: *Quod terra implebatur, &c.* which they uſed to fill with earth, being made hollow within, when they ſacrificed. So alſo *Oſiander.* 4. But it is evident by the precept following, of making an altar of rough and unhewen ſtones, that he meaneth ſuch altars as were ſet up of a ſudden in the fields, as was that commanded to bee made in the borders of Canaan, *Deut.* 27. and that which *Elias* reared up in Mount Carmel: ſuch as were ſet up *repentino & tumultuario opere*, of a ſudden and in haſte by the way, upon ſome ſpeciall occaſion, *Galaſ. Toſtat. Iun.*

Quest. XVII. *Why the Altar was not to be made of hewen ſtone.*

FOr the ſame reaſon they are forbidden, if they will make an altar of ſtone, to lift up a toole upon it. 1. Some apply it thus, that hereby is ſignified, that the articles of faith, *tanquam lapides integri ſunt tenendi ſine ſciſſione hæretica*: as whole ſtones are firmely to bee kept, without any hereticall dividing or mangling of them, *Lyran.* 2. Some gather hence, that God will not be worſhipped, *humano arbitrio*, according to the device and fancie of men. But this is as well forbidden in other precepts, it is not peculiar to this. 3. But the reaſon of this precept was *quia lapides politi exprimebant certam figuram, quæ adorationi eſſet, &c.* Becauſe carved and wrought ſtones did expreſſe a certaine ſimilitude and figure, which might be uſed for adoration, *Toſtat.* 4. Another reaſon is, *quia ad durationem pertinet*: becauſe that which is builded of hewen ſtones, was like to continue long: and therefore the Lord permitteth ſuch altars to be made for the time, *ut poſt temporarium ejus uſum, aut laberetur per ſe, aut deſtrueretur, &c.* that after the temporary uſe thereof it might either fall downe of it ſelfe, or eaſily bee deſtroyed, leſt by elegancie and curious building it might give offence, and occaſion of ſuperſtition to poſterity, *Marbach.*

Quest. XVIII. *Why the lifting up of the toole is ſaid to pollute the Altar.*

Vers.25. *IF thou lift up thy toole upon it, thou haſt polluted it.* 1. *Ruperius* doth thus moralize it: *Ferrum ſeu cultrum arrogantiæ eſt, qua mens a Creatore præciditur, &c.* This toole or iron is arrogancie, whereby the minde is cut off and ſeparated from the Creator: if thou lift up thy toole, that is, *ſi tibi ipſi arrogaveris*, if thou doe arrogate any thing to thine owne vertues, thou haſt polluted it. 2. Some make it a type of Chriſt, who was that ſtone cut out without hands, that is, without any ſinne, impurity, or pollution, *Procop.* 3. Some make this collection: *Quòd Deus manibus hominum nil moveatur*: That God would not be worſhipped by any worke of mans hands. But that is not ſo, for afterward he commanded the Temple to bee built, which was the worke of mens hands, and yet no hinderance to his worſhip, *Galaſ.* 4. The meaning then is this, not that the iron toole of it ſelfe defileth: *ſed quia ſæpe contra mandatum Dei*: but becauſe they ſhould ſo goe againſt the commandement of God, and ſo all their workes ſhould be as defiled and polluted.

Quæſt.

Quest. XIX. *How Jeremy is made to dissent with Moses, who saith the Lord commanded not any thing concerning sacrifices.*

THereon shalt thou offer. How can this stand with that saying of the Prophet *Jeremie*, cap. 7. 22. *I spake not to your fathers, neither commanded them when I brought them out of the land of Egypt concerning burnt offerings and sacrifices*? 1. Some doe reconcile these places thus: that the Prophet speaketh *de præcepto & ceremoniis Domino propriis*, of the commandements of God with his owne ceremonies: and so he spake only and commanded the ten Commandements: the rest he delivered by *Moses*. 2. *Rupertus* giveth this solue, because *Moses non imperavit sed permittendo talia præcepit*: commanded such things, not by my bidding, but by my permission &c. But it is evident, *vers.* 22. that he spake all these things at the Lords commandement. 3. The best solution then is this, that God commanded not sacrifices *primo & principaliter, cum primum aliud fuerint instituta*, &c. chiefly and principally they were instituted for another end. *Lippom.* So also *Iun. Genevens.* And to the Prophet himselfe, *vers.* 22. *But this thing commanded I them, saying, Obey my voice.* God specially requireth of them obedience: for what else did those sacrifices signifie, *quam extinctionem carnalis vitæ* the extinguishing of our carnall life? *Lippom.* In the like phrase it is said *Gen.* 32. 28. that *Jakob* should be no more called *Jakob*, that is only or principally but *Israel. Iunius.*

Quest. XX. *Of the difference betweene burnt offerings and peace offerings.*

burnt offering and thy peace offerings. 1. The burnt offerings were those which were wholly burnt upon the altar, to the honour of God, the rite whereof is expressed, *Levit.* 1. The peace offerings were those which were offered to God in signe of thankfulnesse for any benefit obtained, or to the end to obtain any thing at the hand of God: and so they are called peace offerings, because God is thereby pacified and our peace made, *Tostat.* So the Septuagint translate σωτήρια ὑμῶν, that is, your health: sacrifices are offered for their health and prosperity, *Lippoman.* The word *shalom* also signifieth perfection. Their peace offerings then were such as were offered for the welfare, perfection, and integrity of their state, *Oleaster.* 2. There was a third kinde of sacrifices for sinne, when they offered a Goat, or some other beast, to make attonement for some sinne which they had committed, as is plaine *Levit.* 4. The other two kinds of sacrifice are here only mentioned, *quia sunt voluntaria*, because they were free and voluntary: but those for sinne, were *ex necessitate*, of necessity, *Tostat.* 3. There were other things also necessary to be knowne, which belonged to the rite of sacrificing: as who were to offer sacrifice namely the Priests: what kinde of beasts they were to sacrifice, and in what place, and in what manner: all which things afterward are fully declared and explained by *Moses* in Levit. *Tostat. quæst.* 41.

Quest. XXI. *Whether it was lawfull to sacrifice in no other place, than before the Arke or Tabernacle.*

In all places, where I shall put the remembrance of my name. 1. The Hebrewes make this a perfect sentence of it selfe, that the Lord will come and blesse them in every place which hee chuse: but seeing it was not lawfull for them every where to offer sacrifice, but where the Tabernacle and Arke was, as is expressly declared, *Levit.* 17. it hath relation also to the former precept, that they should not make any such altar of earth or stone, where they would themselves: *Sed Deus ipse designabit locum, &c.* but God himselfe will assigne the place, where they shall make an altar, *Gallas.* Although the ordinarie place of sacrificing were the Tabernacle, where the name of God was solemnly called upon, yet they might sacrifice in other places, *ex causa speciali & divina revelatione*, upon speciall occasion and by divine revelation: as *David* did in mount Morish, by the direction of the Prophet, 2 *Sam.* 24. and *Elias* in mount Carmel, 1 *King.* 18. *Lyran.* So *Samuel* offered sacrifice in Ramah, 1 *Sam.* 7. and in another place when *Saul* came unto him, 1 *Sam. chap.* 9. and in Bethlehem, when he should anoint *David* King, 1 *Sam.* 16. And it seemeth that he by propheticall direction might offer where he would: as the Lord bid him make this answer, when he went to Bethlehem, *I am come to offer sacrifice to the Lord*, 1 *Sam.* 16. for all Israel knew that *Samuel* was the Lords faithfull Prophet. So also it is like that *David* being a Prophet, offered sacrifice in Hebron, while he there reigned, having neither presence of the Arke or Tabernacle: and that the people following *Davids* example, continued that custome still: as it appeareth by *Absoloms* excuse to his father, who asked leave to goe and sacrifice in Hebron, 2 *Sam.* 15. *Tostat.* 3. Neither did these offend in sacrificing in other places beside where the Tabernacle and Arke was: for in those speciall places the Lord for that time would have a memoriall of himselfe, as in mount Moriah, where *David*, and Carmel, where *Elias* sacrificed, *Tostat. quæst.* 40. 4. But may be added further, that beside that special direction which the Prophets had to offer sacrifice in peculiar places, there was more liberty used in their peace offerings, than in other sacrifices: and in the time of *Samuel*, *Saul*, and *David*, the Arke and Tabernacle were apart; so that it seemeth in this unsettled estate, that the Law in that behalfe concerning the place of sacrifice, was not strictly observed.

Reconcil.

Quest. XXII. *Whether it was lawfull to sacrifice before the Arke, and at the Tabernacle while they were asunder.*

NOw the place where the Lord did put the memoriall of his name, was in the Tabernacle and Arke 1. while they were placed together: and when they were in two divers places, it was lawfull to sacrifice before either of them. 1. That it was lawfull to sacrifice where the Arke was, is evident by the practice of the men of Bethshemesh, that offered sacrifice at the returne of the Arke from the land of the Philistims, 1 *Sam.6.* So *David* sacrificed before the Arke, when he brought it from the house of *Obed Edom*, 2 *Sam.6.* and the reason is, because the name of God was invocated or called upon, where the Arke was, 2 *Sam.6.2.* And from the mercie seat, which was upon the Arke of the Testimony, did the Lord use to speake, and give answers, *Numb.7.89.* 2. Likewise, that it was lawfull to sacrifice where the Tabernacle was while the Arke was away, is apparent; 1. Because there was the brasen Altar, whereon they offered their burnt offerings before the doore of the Tabernacle, *Levit.17.6.* which Altar followed alwayes the Tabernacle, and not the Arke: as *Salomon* found the Arke at Jerusalem, but the Tabernacle with the furniture thereof, he fetched from Gibeon, 2 *Chron.1.3.4.5.* 2. Where the Ministers of the Altar, the Priests and Levits were, there was it lawfull to offer sacrifice; for they gave their attendance to that end, but most of the Priests and Levits remained with the Tabernacle, as *Abimelech*, with 85. more were at Nob where *Saul* put them to death, while the Arke abode in the house of *Abinadab*, who consecrated his sonne *Eleazar* to keepe it, 1 *Sam.7.1.* who alone sufficed not, for all sacrifices and oblations of Israel: it seemeth therefore, that most of their sacrifices were brought then to the Tabernacle, though the Arke at that time were in another place. 3. Beside, after the captivity of Babylon, when the Arke was no more to be seene, as some thinke hid by *Jeremy*, 2 *Maccheb.2.* but as is most like, lost in the captivity, or burnt with the Temple: they used to offer sacrifices: for after the captivity, they restored and renewed such necessary parts and implements, as before were in *Salomons* Temple, and were burnt together with the Temple: they made like unto them afterward, as mention is made of *Luk.1.* how *Zacharie* burned incense before the Lord, which was upon the golden Altar: likewise *Matth.27.* the vaile was rent, (which divided the most holy place from the Sanctuary) when Christ gave up the ghost: and seeing they offered sacrifice for which cause, some sold doves in the Temple, whom Christ cast out, *Matth.12.* they had also the brasen Altar; only the Arke they had not, for seeing the Tables of stone, the pot of Manna, and *Aarons* rod were all missing, for the keeping whereof, the Arke was principally made, they had no cause to make a new Arke, there being no farther use or service for it, *Testat. quæst.43.*

Quest. XXIII. *How long the Arke was severed from the Tabernacle.*

NOw, because mention is made before of the parting and separation of the Arke and Tabernacle, it shall not be amisse to shew how long the Arke was absent from the Tabernacle, which time will be found to be not much under 100. yeeres, as may bee gathered thus: after the Arke returned from the country of the Philistims, it remained in the house of *Abinadab* 20. yeeres, 1 *Sam.6.* and all the time of *Samuels* government, and *Sauls* reigne, who made 40. yeeres betweene them, *Act.13.21.* whereof those 20. yeeres were part: then it was removed by *David*, about the 8. yeere of his reigne, to the house of *Obed Edom*, where it continued three moneths, and from thence to the house of *David* in Jerusalem, where it stayed 32. yeeres, and 11. yeeres more under *Salomons* reigne: for when hee had finished the Temple in the 11. yeere of his reigne, 1 *King.6.38.* he brought the Arke from *Davids* tent, which he had pitched for it, into the Temple, 2 *Chron.1.4.* So all these yeeres being put together, 40. yeeres of *Samuel* and *Saulz* government, 40. yeeres under *David*, and 11. yeeres of the reigne of *Salomon*, will make 91. yeeres: whereunto adde those seven moneths, during which time the Arke sojourned among the Philistims, 1 *Sam.6.1.* In which compasse and continuance of yeeres, the Arke had these sundry removes: first, it being carried from Shiloh, was seven moneths in the countrey of the Philistims, from thence was carried to Bethshemesh, where 50. thousand and 70. persons were slaine for looking into the Arke, 1 *Sam.6.* then it removed to Kiriathiearim, 1 *Sam.7.* from thence to the house of *Obed Edom*, and so to the house of *David*, 2 *Sam.6.* where it stayed till *Salomons* Temple was built: these were the severall places and mansions of the Arke, after it was severed from the Tabernacle, till they were joyned together againe: saving that sometime the Arke upon some speciall occasion was removed for a while, as when they went out to battell, as 1 *Sam.14.18.* and so was brought to the place againe, *Sic fere Testat.*

Quest. XXIV. *Of the removing of the Tabernacle.*

AS the Arke was thus removed up and downe, so also was *Moses* Tabernacle: for first it was carried from place to place, as long as the Israelites pitched their tents in the wildernesse: and after they were come into the land of Canaan, the Tabernacle remained a long time in Gilgal: for thither came the Gibeonites to *Ioshuah* in Gilgal, *Iosh.10.* after that it was set up in Shiloh, *Iosh.18.1.* where it continued all the time of the Judges, untill *Samuel*, who understanding by the Spirit of prophecie, that the Lord had rejected *Shiloh*, removed the Tabernacle to Nob, where *Saul* put 85. Priests to the sword: from thence it seemeth the Tabernacle was translated to Gibeon, where it continued untill *Salomons* Temple was finished, from thence *Salomon* brought it into the Temple, 2 *Chron.1.3.* *Testat. quæst.42.*

Quæ

Quest. XXV. *Of the places where it was lawfull or unlawfull to sacrifice.*

NOw concerning the places wherein it was lawfull to sacrifice, this diſtinction is to bee obſerved: 1. That the ordinary place was in the Tabernacle, when the Arke and it were together, and both at the Tabernacle, and before the Arke, when they were divided, as is before ſhewed. 2. Extraordinarily it was lawfull for the Prophets to ſacrifice elſewhere, as did *Samuel*, *David*, *Elias*, as is before declared, and 20. being thereunto directed by the Spirit of God. 3. But in the high places it was unlawfull to ſacrifice: and therefore thoſe Kings are commended which tooke away the high places, and thoſe reproved being otherwiſe good Kings, that ſuffred them to remaine. 4. Yet herein is further to be conſidered, that there were two ſorts of high places, for ſome were conſecrated to idolatry, as thoſe which *Salomon* had built about Jeruſalem for *Aſtoreth*, *Chemoſh*, and *Malchom*, which places *Joſias* defiled, 1 *King.* 23. 14. There were other high places, where the Prieſts of the Lord offered ſacrifice to the Lord, whom *Joſias* did put downe, not ſuffring them to come up to the Altar of the Lord, but onely to eat of the unleavened bread among their brethren, 1 *King.* 23. 9. who if they had beene Idolatrous Prieſts, could not have beene permitted to eat of the unleavened bread, *Toſtat. quæſt.* 44.

Of two kindes of high places.

Quest. XXVI. *How God is ſaid to come and goe, and how he is ſaid to be in the world.*

Vers. 24. *I will come unto thee, &c.* 1. God neither commeth nor goeth by moving from place to place: for that which is infinite, and in every place, cannot move or change the place, for where any moving is, there one place is left to goe unto another: but God being of an infinite eſſence, is in all places. 2. Yet though God be in every place, yet he occupieth no place: *Nihil magis indiviſibile, & minus occupans quàm Deus*: Nothing is more indiviſible, and leſſe occupying a place than God is: An Angell cannot enter into a mans ſoule: *Deus tamen illabitur ei & totus intus manet, &c.* Yet God doth enter into a mans ſoule, and wholly remaine within it. 3. There is ſome ſimilitude herein betweene God, who is an infinite Spirit, and the other finite ſpirits, as namely the ſoule of man, which is ſaid to be *tota in toto corpore & in qualibet parte*: whole and all in the whole body, and whole and all in every part, which is to be underſtood not after one and the ſame manner. There is a threefold union betweene the ſoule and the body. *Unitur ei ut finis*, it is united unto it, as the end, for the body is ordained to this end, to be perfected by the ſoule: ſecondly, it is united unto the body as the forme thereof, for by the joyning of the ſoule to the body, as the forme, a man is diſtinguiſhed in his kinde from all other creatures: and in this ſenſe the ſoule as the forme is whole in the whole body. Thirdly, the ſoule is united to the body, *tanquam motor*, as an agent and mover: ſo it giveth power to the eye to ſee, to the eare to heare, and ſo every other part a ſeverall faculty and power; and thus alſo the ſoule is ſaid to be whole and all in every part. Now then, as the ſoule is in the whole body, and yet in no one part more than in another: ſo is God in the world comprehending all, and himſelfe not being comprehended. 4. Further, thus it may be ſhewed, that God is not in any place, neither moveth from place to place: for other finite ſpirits, becauſe they are *compoſiti ex actu & potentia*, they conſiſt of an act, and a power, or poſſibility; they being in one place, have a power or poſſibility to be in another: therefore God, becauſe he is *purus actus*, a pure act, muſt of neceſſity be every where, for otherwiſe he ſhould not be altogether in act, if being in one place, hee had not a power or poſſibility to be in another, for then he ſhould not be actually there, but in power and poſſibility only. As a finite ſpirit is ſaid to be in that place, *in quo applicat virtutem ſuam*, where it doth exerciſe and apply the power; as the ſoule is in the body, becauſe it only exerciſeth the vertue and power in the body: God, becauſe hee exerciſeth his power in and over all the world, muſt needs bee in every place of the world. 6. God therefore is ſaid two wayes to be in the world, *ſecundùm potentiam & virtutem*, according to his power and vertue, and *ſecundùm eſſentiam*, according to his eſſence: And yet God is ſo in the world, as he is not included and limited in the world, and he is ſo without the world, as yet not excluded out of the world: as *Auguſtine* ſaith, *Deus eſt in mundo non incluſus, extra mundum non excluſus, ſuprà mundum non elatus, infra mundum non depreſſus*: God is in the world, but not included; without the world, but not excluded; above the world, yet not elevated or lifted up; and under the world, yet not depreſſed or put under; &c. which muſt be underſtood according to Gods eſſentiall preſence: for according to his power and working he is only in the world, becauſe he worketh in the world. 7. And although the power of God be infinite, ſo that if there were other worlds beſide this, thither Gods infinite power could extend it ſelfe, yet the action or exerciſing of that power in the world is finite: *quia actio non poteſt eſſe major, quàm id quod fit*, the action cannot be greater, than that which is wrought or made: therefore becauſe the world is finite, the action or exerciſing of the divine power in the world is finite and limitate likewiſe, yet the divine power in it ſelfe remaineth infinite. 8. Now then God is ſaid to goe from place to place, not in reſpect of his eſſence, but of his power and vertue: and of this power of God, there is a double action; one generall, whereby God governeth the world, and worketh in every place, and ſo God cannot be ſaid to goe from place to place, becauſe this generall power worketh in all places, and at all times; there is a *ſpeciall* action or operation of the divine power: as when he worketh miracles and wonders, and ſheweth manifeſt ſignes of his power and preſence, more in one place than in another. And according to this ſpeciall operation, the Lord is underſtood to goe and come thorowout the Scripture, *Toſtat. qu.* 46. 47. And ſo in this place he ſaith, *I will come and bleſſe thee*: *Veniam occulta inſpiratione, benedicam corporali & ſpirituali benedictione*; I will come by ſecret inſpiration, I will bleſſe thee with corporall and ſpirituall bleſſings, *Gloſſ. interlinear.*

Three kindes of wayes is the ſoule joyned to the body.

Quest.

Quest. XXVII. *Whether it were not lawfull to goe up by steps to the Altar.*

Vers. 26. *Then shalt not goe up by steps vnto mine Altar.* 1. All kinde of ascending vnto the Altar is not forbidden, for the Altar being three cubits high, *chap. 27.* the Priests could not minister without some ascent and rising up to the Altar: there was therefore *Quidam vsus scalarum siue gradus, quibus Leuitæ ascendebant*, A certaine ascent, or going up without steps, rising by little and little, as it. *Salomon* thinketh, *Leuitæ ascensus erat continuus de terra*: the going up was continued by the rising of the earth, *Tostat.* 2. Therefore all steppings up being forbidden, for the reason after alleaged, lest their nakednesse should be seene, *per gradum vnum gradui scala ligneæ*, the steps or scales of wood decked his are more fouldem, for by such climing up, their nakednesse might appeare, both before and beneath, *Tostat. quæst.* 3. Some for this text alone this precept, that simply it is not forbidden to goe up by steps, for afterward there were steps made to goe up to the Altar, which *Salomon* made: therefore they would have it to be a figurative speech, and the meaning to be this, *minorem Patre non dicis incarnatum Filium*, Thou shalt not say that the Sonne being incarnate, is lesse than the Father: this it is, not to goe up by steps unto the Altar, *Rupert. Thom.* So also *Gloss. interlinear. Qui gradus in Trinitate facium, &c.* They which make degrees in the Trinity, doe ascend by steps unto the Altar. But this is somewhat farre fetched, neither is there any necessity to leave the literall sense: for the reason why afterward steps were made unto the Altar, was, for that then the use of linnen breeches was common, which now was rare, and vnto the Priestly garments, the Leuites afterward were appointed to put on such linnen breeches, when they ministred, *chap. 28. Vsus fortasse talium vendum fuit introductus*: The use of breeches was not yet brought in, &c. but was afterward enjoyned to the Priests, *Lyran.* And although, as some write, this fashion of garments to cover the secret parts was first invented by *Semiramis* the wife of *Ninus* King of Babylon, before *Abrahams* time, yet that custome was not common among the Israelites, *Tostat. qu.* 49.

Quest. XXVIII. *Why they were forbidden to use steps vnto the Altar.*

Vers. 26. *That thy filthinesse be not discovered.* 1. This then was the reason why they should not goe up by steps: lest that in the going up, by the flying abroad of their garments, their secret parts might be discovered: for *sanctitati & pietati decorum & honestum conjungi debet*: vnto sanctity and piety must be joyned comelinesse and honesty, *Gallas.* for the Ministers of God, committing any thing uncomely in Gods service, doe therein offend two wayes: both shewing their owne evill inclination, and beside, *contumeliam inferunt ordini clericali*, they bring a contumely and reproach upon the whole order, *Tostat. quæst.* 49. Yea among the Gentiles there was a comelinesse and decencie observed in their publike assemblies: whereupon that Law was made, *linteamen sive subligaculo prædicti nemo*, Let none come into the stage without his close garments: how much more ought all things to bee done with comelinesse and honesty in the sacred assemblies? *Gallas.* 2. Another reason was: *Arrogantia & ambitiosa pompæ & gradum, qualis apud idolatras tum in vsu erat, Deo non placuit, &c.* An arrogant and ambitious pompe in prayers, such as was in use among the Idolaters, was not pleasing unto God, *Lippoman.* 3. Likewise this was commanded for the further detestation of idolatry, that they should not any wayes resemble or imitate the uncleane and filthy fashions used in the idolatrous service of *Priapus*: when the Priest ascending up aloft by certaine staires, used in most beastly manner, turning himselfe toward the people, to discover and shew unto them his secret parts, to stirre them the more unto uncleane and beastly lust, *Lyran. Tostat.*

Quest. XXIX. *Of the abominable Idoll of the Gentiles, called Priapus, and the filthy usages thereto belonging.*

NOw this filthy and abominable Idoll *Priapus*, which was worshipped among the Gentiles, was taken up upon this occasion: 1. This *Priapus* was a young man of *Hellespontus*, who *insolita magnitudine membri genitalis excedebat omnes*, exceeded all other in the greatnesse of his secret parts: and being expelled thence as a corrupter of his country, went into Grecia, and there by wanton and unchaste women was made much of, and afterward they made him one of their gods. 2. As was their god, such was his sacrifice: for they used to offer unto him an Asse: and they that came to that abominable sacrifice, both men and women used to enterminglethemselves in caves and woods, and each with other wrought filthinesse: and upon this occasion they used to plant woods and groves by their Idols, that they might have fitter opportunity to use their beastly lust. 3. This Idoll *Priapus* some thinke was the same which is called *Belphegor*: and to the abominable sacrifices of this Idoll did the Madianitish women entice the Israelites, *Numb.* 25. who afterward fell unto the like Idolatry: for *Asa* his mother *Maacha* (whom he put downe) consecrated a grove to this Idoll *Priapus*, as *Hierome* translateth the word *Miphletzeth*, which signifieth an horrible or abominable Idoll, 1 *King.* 15.12. and he put downe the Sodomites, and effeminate persons, who as it seemeth were the worshippers of that Idoll: for they which were most beastly in their lust, thought they were best accepted of their god. So they which adored *Venus*, the more they were given to venery, the better they thought they served *Venus*: so that the more common the harlots and strumpets were, the more they thought they pleased their Goddesse *Venus*. The Lord therefore forbiddeth his people all resemblance or appearance of uncleannesse, because he would have them detest and abhorre the abominable fashions of the Heathen, *Tostat. qu.* 50.

Quest

QUEST. XXX. *Why the ſecret parts are counted uncomely.*

Thy filthineſſe, or nakedneſſe, &c. 1. The ſecret parts of man are not in their naturall uſe more uncleane or unſeemly than other organicall parts of the body: for they have their neceſſary uſe, both for the voiding of the ſuperfluous excrements of the body, and to ſerve for generation, and procreation: and our firſt parents, before they tranſgreſſed, were naked, and yet not aſhamed of their nakedneſſe. 2. But after ſinne entred, then theſe parts grew to be uncomely, becauſe of that inordinate motion and ſtirring which is in thoſe parts more than in any other: for by experience it is found, that the eyes, hands, feet and other parts are more obedient unto reaſon, than thoſe unruly parts: and it is harder for one to bridle luſt, than anger, or any other paſſion. 3. And herein appeareth the wiſdome of the Creator, that hath ſet theſe unſeemly parts in the middeſt of the body, that they might more eaſily be covered: whereas if they were the extreame parts, as where the head, hands, or feet are, they could not be ſo well hid: and beſide, the wiſdome of God herein is manifeſt, that our other parts, our eyes, hands, feet ſhould not be ſo unruly or diſordered: for then they alſo ſhould have ſeemed as uncomely: and ſo *penitus inutiles redderentur*, wee ſhould have beene altogether unprofitable, and unapt to doe any ſervice in the world, if our neceſſary and uſefull parts ſhould have had the like opinion of uncomelineſſe cleaving unto them. 4. Now ſeeing theſe parts being comely by nature, yet are made uncomely by ſinne: their beaſtly errour is to be abhorred which thinke it no more diſhoneſt to uſe the ſecret parts of nature openly, as well as any other members: ſuch were the *Cynicall* Philoſophers, which in the market place, and in the ſtreets thought it no more to exerciſe the act of generation: whereupon they were called *Cynikes*, becauſe therein they were like unto dogs: and *Diogenes*, the firſt founder and beginner of this beaſtly errour, was thereupon alſo called *Cynicus*, *Toſtat. qu.* 49.

4. *Places of Doctrine.*

1. Doct. *Of the difference of the Law and the Goſpell.*

Verſ. 18. *WHen the people ſaw it, they fled, and ſtood afarre off.* Here is ſet forth the difference of the Law and the Goſpell: for the Law worketh theſe two effects: *Terrorem incutit, &c.* It ſtriketh terrour by the manifeſtation of our ſinne: as the prodigall childe confeſſed, *I am not worthy to be called thy ſonne.* And, *retrocedere facit*, it cauſeth to goe afarre off. Hereupon the Publicane ſtood afarre off, ſmiting upon his breaſt, as not worthy to come neere into the preſence of God. But the Goſpell hath two other contrary effects: *Conſolatur & allicit*; It comforteth and allureth: as our bleſſed Saviour ſaith, *Come unto me all that are weary and laden, and I will eaſe you, Mat.* 11.28. They that finde not the Law and the Goſpell to worke theſe ſeverall contrary effects, doe ſhew, that they underſtand neither, but are like unto thoſe in the Goſpell, of whom it is ſaid, *We have piped unto you, and yee have not danced; wee have mourned unto you, and ye have not wept*: ſuch can neither be wonne by the comfortable promiſes of the Goſpell, nor terrified by the heavy threatnings of the Law, *Ferus. B. Babington.*

2. Doct. *One truth, one religion.*

Verſ. 24. *AN altar of earth ſhalt thou make.*] *Quod unum atque eundem cultum inter omnes eſſe vellet, &c.* Becauſe he would have one and the ſame worſhip among all, he commanded but one altar. *Iuſtaſ.* He would have but one altar, to note one truth, and one religion: *B. Babington*; as the Apoſtle ſaith, *Epheſ.* 4.5. *There is one Lord, one faith, one baptiſme.*

5. *Places of Confutation.*

1. Confut. *Againſt Toſtatus, that it is no more lawfull to make images in the new Teſtament than it was under the old.*

Verſ. 23. *GOds of ſilver, or Gods of gold, yee ſhall make yee none, &c. Toſtatus* alleaging theſe two reaſons why images were not allowed in the old Teſtament, becauſe Idolatry was then commonly practiſed among the Gentiles, and therefore the Lord would take away all occaſion thereof among his people: and for that no image could be made to repreſent God being viſible; yet he ſaith that it is lawfull to have images in the new Teſtament, *nec obſtat aliquis prædictarum cauſarum*, neither doth any of theſe reaſons hinder it: becauſe now there is no danger of Idolatry in making an image to repreſent God: *Quia non eſt nunc generalis conſuetudo Gentium nos ad hoc inducens*; There is not now a generall cuſtome of the Gentiles leading that way: and though in the old Teſtament there was nothing which could be expreſſed by an image, God being inviſible; yet in the new Teſtament Chriſt truly tooke our nature, *quæ forma est conveniat, quia cuilibet noſtrûm ſimilis eſt*; So that an image may well agree unto him, becauſe he is like unto any of us. *Sunt etiam aliqui ſancti viri, &c.* There are alſo holy men, whom though we worſhip not as Gods, yet we have them as interceſſors with God, and doe make pictures of them, to be had in remembrance of them, *Toſtat. qu.* 39.

Contra. 1. If the forbidding to make any graven image to repreſent God by, be a morall precept, as it cannot be denied, then it bindeth Chriſtians as well in the new Teſtament, as it did the Iſraelites in the old.

2. And there is more danger of idolatry now, than there was then: for the groſſe idolatry of the Gentiles

Gentiles was not so dangerous to imitate, nor so like to be followed, as the coloured superstition, and refined idolatry of those which professe themselves Catholikes and Christians: the grosse Pagane idolatry is now turned into counterfeit Christian imagery. And if the nations, which have not yet received the Christian Faith, as the Turkes, Mahometanes, Jewes, have renounced idolatry, it is a shame for Christians in profession to retaine it still. 3. Concerning the other reason, first the Godhead and divine nature is no more circumscriptible and to be pictured now, than it was in the old Testament. And as Christ in the new did take upon him the shape and forme of man, so also in the old he appeared in humane shape to the Fathers: why might they not then have pictured him, according to that appearance, as well as now? therefore in this respect there is no difference. But can they also by any image resemble Christs divine nature? If they cannot, it is a lying image: for either they make a picture of Christ as God and Man, and so they with *Eutyches* will confound the natures of Christ, making the Godhead circumscriptible: or else with *Nestorius* they must divide his person, making two Christs, one as he is Man, whom they cannot picture another, as he is God, who cannot by any image bee resembled. And whereas *Tostatus* himselfe misliketh that any image should be made of the Trinity, upon this reason: *Quia cum nihil tale, ut est, exprimere personis divinis valeat, solius erroris Arriani occasio est, ut tres Deos essentialiter distinctos, &c. suspicemur.* Because no picture can expresse any thing in the divine persons, as it is, and so it would only give occasion of the Arrian errour, that wee should imagine three Gods essentially distinguished, &c. this reason may be returned againe upon him: that seeing nothing of Christs divine nature can be expressed by a picture, such delineation and portraiting of Christ would give occasion of the Nestorian heresie, to make two Christs, one, which may be pictured, as he is man, and the other, which cannot be pictured, as he is God.

Secondly, concerning the images of Saints: Were there not glorious and renowned Saints in the old Testament, as the Patriarkes, *Abraham*, *Isaack*, *Iacob*, with the Prophets, *Moses* and *Elias*, with the rest, as the Apostles and Evangelists, and holy Martyrs under the New? Why then was it not as lawfull to make images and visible representations of the Saints then, as now? Therefore herein there is no difference betweene those times, and these: and so, notwithstanding all these shifts and evasions, it is found to bee no more lawfull to have Images and pictures for religious uses now, than it was then.

2. Confut. *Against the grossenesse of idolatrie.*

But this place which forbiddeth any Gods of silver or gold to bee made, maketh strongly against all adoration of such Images, which by so doing they make their Gods. And whereas the Lord saith: Ye shall not make *with me*: *Hac voce ostendit alios sibi deos adjungi, cum eriguntur simulacra:* By this word he sheweth, that other Gods are joyned with him, when as Images are erected, &c. For when they doe bow before them, and make their prayers, and offer unto them, and give that unto dumbe Idols, which belongeth unto God, they doe in effect make Images of silver and gold, their Gods. Those reasons which *Damascene* urgeth against the Idols of the Pagans, may be also enforced against the superstitious Images of the Romanists. 1. *Stulte, pretiosius est tuo idolo animal quod offertur ei: nam idolum homo fecit, animal Deus creavit, &c.* Thou foole, that beast is more precious than thine Idoll which thou offerest unto it: for thou madest the Idoll, but God created the beast. 2. *Deum quis emit, Deum quis vendit, &c.* Who hath bought God, or who hath sold God? but thine Idols are sold, some for a greater price, some for lesse. 3. *Quomodo Deus vocatur, qui non movetur?* How is that called God, which is not moved? Doest thou not see, how if an Image fit, it never standeth, and standing it never sitteth? 4. *Antiquior es tu deo tefacto, &c.* Thou art more ancient than the god which thou makest: but God was before all. 5. *Confidis teipsum, cum sis homo, Deum posse facere, &c.* Thou perswadest thy selfe, that thou being a man, canst make God: but man was created and made by God, he then cannot be a maker of his God. 6. *Nisi tibi custodes assiderent, deum tu perderes, &c.* Unlesse thou shouldest set watchmen by, thou mightest lose thy God: but God is our keeper, God hath no need of our keeping. And so he concludeth, *Amentiæ non pietatis sunt vestra opera, &c.* Your workes then are workes of madnesse, rather than piety: *Damascen in histor. Barlaam & Iosaphat.*

3. Confut. *Against those which say the Godhead may be comprehended.*

Vers. 21. *Moses drew neere unto the darknesse where God was, &c.* This sheweth that in respect of God is in darknesse, because his divine nature and essence is of us incomprehensible: for himselfe he dwelleth in light inaccessible, which none can attaine unto, 1 *Tim.* 6.16. as also the Evangelist saith, *No man hath seene God at any time, Ioh.* 1.18. This then evidently convinceth the errour of the Romanists, that affirmed, *They comprehended the very essence of God*: which errour he strongly favoureth who is bold to say, *That there is not any thing of God, which his Saints shall not see, that we shall comprehend Christ in all his glory; that Paul being rapt into the third heaven, saw the very essence of God; that we shall see the Godhead of Christ in plaine manner, and in perfect measure.* Against these bold assertions, I will oppose the Theologicall conclusions of *Thomas Aquin* concerning this matter: *Nullum intellectum creatum pervenire ad eum accedere, &c.* No created understanding can come neere unto God: Now the understanding of two wayes come to the knowledge of the nature of another: *Scilicet, ut attingat, & comprehendat*, to attaine unto it, and to comprehend it: it is impossible that the intellectuall part should come to comprehend God; seeing he is *infinitè cognoscibilis*, infinitely to be knowne; *Virtus autem intellectiva est finita*; But the power of the understanding, or intelligence created is finite, &c. how then can that which is finite, comprehend that which is infinite? *Ideo etiam intellectus Christi, non comprehendit Deum, &c.* Yea even the understanding of Christ, that is, as hee is man, doth not comprehend God. The

R. *Parkes* his strong positions of comprehending the Godhead: *Apolog. pag.* 204. 209.

another way to know God, *ſcilicet attingendo Deum*, by attaining or comming neere unto him. And this way no created intelligence can attaine, *per propria naturalia*, by the naturall power, to know that which is God: and the reaſon is, *Quia nulla potentia poteſt in aliquid altius ſuo objecto, &c.* Becauſe no power can reach any thing in that which is higher than the object: now God is higher than the object of our underſtanding. *Thomas* proceedeth thus: A thing is ſaid to be inviſible two wayes, *Uno modo propter defectum ipſius rei; alio modo propter excedentiam, ut ſol*; One way becauſe of the defect in it ſelfe, as darke and ſhadowed places; another, becauſe of the excellencie thereof, as the Sunne is to our eye; and ſo God is inviſible. But how is God inacceſſible? If we underſtand the comprehenſion of God, ſo it is true even of the Angels (that is, that they comprehend him not) for ſo God only comprehendeth himſelfe: *ſi de viſione attingitur, &c.* if we underſtand the Apoſtle to ſpeake of the *viſion attaining*, not comprehending, ſo it is underſtood three wayes: 1. *Nemo vidit oculo corporali*, No man hath ſeene God with the bodily eye: 2. *Secundum eſſentiam oculo mentis vivens in carne niſi Chriſtus, &c.* And according to his eſſence, no man living in the fleſh, hath ſeene him with the eye of the minde, but Chriſt, as the Lord ſaith, *Exod.* 33. *There ſhall no man ſee mee and live.* 3. *Nemo vidit, quid eſt Deus, per ſeipſum*, No man hath ſeene what God is by himſelfe, that is, by his owne power, as our bleſſed Saviour ſaith to *Peter*, *Fleſh and blood hath not revealed this unto thee, &c. Matth.* 16. *Sic Thomas in* 1. *Timoth. cap.* 6. *lect.* 3.

6. *Morall obſervations.*

1. Obſerv. *Not to contemne or deſpiſe the ordinary miniſtery.*

v. 19. *Talke thou with us, and we will heare.* This both meeteth with their curioſity and ignorant folly, that ſay, O if I might heare God ſpeake himſelfe, I ſhould be much moved: little doe they conceive, that thus ſpeake, their owne weakneſſe, or the Majeſty of God: for this people was not able to endure to heare the mighty voice of God, *B. Babington.* Beſide, this ſheweth the unthankfulneſſe of man, in not acknowledging the Lords mercy, in appointing the miniſtery of man like unto our ſelves, for our inſtruction and comfort; and their prophaneneſſe which contemne ſo neceſſary a meane, without which they muſt either be left altogether without a guide, or be overwhelmed with the Majeſty of God. *Gal.*

2. Obſerv. *How fearefull the day of judgement ſhall be.*

Let not God talke with us, leſt wee dye. If the Law was ſo terrible when it was given, how fearefull is that day like to be, when God ſhall come to judge the breaches and tranſgreſſions of his Law? if the breaking of the precept did ſtrike ſuch feare, the rendring of judgement cannot bee without great horror. *B. Babington.* Therefore the Apoſtle ſaith, *Knowing the terrour of the Lord, wee perſwade men, &c.* 2 *Cor.* 5. 11.

3. Obſerv. *Againſt curioſitie.*

v. 21. *Moſes drew neere to the darkneſſe, &c.* This ſheweth that God is incomprehenſible, therefore we muſt be ſober, and modeſt, and humble, in ſpeaking or writing of God. This *Simonides* did, who being asked of *Hiero* what God was, firſt asked three dayes, then ſix, then double againe, to think of it, and in the end gave over, as being not able to ſearch it out, *B. Babing.* So the Apoſtle exhorteth, *That no man preſume to underſtand above that which is meet to underſtand, but that he underſtand according to ſobrietie*, *Rom.* 12. 3.

CHAP. XXI.

1. *The Method and Argument.*

IN the former Chapter was propounded the Morall law chiefly, mixed with ceremoniall conſtitutions in the end of the Chapter: now follow the Judiciall lawes, unto the 10. verſe of the 23. Chapter: from thence unto the 20. verſe are propounded certaine ceremoniall orders in generall, as touching ſacrifices and their feaſts: the more ſpeciall and particular preſcriptions concerning ceremonies, are at large ſet forth in the booke of *Leviticus*.

This Chapter conſiſteth of three parts: The firſt is of the manumiſſion and ſetting at liberty Hebrew ſervants, both men and women, unto *verſ.* 12. Concerning the man ſervant, theſe Lawes are given: 1. How long he ſhall ſerve, *verſ.* 2. 2. When his wife is to goe out with him, when not, *verſ.* 3, 4. 3. What ſhall be done to the ſervant that will not be made free, *verſ.* 5. to *verſ.* 7. Concerning the maid ſervant: 1. In what condition ſhe may be ſold to her maſter, not to be ſold againe to a ſtranger, *verſ.* 7, 8. 2. What ſhall be done unto her, if ſhe be betrothed to his ſonne, *verſ.* 9. 3. What muſt be performed to her, if he take another wife, *verſ.* 10. 4. What muſt be done if he doe not performe theſe things, *verſ.* 11.

Secondly, there follow certaine mulcts and puniſhments for divers offences committed by man, as of murther, *verſ.* 12, 13, 14. ſmiting of parents, *verſ.* 15. ſtealing of men, *verſ.* 16. curſing of parents, *verſ.* 17.

leaving

hurting of a man, *verſ.*19.18. beating of ſervants to death, *verſ.* 18,19. hurting of women with childe *verſ.*22. blemiſhing of ſervants in their eye, tooth, &c. *verſ.*24. to 28.

Thirdly, of miſchiefe and dammages, that are occaſioned by other mens default: as by their ox that uſeth to puſh and goare man or woman, *verſ.* 28. to 33. or hurteth anothers oxe, *verſ.* 35,36. and of dammages which are cauſed by the digging of pits and wells, *verſ.*33,34.

2. *The divers readings.*

I. A. P. Verſ.3. *If he came with his body.* A.P. alone, *with his body.* I. If *he came in ſingle.* V. or, *alone.* B.G.C. The ſenſe is kept, not the word, better than, *with what garment he entred, &c.* L. but the word *guph*, ſignifieth a body, as *gupha* in the feminine is taken, *Exod.*21.3.

I.B.G. cum eater. Verſ.7. *She ſhall not goe out as men ſervants.* B.G.V.I. *cum eater.* not, *as maids.* S.L.

I.V.A. Verſ.8. *Who hath not betrothed her.* I.V.A.P. better than, *betrothed her.* B.G.C.L.S. for here the negative, לא, *lo*, is omitted.

I. Verſ.8. *In dealing deceitfully, or perfidiouſly with her.* I. or, *treſpaſſing againſt her.* A. better than, *in deſpiſing her.* B.G.C.L.S. for *bagadh*, ſignifieth properly to deceive, and breake covenant, as *Malach.*2.10. the meaning is, he hath broken appointment of marriage with her.

I.A. Verſ.10. *Her rayment, and dwelling*, or, *habitation.* I.A. *converſation.* S. better than, *price of her chaſtity* or, *recompence of her virginity.* G. or, *duty of marriage.* B.V. *lying with her.* C. *her time.* P. *gheuah* of *gha* ſignifieth an habitation or dwelling.

I.A. Verſ.16. *And it be found in his hand.* I.A.P.C.V.G. that is, the perſon which he hath ſtollen, better than *if it be proved upon him.* B. or, *if he be found in it.* S. *if he be convicted of the fault.* L.

I.B.V.G. Verſ.22. *If no deſtruction follow.* B.V.I. or, *death.* G. A. P.C. better than, *if the child come forth without faſhion.* S. or, *but ſhe liveth.* L. for it is as well underſtood of the infant, as of the mother, if neither of them dye, &c.

2. *Queſtions diſcuſſed.*

Quest. I. *Of the neceſſity of the Indiciall lawes.*

Verſ.1. *These are the judgements, &c.* 1. After the Morall law followeth the Judicials: for the Civil law iſſueth out of the Morall law, which is the fountaine and foundation of all other Lawes. And as the Morall law is principally grounded upon the Law of Nature: ſo in the next place, the Civil law alſo floweth from the ſame fountaine, as it may appeare by the generall uſe thereof: ſeeing no common-wealth can ſtand without Civill and Judiciall conſtitutions, *Borrh.* 2. And *Moſes* having propounded the Lawes which binde in conſcience, ſo now he ſetteth forth the Penall lawes, whereby the obſtinacie of men might be reſtrained: for if a man were left to himſelfe: *Nemo eſt qui non ſuo arbitrio malit vivere*, there is none that had not rather live as he liſt himſelfe, *Galaſ.* 3. Therefore becauſe it might fall out that all would not be obedient to the Morall precepts, *neceſſarium fuit preſcribere, &c.* it was neceſſary to preſcribe what puniſhment every tranſgreſſor of the Law ſhould be ſubject unto, *Ruperus.*

Quest. II. *The difference of the Morall, Indiciall, and Ceremoniall lawes.*

These judgements. 1. The Judiciall lawes, Ceremoniall and Morall, are thus diſtinguiſhed: ſome precepts have *vim obligandi ex ipſo dictamine rationis*, power to binde by the very inducement of naturall reaſon, though there were no other Law to enforce them, ſuch are the morall precepts: ſome Lawes are not abſolutely binde by the inſtinct and perſwaſion of naturall reaſon: *ſed ex inſtitutione divina vel humana*, but by a divine and humane inſtitution: which, if they concerne ſuch things as appertaine to God, are ceremonials: if they reſpect the ordering of men, and directing of humane affaires, they are Judiciall lawes: two things then are required in Judiciall lawes, that they concerne *ordinationem hominum*, the ordering and directing of men, and that they doe binde, *non ex ſola ratione, ſed ex inſtitutione*, not by reaſon onely, but by the inſtitution, *Thom.*1.2. *qu.*104. *art.* 1. *in Cor.* 2. Now there are foure ſorts of Judiciall lawes, one of the Prince toward the ſubjects, another of the Citizens among themſelves, the third of the Citizens toward ſtrangers, and the fourth concerning domeſticall duties, as of the fathers, maſters, husbands, toward their children, ſervants, wives, *Thomas.*

Quest. III. *How the Ceremonials are aboliſhed.*

Further, concerning the validity of the Ceremoniall law: 1. The Ceremonies were of two ſorts, either ſuch as were meerely figurative, ſignifying ſuch things as were to be performed in Chriſt, as Circumciſion, and the paſchall Lambe, which are in no reſpect to be obſerved: for this were in a manner to crucifie Chriſt to be come: if the figures ſhould ſtill remaine in uſe, then the body is yet to be expected. 2. There was another ſort of ceremonies, which doe not directly concerne the ſignification of Chriſt to come, but only ſhewed, *munditiam populi illius & ſanitatem*, the cleanlineſſe and health of that people, as to abſtaine from ſwines fleſh: which if one ſhould now obſerve, as it was commanded in the Law, he ſinneth: but if for ſome other end, as for his health, or ſuch like, he offendeth not, *Teſtatus quaſt.*1. 3. Some Ceremonies were partly figurative of things to come, and ſignificative of ſome ſpirituall thing: partly they had ſome other politick end and uſe, which not in reſpect of the figure and type, but in ſome other re-

may upon a new inſtitution be obſerved under the Goſpell: as the ſhew-bread or face bread, as it was a figure of Chriſt, is now no more uſed: but yet bread by Chriſts inſtitution is ſtill retained in the Euchariſt as repreſentative of the body of Chriſt. So they under the Law uſed waſhing with water, to ſignifie the inward cleanſing: and now alſo in the new Teſtament, upon a new ordinance, it is uſed as the outward element in Baptiſme. So the obſervation of the Sabbath, the paying of tithes, Churches garments, Church-muſicke, and the like were partly ceremoniall, partly morall, belonging to the ſervice of God, to the maintenance of Miniſters, to externall decencie and comelineſſe: in which reſpect, though the ceremoniall uſe be ceaſed, they may be retained ſtill, all things being done without offence, and to edification, according to the Apoſtles rule. 4. But here I cannot let paſſe untouched an unſound aſſertion of *Lyranus*, whom conſenteth *Lippoman*: that *thurificatio, quæ de cæremonialibus erat, in nova lege remanet*: that burning and offering of incenſe, being one of the ceremonials of the old Law, yet remaineth in the new, becauſe it ſignified nothing to come, but only ſhewed the devotion of the people in the worſhip of God, which is greater in the new Teſtament than in the old. *Contra.* 1. The offering of incenſe was a neceſſarie appurtenance to the externall ſacrifices of the Law, it did continually wait and attend upon them: and the ſacrifices did prefigure the holy ſacrifice of attonement, and paſſion of our bleſſed Saviour upon the croſſe: ſo the incenſe did betoken the ſweet ſavour of that ſacrifice, and the acceptance thereof with God: as Saint *Paul* ſheweth, that *Chriſt hath given himſelfe for us an offering and a ſacrifice, of a ſweet ſmelling ſavour unto God, Epheſ.* 5. 2. Beſide, the oblation of incenſe did ſhadow forth the mediation of Chriſt in offering up the prayers of the Saints, as *Revel.* 8. 3. *Much odors were given to the Angel that had a golden cenſer, to offer with the prayers of the Saints*: and hereunto alludeth the Prophet *David*, when he ſaith, *Let my prayer be directed in thy ſight, as incenſe, Pſal.* 141. 2. It is evident then, that the incenſe of the old Law was figurative, and ſignificative of things to come. 2. And true it is, that the inward and ſpirituall devotion is more and greater in the new Teſtament, than it was in the old, but not the externall: for they had more outward ceremonies and rites preſcribed, as ſignes of their devotion, than are now required under the Goſpell: for now they that worſhip God, *muſt worſhip him in ſpirit and truth, Ioh.* 4. 24.

Oblation of incenſe, a meere ceremony of the old Law, and therefore cannot be retained under the Goſpell.

QUEST. IV. *How farre the Iudicials are now to be retained.*

Further, concerning the Judicials of *Moſes*: 1. They doe much differ in reſpect of their obſervation from the Ceremonials: for theſe are ſo abrogated, as that now to obſerve the figures and types of the old Teſtament, were great impiety: for all ſuch things were obſerved then, *vel expreſsè, vel tacitè ſub confeſſione Meſſiæ futuri, &c.* either expreſly or cloſely under proteſtation of the Meſſiah to come: now therefore to obſerve them, were to proteſt, *Chriſtum nondum veniſſe*, that Chriſt were not yet come. But it is not ſo with the Judicials, for they being concluſions and rules of juſtice grounded upon the Law of nature, and firſt given for the conſervation of the peace, and politike ſtate of that Common-wealth, and not preſcribed for any ſignification, or prefiguring of things to come; they may now be ſo farre forth obſerved, as they are found fitting and agreeable unto the ſtate and condition of the people: *Sic fere Toſtat.* qu. 2. Two wayes is a precept ſaid to be *figurale*, figurative: one way, when it is principally inſtituted to figure ſomewhat, ſuch were the ceremoniall precepts: another, *ex conſequenti*, by a certaine conſequent; and ſo are the Judicials after a ſort figurative, becauſe they belonged unto that people, *cujus ſtatus erat figuralis*, whoſe ſtate was figurative: *Sic Thom. Lippom.* To bee figurative in this ſenſe, letteth not, but the Judicials may be retained now, ſeeing they were not appointed or ordained to prefigure any thing, as the Ceremonials were. 3. But here two ſtrange poſitions come to be examined: the one is of *Lippoman*: That to obſerve the Judicials, *tanquam ex lege veteri obligatoria, eſſet mortiferum*, as binding out of the old Law, were a deadly ſinne. *Toſtatus* alſo ſaith: We receive the judiciall precepts given *tanquam dicta ſapientis viri, &c.* as the ſayings of ſome wiſe man, not as of a lawgiver binding us to the obſervation thereof: like as the Romans borrowed their Lawes of the wiſe Grecians, *Toſtat. qu.* 1. 1. The old Law in the conſtituting of the Judicials was grounded upon the Law of equity: in this rule of equity it is no ſinne to follow now: therefore it is no ſinne to follow the rules of the old Law, they are grounded upon equity and juſtice: nay therein to depart from them, were rather tranſgreſſion. 2. S. *Iames* ſaith, *chap.* 4. 12. *There is one Lawgiver, which is able to ſave and deſtroy*: therefore unto him doth it rather belong to give direction, for what offences mans life is to be ſaved, and other puniſhment to be afflicted, and for what his life is to bee taken away, than unto that perfit and ſoveraigne Lawgiver, who is the author and giver of life, and at whoſe will and pleaſure only mans life is taken away? Say therefore that the Judicials appointed by God, are to be obſerved now only as the ſayings of a wiſe man, not as of a Lawgiver, is both to derogate from Gods authority, who is the only ſufficient Lawgiver, and from the ſufficiencie of his law (which is more perfect than any humane conſtitutions whatſoever) making theſe Judicials but equall unto the ſayings of other wiſe men. But this queſtion hath beene already handled at large before, in the generall queſtions in *chap.* 1. *Exod.*

Moſes Judicials rather to be imitated, than any other humane conſtitutions.

QUEST. V. *Why theſe Lawes are called judgements.*

Theſe are the judgements. 1. He ſaith not, *Dei judicia, ſed abſolutè judicia*, the judgements of God, but abſolutely judgements: for he which obſerved theſe, was not yet juſt before God, though hee were before men, *Lippoman.* 2. This word judgement in the ſingular ſignifieth not, as judgements in the plurall: for judgement in the ſingular for the moſt part ſignifieth condemnation: but in the plurall it ſignifieth *rem vindictam, quàm innocentis defenſionem*; as well the revenge and puniſhment of the guilty, as the defence of the innocent, *Rupertus.* 3. This word judgement is taken three wayes: firſt it ſignifieth

fieth the act of the judgement and understanding, which determineth what is meet and convenient to be done: and so it is as the fountaine and beginning whence good Lawes proceed: *Lex enim per judicium facta est*; for the Law is made out of judgement. Secondly, it is taken *pro ipsa exhibitione justitiæ*, for the very exhibiting and administration of justice, which is the execution of the Lawes. Thirdly, it is taken *pro lege, secundum quam judicandum est*, for the Law it selfe, according to the which judgement is given: and in this signification is the word used here, *Tostat. qu.3.*

Quest. VI. *How Moses propounded these Lawes, by speaking or by writing.*

Vers.1. *Which thou shalt set before them, or propound unto them.* 1. *Augustine* saith: *Notanda est locutio, &c.* The manner of speech is here to be observed: this is said to *Moses, Thou shalt propound, &c.* but the rest that followeth, *If thou shalt buy, &c. vers.* 2. is spoken to the people, as unto *Moses: Locut.91. in Exod.* 2. These Lawes *Ab. Ezra* saith might be propounded two wayes unto the people, either by pronouncing them, or by writing of them. But it is evident, *chap.*24.3. that first *Moses* told all these Lawes by word of mouth, before he writ them: and he had first the peoples consent unto them: for they were no Lawes, till the people had received them, and submitted themselves unto them. And therefore as soone as *Moses* had propounded them, *the people answered with one voice, All the things which the Lord hath said, will we doe, chap.*24.3. *Tostat. qu.3.*

Quest. VII. *Why the Israelites were called Hebrewes.*

Vers.2. *If thou buy an Hebrew servant, &c.* This was a peculiar name to the Israelites to be called Hebrewes: 1. which name is not derived of *Abraham*, as some thinke: for the name *Hebrew* beginneth with the letter ע *ain*: the name of *Abraham* with א *aleph*: and beside, there were other nations that came of *Abraham*, as the Edomites, Ismaelites, Amalekites, Midianites, which should also for that reason have beene called Hebrewes. 2. Neither is this name derived of the signification thereof which signifieth to passe over: that therefore they should be so called, because sometime they dwelt beyond the river in Mesopotamia, and came over the river: for *Lot* came over as well as *Abraham*, and yet his posterity, the Moabites, and Ammonites, were not called Hebrewes. 3. Therefore they are so called of *Heber*, not only because they were of him descended: for other nations which came of *Iokan* the second sonne of *Heber*, descended of him, yet were not called Hebrewes: neither was this name given them, in respect of the holinesse and true worship of God, which *Heber* professed: for in that sense they might rather have beene called by *Abrahams* name, who is famous in Scripture for his faith and obedience: but the reason of this name is, because the Hebrew language, which was peculiar and proper to the Israelites, was preserved in the family of *Heber*, when the tongues were divided at the destruction of Babel: and so although many other nations did spring out of *Hebers* family, yet it was so disposed by Gods providence, that the true worship of God, together with the Hebrew tongue, should be preserved only among the righteous seed. It is no other like, but that in *Abrahams* house *Ismael* as well as *Isaac*, and in *Isaacks* house, *Esau* as well as *Iacob* spake Hebrew while they lived together: but afterward, when *Ismael* and *Esau* were departed from their fathers house, they spake the tongue and language of the nations, to whom they joyned themselves, *Tostat. qu.4.*

Quest. VIII. *How the Hebrewes became servants.*

An Hebrew servant. 1. The Israelites had two kindes of servants: some were of other nations; most of the servants which the Romans had were such: and these servants they might keep a longer time than for six yeeres: their servitude was perpetuall, and hereditary both of themselves and their children: the other kinde of servants was of their owne nation, for whose benefit this Law is made *Tostat. Oleaster.* 2. Some thinke that this Law is made concerning such servants being Hebrewes, which were bought of the Gentiles: but R. *Salomon* thinketh better, that it is a generall Law concerning servants that were Hebrewes, howsoever they came to be servants, *Ex Lyrano.* 3. The Hebrewes became servants by these wayes: 1. If any man did steale, and had not wherewithall to make satisfaction, he was to be sold by the Judges, and so the theft to be made good, *Exod.*22.3. 2. If any did sell himselfe through poverty, *Deut.*15.12. or a man sell his sonne or daughter, *chap.* 21.7. or when any were taken to be servants and bondmen for debt: as 2 *King.*4.2. *Simler.* 3. Or when any having a servant, and being deceived had no longer any use or service for him, he might sell him over unto another, *Lyran.* 4. There might be also a fourth occasion of servitude; namely, when in the civill warres, which were among the Israelites as when the kingdome was divided after *Salomons* dayes, they did take any Hebrewes captives, or prisoners, they afterwards became their servants, *Simler.*

Quest. IX. *The difference betweene Hebrew servants and strangers.*

NOw the condition of an Hebrew servant was more tolerable than of other servants, which were strange nations, in these two respects: 1. Their service was not so hard, nor so cruell, *Levit.* 25. *Thou shalt not rule over him cruelly.* And before, *vers.* 39. *Thou shalt not compell him to serve as a bondservant, but as an hired servant, and as a sojourner he shall be with thee*: that is, his service should bee easie and gentle, and their entertainment good, as when one is hired: yet herein the condition of such servants differed from an hireling: the servant was bound generally, during his service, to doe any worke which his master enjoyned him: but the hireling was onely to doe that worke, for the which he was hired: the hireling was free, and at his owne disposition, he could not be set over to another; but so might the

be sold over during the time of his service, being not his owne man, but to be disposed of at the will of his master, *Tostat. quæst.* 5. 2. The Hebrew servants differed from others in the time of their service, which was not to exceed six yeeres: whereas the bondage and servitude of strangers was perpetuall, *Ibidem.* Such as they were commanded by the Law to have, *Levit.* 25. 44. *Thy bond servant, and thy bondmaid which thou shalt have, shall be of the Heathen which are round about you:* as were the Canaanites, upon whom was laid the curse of perpetuall bondage or servitude, *Gen.* 9. 25. *Cursed be Canaan, a servant of servants shall he be to his brethren.*

QUEST. X. *Of three kindes of liberty, and how servitude is agreeable to the Law of Nature.*

In the next it will further be demanded, whether servitude be agreeable to the Law of nature, and how it commeth to passe, that the Lord suffred the Israelites being a free people, to be servants one unto others. For the deciding of this doubt, there is a threefold kinde of liberty to be considered, a naturall, civill, and spirituall. 1. The naturall liberty I call that, wherein *Adam* was created, being subdued to no bondage, neither spirituall of sinne, nor corporall in any outward subjection to any creature: but had a freedome of will, and was made Lord of his affections within, that he needed not to have sinned, if he would himselfe: so he had the dominion of the creatures given unto him. This originall liberty of nature considered, servitude and bondage was brought in as a punishment of sinne, and so is sinfull, and of it selfe agreeable to the Law of nature. 2. But now since *Adams* fall, there is another kinde of civill liberty, and civill servitude opposite unto it. Civill liberty is defined to be a naturall faculty for every man to doe as himselfe liketh: *nisi si quid vis aut jure prohibetur.* unlesse one be hindred by force or in right; for that is no true liberty for a man against right, to doe what him listeth: and the contrariwise denieth unto a man power, *vivendi ut velit secundum naturam*; *to live as he would live unto nature.* Now this servitude simply accordeth not with nature, as the Apostle saith, *If yet thou mayest be free, use it rather,* 1 *Cor.* 7. 21. shewing that every one by nature desireth liberty and freedome: but after a sort this servitude is agreeable to nature, not simply, or of it selfe, but as other punishments are said to be naturall, as tending to the maintenance of society among men, which is properly naturall. And if it be objected, why since all men are fallen in *Adam*, and so brought into subjection, why doe they not become not servants: the answer is, that two things must be considered in this our corrupt estate, the one is the Law of corruption, brought in by sinne, the other the goodnesse of God: that although all men are subject by sinne to the same bondage and corruption, yet the goodnesse of God qualifieth this slavish condition of nature, as that some doe enjoy an outward liberty and freedome: like as in the naturall faculties of the soule, the Lord giveth unto some more light of understanding, dexterity of wit, soundnesse of judgement, and other naturall gifts, than unto others. 3. The spirituall liberty is wrought in us by grace in Christ, which is from the subjection of sinne, and malediction of the Law; whereby our conscience is no more terrified with slavish feare, but we are at peace with God: and beside, by this spirituall liberty, the faithfull have restored unto them the dominion over all creatures; that though they have not actuall possession, yet in a spirituall right, all things are theirs, whether the world, life, death, things present or things to come, 1 *Cor.* 3. 22. and all things worke to the best, to those that love God, *Rom.* 8. Which may very well stand together, externall servitude, and spirituall freedome: it is possible for one to be a freeman to God, and yet a servant in the world, and another to be a bondman to sinne, and yet free in the world: for there are divers objects of these two kindes of liberty and bondage; the outward freedome respecteth this life and state, the free use of riches, and pleasures of this life: the spirituall and externall freedome hath set before it the salvation of the soule, the favour of God, and life eternall. Christian religion then overthroweth not the diversity of degrees among men: But as Christ, though he had his spirituall right, free from all taxes and impositions, yet lest he should offend, payed poll money, Matth. 17. so Christians, though they are made free by faith in the Sonne, yet for the maintenance of mutuall love, and avoiding of offence, in disturbing the temporall State, they are bound as well as others to be subject unto the powers of this world: *Et potestatibus omnibus nos subjicit in re humana qui eleutheros quibus cum sumus, subditos esse:* In respect of that man of ours which is subject to the elements of the world, consisteth, *Bernh.*

QUEST. XI. *How these six yeeres are to be accounted.*

HE shall serve thee six yeeres, in the seventh he shall, &c. Some doe expound this *De publico & generali anno septimo*, of the publike and generall seventh yeere, some of the private, as every man's service began, *Lippoman.* But that it is to be understood of the publike yeere of intermission, it may appeare by these reasons: 1. Because, whereas every seventh yeere was appointed a yeere of intermission, to forbeare tilling of the ground, or exacting of debts, *Levit.* 25. *Deut.* 15. if every man should keepe the yeere of remission of servants in his owne house, and not observe the generall and solemne yeere of remission, this would have brought in and bred a great confusion, *Tostat.* 2. This also appeareth by the ordinance of the great yeere of remission, which was in the fiftieth yeere: for there the buying of possessions or fields was not to be counted from the time of such buying, but from the yeere of Jubile, for the fruits or fields remained still to the Jubile, so was the price to be valued, *Levit.* 25. *Tostatus, Iunius*, and that beside, seeing in the seventh yeere, there was a releasing of debts, much more of service: for that might exact service of his servant, and not his debt of his debter, mens persons should bee held dearer than their substance, which is not to be admitted, *Iun. in Deut.* 15. *versic.* 12. 4. So then the meaning is not that every seventh of the Hebrews was necessarily to serve six yeeres; for it might so fall out, that

that he should serve but one, if he were bought immediatly before the yeere of Jubile, but that he should not at any time serve above six yeeres, *Tostat.*

Quest. XII. *The reason why they ought to set their servants free.*

HE *shall goe out free for nothing.* 1. That is, he shall pay nothing for his liberty, because he is made free by the Law: nor yet for any thing else. As if the servant had lien sicke any time of the yeeres of his service, and his master had beene at cost in healing of him; his master in this case was to expect no recompence, because his servant was as his possession, even as the oxe or asse, purchased for his profit, and therefore his master was to stand to the losse of it, *Tostat. qu.* 6. 2. And the reasons why this favour was to be shewed unto the Hebrewes being servants, were these: 1. The Lord saith, *For they are my servants which I brought out of the land of Egypt, Levit.* 25. 42. that is, he doth not only put them in minde of the generall benefit, of their deliverance out of the bondage and servitude of Egypt, the remembrance whereof ought to make them kinde and mercifull to their servants the Hebrewes, which were partakers of the same common deliverance: But the Lord likewise pleadeth his right and interest in them, saying, *They are my servants:* so that although the Lord did somewhat depart from his owne right, in suffring of them to serve six yeeres, in regard of their necessity, yet if they should hold them in perpetuall servitude, they should usurpe upon the Lords right, seeing they were his servants.

2. Another reason is taken from the manner and condition of their service, *Deut.* 15. 18. *He hath served six yeeres, which is the double worth of an hired servant:* which is so said, either because the service of six yeeres is double to the time of hired servants, who used to covenant from three yeeres to three yeeres, *Vatab.* Or rather because their workes were more laborious than were the hired servants, *Iun.* For he was to doe his worke, for the which he was hired, and no more: but the other, when he had done in his businesse in the field, came home, and ministred to his master first, before hee did eat himselfe, *Luk.* 17. 8. And they only served not their master by day, but by night they kept their flockes in the field, as is evident in the example of *Iacob, Gen.* 31. 40. *Simler.* 3. A third reason is taken from a promise of blessing: *The Lord thy God shall blesse thee in all that thou doest, Deut.* 15. 18. *Simler.*

3. Though this Law concerning the freedome of servants, did specially concerne the policy of the Jewes, and so belongeth not unto us, for now servants are not bought and sold among Christians in the Romane Empire, but only hired, *Osiander.* Yet the equity of this Law doth binde us, that all they which have others in subjection under them, should use their authority moderately and in mercy, *Gal.* 4. The word here used, *chophshi*, interpreted free, signifieth also *solitarie*, because servants were not solitary, or alone by themselves in the house, but attended on their masters: they which were free, were solitary and by themselves, giving no attendance upon any, *Oleaster.*

Quest. XIII. *Why the space of six yeeres is limited for their service.*

BUt concerning the limiting of the space of six yeeres for service, and the appointing of the seventh for liberty, what might be the reason thereof, thus it is diversly scanned. 1. Some doe thus moralize it: by six yeeres, they understand the perfection of the active life, because in six dayes the Lord made the world; hee that will come unto contemplation, must first approve himselfe in action, *Lyran.* 1. *Iohn* maketh this application, *in sex etatibus hujus seculi servietes, &c.* when wee have served the six ages of this world, in the seventh, which is the eternall Sabbath, we shall be free. 3. But I preferre rather *Rupertus* conjecture, that this privilege of going out free in the seventh yeere, and serving six, was proper to the Hebrewes: *Quia videlicet pater eorum Iacob sex annis pro gregibus Laban servivit, &c.* Because *Iacob* their father served six yeeres for *Labans* flockes, and went out free in the seventh, chusing rather to sojourne with his fathers, *Abraham* and *Isaack*, than to serve among his kindred for more profit: therefore, *hanc ingenuitatem patris illam posteris apud Dominum thesaurizavit:* This ingenuous minde of their father to treasure up this privilege before the Lord, for his posterity, that none should be compelled to serve above six yeeres: *Rupert. lib.* 3. *in Exod. cap.* 35. 4. But the best reason of all is, because as the Lord had from the beginning given them a Sabbath of dayes, which was the seventh day of rest: so also he gave them a Sabbath of yeeres, that every seventh yeere the land should rest, and servants should rest from their labour, and debters from their creditors: and they had also a Sabbath of seven times seven yeeres precisely, that when they had counted seven times seven yeeres, then the fiftieth yeere should be the great yeere of remission, the yeere of Jubile, which was a lively figure of that acceptable time of generall remission, at the comming of the Messiah.

Quest. XIV. *How the servant is said to come in with his body, and to goe out with his body.*

Vers. 3. *If he came himselfe alone.* 1. Some read, If he came with his *garment*, he shall goe out with his garment: *Hieron. Hieron. Lyran.* But the word is *gaph*, which signifieth a body, not *gaph* a wing or a garment: the true reading therefore is, If he came with his body, that is, alone without either the body of his wife or children, *Oleaster.* And so read both the Chalde and Septuagint, If he entred alone, he shall goe out alone. 2. But this case is excepted, that if he in the time of service should marry a free woman, and a maid servant given him by his master, in this case the free woman should not lose her freedome, but should goe out with her husband, *Tostat. qu.* 7. 3. And beside, as if he brought a wife with him, he went out with his wife, so by the like reason, if he had children before, they should be free likewise, *Iun.* if he should get children during his service, by a wife married before his service, those children also should goe out with him, and not remaine with his master: *partus sequitur ventrem*, the childe follow-

the condition of the mother, *Toſtat. quæſt.6.* 4. And of the former reading, *If he come in with his body*, rather than, *with his garment*, theſe two reaſons are given: 1. Becauſe it is not like that the ſame garment with the which he entred could continue ſix yeeres, *Pelican.* 2. And the ſervant was not to bee ſent out with his garment alone, but with a liberall reward of ſheepe, corne and wine, *Deut.*15.14. *Simler.* 3. Beſide, the next clauſe confirmeth this reading: but *If he were married, &c.* ſo to come in alone, is to come without a wife or children, *Iun.*

QUEST. XV. *What manner of wife the maſter was to give to his ſervant.*

Verſ. 4. *IF his maſter have given him a wife.* 1. Some indifferently underſtand any maid ſervant, whether a ſtranger, or an Hebreweſſe, and that ſuch wife and her children ſhall be her maſters, till the time of ſervitude come out, *Genevenſ.* But the maſter had no power to give an Hebreweſſe maid to his ſervant to wife, but he muſt either take her himſelfe, or give her to his ſonne, *verſ.*7,8. *Piſcat. Toſtat.* It is underſtood therefore of ſuch maid ſervants as were of other nations, *Oſiand.* 2. But it ſeemeth, that the maſter could not give a Cananitiſh woman to his ſervant to wife, for they are forbidden to contract marriages with them, *Deut.*7.4. *Toſtat. quæſt.*7. Neither had the maſter power to give any free woman to his ſervant: for the maſter was to give onely his owne, but a free woman was none of his poſſeſſion, *Toſtat.* 5. This muſt be underſtood, if the ſervant will take a wife, for otherwiſe, he was not to be compelled: for if there were not a free conſent, it is held to be no marriage, and the Maſter could no more compell the ſervant to lye with a maid againſt his will, to get children for his maſters profit, than to force his maid to play the whore for her maſters advantage. It muſt be therefore preſuppoſed, if the ſervant be willing to take a wife, as in ſome caſes he might, either to mend his poore eſtate, or becauſe he cannot live chaſtely all the time of his ſervice, *Toſtat. quæſt.*7.

QUEST. XVI. *Whether ſuch ſeparation betweene the ſervant and his wife were lawfull.*

Verſ. 4. *THe wife and children ſhall be her maſters, &c.* 1. Some thinke that this was another cauſe of divorce and ſeparation, *ſine libello repudii*, without a bill of divorcement: *Cajetane*: and doe inſiſt hereupon, that *matrimonium in veteri lege non erat ratum, ſicut nunc*; that matrimony was not ſo ſtrong then as it is now, when it is impoſſible, if it be lawfully made, to be diſſolved, *Toſtat. Contra.* 1. This cannot be ſaid to bee any kinde of divorce, becauſe the marriage is not held to bee lawfull with aliens. And marriage was then as firme by the firſt inſtitution, *Gen.* 2. as now, ſaving that much was permitted them by *Moſes* Law for the hardneſſe of their heart, *Matth.* 19. 3. And marriage now may be diſſolved for fornication, as our bleſſed Saviour ſheweth, *Matth.*19. therefore it is untrue, that it is impoſſible now for lawfull matrimony to be diſſolved. 2. Some excuſe this kinde of ſeparation: becauſe the word is not abſolutely given unto the ſervant, but only permitted for a time, while he is in ſervice: and that ſhee was given but upon condition, that the children which ſhould be borne ſhould be his maſters: *Pelican. Lippoman.* But it ſeemeth rather, by the words of the text, that the maſter in this caſe giveth his maid abſolutely, without condition, to be wife unto his ſervant. 3. Some make this to be the reaſon of this ſeparation: *Ne injuria Domino inferretur*: Leſt wrong might be done unto the maſter, if for ſhewing this favour to his ſervant, he ſhould loſe his maid, *Gallaſ.* But this doth not fully ſatisfie, that matrimony, if it were lawfull, ſhould be diſſolved for the maſters advantage. 4. Wherefore the beſt anſwer is, that ſuch marriages with ſtrange women was not pleaſing unto God, neither was it lawfull marriage: and therefore ſuch ſeparation was not unlawfull: and by this meanes God would have the Hebrewes terrified from matching with heathen women, *Iunius*: as in *Ezra* his time the Iſraelites did put away their ſtrange wives, having had, ſome of them, children by them, *Ezra.*10.44.

QUEST. XVII. *Why the ſervant was brought before the Judges, and what doore he was ſet to.*

Verſ. 6. *THen his maſter ſhall bring him to the Judges, and ſet him to the doore, &c.* 1. The ſervant refuſing his liberty, either for the love of his wife and children, or elſe loving his owne eaſe, becauſe he is well with his maſter, was to be brought before the Judges (called *Gods*, becauſe they are in this place) both, *cavendæ fraudis cauſa*, to prevent all fraud and deceit, that maſters at their owne will ſhould not prolong the time of their ſervice: *Simler.* and that this being done publikely, others might be afraid of the like ignominy: *Gallaſ.* and to the end that the ſervant ſhould make publike profeſſion, that he continued in his ſervice willingly, *Piſcator.* 2. By the doore is not here underſtood the doore of the Tabernacle, as *Gregor.* for the Tabernacle was not yet made, and the Judges did not uſe to ſit there: nor the gate of the City, as *Borrh. Genevenſ.* for, not *deleth*, but *ſhaghar*, ſignifieth the doore of the City: *Caſar.* But he was brought to the doore of his maſters houſe, *Deut.*15.17. where his eare was bored through by the appointment of the Judges, *Iun. Cajetan.*

Verſ. 6. *His maſter ſhall bore his eare thorow.* 1. Some thinke this was done to ſet his eare to the poſt of the doore to bore it thorow, in remembrance of the ſtriking of the doore poſts with bloud at the firſt inſtitution of the Paſſeover in Egypt: *ex Toſtat. qu.*8. But there is no ſenſe for this. 2. Some doe moralize, that by boring the eare is ſignified, that one ſhould not doe good workes for to heare the praiſe and commendation of men. But this is as farre fetcht as the other. 3. *Toſtatus* thinketh the reaſon was: *ut puniri in aure malè audiente, &c.* He was to be puniſhed in his ill hearing eare, that the muſcle may be proportionable to the faulr, becauſe he liſtned no better to his liberty, *quæſt.* 8. 4. But generally the boring of the eare was a note of ignominy, and conſpicuous: *ut ſi non horrerent ſervitutem, horrerent ſaltem ignominiam publicam*: that if they were not afraid of ſervitude, at the leaſt they ſhould be afraid of

such reproach and ignominy, *Cajetan.* And therefore he is brought to the doore, *ut multos habeat inspectores & testes*, that he may have many witnesses and beholders: *Rupertus.* And in particular his eare is bored, not his face or forhead marked, as the Romanes used to brand their fugitive servants: because they were a free people, God would not have such ignominious markes set upon them: *Marbach.* 2. And, *Per auris terebrationem perpetuam sub domino obedientiam, &c.* By the boring of the eare he signifieth his perpetuall obedience under his master: and by applying him to the doore, is meant, that the servant should not goe out at the doore without his masters leave: *Theodoret.* 3. *Fiebat perforatio tanquam detentio servi ad domum illam:* This boring and fastning of the eare to the doore, signified the detention of the servant in that house, *Cajetan.* 4. And hereby is insinuated, *perforan auris eorum, qui se Deo servos addicunt*, the boring or opening of their eare, who doe addict themselves to Gods service, *Borrh.* as *David* saith, *Psal.*40.6. *Mine eares hast thou opened*, or *prepared.*

Quest. XVIII. *Of the divers kindes of punishments used among the Israelites.*

Vers.6. HE *shall serve him.* There were six kindes of punishments used among the Israelites: 1. The first and greatest was the taking away of the life, which was in great offences, as of murder, adultery, idolatry. 2. Then there was *pœna talionis*, the punishment of equality or retalion, as when eye went for eye, tooth for tooth, *vers.* 24. and of this kinde was the whipping of the body, *Deut.*25.2. 3. There was *pœna damni*, the punishment of losse and dammage, as in theft they were to make restitution out of their owne goods, *Exod.* 23. 1. 4. There was *pœna ignominiæ*, the punishment of ignominy and shame: as his shooe was drawen off, and his face spit upon, that would not take his brothers wife, to raise up seed to his brother, *Deut.*25. *Tostat. qu.*8. *Thom.* and in this case the servants eare was bored thorow. 5. *Pœna servitutis*, the punishment of servitude: which was inflicted in two cases, when as either a man not being able to make restitution, was sold for his theft, *chap.*22.3. or, when the servant refused his freedome. 6. Unto this may be added, exile and the restraint of liberty; which the Law did not inflict in generall, that any should be banished altogether out of the land, lest it might cause them to fall to idolatry as *David* complaineth, 1 *Sam.*26.19. *They have cast me out this day from abiding in the inheritance of the Lord, saying, Goe serve other gods.* Yet there was *aliquod particulare exilium*, a particular kinde of exile as when he that had killed a man, and not wilfully or of hatred, was confined unto one of the Cities of refuge, *Thom.*2.2. *qu.*105. *art.*2, *ad.*10.

Quest. XIX. *What is meant here by Ever.*

FOr ever. 1. *Hieronie* observeth that this word עולם *gholam* with *vau*, signifieth eternity, but without *vau*, as it is here, it is taken for the fiftieth yeere which was the Jubile: *Hieron in Galat. cap.* But this observation doth not alwayes hold. *Augustine* saith, that is called here *æternum*, for ever, *cujus temporis finis non est*, of which time there is no end: *Locus.*91. *Oleaster* saith it signifieth *tempus occultum*, an hid time: for in that sense also the word is taken. *Theodoret*, that it signifieth *tempus definitum, determinatum*, a definite and determinate time: as the time of a mans life. But it is here rather taken for the yeere of Jubile, whether it were neerer or further off: for then all servants whatsoever were redeemed. *Sic Lippom. Lyran. Tostat.* as *Levit.*25.39. *Iun.*

Quest. XX. *When the servant was to goe out free in the seventh yeere, when in the fiftieth yeere.*

BUt there may seeme to be some repugnancie betweene this Law, *Exod.* 21.2. of the servants going out free in the 7. yeere, and that *Levit.*25.29. *He shall serve thee unto the yeere of Iubile.* 1. The place are thus reconciled, that here he speaketh of the freedome of such servants in the seventh yeere which accept of their freedome: but there of such, which refuse to be made free, who shall serve for ever, that is to the yeere of Jubile. 2. Other cases likewise are put, when servants goe not out free in the seventh yeere: as if either they be not Hebrewes, for then they have no benefit by this Law, which is made for the privilege of Hebrewes being servants. 3. Likewise if an Hebrew were sold not to an Hebrew, but to a stranger, he was not to be set free in the seventh yeere, but might be redeemed by any of his kinred, an estimation being made of the price, according to the neerenesse or farnesse of the yeere of Jubile, *Levit.* 25. *Simler.*

Quest. XXI. *Certaine cases put when the yeere of Iubile came before the yeere of remission.*

ALso other cases may be put: 1. What if a man sell himselfe to serve five yeeres before the yeere of Jubile, and in the meane time his master give him a wife, and he hath children by her, whether that he shall go out with his wife and children in the yeere of Jubile? The answer is, that he shall: for then in the yeere of remission he should goe out alone without wife and children: yet the Jubile being a generall remission of all kinde of bonds and contracts, then he, his wife, children, and all, shall be set free. 2. Likewise if the yeere of Jubile come before the yeere of remission, hee that refusing to goe out free, for love unto his wife and children, was to have his eare bored, shall not now have his eare bored: for that was but a signe of his perpetuall service till the yeere of Jubile: which yeere being now come, he is released of the bond of servitude, and so freed also from his boring, which was a signe thereof, *Tostat. quæst.*9.

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QUEST. XXII. *Whether it were lawfull among the Israelites for the parents to sell their children.*

Vers. 7. IF *a man sell his daughter, &c.* 1. It is not like, that simply it was lawfull for the father to sell either sonne or daughter, as *Gallasius* thinketh, seeing that even the Heathen Emperours, *Diocletian* and *Maximinian*, provided by Law, that parents should not sell their children: therefore this was not properly a selling of them: *Non datur pretium, ut serviat, sed principaliter ut ducatur*: The price was not given that she should serve, but principally that shee might be married, *Tostat. qu.* 9. 2. And this must be understood of maids not yet come to yeeres, as R. *Salomon* thinketh, under twelve yeere old: both because afterward they were not in their fathers power, *Borrh.* as also, for that there was no danger to their double virginity, being sold before they were marriageable: but after there was, *Tostat. quæst.* 9. 3. There was difference betweene the selling of a maid by her father, for then shee was to be handled otherwise than common servants: and when she sold her selfe: for in this case she was not to be free till the seventh yeere, as it was with other servants, *Deut.* 15. 12. 4. *Tostatus* seemeth to be of opinion, that no women, whether virgins or widowes (for wives were under their husbands power) could sell themselves, because they put their chastity in hazard when they were so sold into service, *Tostat. qu.* 9. But this seemeth to be contrary to the letter of the Law, *Deut.* 15. 12. any Hebrewesse might sell her selfe, as well as an Hebrew.

QUEST. XXIII. *In what sense it is said, Shee shall not goe out as other servants.*

Vers. 7. SHE *shall not goe out as other men servants, &c.* 1. *Historia scholastica* maketh this the sense: that she shall be dismissed by a bill of divorcement and not goe out as other maids, but as other free women were dismissed if her master had espoused her to himselfe, or his sonne: if not, shee should goe forth as other maids, that is, *sine mercede*, without any reward. *Contra.* 1. But in case that her master had taken her to wife, now she was free, and no longer as a servant: this Law then should have beene impertinent, in speaking of her going out of service, but not as other servants. 2. And the latter part of this exposition doth contradict the text, inferring that she shall goe out as other servants, whereas the Law saith otherwise, *She shall not, &c.*

2. *Tostatus* giveth this interpretation: By other maid servants he understandeth such maids as were of other nations, which were two wayes set free, either being redeemed by money, or else if the master smote out the eye or tooth of his maid, she should be set free for her eye or tooth, *Exod.* 21. 26. But the case of Hebrew maids was divers, they should bee set free without money: and if their eye or tooth were smitten, their master should pay eye for eye, tooth for tooth, *vers.* 24. as if the hurt had beene done to other free men or free women. *Contra.* 1. But it is evident, that this Law meaneth not by other servants those only of other nations, but such as were spoken of before, namely Hebrew servants, *Iun.* 2. And beside, it is not fit to run for the exposition of this difference to other places: this Law it selfe sheweth afterward, wherein this privilege beyond other servants consisteth.

3. *Augustine* thus understandeth it: she shall not goe out as other maids, for *remunerabit eam*, he shall reward her: so also *Vatablus*, because other servants did goe out, *nudi & sine mercede*, naked and without reward. But *Augustine* here following the vulgar Latine, readeth *ancillæ*, maids, whereas it is in the originall, as *other men servants*. So also *Rupertus*: this is prescribed according to the president of their law, *Qui non patitur eam illam, sicut ancillam, sine dote exire*: Which would not suffer his wife as a bond servant to goe forth without a dowry. But this is not all.

4. *Procopius* referreth it to that which followeth, *vers.* 8. He shall not have power to sell *her to a strange people*. But it was not lawfull to sell any other Hebrew servant to a strange people: therefore this had more no such privilege.

5. The most thus understand it: *Vult potestatem habere redimendi se ante sexennium*; Hee would have power to have power to redeeme themselves before the six yeeres expired: which it was not lawfull for other servants to doe. So *Lyran. Marbach. Osiand. Borrhaius* with others: this was part of the privilege, but not all.

6. But this privilege is more generall, and containeth divers branches, as afterward followeth: for hee had either to espouse her to himselfe, or to his sonne, or suffer her to be redeemed of her friends: if none of these, he was to provide her of three things, food, rayment, and dwelling, or else to let her goe out free: all these respects it is said, She shall not goe out as other servants did, *Iunius in Analys.*

QUEST. XXIV. *Whether it must be read betrothed or betrothed not.*

Vers. 8. IF *she please not her master, so that he betrotheth her not.* There are divers interpretations made of this verse: 1. The Latine readeth, If she please not her master, *cui tradita fuit*, to whom shee was delivered, that is, upon hope of marriage: so also *Tostat. Borrh. Lyran.* But in the originall there is a negative particle לֹא, *lo*: and therefore it cannot be read affirmatively. 2. Some thinke that the negative לֹא, *lo*, not, is here taken for לוֹ, *lo*, to him: and that in fifteene places beside in the old Testament, the adverbe is taken for the pronoune, whereof this is one; and so they read thus: If she displease her master who hath betrothed her to himselfe: So read the *Chalde* and *Septuag.* so also *Lippom.* But beside that it is a forcing of the words, to take לֹא, for לוֹ, the adverbe for the pronoune: it is not like, that after she had espoused unto him a wife, another should have liberty to redeeme her. 3. Therefore the true meaning is: So that he doe not betroth her to himselfe: *Vatabl. Iun.* or, suffer her to be redeemed, that is, her friends: yet he shall have no power to sell her to a strange people.

QUEST.

Quest. XXV. *How she was to be redeemed.*

Vers. 8. *Or cause her to be redeemed.* 1. *Tostatus* giveth this sense, *Det alteri qui eam emat*: He shall give unto another money to redeeme her, and so take her to his wife, *qu.* 9. But this is not like, that having paid for her before to have her service, he should give money againe to be rid of her. 2. *Vatablus* thus expoundeth, *remittet illi pecuniam servitutis, &c.* he shall release unto her the money, or price of her service, as though shee had beene redeemed with money. So also *Oleaster*. But this were an improper speech, He shall cause her to be redeemed, that is, let her goe out free: the one seemeth to be contrary to the other: for they which went out free, needed not to bee redeemed. 3. Wherefore the meaning is, he shall suffer her to be redeemed either by her selfe, *Oleaster*; by her father, *Ostand.* or some of the next of kindred, *Iun.* or by him that intendeth to have her to his wife, *Marbach.* And she must be redeemed at a reasonable price, the yeeres of her service which she hath served being considered: as if shee were sold to serve six yeeres for six pound, three of those yeeres being past, shee was to be redeemed at any time, before she had served the whole six yeeres, for three pound, halfe the money, *Lyra. Galat.*

Quest. XXVI. *Why it was not lawfull to sell their maids to strangers.*

Vers. 8. *He shall have no power to sell her to a strange people, &c.* 1. *Cajetane* understandeth here, *homines Hebraeo alterius populi*, she should not be sold over to an Hebrew of another people or place: because the Hebrew maids were not to be carried from City to City. But *Oleaster* giveth a good reason against this sense: *Populus alterius urbis non videtur alius populus ab Israels*; The people of another City seemed not to be another people from Israel. 2. Therefore the meaning is, that she should not be sold over to any other strange people of the Gentiles, for these reasons: 1. Because injury was done unto God, when as those whom he had chosen for his peculiar people, and were properly his servants, should become slaves to Idolaters, and so the name of God among the Heathen should bee blasphemed. 2. There was wrong also offred unto the maid, which should be so sold: both because her bondage should be perpetuall, and not for a time, as it was among the Hebrewes: beside, her chastity was like to be endangered among the Gentiles; and her selfe in great hazard to be corrupted in religion, and seduced to Idolatry, *Tostat. quaest.* 10. 3. And as it was not lawfull to sell her unto any strange nation, so neither to any of the strange people which sojourned among the Israelites: because both such kinde of service was more hard, and beside it continued longer: for like as the strangers which were servants to the Hebrewes, were in harder case than the Hebrewes servants, *Levit.* 25. 46. for they were the Israelites possession and inheritance for ever, and were not set free, neither in the seventh yeere of remission, nor in the yeere of Jubile: So the Hebrew servants, which served strangers, were in worse condition than those which served Hebrewes: for an Hebrew serving an Hebrew, was set free in the seventh yeere; but if he served a stranger, he could not have his libertie till the yeere of Jubile, unlesse he were redeemed with money, *Levit.* 25. 55. *Tostatus* 4. The meaning then of the Law is this, that if the master did neither marry his maid himselfe, nor his sonne, he should suffer her to be redeemed; but in no wise was he to sell her to any strange people, *Marbach.* Which is therefore especially forbidden, because the Gentiles buying servants for a perpetuity would give more for them than the Hebrewes would, whom they were to serve but six yeeres: therefore it was needfull that the covetousnesse of the Israelites should herein be restrained, *Tostat. qu.* 9.

Quest. XXVII. *What the meaning is of these words, He hath despised her.*

Seeing he hath deceived her, or dealt perfidiously with her. 1. The Latine following the Septuagint reading, Because he hath *despised her*, that is, defloured her: so also *Augustine* expoundeth: *humiliavit eam concumbendo cum ea*, he hath humbled her in lying with her: *quaest.* 78. *in Exod.* and the Chalde in the same sense reads, *cum dominatus fuerit ejus*, having ruled over her: so also *Lippoman. Galat.* But this sense cannot be admitted: for to what purpose should the maid be redeemed by her friends, if her master had defloured her? it had beene wrong enough to rob her of her virginity: and in this case the master should rather have paid money, to recompence the losse of her virginity, than to take money to redeeme her: therefore *Cajetane* here well understandeth, that *puella est incognita à Domino*, the maid spoken of here is supposed not to have beene knowne *of her master.* 2. *Oleaster* findeth out a new signification of the word; *bagad*, he would have to signifie, to deale covertly, or to cover: whereof a garment is called *beged*, of covering the body, and so he expoundeth thus, *quia operuit eam, id est, maritum egit*, because he hath covered her, that is, played the part of an husband toward her: for the use was for men to spread their garment over them, whom they intended to marry, as *Boaz* did to *Ruth*, *chap.* 3. But beside this an unwonted and insolent signification of the word *bagad*, which betokeneth properly, to *deceive, beguile, deale fraudulently*: this sense cannot be received, for the reason before alleaged. 3. *Ostander* referreth this fraudulent dealing, to the not providing of things necessary for her, which afterward is prescribed, and so shifteth her off. *Iunius* understandeth it of his selling of her to strangers, wherein he transgresseth against the Law. But it is better expounded of the masters deceiving of the maids hope, *accepit eam sub spe ut faceret eam uxorem*, he tooke her with hope to make her his wife, which he not performing, therein deceiveth her, *Tostat. quaest.* 10. and *Borrhaius, Piscator.*

Quest

QUEST. XXVIII. *What kinde of betrothing is here understood.*

Vers. 9. IF he have betrothed her to his sonne, he shall deale with her, &c. 1. The first case was put, if a man bought a maid servant with intent to make her his owne wife: now, here it is shewed what is to be done, in case he take her for his sonne, *Tostat.* 2. Some understand this betrothing, of a promise only of marriage, not of any actuall contract: as if the father should say, I will this maid to be my sonnes wife: and so notwithstanding such espousals, he might cast her off, and afterward take another, though he had betrothed her, *Tostat.* So also *Oleaster* presling another sense of the word *jaghad*, which signifieth to appoint a time, will have it here to signifie, the appointing of a time of espousals. But it seemeth, that such espousals are here spoken of, whereby the maid became his wife, because he was to endow her, as other virgins being free, had their dowry given them, *chap.* 22.16. 2. *Cajetanus* picketh out another sense, that he shall give her her dowry, if she displease, and he purpose to send her away, because he hath taken away from her her virginity. But this is contrary to the text: for she is now espoused to his sonne, therefore she displeaseth not; neither is there here mention made of casting her out, but of endowing her, and making her the sonnes wife. 3. The meaning then is, *ut virgenis puella nuptui detur*, shee shall be given in marriage, as if shee were a free woman: her dowry being appointed her, and all other necessary things, *Iun.* And in this case he shall use her no otherwise, than if hee had bestowed in marriage his owne daughter, *Osiander.*

QUEST. XXIX. *Whether it were lawfull to take another wife to the former.*

Vers. 10. IF he take him another. 1. Some understand if he take him another wife beside this, *quamvis alia uxor ei superinducatur*, although another wife be brought in over and above, *Gallas. Tostat.* But this first were now become the sonnes wife, she should be free by her marriage, and therefore that clause following should be superfluous, *vers.* 11. *she shall goe out free.* And it is not like that the Law would allow the wife without any further solemnity to be dismissed: therefore all this is yet to be understood of her that was a servant, and not a wife. 2. *Cajetane* saith, *Si acceperit aliam concubinam*: If hee take him another concubine, and keepe this still. But the Law alloweth not any man to take a maid to be his concubine, as *Lyranus* noteth, though therein *Tostatus* finde fault with him: for *Deut* 23.17. It is said, There shall not be a whore of the daughters of Israel. *Tostatus* answereth, that this is to be understood of common harlots, not of concubines. But, if it had beene lawfull for one to keepe a concubine, and then to marry her, and so she become another's concubine, shee was by this meanes little better than common. Therefore the meaning is, if the father or the sonne (not the sonne only, as *Vatab.*) take another wife, and to this, he shall provide sufficiently for her, *Iun.* If he refuse to espouse this unto his sonne, but take another, then he shall doe as followeth: *Osiander.* 4. Some thinke further, that this is understood *de ancilla*, of a maid rejected and cast out, *Lyran.* Some, that he shall thus provide for her a certaine time after he is married to another: *Osiand.* But it is evident, that this maid, to whom these things are to be performed, is to cohabit still in the house: *ne ut cum abjecta & exterâ uncilla agat*: he shall not deale with her as with an abject or forraine maid, *Iun.*

QUEST. XXX. *Of the true reading and meaning of the* 10. *verse.*

SHE shall not diminish her food, her rayment and dwelling. Two of these words are diversly read: vers. 11. The first word *sheerah*, some read *expensa*, expenses, that is, *necessaria ad vitam*, necessary things for her life, that is, meat and drinke: *Tostat. Lyran.* Some read *nuptias*, shall provide a marrige for her, and so reads *Augustine.* But the word *sheerah* signifieth neither of these. *Oleaster* will have it here to signifie, the remainder or residue, because the second wife or concubine had the reliques or remainder of the principall wife. So *shear* is taken, 1 *Sam.* 16.11. *There remaineth yet a little one*: but there it is (*shear*) there it is *sheerah*: therefore it is better translated, meat, food, or flesh: *Iun. Vatab. Lyranus, Cajetan*, following the Chalde: so also read *Montanus, Pagnine, Osiander.* 2. The other word, *ghonah*, is more doubtfull. Some read, *pretium pudicitiæ*, hee shall not diminish the price of her chastity: *Hebraicè ablata*, that is, taken away from her: *Gloss. interlinearis. Lyran.* But the word *ghonah*, signifieth no such thing. Some read *horam*, her time or houre: which some interpret, *tempus nubendi*, time of marriage: some the time of her service, He shall not diminish her wages for her service: *Ex Lippomano. Debitum conjugale*, understand it of the marriage debt: *jus conjugale*, the right of marriage, *Cajetan. Concubitum*, his lying with her, Chalde: so also *Augustine*: *Alium matrimonialem*: The matrimoniall: he shall not defraud her of: for they which had many wives, did not give unto every one of them their time: as may appeare in the story of *Rachel* and *Leah*, who purchased of her sister to lodge with her husband, for her sonnes Mandrakes, *Genes.* 30. But beside, that this were apparently to allow the use of concubines, which no where the Law of *Moses* doth, the word *ghonah* is not found in any such sense. But it rather signifieth cohabitation, or dwelling: for the word *maghon*, which commeth of the same roote *ghon*, is taken for an habitation or dwelling: so read *Iun. Oleast. Montanus.* The meaning then is, he shall allow her her food, rayment, and cohabitation or dwelling, because he hath deceived her of hope and expectation of marriage. So the Septuagint read *συνάξει*, by the which word *Augustine* understandeth *concubitum*, lying with her: but it rather signifieth conversation: that is, he shall suffer her to cohabite and converse in the house, not as his wife, or concubine, but now as a free maid, and no more a servant.

QUEST.

Quest. XXXI. *What these three things are mentioned in the text.*

Vers. 11. *If he doe not these three, &c.* 1. Some expound these three things to be these, if the master that bought the maid, will not take her for his wife, nor give her to wife to his sonne, nor yet reteine her as his concubine: *Ex Lyrano.* But this cannot be, for these reasons: 1. Because it would follow, that it was by the Law allowed to take a maid to be ones concubine, which was apparently a sinne, and a transgression of the seventh Commandement, *Thou shalt not commit adultery.* 2. The sense and sentence should remaine imperfect, it being not determined what should be done, if hee refused to give her food, rayment, and dwelling: if this clause should be referred not to the three things spoken of immediatly before, but to those other there given in instance, *Tostat. quæst.* 12. 2. *Augustine* supposeth these to be the three, if he neither marry her himselfe, nor his sonne, neither have defloured her, then she shall goe out free, *quæst.* 78. *in Exod.* But there is no mention made at all before of deflouring her, but of espousing her; therefore this cannot be any of the three. 3. The most doe make these the three things: if he neither take her to wife for himselfe, nor for his sonne, nor yet suffer her to be redeemed. So *Marbach. Borrh. Lyran. Genevens.* But this exposition cannot stand: 1. Because these three things mentioned must be all performed, otherwise he must let her goe out free: but these three were divers cases, and are propounded disjunctively; either the father to marry her, or the sonne, or to suffer her to goe out free. 2. In this sense the text should imply a contradiction: for if these severall cases before propounded, be three things, whereof one is this, that if the father doe not marry her himselfe, he shall suffer her to be redeemed, that is, for money: but here it is said, she shall goe out free, paying nothing: so shee should goe out for money, and goe out without money.

4. Wherefore the fittest sense is, and most agreeable, to referre this clause to the three things going next before: he shall not diminish her food, apparell and dwelling: *Sic Tostat. Iun. Cajetan.*

Quest. XXXII. *Whether maid servants were set free in the seventh yeere, and no sometime before, sometime after.*

Vers. 11. *She shall goe out free paying no money.* 1. She should be set at liberty, not onely in the seventh yeere of remission, but before, *si appareant in ea signa pubertatis*, if the signes of her womanhood appeared, *Lyran.* And the reason is, that if shee stayed still in servitude, being apt for marriage, and neither her master, nor his sonne take her to wife, she might be in danger to be defloured, or else lose the time of her marriage, passing over her virginity in service, *Tostat.* So that such maids might be made free before the yeere of Iubeleume came. 2. But if the seventh yeere of redemption returned before the maid came to yeeres of marriage, which the Hebrewes doe appoint at twelve, then could not the maid yet shew his liking or disliking of her; and therefore such young maidens were not made free, no not in the seventh yeere: for all this Law is grounded upon this supposition, If shee please not her master, that is, if he purpose not to espouse her to himselfe, or to his sonne: but this pleasing or displeasing could not appeare untill the maid were ripe and fit for marriage: therefore in this case they expected rather the accomplishment of her ripe age, than the approching of the seventh yeere, *Tostat. qu.* 13.

Quest. XXXIII. *The summary sense of this Law, concerning maid servants.*

NOw concerning the meaning of this Law in generall: 1. *Cajetane* thus resolveth the whole Law: this maid servant, that is sold by her father unto her master, is either *incognita à Domino*, unknowne of her master, or knowne: if the first, then may he sell her, but not to any strange people: if she be knowne and afterward displease, either her master casteth her off, and then he must give her a dowry, as if she were his daughter: or he purposeth to reteine her still, as his concubine, then hee shall provide for her, meat, cloth, and dwelling.

Contra. 1. There is no liberty given to the master to sell his maid servant to whom he will: but he must suffer her to be redeemed, which was to be done by the next of the kin. 2. When he had espoused her to his sonne, it is not like that he would then cast her out of the house, and send her away with a dowry, and reteine her still. 3. And if it should be lawfull for him to keepe her still as his concubine, then should he allow the use of concubines, which is no where to be found.

2. *Tostatus* and *Lippoman* agree with *Cajetane* in the first case of suffering the maid to be redeemed, admitting, that her master had not knowne her: and in the two other, of giving her to his sonne, and taking another unto her: but herein they differ, that *Cajetane* in the second case of espousing her to his sonne, presupposeth an ejection and casting out of the maid espoused, and so endowing her, the rather thinke she is reteined still. Their errour then is, in supposing that this maid is knowne of her master, because she must so liberally be provided for. But the reason thereof is, because shee was sold upon hope of marriage: which hope because shee is frustrate of, this provision must be made by way of recompence. But this maid is not like to have beene abused: for then it had not beene enough to let her goe out free, but he should endow her also according to the Law, *chap.* 22. 16.

3. *Obaster* thus resolveth this text: This maid either her master had company with, or had not: if the first, either she displeased afterward, and then he was to redeeme her, that is, to set her free: or shee pleased, then the father either tooke her to wife, and so he was to use her as his wife; or his sonne, then he should use her as his daughter: or if he tooke another wife, he was to provide all necessary things for her. Now if her master had not knowne her, she was to serve him to the yeere of Jubile, unlesse shee before redeemed her selfe.

Contra. *Oleaſter* faileth here in theſe points: 1. Hee taketh redeeming for ſetting her free without money: whereas redemption of a ſervant was not without money. 2. If he had defiled her, he was not only to ſet her free, but to endow her, as before is ſhewed. 3. If the maid was to ſerve him to the yeere of Jubile, the maid ſervants ſhould have leſſe privilege than the Hebrew men ſervants, that were to ſerve but ſix yeeres, whereas this Law intendeth them greater favour.

This then is the ſumme of the Law: A man buyeth a maid ſervant an Hebreweſſe, he was either to offer her friends to redeeme her, or to marry her himſelfe, or give her to his ſonne: if none of theſe, he was either to keepe her ſtill, providing all things neceſſary for her: or to let her goe out free for nothing. *Iun.*

QUEST. XXXIV. *Of the end, ſcope and intent of this Law.*

NOw concerning the end of this Law, it is to be conſidered: 1. That the father, which ſhould either of any unnaturall affection, or compelled by neceſſity ſell his daughter, might by this meanes be put back, by loſing all his right and intereſt in his daughter, who did now, being ſold out of her fathers family, *in familiam Domini tranſire*, paſſe and was as incorporate into her maſters family, *Iun.* And ſo the father ſhould be as it were bridled hereby from ſelling of his daughter. 2. Beſide, this Law impoſing ſuch hard conditions upon the maſter, in ſuch liberall ſort to provide for his ſervant ſo bought, thereby alſo reſtraineth, *ut aut non emerentur ancillæ*, that either maids ſhould not be bought at all, though their fathers were ſo hard hearted to ſell them, *aut meliore conditione ſervirent*, or they ſhould ſerve with better conditions otherwiſe than as common ſervants, *Oſiand. Marbach.* And ſo this Law taketh order, *ut nunquam domus vacaret*, that maids ſhould never be without an head, *Iun.* And ſo taketh care for them, as the weaker ſex. 3. Further, in that the maſter was permitted to take his maid to his wife, though he had another before, *temporis licitum erat*, that was lawfull by the ſufferance and toleration of thoſe times, *Pelarg.* 4. Againe, though it were ſimply unlawfull for the parents to ſell their children: *ſed ne progrediatur ad intolerabilem iniquitatem, &c.* but leſt ſuch impiety ſhould proceed to intolerable iniquity and injury, this Law provideth for ſuch as were oppreſſed, *pro tanto, ſed non in totum*, though not wholly and totally, yet to keepe them within ſome meaſure, *Lippom.* 5. But this Law was much more equall than the Law of the ancient Romans in the 12. Tables, which permitted fathers to ſell their ſonnes, not once, but againe, and the third time, only he was excepted, which had married a wife with his fathers conſent: which was afterward forbidden, *C. de lib. & poſth.* or then that Law of *Conſtantine*, that one might ſell his ſonne for extreme need and poverty, though the ſonne might afterward redeeme himſelfe: the condition of children ſo ſold was more tolerable among the Hebrewes, their ſervice being but for time, *Simler.* This Law alſo is more reaſonable than that conſtitution of *Iuſtinian, tit. 6. de manumiſſion.* that unleſſe the maid ſervant were married within ſix moneths, *ab hero non dimittebatur*, ſhee was not at all to be diſmiſſed from her maſter, *Pelarg.*

QUEST. XXXV. *What kinde of ſmiting is here meant.*

VERS. 12. HE *that ſmiteth a man that hee dye.* 1. Here *percuſſio accipitur pro occiſione*, ſmiting is taken for killing, *Lyran.* For if a man were ſmitten, and died not of it, there was another puniſhment than by death, *verſ.* 19. *Toſtat.* 2. *Quamvis aliquo poſt tempore moriatur, &c.* Although he dye not preſently, but ſome while after, that is ſo ſmitten, he ſhall ſuffer death for it, *Galaſ.* 3. The words are generall, He that ſmiteth a man, whether he were an Hebrew or no Hebrew, his enemy or friend, *ex re percuſſi percutientis manifeſtatur*, the iniquity of the ſmiter appeareth by the thing that is ſmitten, *Iun.* 4. The Latine reads, he that ſmiteth a man, *volens occidere*, having a purpoſe to kill him, ſhall dye. Two exceptions are taken to this reading: for if a man did ſmite one, *non animo occidendi, ſed percutiendi*, not with a minde to kill him, but to ſmite him only, he ſhould dye for it, *Cajetane.* And ſo, if a man intended to kill, and did not, he was not to dye for it: for although before God he be a murderer, that intendeth it in his heart: yet the Law of *Moſes* doth not puniſh the intent only of murther, but the effect, *Simler.*

QUEST. XXXVI. *Why the murtherer was to dye the death.*

Shall dye the death, &c. 1. That is, ſhall ſurely dye, for this doubling of the word, *importat majorem certitudinem*, importeth greater certainty, *Toſtat.* The *Interlinearie gloſſe* expoundeth, *Morte ſpirituali*, *corporali*, Death ſpirituall, or bodily: but I preferre the other ſenſe. 2. This Law is ſet downe in generall, that whoſoever ſmiteth, ſo that death follow, *ſive intendat occidere ſive non*, whether he purpoſed it or not, ſhould dye for it: but afterward follow certaine exceptions from this Law *Oleaſter.* This is a generall Law, that he which killeth ſhould be killed againe, *Lippom.* 3. And this Law is grounded upon the Law of nature: for like as it is agreeable to nature, *Ut putridum membrum abſcindatur, reliqua conſerventur*, that a rotten member ſhould be cut off, that the reſt be preſerved, ſo a murtherer is to be killed, *ne plures occidantur*, leſt more ſhould be killed, *Lippom.* This Law is given unto *Noah*, Gen. 9. when the world was reſtored, and here it is but repeated and renued, *Pelarg.* 4. The Lawes of all nations herein conſent with *Moſes*: the Athenians did ſeverely puniſh murther, expelling the murtherer from the Temples of the gods, and from all ſociety, and colloquy of men, till he had his judgement, and by the Law *Cornelia* among the Romans, he which had killed another with ſword, or poiſon, or falſe teſtimony, loſt his head, if he were of the better ſort; if of meaner condition, he was hanged on the croſſe, or caſt unto wild beaſts, *Simler.* 5. And the reaſon of this ſeverity was, becauſe murtherers deface

deface the image of God in man, and they lay violent hands to take away his temporall life, for which Christ died, to give him eternall, *Marbach.* 6. But it must be understood, that the murtherer was to dye by the hand of the Magistrate, it was not lawfull for every one to kill him, *Iun.* For the murther was first to be tried out by witnesses, which could not be done, but before the Judge, *Simler.*

Quest. XXXVII. *In what sense the Lord is said to offer a man into ones hand.*

Vers. 13. *IF a man hath not laid wait, but God hath offred, &c.* Neither can a man take away the life of another, though he doe willingly attempt it, unlesse God deliver him into his hands: yet there is the difference; that where a man intendeth not to kill, and yet killeth, *illic tantùm Deus fecit*, there God only did it: *Hîc autem Deus, & homo propter voluntatem facientis, sed non fecit Deus, ut homo*; Here man and God doe it, because of the will of him that did it, though God otherwise doth it than man. So *Augustine quæst. 79. in Exod.* 2. So God is said to offer or (as the Hebrew phrase is) to cause him to run upon his hand, when it is done, *nolente & imprudente homine*: man not willing nor minding it, *Iun.* And this act seemeth to be casuall, or accidentall unto man; which are so called, *non quia nullam causam habent*, not because they have no cause, for that is impossible, that any thing should be done without a cause, but because, *causarum confluentium ordo nobis est incognitus*: the order of causes concurring, is unknown unto us, *Tostat.* 3. Although the cause appeare not to us, why the Lord suffred him, that is so offred into ones hand, to be slaine, yet we are not to doubt, but that it is most just: *Ex causa occulta permisse Deum fieri, &c.* God suffred him to be slaine upon some hid cause, *Lyran. occulta æquitate*, by an hid equitie, *justo judicio paravit illum occidendum*, he ordained him to be slaine in his just judgement, *Cajetan. Vel propter scelera, vel ad emendationem & purgationem malorum quæ egerat*; Either for his wickednesse, or for the amendment, or purging of the evils which he had done, *Tostat. quæst. 15.* 4. *Rupertus* here giveth instance how after this manner *Saul* was twice delivered into *Davids* hand, in the cave, and when he tooke the speare and water pot from him: and further saith, that *permissu legis poterat illum occidere*; by the sufferance of the Law he might have killed him, and gone afterward to some of the Cities of refuge. But there is great difference betweene this offring of a man into ones hand, here spoken of, and that oblation of *Davids* enemy unto his hand: for *Moses* speaketh here of such an unlooked for event, whereby one is slaine: that opportunity offred to *David* was to trie his patience, not to give him any warrant to kill: and if *David* had taken that opportunity to slay *Saul*, and had therein followed the carnall counsell of his servants, he had sinned in laying his hands upon the Lords anointed: for if *Davids* heart smote him for taking away a peece of *Sauls* garment, how would it have tormented him, if he had taken away his life? Neither were the Cities of refuge appointed for wilfull murthers, such as this should have been, seeing that there was enmity before betweene *Saul* and *David.*

Quest. XXXVIII. *What places of refuge were appointed.*

I Will appoint him a place to flie unto, &c. 1. This place during the sojourning of the Israelites in the desert, was the Tabernacle, as appeareth in the next verse, where mention is made of the Altar: but after they came into the land of Canaan, there were six Cities of refuge appointed, three beyond Jordan, and three of this side, *Iun.* 2. But yet it seemeth, that the Tabernacle afterward, and the Temple was still a place of refuge, as appeareth by *Ioab*, who fled into the Temple, and tooke hold of the homes of the Altar, which notwithstanding could not privilege him.

Quest. XXXIX. *Why the Lord appointed places for such to flie unto.*

NOw the reasons why the Lord appointed Cities of refuge, were these: 1. Lest that the innocent party might be slaine by the friends of him whom he had killed, before his cause was heard; therefore he was appointed to flie to one of the Cities, that the manner of the slaughter might be there considered of by the Judges, *Simler.* 2. And to this end it was so appointed, that he might stay there to the death of the high Priest, *Iun.* who was a type of our blessed Saviour, by whose precious death we are set free. 3. And this was done, *ut mentem eorum hac ratione mederetur, &c.* to heale and allay the mind and fury of those which otherwise would delight in murther, *Theodoret.* For by his absence, and in continuance of time, the rage of those that sought his life would be qualified: and therefore God provided that they should not be still provoked by the continuall sight of him. 4. And further, by this, that he which killeth one unwittingly, is appointed to flie, it is shewed *quòd rem pœna efficitur*, that yet he is guilty of some punishment, *Theodoret.* So that involuntary killing was punished with a kinde of banishment among the Israelites, *Simler.* So likewise among the Athenians such kinde of manslaughter was censured ἐνιαυτόφυγον, with one yeeres exile, *Galat.* And so among the Israelites, he that escaped unto one of the Cities of refuge, was not to goe out of the limits and bounds of the City: if he did, it was lawfull for the kinsmen of the man that was slaine, to kill him, *Simler.*

Quest. XL. *What is to be counted wilfull murther.*

Vers. 14. *BVt if a man come presumptuously, &c.* 1. The word זיד *zadh*, signifieth to deale arrogantly or insolently, to be lift up with swelling pride: as *Psal.* 124. 5. it is applied unto the swelling waves of the sea, *Oleaster:* and two things must concurre in wilfull murther; it must be done wittingly and willingly: *Hic non solum intentio occidendi, sed mentis utraq; pars, intellectus & voluntas designatur*; Here not only the intention of killing, but either part of the minde is understood, the understanding in doing it with guile, and the will in presuming, *Cajetane.* 2. *Cajetane* thinketh further that this

law from the first generall prohibition of killing, *verſ.* 12. for here the law ſpeaketh of killing a brother, or companion, there of any man; there no word is expreſſed of the intention, as here. *Contra.* By neighbour, any man whoſoever is underſtood. 2. And expreſſe mention is made here of the will and intention, becauſe it is an explanation of the former law. *Simler.* 3. *Junius* thinketh, that not he onely which killeth, *ſed qui conatus eſt occidere*, but went about to kill, is comprehended in this law, as *Deut.* 19. *Thou ſhalt doe unto him, as he had thought to doe unto his brother. Contra.* 1. It ſeemeth by the generall law, *verſ.* 12. that this conſtitution is onely for murther committed, and not intended onely: for ſuch is the law ſpeaketh of, whereupon death followeth. 2. That law given in inſtance, *Deut.* 19. is of falſe witneſſes, whoſe falſe teſtimonie breaketh out into action, into falſe witneſſe bearing: ſo there is not an intention onely: for the falſe witneſſe by his falſe teſtimonie ſeeth as much as in him is to take away the life of his brother: that place therefore is impertinent to this purpoſe. I approve rather the judgement of *Cajetane*: *Nec deſcribuntur hæc intra in animo, ſed prodeuntia extra in actum.* Neither are theſe things deſcribed onely in the minde, but proceeding without into action.

QUEST. XLI. *Of the difference betweene voluntarie, and involuntarie murther, and the divers kinds of death.*

Here then there is a manifeſt diſtinction of involuntarie and voluntarie murther or killing grounded upon the law of *Moſes*: 1. Involuntarie killing is of two ſorts: there are *συμπτώματα*, chances, unlooked for, ſodden events: as when one ſhooteth an arrow, and killeth one unawares: as *Pelew* killed his brother being in hunting with him. There are beſide theſe *ἁμαρτήματα*, errors and overſights: as the father killeth his childe, purpoſing onely to chaſtiſe him, and hee dieth of that beating: a Phyſition miniſtreth ill to his patient, intending to cure him, and doe him good, and he dieth of it, *Dorrh.* 2. There are alſo two kinds of voluntarie, or wilfull murther: *ex propoſito*, of purpoſe, *& ex impetu animi*, in heat of rage. Theſe kinde of murthers are called *ἀδικήματα*, iniquities: one may be ſlaine *ex propoſito*, purpoſely, *per inſidias*, by lying in wait, when one watcheth for the life of a man, and taketh him at advantage, as he killed *Abner*, and afterward *Amaſa*, they ſuſpecting no ſuch thing: ſo *Iſmael* killed *Gedaliah*, *Jer.* 41. Or els *per induſtriam*, when one of ſet purpoſe picketh quarrels, and ſeeketh occaſions to provoke a man, that he may kill him: both theſe kinds are touched here, *Toſtat. quæſt.* 16. Then one may bee ſlaine in heat and rage, when there was no purpoſe before, as *Alexander* the Great killed *Clitus*, *Pelarg.* This kinde, though not ſo grievous as the other, yet is a kinde of voluntarie killing. So there is extant a rescript of *Hadrian* the Emperour againſt him, *qui per laſciviam cauſam mortis præbuiſſet*, which was the cauſe of his mothers death through wantonneſſe and riot, though there were no enmitie before, that ſuch an one ſhould be baniſhed five yeeres, *Simler*

QUEST. XLII. *Why the wilfull murtherer was to be taken from the Altar.*

Verſ. 14. *Thou ſhalt take him from mine Altar.* 1. This may bee underſtood either of the Altar of incenſe, which was in the holy place, or of the Altar of burnt offring rather, which was without the Tabernacle in the Court, for thither every one might eaſily flee, that had committed any ſuch fact: but to the Arke no eſcape could be made, becauſe there was no entrance thither. 2. R. *Salomon* ſaith, that this is meant even of the Prieſt that ſacrificed at the Altar who after he had finiſhed his ſervice at the Altar, might be taken thence and judged by the law, as other malefactors and murtherers. Which opinion of his may be received, ſaving that it is not like they would ſuffer a murtherous Prieſt to miniſter at the Altar. 3. But that other conceit of R. *Salomon*, whom *Lyranus* followeth, hath no good ground: that he that had killed an Hebrew wilfully, might be taken from the Altar, as *Ioab* was: but if he had onely killed a Gentile, as a Moabite or Ammonite, though of ſet purpoſe, he was not to be taken thence, but was ſuffered by the Altar. But the contrarie appeareth, that this law forbiddeth all voluntarie and wilfull murther, whether of Hebrew or Gentile: for it was more to kill a Gentile being free, then a Gentile that was a ſervant or bondman: but the maſter was to die for it, if he beat his ſervant to death, ſo that he died under his hand, *verſ.* 20. which law muſt be underſtood of ſtrangers and aliens that were ſervants, not of Iſrael, for they were not to deale ſo cruelly with them, *Levit.* 25. 38. *Jun.* much more therefore were they to die, if they of purpoſe killed any free ſtranger, *Toſtat.* 4. If therefore the wilfull murther as well of Gentiles as Hebrewes be here forbidden, then both for the one murther, and for the other, might they be taken even from the Altar. 5. And the reaſon thereof was this, becauſe they which did flee to Gods Altar, *confugiunt ad patronum & judicem innocentiæ ſuæ implorabant*: did flie unto God, as the patron and protector of their innocency: & therefore they therein abuſing Gods name, were to be expelled thence, *Gallus.*

QUEST. XLIII. *What manner of ſmiting of parents is forbidden.*

Verſ. 15. *HE that ſmiteth his father and mother, &c.* 1. The very ſmiting of the father or mother deſerveth death, although they die not of ſuch ſmiting: *Cajetan. Jun.* as may appeare *verſ.* 12. where is directly expreſſed concerning the ſmiting of another, if hee die, then the ſmiter ſhall bee put to death. *Piſcator.* 2. R. *Salomon* underſtandeth, that this is not meant of every ſmiting: but when upon the ſmiting the effuſion of bloud followeth, or ſome ſcarre or wound is cauſed. But the very ſmiting of either of the parents ſheweth the malice and diſobedience of the childe, for the which he is worthie to die: *Deut.* 21. 18. the ſonne for his ſtubbornneſſe and diſobedience was to be ſtoned to death. Indeed for the blow or ſmiting the childe was not to die, if it were done unwittingly, or unawares: but if it were of purpoſe, he deſerved death. 3. And the reaſon is, becauſe of the authoritie of the parents, which is

the next unto God. *Simler. Deo & parentibus non possumus reddere aequalia, &c.* We can never make amends unto God and our parents. *Caietan.* As also they seeme not to be worthie of life, which are injurious to those, by whom they received their life. *Gallas.*

Quest. XLIV. *Of the grievous sinne of paricide.*

THough there be no expresse mention here of those that kill their parents, yet it followeth not, that if it be a sinne worthie of death to smite them, much more to kill them. 1. This even among the Heathen was counted so hainous a sinne, that they thought none so wicked, that would commit paricide: and therefore *Solon* that wise law-maker among the Athenians, maketh no mention of paricide, nor the Romans had any law against such, until the 642. yeare from the building of the Citie, which was the 100. yeare before the nativitie of Christ, one *Publicius Malleolus*, with the helpe of his servants, killed his mother: against whom the Citie decreed this punishment, that he should be put into a sacke, together with a Cocke, an Ape, a Viper, and a Dogge, and so cast into the water: *Tostat. quaest.* 17. The Egyptians caused such first to be beaten with thornes, and then to be burnt with thornes. The Macedonians did slay them to death: *Petrus Plaseb. 9. de legibus*, would have such grievously punished unto death, and their bodies to be left unburied. 2. It is a like sinne to kill the father, as to doe it to the mother: yet the father is named before, as the more honourable person: and fewer examples are extant of those that have killed their fathers, than of the other. *Oedipus* is said unwittingly to have killed his father *Laius* King of Thebes, not knowing him for his enemie: But *Orestes* killed his mother *Clitemnestra Agamemnons* wife wittingly: so did *Alcmeon* his mother, being charged so to doe by his father *Amphiaraus*, being slaine in the Thebane warre, to the which his wife perswaded him to goe: and therefore being deadly wounded, he commanded his sonne to kill her. *Ninias* likewise the sonne of *Ninus* killed his mother *Semiramis*, after he had carnally knowne her. Such beastly examples of paricide Heathen histories afford, who not knowing God, were without naturall affection, and disobedient to parents, which were the sinnes of the Heathen, *Rom. 1.* Some write, that *Judas* killed his father, and married his mother: *Tostat. qu.* 17. But it is not like, that *Judas* had so apparently shewed his wickednesse before, that our blessed Saviour would have chosen him to be one of his Apostles.

Quest. XLV. *The law of man-stealing expounded.*

Verse 16. HE that stealeth a man, and selleth him, or it be found with him, &c. 1. Some understand, if he be found with the buyer, that is, the man that is stollen be found sold over and delivered to the buyer. *Oleaster.* But then there should be a repetition of the same thing: for as much was said before, *and selleth him*: there cannot be a seller without a buyer. 2. Some doe thus expound, *if he be found*, that is, proved by him that he hath stolen a man: So *Lyran. Tostat. Vatab. Simler.* and the Latine text expresseth the same sense, *convictus erit*, if he be convicted of the offence. But this clause had been superfluous: for this must be understood in all lawes, that the offence must be sufficiently proved before it be punished. Againe in this sense the law should be imperfect, not determining what should become of him that had stolen a man onely and not sold him: some say, restitution should be made by the like, he should give man for man, or give the price of two men. But this is no where to be found: restitution indeed was to be made in the theft of other things, *Exod.* 22. 1. but there was not the like reason for men. 3. Therefore the meaning is this, that if one steale a man, whether he have sold him and delivered him over, or if he be found with him, as yet unsold, in both cases he should suffer death, for his malice appeared evidently in the stealing onely, that he intended to sell him over: *Iun. Gallas. Osiand.* So also *Lippom.* he was to be put to death, if the theft were yet found with him, *propter crudelissimum institutum*, for his cruell enterprise: how much more, *si desperata fuerit venditi redemptio*, if being sold he were past redemption? 4. By the ancient Romane lawes, such men-stealers were condemned to the metal mines: by a latter law of *Constantine*, they were to be cast unto the wilde beasts. *Simler.*

Quest. XLVI. *The reason why man-stealing was punished by death.*

THe reasons why this kinde of theft in stealing of men was so severely punished with death, were these. 1. Because man was created according to Gods image, therefore in respect of the excellencie and eminence of the thing that was stolen, the punishment ought to be the greater. 2. Because in selling he that was sold lost his libertie, which is as precious as life it selfe: and to bring a man into servitude, *quid aliud, quam saxeum cum mortibus objicere?* what was it else, than to expose him to as many deaths? *Gallas.* 3. And beside, they could not steale men, and sell them to the Israelites, but it would be knowne, and therefore it is like, that after they had stolen them, they sold them over to the Gentiles: so they were in danger, that were so sold over, to be corrupted in religion, and seduced to idolatrie, so drawne away from the service of God, and by this meanes be brought into bondage both of soule and bodie: *Simler.* The *Interlineare Glosse* therefore thus expounded, *diabolo obnoxium faceret*, subject him, that is, brought him into the devils service. 4. Of this sinne were *Iosephs* brethren guiltie, who sold him over to the idolatrous Egyptians, who therein had a vaine perswasion, that they were free from the guilt of his blood, because they had not slaine his life: but in selling him over to bee a slave, and that to an idolatrous people, as much as in them lay, *enim è medio sustulerunt*, they tooke him away as out of the world. *Gallasius.*

QUEST. XLVII. *What kinde of cursing of parents is here understood.*

HE that curseth his father or mother, &c. 1. There are two kinds of cursing; one, *assumpto Dei nomine*, when Gods name is taken in vaine withall: another, is without, *Borrhaius.* thinketh, that this is understood of the first kinde. But seeing the blaspheming of the name of God deserved death of it selfe, *Levit.* 24. and this law doth properly punish the cursing and blaspheming of parents; it seemeth generally to be intended against all kinde of cursing, and wishing evill unto the parents. 2. And it seemeth to be understood of an use and custome of cursing, not of every railing word, as sometime should bee uttered by the childe in rage and heat: for every such word to inflict death upon the childe, would be thought too hard: *sed ille, qui assuefactus est maledicere patri & matri, &c.* but that is accustomed to curse his father and mother, and that for small matters, deserveth death: *Tostat.* the law against disobedient children, *Deut.* 21. 18. is made against those that are incorrigible, and are obstinate in their disobedience and stubbornnesse. So also *Cajetane.* As he that smiteth them, is worthie of death, so he that curseth: *nisi imperfectio actus excuset, puta si non deliberate, aut leve verbum, &c.* unless the imperfection of the act excuse, or he speake a light word of railing, &c. 3. And as cursing to the parents is judged worthie of death: so also publike backbiting and detracting: *Publicè enim maledicere perinde est, ac si palam detraheret:* For he that openly backbiteth his parents, is as if he did it to their face: but it is otherwise in private backbiting and speaking evill of them: for *detractor reveretur & erubescit, &c.* the privie detractor doth feare and reverence him, whom he speaketh evill of: but he that curseth to the face, is impudent and shameleſſe, &c.

QUEST. XLVIII. *What manner of strife the law meaneth.*

WHen men strive together. 1. As contentious is in words, so *rixa*, strife, properly is in deeds: *cum ex rixa invicem se percutiunt*, when striving they fall to blowes, *Thom.* The case is put of men: but if either a woman should strike a man, and wound him, or one woman hurt another, they are subject to the same law: *Tostat. qu.* 19. 3. And this law must be understood of such which strive and fight one with another, each offending the other, not when one defendeth himself: for one cannot offend another without mortall and grievous sinne, but one may defend himselfe without sinne: and yet notwithstanding he may sinne, sometime more, sometime lesse in defending himselfe: for if one seeke in his owne defence, to repell the wrong that is offered, it is no sinne: *si cum animo vindicandi, &c.* If with a minde of revenge and hatred he defend himselfe, he sinneth, either lesse, when he keepeth his anger kindled, and his patience violated; or more, when he bindeth himselfe wholly to bee revenged: *Thom. 2. 2. qu. 41. art. 1.* 4. By smiting with stone or fist, is understood all kinde of assault, either afarre off, with stone, arrow, dart, or such like; or neere hand, as with sword, staffe in the hand, or all kinde of hurting, either with weapon, or instrument, or without, *Tostat.* 5. And the law meaneth such hurting, where no member was perished: for in that case, they were to give eye for eye, member, foot for foot, *vers.* 24. *Simler.*

QUEST. XLIX. *What punishment the smiter had, if he which were smitten died.*

IF he rise againe; *&c. then shall he that smote him goe quit.* 1. That is, he shall be freed from the sentence of death, though he be not innocent before God, nor yet altogether free from all chastisment: for in this case he is to allow his charges for his resting, and to pay for his healing. 2. But the doubt is, what punishment he should have, that in striving so smote his brother, that he died of it. *Thom.* thinketh, that in this case he should flie unto one of the Cities of refuge: *Quia non ex intentione, occasione rixæ percussio facta est:* Because the blow or stroke was given not of purpose, but occasion of a sudden brawle, &c. But if it had beene so, as if death had followed upon such smiting, the smiter should goe free, so neither, death not following, but some other hurt, that he is constrained to keepe his house, should he have beene taxed so much as with the charges: if the taking away of the life in this case have not beene punishable, much lesse any lesse hurt being not mortall. 3. Therefore I preferre here the opinion of *Tostatus*, that if he which was thus smitten in a fray or brawle, died, he that smote him was punished, whether he were a Hebrew, that was so killed, or stranger, whether bond or free: for it was not lawfull for them to kill a Gentile or stranger sojourning among them: and if a free man killed a free man, or a free man, he was to die without all question: and if a free man killed anothers servant, hee was to pay for him: for if a master killed his owne servant outright, he was punished by death, *vers.* 20. much more if he killed anothers servant, *Tostat. quæst.* 19. And that in this case, they which in strife killed one, deserved to die, it is evident both by the generall law before *vers.* 12. *He that smiteth a man that he die, &c.* and by a necessarie consequence here, *If he rise againe*, that is, smitten and walke, *he shall goe quit*, that is, from the punishment of death: it followeth then, if he doe not rise, but die, that he shall not goe quit.

QUEST. L. *What should become of the smiter, if the other died after he walked upon his staffe.*

And walked without upon his staffe. But what if he die after he hath risen and walked upon his staffe? 1. *Ps. Salomon* thinketh that the smiter was to bee apprehended, and kept till he that was smitten were perfectly recovered: and if he did not, the other was to die: and by walking upon the staffe is meant, the perfect recovery of his health, as *Ezech.* 4. the staffe of bread is taken for the

vertue and fulneſſe of bread, by a metaphor. But though ſuch metaphoricall ſpeeches are uſuall in the Prophets, yet in the ſetting downe of lawes, words muſt be taken in their literall ſenſe, *Toſtat.* 2. Therefore becauſe the law ſaith, *If he walke without or abroad upon his ſtaffe, the other ſhall goe quit*: the meaning is, though he lie downe upon his bed againe and afterward die, yet the other ſhall goe quit: and the reaſon is, becauſe after hee ſitteth up and walketh, and ſeemeth to be paſt the danger, and falleth downe againe, *Magis probabile eſt, quod mortuus eſt ex negligentia, &c.* It is more probable, that he died by his owne negligence and careleſneſſe in keeping of himſelfe, or by ſome other occaſion, than of the ſmiting, *Lyran.* 3. But if he did not riſe at all from his bed, and being riſen, walked but a little about the houſe upon his ſtaffe, and come not abroad, and afterward died, then the other ſhould not goe quit, *Toſtat. qu.* 20.

Quest. LI. *Of the equitie of this law, in bearing of the charges.*

Verſ. 19. *He ſhall beare his charges for his reſting, and pay for his healing, &c.* 1. That is, he ſhall pay all manner of charges, which he was put unto about his healing, as to the Phyſitians, and for the phyſicke and medicines which he uſed, and for his diet, which upon this occaſion was extraordinary, and ſo more chargeable, *Toſtat. qu.* 22. Likewiſe he was to beare the charges of the miniſters and keepers that attended upon him during the time of his lying, *Simler.* 2. The intendment of this law is, that full recompence and ſatisfaction ſhould be made for any dammage or loſſe which happened unto another: and yet ſo, as that ſuch recompence being made, the Lord would have one to forgive another, that charitie ſhould not be violated, nor any grudge or purpoſe of revenge remaine, *Oleaſter.* 3. This law was more equall & indifferent, than that law of the Romans contained in the 12. tables, that if any man did beat and batter another, he ſhould pay 25. *aſſes*, that is, ſo many three farthings: which mulct being too eaſie, one *Lucius Neratius*, in a bravery uſed of purpoſe to beat and buffet thoſe with his fiſts whom he met, and cauſed his man preſently to pay him the penaltie of the law: whereupon the *Prætors* of Rome deviſed to impoſe a greater mulct and puniſhment for ſuch aſſaults and batteries, *Gell. lib.* 20. *ex Calvin. Mathal.*

Quest. LII. *Who ſhould beare the charges, if a ſervant had done the hurt.*

He ſhall beare his charges. But what if one ſervant had beaten another, or a ſervant had ſmitten a free man, that hee kept his bed upon it? 1. In this caſe either the maſter of the ſervant was to beare the charges, or elſe he was to deliver his ſervant, and he was to ſerve or to be ſold to make it good, if hee had not of his owne to make ſatisfaction; as the like order was taken for theft, *Exod.* 21. 3. 2. But here is a further doubt; what if the ſervant that did the hurt were an Hebrew, who could not be ſold over for more than ſix yeares, and it might ſo fall out, that there remained but one yeare untill the ſeventh, being the yeare of remiſſion, came, and ſo his ſervice for ſo ſhort a time could not make ſufficient recompence? The anſwer is, that in this caſe the ſervant might be ſold to ſerve ſix yeares more after the yeare of remiſſion; as in the caſe of theft, if hee had not wherewithall of his owne to make ſatisfaction: but for longer than ſix yeares he could not be ſold, nor more than once. But if the ſervant were a Gentile, he might be abſolutely ſold over, to ſerve a longer time. 3. Now if the charge would not come to the value or worth of ſix yeares ſervice, in this caſe the ſervant was to ſerve no longer, than till his ſervice would make ſufficient amends: as if a mans ſervice for ſix yeares were eſteemed at ſix pounds, and the charges of healing ariſe to three, then the ſervant was to bee ſold over onely to ſerve three yeares, which would countervaile the charge, *Toſtat. quæſt.* 23.

Quest. LIII. *What ſervants this law meaneth, and what kinde of chaſtiſement is forbidden.*

Verſ. 20. *If a man ſmite his ſervant with a rod, &c.* 1. This law is concerning ſuch ſervants as were no Hebrewes, for them they were not to uſe ſo hardly and cruelly, *Levit.* 25. 38. neither could the Hebrew ſervant be ſaid to be their money: for hee was not abſolutely ſold, but onely for a time, *Toſt.* 2. This caſe is propounded, if the maſter ſmite with a rod, or any other thing which is not likely to kill: but if he ſmite him with a ſword, or caſting of a ſtone, or ſuch like, if the ſervant die, whether under the maſters hand, or afterward, the maſter ſhall be ſurely puniſhed, that is, ſhall die for it, becauſe in ſmiting his ſervant with a deadly weapon, it appeareth that he intended to kill him, *Simler. Toſtat. quæſt.* 23. 3. And in caſe it be evident, that the ſervant die of that beating within a day or two, the maſter was likewiſe to be puniſhed for it: but if, as the Hebrew phraſe is, hee ſtand a day or two after, that is, be whole and ſound, that he may goe about his buſineſſe: *Simler. Nam ſtare tantundem valet, ac vigere omnibus integris membris*; For to ſtand is all one, as to be perfect and ſound in all the parts and members; *Calvin.* then the maſter was free. So alſo expounded *Procopius, Vbi ex vulnere vel verbere convaluerit ſervus, &c.* Where the ſervant recovereth of the ſtripe or wound, though he afterward die, the maſter is held to be innocent: Likewiſe *Thomas Aquin. Si dubium certa eſſet, lex pœnam adhibuit, &c.* If the hurt be certaine and evident, the law appointeth a puniſhment for a maime, the loſſe of his ſervice, *verſ.* 26. for the death of the ſervant, the puniſhment of manſlaughter: but where the hurt is uncertaine, the law inflicteth no mulct: *incertum enim erat, utrum ex percuſſione moriturus, &c.* For it is uncertaine, whether he died of the beating. 4. This law for ſervants was more equall than that cruell cuſtome of the Romanes, that give unto maſters power over their ſervants lifes: in *Auguſtus* time, *Vedius Pollio* uſed to caſt his ſervants that offended into the fiſh ponds; but afterward this cruell cuſtome was mitigated: for *Antoninus* made a law, that hee which killed his ſervant without cauſe, ſhould die for it, as if he had ſlaine another ſervant, *Galaſ.* And *Marianus* the Emperour baniſhed one *Umbra*, a matron for five yeares, for handling her maids cruelly. *Ex Simler.* 5. But whereas this law giveth libertie to the maſter to beat his ſervants, though it were extremely,

...emely, ſo that death followed not, wee muſt conſider, that this law requireth not an abſolute per-...ction: *Sed Deus ſe accommodavit ad ruditatem populi, &c.* But God applieth himſelfe to the rudeneſſe of the people, tolerating many things among them for the hardneſſe of their hearts, *Galaſ.*

QUEST. LIV. *The meaning of this clauſe, For he is his money.*

For he is his money. 1. That is, bought with his money: hee ſeemeth to have puniſhed himſelfe ſuffi-...ciently in the loſſe of his ſervant, *Iun.* 2. But if this reaſon were ſufficient, then neither was the maſter to be puniſhed, though his ſervant died under his hand, for hee ſtill is his money. 3. For anſwer to this ...eſtion, a ſervant is to be conſidered two wayes, as he is a man, and as he is made apt and fit to labour; ...e ſervant oweth not to his maſter his life, but his labour: therefore if the maſter take away the life of ...e ſervant *directly*, as if he die with beating under his hand, the maſter is to be puniſhed for it, for as hee ...eth a ſervant, ſo the politike ſtate is deprived of a man, and herein hee doth wrong to the Common-...ealth. But if the maſter *indirectly* procure his ſervants death, as in overcharging him with labour, in de-...ying him competent food, in immoderate correcting him, now the maſter is not guiltie of his ſervants ...ath: for now *puniebat eum tanquam poſſeſſionem ſuam, ut emendaret*: he did puniſh him, as his poſſeſſion ...f ſervant, to amend and correct him, not as a man: therefore the reaſon holdeth in this indirect kinde ...f killing, *He is his money, &c.* and not in the other, *Toſtat. quæſt.* 23.

QUEST. LV. *Whether this law meane the voluntarie or involuntarie hurt done to a woman with childe.*

Verſ. 22. *ALſo if men ſtrive, and hurt a woman with childe.* 1. Some Hebrewes thinke that this caſe here ...put, is of involuntarie hurts and killing: as a man ſtriving againſt his will hurteth a woman ...ith childe, and ſhee dieth; for this the man was not to die, in their opinion, but to redeeme his life ...ith a peece of money. *Contra.* But where any ſlaughter is committed altogether againſt ones will; as ...f a man ſhoot an arrow, and kill a woman with child, or ſhee be behind him, and he knew it not, and hee ...eeteth her with his heele that ſhe die, in this caſe the man deſerved no puniſhment at all, no not ſo much ...s a pecuniary mulct to be inflicted, which yet is appointed by this law, where death followeth not: there-...re this law meaneth not any ſuch act, which is altogether involuntarie, *Toſtat. quæſt.* 24. 2. Neither is ...is law to be underſtood of murther altogether voluntarie: as if a man of purpoſe ſhould ſmite a woman ...ith child, and ſhee die: for this was provided for before, what puniſhment ſhould be laid upon him that ...committed wilfull murther. 3. This law therefore is made concerning ſuch violent acts as were of a ...ixt kinde, partly voluntarie, partly involuntarie: as if a man ſtriving with one, and ſeeing a woman with ...hild within the danger, cared not whether ſhee was hurt or no, *Toſtat.* Or if ſtriving with a man, he thruſt ...is arme a woman with child, *Galaſ.* Or a woman comming to reſcue her husband, receiveth hurt by the ...ther that ſtriveth, *Lyran.* In this caſe, if death followed in the woman with child, the man was to die for ...t. 4. And the reaſons are theſe: 1. Becauſe *adfuit ledendi animus*, he that ſo ſtriveth had a minde and in-...ent to hurt, *Simler. Conſilii ratio habenda eſt*, his counſell and intention muſt be conſidered, which was ...ot to take the life of another, and by this occaſion he killeth one whom he intended not to hurt, *Iunius, ...yran.* 2. Againe, *Vxor una caro eſt cum viro, quem intendebat percutere*; The wife is one fleſh with her ...husband, whom he intended to ſmite, *Lyran.* 3. And beſide, inſtance is given of a woman with child, who ...either could ſhift for her ſelfe, and a double danger is brought both upon her & her child which ſhe went ...with: therefore in this caſe the law provideth, that ſuch overſights ſhould be ſeverely puniſhed, *Toſtat. q.* 25.

QUEST. LVI. *Whether the death of the infant be puniſhed, as well as of the mother.*

Verſ. 22. *AND death follow not, &c.* 1. Some thinke that this is to be underſtood onely of the death of the woman, and not of the child, *Oſiander.* That if the child died, and not the woman, he ...ought only to pay a peece of money, not to loſe his life for it: and their reaſon is, becauſe he deſerved not ...ſuch a puniſhment, that killed an infant in the wombe, as he that did ſlay a perfect man, *Oleaſter*; who ...findeth fault with *Cajetane*, for underſtanding the law indifferently of the woman and her child. 2. But ...Cajetans opinion is to be preferred: for like as it is a more heinous thing to kill a man in his owne houſe, ...then in the way, ſo is it a prodigious thing to ſuffocate an infant in the mothers wombe, *qui nondum eſt in ...lucem edita*, which is not yet brought forth into the light of this world, *Calvin.* And againe; *Fœtus quam-...vis in utero incluſus, homo eſt*; The infant, though yet incloſed in the wombe, is a man, *Simler.* And the ...child in the wombe is yet a part of the perſon of the woman: ſo that if there be *corruptio totius perſonæ, aut ...partis*, a deſtruction of the whole perſon, or of a part, *Iun.* he that ſo hurteth a woman with child, in her ...owne perſon, or her childs, is ſubject to this law.

QUEST. LVII. *Whether this law extendeth it ſelfe to infants which miſcarie, being not yet perfectly formed.*

NOw it being agreed that this law as well comprehendeth the infant that periſheth, as the woman that beareth it: yet there remaineth a queſtion, whether if the childe in the wombe bee yet imperfect, and ſo not endued with ſenſe and life, that in this caſe, though the woman die not, but onely loſe her birth, ...those did the hurt is to ſuffer death. 1. Some hold the affirmative, that if any child whatſoever by this ...meanes miſcarrie, the offender is ſubject to this law: *Formati fœtus potentia tam propinqua eſt effectui*: The ...infant being now formed is ſo neere unto the effect, that is, the life, that who cauſeth the ſame to miſcar-...ry may be ſaid to have killed a man, *Galaſ.* And therefore by the Civill law, he that of purpoſe procured

the birth to miſcarie, if he were a meane perſon, was condemned to the mettall mines; if a noble perſon to baniſhment. *Cicero* alſo in his oration *pro Cluentio*, reporteth of one *Milesia* a woman, who being hired of the heires in reverſion, to deſtroy the infant that ſhee went with, had a capitall puiſhment therefore inflicted upon her: *Ex Simlero.* But theſe lawes were made againſt ſuch as did of purpoſe ſeeke to deſtroy infants in the wombe, and cauſe abortion of them: here the cauſe is divers where the fruit of the wombe miſcarrieth by ſome chance. 2. Therefore this penaltie was onely by the law inflicted, when the infant periſhed, that was endued with life. So *Auguſtine* thinketh, uſing this reaſon: *Nondum poteſt dici anima viva in eo corpore, quod ſenſu caret, &c.* The living ſoule cannot be ſaid to be yet in that body which wanteth ſenſe: *qu.*80. *in Exod.* And thus the Septuagint interpret: If the infant came forth, *μὴ ἐξεμορφωμένον, not yet formed, &c.* which forming of the infant beginneth fortie dayes after the conception, as *Procopius.* *Cajetane* giveth this reaſon, why in ſuch a caſe, when the birth commeth forth imperfect, the ſentence of death is not inflicted: *quia homo in potentia non eſt homo:* becauſe a man onely in poſſibilitie is not a man: *& quia tunc non occiditur homo, non eſt homicidium:* and becauſe then a man is not killed, it is no manſlaughter, *Toſtat.* And the word *jeladim, ſons,* ſignifieth as much, that the infant meaneth formed and perfect infants: *Simler.* And it is put in the plurall, becauſe a woman may have more infants than one in her wombe at once: for otherwiſe why ſhould one give life for life, or ſoule for ſoule ſeeing ſuch imperfect births are not yet endued with life & ſoule? As *Auguſtine* ſaith: *In Adam exemplum datum eſt, &c.* An evident example is given in *Adam, quia jam formatum corpus accipit animam:* that the bodie when it is now faſhioned receiveth the ſoule, and not before: For after *Adams* bodie was made the Lord breathed into him the breath of life. So *Auguſt. lib. quæſt. vet. & nov. Teſtam. qu.*23. as he is alleaged, *Cauſ.*32. *qu.*2. *cap.*9.

Quest. LVIII. *Why the action is given unto the husband.*

Verſ.22. *According as the womans husband ſhall appoint him, &c.* 1. Becauſe the injurie is done unto the man, in that his iſſue is cut off, and becauſe hee is the head of the woman, the law referreth the proſecution of this wrong unto the husband, *Toſtat.* 2. But the taxation of the mulct is ſo referred to the man, as yet if he ſhould exceed a juſt proportion, the Judges in their diſcretion are to moderate it, *Gallaſ.* 3. *Toſtatus* thinketh that theſe were not the ordinarie Judges of the Hebrewes, *ſed arbitri conſtituti ex voluntate partis utriuſq;*, but arbitrators choſen by the will and conſent of both parties *queſt.*24. But that part of the law which followeth, *Thou ſhalt render life for life,* which is ſpoken to the Judge, to whom the ſword was committed, ſheweth, that this authoritie alſo of ſetting the pecuniarie puniſhment is referred to the civill Magiſtrate.

Quest. LIX. *Whether the law of retalion be literally to be underſtood.*

Verſ.24. *Eye for eye, tooth for tooth, &c.* 1. Some doe thinke that this law of retalion is not to be underſtood according to the letter, but an eſtimation was to be made by money: ſo R. *Salomon,* to whom conſenteth *Toſtatus* upon theſe reaſons: 1. Becauſe in ſome of theſe kinds, as if a foot ſhould be taken from him that periſhed his neighbours foot, it might ſo fall out, that together with the foot he ſhould loſe his life, and ſo there ſhould be more than a retalion. 2. And againe in the former law, *verſ.*18. where one upon anothers ſmiting lieth downe on his bed, but riſeth againe, the other was onely to beare his charges, there the law of repercuſſion and retalion tooke no place: and ſo is it to be underſtood here. 3. *Favorinus* thus reaſoned againſt this law of retalion, as *Aulus Gellius* bringeth him in, *lib.*20. *cap.* that it was impoſſible to be kept: for if the like ſhould be inflicted for the like, as one wound for another, they muſt take heed that the like wound in every reſpect ſhould be made, neither longer nor deeper if it were, then a new retalion ſhould bee offered unto the other that proſecuted the action, and ſo there ſhould be no end.

Contra. 1. The like may bee objected concerning the cutting off of other members, as of the eare and hands, which are inflicted by the lawes of divers countries: for divers times death followeth in the amputation of ſuch parts, and yet the law intendeth not death. He then may thanke himſelfe, that deſerved ſuch mangling of his members: neither is the ſeveritie of the law to give way becauſe of ſome inconvenience which is feared. And yet further thus much may bee added, that where in ſuch retalion, death was like to follow, where death was not intended, that in this caſe much was left to the diſcretion of the Judge, that compenſation might bee made in another kinde, as by pecuniarie ſatisfaction. 2. The other inſtance is not to the purpoſe: for the law ſpeaketh of ſuch hurting, when as there is no loſſe of a member: for in that caſe they are referred to this law: but when the body was otherwiſe hurt and bruiſed without any corruption of the parts and members, then the ſmiter in that caſe was to beare his charges that reſted and lay upon his bed by his meanes. 3. The other objection is frivolous: for it was not in the private mans hand that was wounded, to make what wound he thought good againe, but it was in the Judges power to order it.

2. Therefore the more probable opinion is, that this law is literally to be underſtood: that he which hath ſpoiled his neighbours eye, hand, foot, ſhould ſuffer the like himſelfe, as may appeare by theſe reaſons. 1. Becauſe the firſt clauſe here ſet downe, *verſ.*23. *Then ſhalt pay life for life,* is literally intended: not that he ſhould pay mony for his life, but he ſhould loſe his life indeed. 2. Our bleſſed Saviour ſo expounded this law, *Matth.*5. 38. *Yee have heard it hath beene ſaid, an eye for an eye, &c.* which libertie being given unto the Magiſtrate onely, every private man did arrogate to himſelfe, to ſeeke revenge as he thought good: and therefore our bleſſed Saviour correcteth that error: *But I ſay unto you, reſiſt not evill, &c.*

Now, if this retalion and recompence had beene made in money, and not in inflicting the like hurt, they had not resisted evill or sought revenge. 3. Other forren lawes also borrowed this law of retalion from Moses: as among the Romanes, in their twelve tables, this law is extant: *Si membrum rupserit, nisi cum eo pacit, talio esto, &c.* If he have broken a member, unlesse he agree with him, let there be a retalion.

4. Yet this law is so literally to be understood, as that it was lawfull notwithstanding to turne the like punishment into a pecuniarie mulct. *Iosephus* thinketh it was in his choice that was hurt, whether hee would be satisfied in money, or have the like punishment inflicted. So also *Borrhaius*. But it is not like, that it was left wholly to his choice, but that it rested in the Judges discretion: as before in another case the womans husband was to set the summe, but the Judges were to moderate it, *vers.* 22.

4. Therefore it is like that it was in the Judges power to award either the like penaltie, or a compensation in money: as afterward *vers.* 29. 30. If a mans oxe used to gore, chanced to kill any, the owner was to die, or pay a ransome of money. And the reasons of this commutation are these: The difficultie in the strict law of retalion, that it could hardly alwayes be observed according to the letter: as if hee were sickly and feckly, that was to lose a member, he was like to lose his life also with it: and if a poore man had lost an arme, it was more profitable for him to have amends made him in money, than to have anothers hand cut off: and if the Judge should upon every ones humorous desire have taken away from one an eye or a legge, this would have nourished revenge. It is like then upon these reasons, that the Judges as they saw cause, did make a change and commutation of this penaltie with money, as the Pretors did among the Romanes.

5. Yet although it were in the Judges power to make a commutation of the like punishment with a pecuniarie mulct, the law of retalion notwithstanding is set downe: 1. Both for more certaintie, because one rule could not serve for all pecuniarie taxations, which might be aggravated, or diminished in the discretion of the Judge, according to the divers circumstances. 2. As also, if a mulct of money had beene set, then the mutilation of the members being not warranted, by the letter of the law could not have been inflicted. 3. As also, this severitie in the amputation or cutting off the like part doth imprint a greater terror than if any summe of money, though never so great, had beene imposed, *Simler.*

Quest. LX. *Whether the law of retalion were just and equall.*

Dit against the law of retalion it will be thus objected. 1. That sometime there may be great inequalitie in the persons, and then such equall and like requitall is not just: as if a subject should smite a Magistrate and wound him, it is not sufficient for the other to be wounded againe. And in the law of retalion there is no respect whether one did the hurt voluntarily or involuntarily, but onely *ut tantum reddatur quanto*, that so much be rendred for so much: but it is not just, that if one did hurt another against his will, that the like hurt of purpose should be done to him againe, *Tostat.*

1. But these objections may easily bee removed. For first this law of retalion must be understood with two observations, that it is given *de nocumentis personalibus*, concerning hurt done unto mens persons: for it is otherwise *in nocumentis rerum*, in the damage of ones things or substance: for in that case, not like is to be rendred for like, but at the least double for one, sometime more, *chap.* 22. 4. The other exception is, that these personall wrongs are understood to be *personarum non qualificatorum*, of persons not qualified, but of common and ordinarie persons, as is evident by the former law, *vers.* 15. that he which did smite his father and mother, should not be smitten againe, but was to die for it: *Cajetan.* Secondly, this law of retalion must necessarily bee expounded of voluntarie and wilfull hurts: for if hee that killed man against his will, was not to bee killed againe, *vers.* 13. so neither was hee which haddone any hurt unwittingly to his neighbour in any of his parts or members, to receive the like againe.

3. This law then, whatsoever can be objected to the contrarie, was most equall, those times considered. *Lex talionis permissa est duro populo, &c.* This law of retalion was permitted unto that hard people: *Sed charitas fidelium mitigatrix est hujus legis*; The charitie of the faithfull and beleevers doth mitigate the severitie of this law, which teacheth them not to seeke revenge, *Lippoman.* 2. And *Augustine* further weeth the reason of this law, that it was made to moderate the unreasonable desire of men in seeking revenge: *Nonne videmus homines leviter læsos moliri eadem, &c.* for doe we not see men being but a little hurt, to goe about to kill, to thirst for bloud? &c. therefore this law, *An eye for an eye, &c. non fomes, sed remedium est, &c.* is not the kindler, but the limiter of rage and revenge, *Lib.* 12. *contr. Faust. cap.* 25.

4. But whereas our blessed Saviour, *Matth.* 5. 39. having repeated this law, addeth, *But I say unto you, resist not evill, &c.* he doth not abrogate this law, but onely reeth it from the corrupt interpretations of the Jewes, who hereby tooke unto themselves great libertie in following and fostering private revenge: that blessed Saviour therefore sheweth, that privat men should not seeke to revenge their owne wrongs, nor arrogate unto themselves that power which belongeth to the Magistrate: who if hee did not right their wrongs, they ought with patience rather to beare them, than to bee Judges and revengers in their owne case, *Marbach.*

Quest. LXI. *Of the servants freedome for the losse of an eye or tooth.*

Vers. 26. If a man smite his servant, &c. 1. This law is to bee understood of such servants as were not Hebrewes, as may appeare *vers.* 20. for they were not to use the Hebrew servants so cruelly, Levit. 25. 38. *Tostatus* thinketh, that if an Hebrew servant received a maime, hee was not onely to bee set at libertie for his maime, but also some other recompence was to be made beside, because hee was to goe out free simply in the seventh yeere. But I rather herein subscribe to *Lyranus*, that in this case the former

law

law of retalion was to take place, if an Hebrew ſervant loſt either an eye or tooth at his maſters hand. So alſo *Iunius*.

2. If either one ſervant did maime another, or a free man anothers ſervant, *Toſtatus* thinketh that in this caſe the ſmiter was to buy out his ſervice that was maimed; and if he were not able, then hee was to ſerve in his place: and this generall rule hee giveth, that *à quocunque ſervus percutiatur, debet effici liber*, of whomſoever the ſervant was ſmitten, hee was to bee made free. His reaſon is, becauſe another had more privilege than the ſervants maſter: if then he was to bee ſet at libertie, if his maſter ſmote him, and maimed him, much more if another did it. *Contra.* This law onely containeth an exception concerning the maſter: in all other, the former law was to ſtand in force, *an eye for an eye, &c.* which was no privilege for the ſtranger, more than for the maſter, but a greater puniſhment: the maſter is privileged and exempted from the law of retalion: for if the maſter ſhould have loſt a limme or member for his ſervant, there would never have beene any agreement or accord betweene them afterward: *Marbach.* And therefore the law provideth that which was leſſe grievous to the maſter, and more beneficiall for the ſervant, that he ſhould have his freedome for his maime, *Simler. Privandi enim ſunt dominatu tanquam indigni*: For they were to bee deprived of their maſterſhip and government, as unworthy, that could uſe it no more moderatly, *Gallaſ.*

3. There are foure kinds of ſmiting: 1. When death followed, whereof the law is ſet downe before, *verſ.* 20. 2. If any limme were periſhed. 3. If a wound were made, and bloud followed. 4. When no skin was broken, but onely the blewneſſe of the ſtripe ſeene: for theſe two laſt there was no puniſhment appointed for the maſter, but onely for the two firſt, the one is provided for before, *verſ.* 20. the ſecond here, *Toſtat.*

4. By theſe two parts of the eye and tooth here expreſſed, all other parts which might be in like manner blemiſhed are ſignified, *Simler. Lyranus* out of R. *Salomon* nameth theſe parts, for the which, if they were periſhed, the ſervant was to goe out free: the ten fingers, the ten toes, the eares, eyes, noſe, and ſecret parts. And why not alſo the hands and armes, feet and legges, as before in part is ſet downe in the law of retalion? *verſ.* 24.

5. *Procopius* and *Rabanus* doe make this myſticall ſenſe of this law: by the eye they underſtand the minde, by the tooth, *diſcretionem per quam ſubtiliter ſententias Scripturarum comminuit*, the diſcerning whereby one divideth the ſentences of Scripture: if any doe corrupt the judgement of his ſervant in matters of religion, he muſt leave ſuch a maſter, and go where he may be better taught. But where the literall meaning is plaine, ſuch myſticall applications are ſuperfluous.

Quest. LXII. *What manner of ſmiting and goaring of a beaſt is here underſtood.*

Verſ. 28. *If an oxe goare, &c.* 1. One kinde is put for all: *à parte totum intelligendum eſt*: One kinde of beaſt is named for the reſt: what beaſt ſoever is hurtfull unto man, muſt thus bee ſerved: *Auguſtin. qu.* 8. *in Exod.* So alſo *Lyranus*. And this is agreeable to that law, *Gen.* 9. 5. *At the hand of every beaſt will I require your bloud*, *Gallaſ.* But the oxe is ſpecially mentioned, becauſe the Hebrewes were much given to keeping of cattell: their horſe were for the moſt part brought out of Egypt, *Simler.* 2. It is underſtood to be ſuch a goring and wounding, as that death followed upon it: for otherwiſe thought one were ſore wounded with the puſh of an oxe, if he died not, the oxe was not in this caſe to be ſtoned, *Toſtat.* 3. But that other conceit of *Toſtatus* in this place is not ſo good: *ſecus eſt, ſi calce petierit &c.* It is otherwiſe, if the oxe ſtrike with his heele, not with his horne: in this caſe the oxe is not to die, becauſe it was his fault that ſtood within the reach of the oxes heele, whereas he purſueth after men to gore them with his horne: for what ſaith he then to the horſe heele, if any were ſtricken to death therewith? was not the horſe to be killed by the equitie of this law? as *Lippoman* expoundeth it as well *de equo calcitroſo*, of ſtriking horſe, as of a puſhing oxe. If this law provideth for the ſtroke of the horſe heele, why not for the oxe heele alſo? And this is yet more evident, *Gen.* 9. 5. that the Lord will require mans bloud at the *hand of every beaſt*: the heele is as well the oxe hand as his horne. By what meanes ſoever then a beaſt killeth a man, this law was to take place.

Quest. LXIII. *Why the oxe that goared was commanded to be ſtoned to death.*

Verſ. 28. *The oxe ſhall be ſtoned to death, &c.* 1. Though a bruit beaſt cannot ſinne, and therefore the puniſhment is not inflicted for any ſinne committed by the beaſt, yet it is injoyned, *ad horrorem facti*, for the horror of the fact: *Toſtat.* 2. *Quia eſſet horribile ad videndum, &c.* Becauſe the ſight of ſuch a bloodie beaſt would be horrible and grievous to men, *Lyran.* 3. And it might be feared leſt ſuch a dangerous beaſt, if he ſhould live, ſhould kill others alſo, *Simler.* 4. This was alſo provided for the maſters advantage, who was bound to make good all loſſes which ſhould fall out afterward by his beaſt which uſed to puſh, *Toſtat.* 5. And by this law men are given to underſtand that if bruit beaſts are not ſpared, much leſſe ſhall they goe unpuniſhed, if they ſhed mans bloud, *Gallaſ.* 6. The equitie alſo of this law herein appeareth: that *ſicut creati ſunt boves in hominum gratiam, &c.* That as oxen were created for mans ſake, ſo they ſhould ſerve for the uſe of man, whether by their life or death, *Calvin.* 6. Agreeable to this law of *Moſes* (as grounded upon the law of nature) were the like conſtitutions among the Heathen: as *Solon* made a law in Athens, that if a dogge had bitten a man, hee ſhould be tied in an halter and delivered to him that was hurt. So among the Romanes in their 12. tables it was decreed, that if a beaſt had done any hurt, *Dominus aut litis æſtimationem ſolvito, aut eam noxæ dedito*: The owner ſhould either pay as was awarded, or deliver up his beaſt to puniſhment. *Draco* alſo was the author of this law in Athens

that not onely men, but beasts, yea things without life, that had beene the meanes of any mans death, should be banished out of the countrie, and cast out: whereupon the image of *Theogenes* among the Thasians falling upon one and killing him, was adjudged to be cast into the Sea, *Simler.*

Quest. LXIV. *Why the flesh of the oxe was not to be eaten.*

His flesh shall not bee eaten. 1. It was neither lawfull for them to eat the flesh themselves, nor yet to sell it to the Gentiles, as they might doe other things, that died alone, *Deut.* 14. 21. *Iun.* But the should be cast away, as a cursed and abominable thing. 2. Not so much because being stoned to death, was a thing suffocated, and so they should have eaten it with the bloud, *Simler. Oſiander.* But *tanquam maledictum, &c.* as a thing accursed, they were to abhorre the flesh of such a bloudie beast; although the owner should slay this murtherous oxe before it were stoned, it was not lawfull to eat the flesh thereof, *Toſtat. quæſt.* 30. 3. And this was *non propter horrorem facti*, both for the horror of the fact: *non quia per hoc dominus damnificabatur Dominus bovis*, and by this meanes also the owner of the oxe was not damnified, the flesh thereof being unprofitable for any thing, that he might be more cautelous afterward, and take better heed to his cattell, *Lyranus.* 4. The Hebrewes adde further, that the very skin of the oxe was not to be used to any purpose, but the whole to be cast away as a thing abominable, *Toſtat. quæſt.* 28.

Quest. LXV. *In what case the owner is to die, when his oxe goared any to death.*

If the oxe were wont to push, &c. Another case is put, when the oxe chanceth to doe any hurt with the masters knowledge, where divers conditions are required: 1. That the oxe used to push before: the words are in the originall, *yesterday, and yer yesterday*: a definite time is put for an indefinite: it is not enough if he had once goared before, but he must have done it twice at the least; as R. *Salomon, Lyranus.* He must have beene knowne in former time to have beene used to push. 2. This also must have beene notified and signified also to the owner: for it may be, that the oxe had used formerly to push, but the owner knew it not, *Simler.* Or if he knew it, he might denie it, unlesse he had beene admonished by them to take care of his beast, *Toſtat. quæſt.* 28. 3. He or she must be free, and not a servant, whom the oxe was used to push, goareth to death: for concerning the goaring of servants, there followeth another law, *vers.* 32. If the oxe goared a man or woman, a sonne or daughter, that is, though they were children, it was all one, *Lyran.* Some thinke it is understood of the owners owne sonne and daughter, *Oleaſter.* But the next law as touching the goaring of servants, sheweth that it is rather meant of his neighbours sonne or daughter, *Hugo de S. Victor.* But it is rather understood in generall, *de quoquo*, of every free bodie, great or small, man or woman, *Iun.* 4. In this case the owner, being warned before of his oxe, is to die for it, because he did not keepe him in, knowing him to be a harmefull beast: *Quia videtur illud, quaſi immittere aliorum cervicibus*: because he seemed of purpose to let him goe to doe mischiefe, *Simler.*

Quest. LXVI. *When the owner might redeeme his life with money.*

There be set to him a summe of money. 1. R. *Salomon* thinketh, that in this case the next of kin to the partie slaine, were to take a peece of money of the owner of the oxe, and they could not but might be compelled to take it: and so he taketh here, *ſ.* if, for, *quia*, because. *Contra.* But the letter of the law is against this exposition: for it is expresly said, *The oxe shall be stoned, and the owner also die.* But if the owner might at his libertie redeeme his life with money, then he should never be put to death, and so that clause of the law should be superfluous, *Toſtat. quæſt.* 29. 2. Neither yet is *Toſtatus* opinion here to be received: *Quandoq; poſuit in electione cognatorum, &c.* That the law doth put it in the choice of the kinsmen of the slaine, when they would demand the owner to die, and when they thought good to set him a summe of money: and so hee maketh this a different case from that, *vers.* 22. where the Judges were to set the summe of money, because it was no capitall offence: but here he is to die, whatsoever is required by the adversarie part, without any moderation, or limitation of the Judges, because the offence being capitall, cannot be valued or esteemed by any certaine summe of money, *Toſtat. quæſt.* 28. *Contra*, But this is not like, that this was left to the choice of the adversaries: for either they might set such an unreasonable summe, which the owner was not able to pay: or else might use partialitie, which is very like case some owner should die, when another should escape with his life: and so the law should not be equall and indifferent to all. 3. Some thinke that it was in the Judges discretion, to change the punishment of death into a pecuniary mulct, *concedimus quod poſſit Iudex decernere, &c.* The law alloweth the Judge to determine, &c. *Cajetan. Lippoman* thinketh that the adversaries were to make the request, *ſecundum non iniquum Iudicis moderationem, &c.* yet by the moderation of an indifferent Judge. But if it were altogether arbitrarie in the Judge, when a man should die in this case, when to what end saith the law, *The owner shall die also?* In that case then there propounded he was certainly to die, which sentence by the Judge could not be dispensed with. 4. Therefore I thinke rather with *Toſtatus* in this mitigation of the former sentence of death, a divers case is put from the former: that the owner of the oxe, *non facie ſcivit*, did not sufficiently know it, *vel non ſatis cavit*, or did not take heed, thinking he had sufficiently provided for his beast: what in this case he might be excused: *Si ſimplicitas ingenii hominem excuſaret*, if the mans simplicitie or forgetfulnesse did excuse him, &c. so that once found to be wilfully negligent and carelesse, the Judge might set him at a summe of money.

QUEST. LXVII. *What servants this law meaneth, Hebrewes or strangers.*

Vers.32. *IF the oxe goare a servant or maid.* 1. Some thinke this is generally meant of all servants among the Hebrewes, where lesse respect is had unto servants than unto free men, *Vt cura libertatis major vigeret in populo Dei, &c.* That there should be more care had of libertie among the people of God, that they come not through their owne default into servitude and bondage, *Lippoman.* 2. But it is rather understood of such servants as were Gentiles and strangers, and not Hebrewes, as may appeare by the former lawes, *vers.* 20. 26. which are onely referred unto that kinde of servants, *Iun.* For in all kinde of percussions and wrongs offred to the bodie, or life, the Hebrew servants had the same privilege which free men had. Againe *Tostatus* addeth this reason, because if he were an Hebrew servant that was killed, the money should not be given to his master, but so much onely as his service remaining might be valued at, the rest was to goe rather to his children or kindred: as put the case that his service were esteemed at foure sicles yearly, and there remained but one yeare of his service, before the seventh yeare came, then his master was to have but foure sicles of the thirtie sicles: But because the Gentile servants were the masters perpetuall possession, the whole summe which the servant was valued at, that perished, belonged unto them, *Tostat. quæst.* 3.

QUEST. LXVIII. *Why a certaine summe of money is set for all servants.*

Vers.32. *HE shall give unto their masters thirtie sicles.* The common sicle weighed the fourth part of an ounce of silver: so that thirtie sicles made seven ounces and an halfe, that is, so many dollers or seven crownes starling and an halfe: *Iun.* which is about 37. *l.* 6. *d.* of our money. Now although there was great difference in the price of servants: for the men servants were more worth than the maids, and the young and strong than the old and weake; yet a certaine rate is set for these reasons: 1. Some thinke this proportion and summe is named, because out of *Cham* there issued thirtie generations, *Genes.* from whom servitude tooke beginning. But this is but a figurative reason, which rather belonged to the ceremoniall than to the politike lawes, *Tostat, quæst.* 29. 2. These reasons rather may bee yeelded: 1. That whereas the summe for the death of a free man is arbitrarie, *vers.* 30. but the certaine quantitie is named for a servant slaine by a beast: this was to shew a difference betweene servants and free men, *Caietan.* 2. *Quia casus erat involuntarius, &c.* Because this slaughter was involuntarie, and the owners negligence onely is punished, therefore one servant is not set at an higher rate than another, *Simler.* 3. And beside this moderate and indifferent price is taxed, that the owner of the oxe, and the master of the servant might as it were divide the losse betweene them: that seeing it was done of negligence, *non multum gravaret eos in solvendo Dominum bovis*: The owner of the oxe should not be burthened with over great payment, *Tostat. quæst.* 29.

QUEST. LXIX. *What kinde of well this law meaneth, where, and by whom digged.*

Vers.33. *WHen a man shall open a well, or digge a pit, &c.* 1. Here are two cases put, when either one uncovereth a well digged alreadie, or diggeth a new well, and leaveth it uncovered: then he is subject to this law: *Lyran.* For if one made a well, and left it covered, and another commeth and uncovereth it, though he made it not, now he is in fault, and not the other that made it, *quia causa mali non tribuit malo*, because hee is the immediate cause of the evill or mischiefe that is done, *Tostat. quæst.* 36. 2. Rab. *Salomon* thinketh, that if the master commanded another to make a well, and leave it uncovered, that in this case he is not to make good the losse, but he that made it. *Contra.* If he that made it were a servant, who could not gainsay his masters commandement, in this case the master was rather to be charged with the penaltie than the servant, because he was the cause: but if he were a mercenarie man, or an hireling, then he together with the master that set him a worke, are joyntly to beare the losse, because it was in his power to have refused, *Tostat.* So then not onely he that maketh such a pit and leaveth it uncovered, but he that also causeth it, are punishable by this law, *Iun.* 3. But in this other point R. *Salomon* his opinion is very probable: that this law must be understood of such pits as were made in such common and usuall places, where cattell used to goe: not of such as were digged in solitarie and unfrequented places as in the mountaines: for then it was a meere chance, if any such casualtie happened: *Tostat. Lyran.* Neither can this law take place now, when men have their severall and divided grounds, wherein they make their pits and wels: which divisions were not so usuall among the Israelites then, *Gallas.* 4. Though mention be made onely of the oxe and asse, that shall fall into the pit, yet there is the same reason of other cattell, as of sheepe and goats: *Lyran.* But there is a greater doubt what should bee done, if a woman should perish by such meanes. *Cajetan* seemeth to be of opinion, that the owner or maker of the pit should be punished in this case, as if hee had not kept his oxe that used to goare. But the life of man is of greater value, than to be taken away, where there is no direct law, but by a kinde of consequent. If indeed any man should of purpose leave open a well to intrap his brother, here he is guiltie of wilfull murther, because he lay in wait for his brother, and therefore was to die for it, according to the law, *Exod.* But if the pit bee left open of negligence, in this case the digger of the pit shall not make satisfaction for the life of a man, as for a beast slaine deceitfully: because a man in his reason and discretion could better prevent the danger of falling into the pit, than a brute beast.

What was to be done, if a man should fall into the pit.

5. *Gregorie* doth thus mystically apply this law: *Quid est aperire cisternam, nisi sacra scripturæ secreta penetrare, &c.* What is it to open a well, but to search into the Arke of the sacred Scripture? *Sensum coram non capientibus silentio contege*: Let him cover with silence the high and secret sense per-

those which cannot conceive them: otherwise he shall be guiltie, *si per verba ejus sensus in scandalum, &c.* if by his words the simple minde of the hearer shall be scandalized, *Gregor. 17. moral. cap. 13.*

Thomas doth thus moralize: Then one giveth occasion of falling to another, which is to fall into sinne, *quando factis aliquid, vel dictis minus rectum*; when hee doth or saith any thing which is not right, whereby occasion is ministred to another of falling, *Thom. quodlibet 4. art. 23. ad. 3.*

QUEST. LXX. *How the live and dead oxe are to be divided, where they were not of equall value.*

Vers. 35. *If a mans oxe hurt his neighbours oxe, &c. they shall divide, &c.* 1. This is not meant of the oxe onely, but of other cattell also, as if one man unwitting kill another: *à parte totum intelligendum* is, by one part the whole is to be understood, *August. quæst. 82. in Exod.* 2. And this law is most equall, because it cannot be knowne which of them first assaulted the other, the one being not knowne to push more than the other, that both the live & dead should be equally divided, *Simler.* The like law the Romans had in the 12. tables, that if ones beast hurt another, the owner should make it good, or deliver the beast, *Vide Gel. 20.* But this division must bee understood, where the beasts are of equall value: otherwise there should be wrong done to one of them: As if the dead oxe were worth six pound, and the live oxe but foure pound, if both should be divided, then he that was owner of the live oxe should receive foure pound, which is so much as his oxe were worth, and the other should lose two pound in the price of his beast: the meaning then is, that an equall division should be made, where the oxen are equall in value, and the losse of the dead oxe to bee equally borne by them both: as if the live oxe bee worth six pound, and the dead oxe was worth as much being alive, but now is valued at foure pound, then either of them both, the oxen being sold, should have five pound a peece: and so each of them should beare 20 s. losse, *Lyran.* But where the value was unequall, first the price must bee made up in money, where the oddes was, and then the rest divided: as if the live oxe were worth 12. sicles, and the dead oxe worth but six alive, and foure now he being now both sold, make 16. sicles in all: of this summe, first six sicles must be given unto the owner of the live oxe, to make up the equall value of the dead oxe, which was worth but six; then the rest being ten sicles, should bee divided, to each of them five sicles, and so the losse should bee indifferently borne betweene them, *Tostat. quæst. 32.* 4. To know then how an equall division may bee made when the beasts are of unequall value, these rules must be observed: 1. *Si non perdit uterq; æqualiter*, if both do not lose alike, the owner of the live beast, and the owner of the dead, the division is not equall, *Tostat. quæst. 33. Medietas damni debet poni super unum, &c.* The halfe of the losse must bee laid upon one, and the other halfe upon the other, *Lyran.* As if the live oxe be worth 12. sicles, and the dead oxe was worth but six, being alive, and now is sold for foure, here are two sicles lost, which must bee equally borne betweene them: so that the owner must have five sicles, and so he loseth but one. 2. Another rule is, that if either of the owners receive more for the live or dead oxe, than it was worth being alive, the division is not good: as in the former example, if the owner of the live oxe should have above 12. sicles, or the owner of the dead above six. 3. If the owner of the dead oxe have lesse allowed him than his dead oxe is worth, as if hee should receive but three sicles, when the dead carcase is sold for foure. 4. If the owner of the dead oxe receive as much for the dead, as he was worth alive, as namely, six sicles, whereas he is worth but foure, the division is unjust; for now the whole losse of two sicles should lie altogether upon the owner of the live oxe, *Tostat. quæst. 33.*

4. *Places of Doctrine.*

1. Doct. *Of keeping the seventh day of rest holy unto God.*

Vers. 2. *The seventh yeare he shall goe out free.* Consider here, *Quali affectu Deus diem septimum prosequatur, &c.* how the Lord is affected to the seventh day of rest, that in remembrance thereof, he privileged the seventh yeare for the freedome of servants, and the fiftieth yeare of Jubile, *Oleaster.* Whereby we are taught religiously to consecrate unto Gods honour the seventh day.

2. Doct. *Of Gods providence, even in such things as seeme to fall out by chance.*

Vers. 13. *If God hath offred him into his hand. Discamus non casui aut fortunæ istos occursus attribuere, sed providentiæ Supremi Judicis, &c.* Let us learne (saith *Cajetane* hereupon) to attribute such occurrents, not unto chance or fortune, but unto the providence of the highest Judge. Even these accidents which seeme to fall out by chance, are ruled and governed by the providence of God: as our blessed Saviour saith, that even our haires are numbred; and therefore nothing can happen unto us otherwise than as God disposeth.

3. Doct. *The fact is to be measured by the minde of the doer.*

Vers. 13. *If a man have not laid wait. Videtur externa facta non esse judicanda juxta externum factum specificum, &c.* You see that outward facts are not to bee judged according to the externall shew, but *secundum facientis animum*, but according to the inward minde and purpose of the doer, *Lippom.* So said to *Abimelech*, when he had taken *Sara, Abrahams* wife, *I knew thou hast done even with a perfect heart: Genes. 21. 6.*

4. Doct.

4. Doct. *In all wrongs there muſt be ſatisfaction and reſtitution made.*

Verſ. 19. HE *ſhall beare his charges.* The injurie muſt be freely forgiven him, yet there muſt be recompence and ſatisfaction made for the loſſe and hindrance: ſo likewiſe *verſ.* 34. *The owner ſhall make it good,* The law ſheweth that reſtitution muſt be made, for the hurt and damage made unto another, *Oleaſter.* Therefore a man cannot looke for remiſſion of his treſpaſſe from God, which he hath committed againſt his neighbour, where he refuſeth to make him amends, it being in his power: ſo did juſt *Zacheus* reſtore fourefold, whatſoever he had wrongfully gotten, *Luk.* 19. 8.

5. *Places of confirmation.*

1. Confut. *Of the Anabaptiſts, that denie the uſe of the ſword unto the Civill Magiſtrate.*

Verſ. 14. THou *ſhalt take him from mine Altar, that he may die.* This place doth authoriſe and warrant the lawfull power of the Civill Magiſtrate, in the uſe of the ſword, againſt the error of the Anabaptiſts, which would altogether deprive the Magiſtrate of it, urging that place in the Goſpell, *Matth.* 5. 39. *I ſay unto you, reſiſt not evill.* But here our bleſſed Saviour repealeth not the law of *Moſes, An eye for an eye, and a tooth for a tooth:* but onely reverſeth the corrupt expoſition of the Phariſies, which by this text would give warrant unto privat men, to ſeeke their owne revenge, whereas the law giveth this power onely unto the Civill Magiſtrate. So the Apoſtle alſo ſaith, that the Magiſtrate *beareth not the ſword for nought, for he is the miniſter of God, to take vengeance on him that doth evill, Rom.* 13. 4.

2. Confut. *Againſt the Papiſts, that would exempt Eccleſiaſticall perſons from the Civill pow.*

Verſ. 14. THou *ſhalt take him from mine Altar,* Even the Prieſt miniſtring at the Altar, if he had committed wilfull murther, might be taken from thence, and put to death by the Magiſtrate, as R. *Salomon* noteth: wherein appeareth the ſoveraigne right and power, which then the Civill Magiſtrate had over the Prieſts of the law: which *Toſtatus* granteth: but he ſaith, that herein there was great difference betweene the Prieſts of thoſe times, and of ours, and thereupon he putteth this note in the margen, *Nota differentiam inter Sacerdotes veteris Teſtamenti & novæ legis,* note a difference betweene the Prieſts of the old Teſtament, and of the new law, *Toſtat. quæſt.* 16. *Contra.* 1. But herein is no difference at all, for the Miniſters of the Goſpell are no more exempted now from the Civill power, than the Prieſts were then: for the Apoſtle ſaith, *Let every ſoule be ſubject to the higher power, Rom.* 13. 1. In this generall ſpeech, none are excepted: yea our bleſſed Saviour, who might have pleaded a greater privilege in this behalfe then any, refuſed not to pay tribute for avoiding of offence, *Matth.* 17. 27. See more of this queſtion, *Synopſ. Centur.* 1. *err.* 98.

3. Confut. *Againſt the great abuſe of Popiſh Sanctuaries.*

FRom *mine Altar.* This ſheweth that the Temple and Altar, as alſo the Cities of refuge were priviledged places for ſome kinde of offenders, though not for wilfull murtherers. Here then ſomewhat would be inſerted concerning the great abuſe of Sanctuaries and privileged places in times paſt.

1. Concerning the beginning and firſt occaſion of them, it is grounded upon, and derived from the judiciall conſtitutions of *Moſes,* who by Gods appointment, aſſigned certaine Cities of refuge, for ſome offenders to flee unto, but not for all malefactors: from *Moſes* the Gentiles ſeemed to borrow the like cuſtome, in giving immunitie and privilege to ſome places: As in Athens, *Hercules* nephewes builded the Temple of *Mercie,* and obtained for the ſame this privilege, that they which fled thither for ſuccour, ſhould not by violence be taken thence. In Rome, *Remus* and *Romulus* betweene the tower and the Capitol, appointed a place of refuge (called *inter nuncium*) betweene the hilles: after that the Temples and Altars, and then the images of the Emperours were privileged to give protection to thoſe, which fled thither for ſuccour: And from this example came the like immunities, which were given afterward to the Churches of Chriſtians, which was afterward enlarged unto Church-yards, and Monaſteries: As this reaſon is alleaged in the Imperiall conſtitutions of *Theodoſ.* and *Valentin.* that becauſe the Gentiles gave ſuch honour to their Idoll temples, &c. *Quantum oportet præſidii ad ſacratiſſimas aras confugientibus præſtare?* How much reliefe ought we to yeeld to thoſe, which flie to the moſt holy Altars? The like reaſon is yeelded, *Concil. Matiſcin.* 2. *can.* 8. *Si mundani Principes ſuis legibus conſuerunt, &c.* If worldly Princes have decreed by their lawes, that whoſoever did flee unto their images, ſhould be without hurt, how much ſhould he remaine undemnified, *qui ſub gremium matris Eccleſia perierit, &c.* which goeth to the boſome of his mother the Church?

The originall and beginning of Sanctuaries.

2. Now for the convenient and neceſſarie uſe of ſuch Sanctuaries and privileged places, theſe reaſons are brought: 1. That they which were innocent, as in the caſe of involuntarie killing, might reſcue themſelves from the rage of the purſuers. 2. They which were oppreſſed by unequall Judges, might finde ſhelter here, till either the Judges wrath were appeaſed, or a more indifferent Judge found. 3. Such places ſerved for the reliefe of ſervants, that were cruelly handled of their maſters. 4. And for ſuch as were extreamely debted, and were purſued of their cruell creditours and exactours. 5. And in time of warre, ſuch places were of ſpeciall uſe, that they which fled thither, might be preſerved from the ſword: As *Alaricus* when Rome was taken gave commandement, that all they, which fled to the Churches of S. *Paul,* and S. *Peter* ſhould have their lives, *Simler.*

3. Ba

3. But on the contrary, thus it is objected against such Sanctuary places: 1. That by this meanes the course of Justice is hindred, when malefactors are sheltred and rescued from the Magistrate by the immunity and privilege of the place. 2. Servants are encouraged to be contemptuous, and disobedient to their masters, finding succour elsewhere. 3. And unthrifty and carelesse debtors by such devices will seeke to defraud their creditours. 4. And herein was a great abuse committed in former times of superstition, that these Sanctuary places were open to all kinde of malefactors: As thus it standeth decreed, *Aurelianens. 1. Homicidas, adulteros, fures, sive quoscunq; reos, &c.* Murtherers, adulterers, theeves, or any other trespassers: as the Ecclesiasticall Canons decree, and the Romane Law appointeth, it is not lawfull to draw out of the Church or the Bishops house, but upon oath first given, *ut de omni pœnarum genere sint securi:* that the parties so taken out, should be secure from all kinde of punishment.

4. Now then to moderate the excesse and abuse herein: neither is it fit that all such Sanctuaries should be stripped of their privileges, as *Tiberius* the Emperour did, as *Suetonius* and *Tacitus* doe write: But such places of Gods service are meet still to be had in reverence, according to that Law of *Arcadius, Irruens templum, vel Ministros, capite punitur, &c.* That hee which did assault the Church or the Ministers, should be capitally punished, *Cod. lib. 1. tit. 6. leg. 10.* Yet the privilege of such places would thus be moderated and limited: 1. That they should not bee open to all offenders, but onely to such as trespassed of ignorance, and sinned unwittingly, and such as were empoverished by casualty rather than their owne default. 2. That the number of such privileged places should be restrained, as it is already in the reformed Churches: seeing to all the 12. Tribes of Israel there were allowed but six Cities of refuge. 3. He which was received in the Cities of refuge, was but there a while till his cause was tried, and if he were found guilty, he was delivered up: so it is fit, that such as sought Sanctuary should notwithstanding answer to the Laws. As it was decreed by the Imperiall Lawes, as *Cod. 1. l. 1. tit. 15. leg. 5. Iudæi confugientes ad Ecclesias non debent, &c.* Jewes fleeing to the Churches, ought not to be received, unlesse first they pay their debts, *Ibid. leg. 5. manceri possunt, vel citari in Ecclesia, &c.* they may be summoned and cited in the Church, and being so cited, they are bound to make answer, &c.

How Sanctuaries should be moderated.

6. Morall observations.

1. Observ. *Of the love which parents ought to beare toward their children.*

Vers. 5. *I love my wife and my children, &c.* Hence appeareth the great love which a man ought to beare toward his wife and children, that he should endure much wrong, yea and chuse rather to serve with them than to have his liberty and freedome without them: *Oleaster:* which condemneth the carelesse of such parents, which preferre their owne ease and pleasure before the safety of their children, and so deem than the bruit beasts, even than the savage and cruell Beare, which rageth being robbed of her whelpes, *Prov. 17. 12.*

2. Obser. *Of the duty of children toward their parents.*

Vers. 15. *He that smiteth his father, or his mother, vers. 17. and he that curseth his father, &c. shall dye the death.* He that abused his parents in word or in deed, that gave them but a tip or a reviling word, was to be put to death: which sheweth how much the Lord abhorreth stubbornesse and disobedience to parents: Little thought of by too many in our dayes, and the rather because that continually in the Church there is not a beating of these points of *Catechisme* into childrens heads and hearts by carefull Ministers. O that they would bee once drawne to doe this duty in their severall Churches! how should they find the fruit of it, and the greatnesse of their sinne in so long neglecting it, *B. Babing.*

3. Observ. *Masters not to be cruell toward their servants.*

Vers. 20. *If a man smite his servant or his maid with a rod, and he dye, &c.* Upon this text *Rabanus* thus noteth: *Sicut disciplina opus est in eruditione subjectorum, &c.* As discipline is needfull in the instruction of those that are in subjection, *Ita & discretione opus est, in exhibitione correptionum, &c.* So discretion is needfull in the exhibiting of correction, &c. neither parents should provoke their children by too much rigour, nor yet masters shew themselves cruell toward their servants, as here the Law condemneth the immoderate severity of masters: yea the Apostle would have masters put away threatning from their servants, *Ephes. 6. 9.*

4. Observ. *A wrong in deed must be recompenced in deed.*

Vers. 26. *He shall let him goe free for his eye. Chrysostome* hereupon thus inferreth: If thou hast chastised any beyond measure: *Injuria peccatum beneficio est dissolvendum, &c.* The sinne of wrong must be dissolved by a benefit: *Alioquin, nisi quem factis lædisti, factis placaveris, sine causa oras ad Deum;* Otherwise, whom thou hast wronged in deed, if thou doest not appease by thy deeds, in vaine doest thou pray unto God, &c. *Hom. 11. in Matth.* As then the wrong is done, so the amends or recompence must be made: he that hath offended in word, must by his words and confession acknowledge his fault; but he which hath offred wrong in deed, must also make some satisfaction for it in deed: as here the master for putting out his servants eye, was to give him his liberty and freedome for it.

5. Observ. *Superiours are charged with the sinnes of inferiours committed by their negligence.*

Vers.29. IF *the oxe were wont to push in time past, &c.* As by this Law the owner of the oxe was to make good the hurt which was done by his oxe through his negligence, because he kept him not: so God imputeth the sinnes of the children to their fathers, and of the subjects to the Magistrate, *si eorum negligentia cessatum fuerit, &c.* if through their negligence, that is, of the parents or governours, the children or subjects faile in their duty: as is set forth in the example of *Heli*, 1 *Sam.*2. who was punished for his remisnesse toward his children: by which meanes he was made accessary to their sinne, *Lippoman.*

CHAP. XXII.

1. *The Method and Argument.*

IN this Chapter other politicke and civill Lawes are delivered, which are of two sorts, either concerning every ones private duty, to *vers.*28. or the publike, *vers.*29. to the end of the Chapter.

The private duties are of two sorts, either touching prophane, or sacred actions. Of the first sort are these: 1. Concerning theft, either apparent, as either of simple theft consummate, when the thing stollen is killed, or sold, *vers.*1. or of theft with violence, *vers.*2 3. or of simple theft not consummate, when the thing stollen is yet found with the man, *v.*4. or secret theft, in feeding on other mens grounds, *vers.*5. 2. The Law of burning, *vers.*6. 3. The Law of committing any thing to anothers trust, *vers.*7, 8. 4. Of things taken away, *vers.*9. 5. Of things that are hired, what is to be done, if they decay in his hand that hired them, *vers.*10, 11. what if they be stollen. 6. The Law of borrowing and lending, *vers.*14, 15. 7. Of simple fornication, what is to be done if the father consent, *vers.*16. what if he refuse, *vers.*17.

The sacred Lawes follow. 1. Which are either grounded upon the Law of Nature, which are two, not to suffer a witch to live, *vers.*18. nor to lye with a beast, *vers.*19. 2. Or upon the institution of God, as not to offer unto any strange gods, *vers.*20. 3. Or which concerne the duties of humanity to be shewed 1. Toward strangers, *vers.*21. 2. The widowes and fatherlesse, *vers.*22. whereunto the reason is added containing a commination of punishment against those which oppresse and trouble them. 3. Toward the poore, neither in oppressing them with usury, *vers.*25. nor keeping backe their pledge, *vers.*26. with the reason, *vers.*27.

The publike Lawes are: 1. Concerning duties both toward Magistrates in generall, not to speake evil of the Rulers, *vers.*28. and in particular, toward Ecclesiasticall Ministers, in yeelding their tithes and first fruits, *vers.*29, 30. 2. And touching the generall duty of sanctimony in themselves, *vers.*31. testified by the outward ceremoniall signe, in not eating any uncleane thing.

2. *The divers readings.*

I. Vers.1. *Foure small beasts of the flocke, for one small beast.* I. better than, *foure sheepe for a sheepe.* R.G.S. for the first word is *tzon*, the other, *sheh*, and therefore cannot bee interpreted by the same word: than, *foure sheepe for a lambe.* C. A. for that had beene unequall: or *foure sheepe for a small beast.* P. V. it might be a goat as well as a sheepe which was stollen, and then foure goats were to be restored again: not foure sheepe: *tzon* is a noune collective, and signifieth the flocke, as well of goats as sheepe.

I.L.C. Vers.2. *He shall not be guilty of blood.* L.C. or, *of slaughter.* I.S. better than, *there shall be no capitall crime against him.* V. or, *blood shall not be shed for him.* B.G. or, *he shall be subject to death.* P. *blood shall not be* H. that is, the blood of the slaine shall not be imputed to him: it is better referred to the blood of the slaine, than of the killer.

I.C.S. Vers.5. *If any man doe feed field, &c.* I.C.S. or, *cause to be fed.* V.A.P. better than, *hurt field.* B.G.L. the word is *bagbar*, to feed: and two kindes of feeding are touched, when one willingly causeth his cattell to feed on others ground, or by negligence.

Vers.9. *In all manner of trespasse.* B. G. V. or, *matter of trespasse.* C. A. P. better than, *in every by-sort of things carried away.* I. *pashagh*, signifieth to trespasse, to rebell, or to depart from the will of the master *Olcaster.* It is meant of all kinde of trespasse, in withholding another mans goods.

I.V.A. Vers.10. *Carried away by violence.* I. V. A. or, *taken captive.* S.L.P. better than, *taken of enemies.* L. *shabah*, signifieth to take by force, or drive away.

V.I.A.P.B. Vers.13. *He shall bring it for a witnesse.* V.I.A.P. that is, *that which is torne for a witnesse.* C. or, *witnesse the tearing.* B. better than, *he shall bring record.* G. here somewhat is wanting: or, *bring unto him that which is slaine.* L. here somewhat is added: or, *bring it to the doore.* S. here somewhat is changed.

Vers.31. *Torne of beasts.* C.A.P. *torne caten* better than, *rafted before of beasts.* I.

3. Ques-

3. Questions discussed.

Quest. I. Of the divers kindes of theft.

Verse 1. If a man steale an oxe or an asse. 1. As in the former Chapter the Lawes for the most part tend to the ordring and directing *facultatis irascibilis*, of the facultie of the minde given to rage and revenge: so these for the most part contained in this Chapter serve to bridle the *concupiscible* or desiring faculty. Now the object of our desire is either *necessarium*, or *desiderabile*, a thing profitable, or pleasurable: First Lawes are given concerning the coveting of things profitable, either such as are not committed unto ones trust, which are stollen, to *vers.* 6. or such as are: whereunto are referred the Lawes which follow of hiring, borrowing, lending, to *vers.* 15. Then is adjoyned a Law as touching the other object of carnall pleasure in fornication, *chap.* 22.

2. In these Lawes of theft, certaine generall divisions of the divers kindes thereof may be gathered: 1. There is a theft that is manifest, when the thing stollen is found with the man, as *vers.* 4. and a theft not manifest, as when the thing stollen is killed, or sold, *vers.* 1. *Simler.* 2. There is a simple theft, when the thing is only pilfred and conveyed, and carried away, *vers.* 1. and a theft which is joyned with violence, as breaking up an house, *vers.* 2, 3. *Junius.* 3. There is a theft consummate, when the owner hath absolutely converted the thing stollen to his owne use, in killing or selling it, *vers.* 1. and not consummate, when it is found with him whole and entire, *Marbach.* 4. *Cajetan* noteth five particular cases of theft here mentioned: 1. *De furto consummato*, of theft consummate and perfited. 2. *De furto nocturno*, of the night theft. 3. *De furto diurno*, of the day theefe. 4. *De furto curente*, of the poore and needy theefe. 5. And of theefe with whom the thing that is stollen is found.

Quest. II. *Why five oxen are restored for one, and for a stollen sheepe but foure.*

He shall restore five oxen for an oxe. 1. R. *Salomon* thinketh, that the cause of this difference, why an oxe stealer restoreth five, a sheepe stealer but foure, is, because he that steaketh a sheepe taketh more paines in carrying it upon his shoulder, than he that driveth an oxe before him. *Contra.* This is a frivolous reason: 1. It is untrue which he supposeth: for it is more labour to drive unruly oxen, than simple and quiet sheepe. 2. And what if a theefe steale many sheepe? he cannot then carry them all upon his shoulder. 3. Seeing to steale (whether with labour or without) is a grievous sinne before God, nothing can be remitted for any labour that is bestowed in a sinfull act. 4. If the more labour in stealing doth mitigate the theft, then it should be a lesse theft to breake open an house, and steale treasure, than to take a thing out of the yard: but the Law following determineth otherwise, that a theefe breaking by night into an house might be killed. 2. The ordinary Glosse giveth this reason; because an oxe afforideth five commodities, it serveth for sacrifice, for tillage, for food, for milke, and the skin also is serviceable for divers uses: but the sheepe is profitable only for foure of these, for all but the second. *Contra.* 1. But sheepe also is not onely profitable for these five ends, but for twenty more, by this reason, twenty oxen should be paid for one. 2. Likewise other things, as gold and silver, are employed for divers uses, more than foure or five: so then in the theft of these things also, more than foure or five-fold should be restored. *Quæst.* 2. 3. The *Interlinearie Glosse* draweth it to a spirituall sense, by *five*, understanding the five wits, and by *foure*, the foure humours of the body, all which must be afflicted by penance. But it is not safe in Civill and positive Lawes to leave the literall sense, and follow a mysticall. 4. *Lyranus* taketh this double cause, (whom *Thomas* followeth) *Quia bovis difficilius custodiuntur quam oves*: For that oxen are more easily stollen than sheepe, because they are more hardly kept: and therefore the more easie theft is more severely punished. But this is not alwayes so: for sometime it is an easier matter to steale many more than one oxe, and more easily may they be conveyed away, and hid out of the way. 5. But *Cajetan* hath here a conceit by himselfe, urging the signification of the word *sheh*, which he saith properly signifieth a lambe: so as to pay foure sheepe for one lambe, he taketh to be a greater proportion and punishment than to pay five oxen for one: because they were more prone and ready to steale sheepe than oxen. *Quæst.* 1. But the word *sheh*, as *Oleaster* sheweth, signifieth not only a lambe, but in generall all the small cattell, as well sheepe and goats, as lambs and kids. 2. And beside the facility, easinesse and readinesse of other things are to be respected: as the worth and price of the thing stollen, and the boldnesse and audacity of the theefe.

Wherefore these reasons rather may be yeelded: 1. *Quia frequentius furto subtrahebantur boves*; because it was a more frequent and usuall thing to steale oxen among the Hebrewes than sheepe: therefore God would restraine the more usuall theft by the greater punishment, *Tostat.* 2. *In hoc erat major fur, & audacia major*: In this theft of oxen the losse was greater to the owner, (when his oxe was stollen) and the boldnesse of the theefe greater. *Junius*: *Oportet hunc furem audacem & versutum esse*: such a theefe as should steale oxen had need be bold and cunning, because such a theft cannot so easily be hid as of sheepe. 3. *Ab. Ezra* also giveth this reason: because when a sheepe is stollen, the owner loseth but his sheepe: but in the other theft, *perdit bovem, & labores bovis*, he loseth his oxe, and the labour of his oxe: this reason also is approved by *Oleaster*, *Marbachius*, *Gallasius*. But *Tostatus* taketh exception: that if the losse of the oxens labour be accounted here, in the restitution of five-fold, why should it not be respected as well, when the thing stollen is found with the theefe, in which case he was to pay but two-fold, *qu.* 2. The answer here is ready, because where the oxe is found, though there be

an intermission of his labour, yet there is hope of restitution againe: so is there not here, the oxe being killed or sold.

7. *Iosephus* thinketh, that this Law extendeth it selfe also to other cattell in the fields, as to goats as well as sheepe, though they be not here named. But concerning the asse or horse, because they are not so easily stollen being kept in the house, *Tostatus* thinketh that the Law of two-fold restitution tooke place as in the stealing of houshold stuffe, and other moveable goods. But it is more like, according to the rule observed before in other Lawes, that by one kinde the rest are understood: and these two, the oxe and sheepe, are given in instance as the most usuall and common beasts: unto which all other great and small cattell should be reduced, as afterward *vers.* 4. direct mention is made of the asse.

Quest. III. *Of the divers punishment of theft, and whether it may be capitall.*

NOw concerning the punishment of theft: 1. The licentious liberty of the Lacedemonians is not to be misliked, who punished not theft at all, because they thought it was a meanes to traine and exercise their people in the practice of warre, *Gellius.* for it being a Morall law, *Thou shalt not steale*, and so grounded upon the Law of nature, it ought not by any contrary custome to be discontinued. 2. Neither is that Law of *Solon*, which the Romans also inserted into their twelve Tables, to be altogether approved, as being opposite to *Moses* Law: for they punished manifest theft with foure-fold, when the theefe was taken in the manner, whereas *Moses* setteth it but at two-fold: and theft not manifest, when the theefe is not found with the thing that was stollen, they censured with restitution of two-fold: whereas *Moses* chargeth such offence with foure-fold; because such an one, as hath sold or killed the stollen good, hath added sinne to sinne, having no purpose of restitution, nor there being any possibility thereof. Herein therefore the Law of *Moses* is more equall than the other. 3. The Law also of *Draco* is too severe which punished theft with death: the Scythians did so also, but they had some reason for it, because they had no houses or places of defence for their cattell, so that if theft among them had not beene most severely punished, nothing could have beene safe. 4. Nor yet am I of their opinion, that thinke that *lex Mosis non pertinet ad politiam nostram*, the Law of *Moses* doth not at all belong to the policie of Common-wealths now: *Lippom. Non sumus alligati ad leges Iudaicas forenses*: That we are not bound now to the Jewes Civill lawes (at all): *Osiand.* but that Magistrates may increase the externall punishment whether by death or otherwise, as the circumstance of time, quality and condition of the people require. *Contra.* 1. As we are not strictly tied in every point to *Moses* Judicials; so yet the equity thereof remaineth still, which chiefly consisteth in this, in the due measuring and weighing of the nature of sinnes, which are thought to be worthy of death. 2. Punishments externall may be increased, which concerned either pecuniary mulcts, or other bodily chastisement, not touching the life: as *Moses* punished theft with foure-fold, but afterward the sinne increasing, it was set at seven-fold: *Prov.* 7. 31. *Polan.* 3. But where as mans life is only at Gods disposition, this may be safely affirmed, that no humane Law can take away the life of man for any offence, without either generall or particular warrant and direction from God. Law, as is more at large before declared, p. 4. 5. 5. And yet I cannot consent to those that thinke no theft at all ought to be punished by death: for even by *Moses* Law, a violent theft, as in breaking up of an house was judged worthy of death, it was lawfull to kill such a theefe, *vers.* 2. Againe, sacrilegious theft was likewise punished in the same manner, as *Iakob* giveth sentence, that they should not live that had stolne *Labans* gods, *Gen.* 31. 32. So *Achan* was put to death for stealing the excommunicate thing, *Ios.* 7. The committed of wantonnesse, and without mercie, *David* adjudgeth unto death, 2 *Sam.* 12. *vers.* 6. *Clystheme* thinketh, that *David legem est prætergressus*, exceeded the Law, in that he commandeth, beside the restitution of foure-fold, the man to be slaine: and he calleth it *superæffluentem Iustitiam*, overabounding justice. But the Law of God did beare out *David* in it: for he which did sinne presumptuously, with an high hand, that is, of malice and obstinacie, was to dye for it, *Numb.* 15. 30. Such was the sinne of the rich man, whose case there is propounded, which having many sheepe himselfe, tooke away the poore mans sheepe by violence, and had no pity. Further, he that did steale a man, was to dye for it by the Law of *Moses*, *vers.* 16. So that it is evident, even by *Moses* Judiciall lawes, that some kinde of theft deserved death. By the Romane Lawes also, as is extant in their 12. Tables, servants convicted of manifest theft were first beaten, and then cast downe headlong from the rocke. By the Imperiall lawes, a theefe for his first offence was whipped, then if he offended againe, he lost his eares, and the third time he was hanged *in Authent. ut nulli Iudici, &c.* for now such a theefe sinneth of obstinacie and malice, and committeth against the Lawes and Magistrate: and may by the Law of God be worthily put to death: *Similer.* So likewise such thefts, whereby the publike peace and safety is violated, as in the Campe among souldiers, or robbing by the high way, where ones life is put in danger: All these kindes being more than simple thefts, may receive the sentence of death by *Moses* Law: and Magistrates herein may with a good conscience execute the rigour of the Law, upon such violent, outragious, impudent, wanton and incorrigible thefts. But they are wisely to consider every circumstance, and the occasion that draweth one to steale, whether he doe it of necessity to releeve his hungry soule, or of an evill custome and obstinate minde to maintaine his lewd and unthrifty life. In the first case it seemeth to be too sharpe to take away ones life, unlesse he be such an one as will take no warning, but continueth hardened in his sinne. And so for a simple and single theft only (except it be in stealing of men) unlesse it be aggravated by other circumstances concurring, as violence, rapine, obstinacie, custome in sinne, and such like, neither the Law of *Moses* prescribeth punishment of death, nor yet is it practised by our Lawes, which in such cases intend favour, allowing the privilege of the booke. See before, p. 6.

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Quest. IV. *Why the theefe breaking up might be killed.*

Verſ. 6. *If a theefe be found breaking up, &c.* 1. R. *Salomon* thinketh, that this Law, which alloweth the theefe found breaking up an houſe to be ſlaine, is underſtood not only of theeves that breake in by night, but by day alſo: and that clauſe which followeth, *When the Sunne riſeth upon him*, they interpret metaphorically, that if it be evident and manifeſt as the light, that the theefe came not only to ſteale, but to kill, that whether by day or night he may be killed. So alſo the Chalde Interpreter ſeemeth to follow the ſame ſenſe: *Si oculus teſtium vidit eum:* If the eye of witneſſes ſaw him: that is, if it were evident that he came not only as a theefe, but to aſſault.

Contra. Though this be true, that a man might defend himſelfe even by day againſt him that aſſaulted his life; yet this is not the meaning here: the words of the Law are literally, not metaphorically to be underſtood. 2. The reaſon of this difference betweene a night theefe and a day theefe, is, becauſe in the night breaking in, it is not knowne, whether he came to ſteale only, or to murther: but in the day it may eaſily appeare by his armour and weapons, *Toſtat. Simler.* Beſide, in the day he may call for helpe againſt the theefe, which cannot be ſo well done in the night, when he is left without all other remedy, but his owne defence, *Galaſ. Marbach.* And in the day he may have witneſſes of his theft, and ſo convent him before the Magiſtrate, *Lippom.* 3. The Romane Lawes allow not onely to kill a night theefe, but a day theefe alſo, *ſi ſe tolo defenderit*, if he defend himſelfe by a weapon: *Moſes* Law much diſagreeth not: though he that commeth only as a theefe in the day time, is not to be killed, but to make reſtitution for, yet if he come with weapons, as having a murtherers intent, now he may be repelled by force, as a night theefe may, not now as a theefe, but as one which commeth to aſſault and murther, *Iſidor.*

Quest. V. *How it is made lawfull for a private man to kill a theefe.*

Verſ. 2. *And be ſmitten that he dye, no blond ſhall be imputed.* 1. *Cajetanus* here obſerveth, that this Law ſimply alloweth not to kill the theefe: but if a man ſmite him in his owne defence, not intending to kill him, that in this caſe he ſhall be free: *Percuſſio fuit intenta, mors autem per accidens ſequuta, &c.* He intended only to ſmite him, but death followed accidentally upon ſuch ſmiting: ſo alſo *Iſidor. Non probat, ut animo occidendi feriatur.* This Law alloweth not, that he ſhould be ſtricken with a purpoſe to kill him: *ſed indulget affectui, &c.* but it beareth with a mans ſudden paſſion, if in defence of his life it ſo fall out, that he be killed. 2. But this Law ſeemeth not only to permit one to ſmite a night theefe, but directly to kill him alſo, ſo it be not with a deſire to kill him, where he may otherwiſe eſcape: for to defend him and his from violence: which he cannot doe, unleſſe the theefe be killed, *Borrh.* 3. For ſeeing both the Law of nature and other Civill lawes doe allow a man to defend himſelfe; now, when the Lawes doe arme a man, they ſeeme *publicam perſonam imponere*, to impoſe upon him a publike perſon, ſo that now he ſmiteth not as a private man, but by authority of the Law, and in this caſe he is *tanquam miniſter & vindex Dei*, as the miniſter and revenger of God: ſo that he doe it not of a luſt and deſire to be revenged, but intending to uſe a lawfull defence in the ſafegard of his owne life, *Gallaſ.* the caſe is here all one, as if a man being ſet upon by the high way ſhould kill him that maketh the aſſault upon him, *Marbach.*

Quest. VI. *After what manner the theefe was to be ſold.*

Verſ. 3. *He ſhould be ſold for his theft, &c.* 1. So was alſo the Law among the Romans, that the debter ſhould be given up in bonds unto his creditor. Whereupon *Cato* was wont to ſay, *Fures priſtinos in nervis & compedibus vivere, publicos in auro & purpura, &c.* That private theeves lived in chaines and fetters, but the publike in gold and purple, &c. But this cuſtome, becauſe it ſeemed very hard, was mitigated by the Law of *Arcadius* and *Honorius*: *Gallaſ.* 2. But here it muſt be conſidered, whether the theefe were an Hebrew or a ſtranger: if an Hebrew, how great ſoever the debt were for his theft, he muſt be but ſold over for ſix yeeres, for all Hebrew ſervants were to goe out free the ſeventh. And as the theft was valued, ſo ſhould he ſerve more yeeres or fewer. But if he were a ſtranger, he might be ſold over to ſerve all his life, if the value of the theft were great: if it were but ſmall, he was but to be ſold to ſerve many yeeres as might ſuffice to recompence the theft, *Toſtat.*

Quest. VII. *Why the theefe is only puniſhed double, with whom the thing ſtollen is found.*

Verſ. 4. *He ſhall reſtore double.* 1. That is, one beſide that he ſtole, becauſe that is found in his hand which is ſtollen, and ſo reſtored, *Inn.* And ſo muſt the five oxen be taken which the theefe muſt make good, five with that which was ſtollen, *Lippom.* 2. Now the reaſons why when the thing ſtollen is found, only double muſt be reſtored, and five or foure-fold when it was killed or ſold, are theſe: 1. Becauſe he ſeemeth to be the more cunning theefe, when the thing ſtollen cannot be found: 2. *Adhuc difficilius in inveſtigando*, and it is harder to finde out the theft, and therefore he is worthy to be more puniſhed. *Simler.* 3. *Poteſt haberi aliqua præſumptio, quòd vellet reſtituere*; There is ſome preſumption that he would have reſtored it, having neither killed nor ſold it, *Lyran.* 4. *Truculentior eſt, & majus damnum infert.* He is more cruell, and bringeth greater loſſe to the owner that ſelleth or killeth it, than he that keepeth it.

Thom. further giveth theſe reaſons, why a more grievous puniſhment is inflicted for ſome faults than other: 1. *Propter quantitatem peccati*, For the greatneſſe of the ſinne. 2. *Propter peccati conſuetudinem*, *Thom. 1. 2. q. 105. ar. 2. ad.*

suetudinem &c. For the custome of sinning. 3. *Propter multam delectationem,* For the more delight in the sinne. 4. *Propter facilitatem committendi, &c.* For the more easie committing of sinne. All which doe concurre in this case: for both he sinneth more that stealeth, and selleth or killeth: and it seemeth he is more expert and accustomed, and taketh greater delight, and useth more facility in his busines.

Quest. VIII. *How a man is to make recompence of the best of his ground.*

Vers. 5. *If a man hurt field or vineyard, &c. he shall recompence of the best, &c.* 1. All kinde of hurting other mans ground is here forbidden, as either with trampling of his cattell as he passed by, or feeding, *Lyran.* And if this hurt be done unwittingly by the straying of the cattell without the owners privity, he is to make it good, how much more if he doe it of purpose, or in craft? *Gallas.* 2. Some think he is to make good the losse by giving ground and all, to make his neighbour amends. But that need not, seeing he trespassed only in hurting the fruits of his neighbours ground: it is sufficient to make satisfaction in that wherein the wrong was done. 3. Neither, if the hurt were done in grasse onely, must the trespasser make recompence with the principall of his fruits, as corne, and such like, as *Oleaster:* but in the same kinde it is sufficient to make restitution wherein the trespasse was done. 4. Neither is the meaning, that if a man did a little hurt in his neighbours ground, that all the best of his ground should pay for it, but so much for so much, *Tostat. qu.* 4. 5. There was a Law among the Romans, that the beast, *quod damnum fecerat,* which had done any dammage to another, *dederetur noxæ,* should be delivered over, to make good the hurt. But that must be understood, when the beast of it selfe without the masters fault did the hurt: but here it is either the masters wilfulnesse or negligence, that his cattell spoile his neighbours vineyard, *Gallas.* 6. And as the Law is here concerning vineyards and fields, so it holdeth in the rest, as orchards, gardens, pastures, and the like, *Lyran.*

Quest. IX. *Of the breaking out of fire, and the dammages thereby.*

Vers. 6. *If fire breake out, &c.* 1. This is meant of such kindling of fire, when *præter intentionem accidentis, &c.* when any hurt commeth of it beside the intention of him that kindled it, *Lyran.* For they which did of purpose set stackes of corne, or houses on fire, were worthy of greater punishment. By the Civill law, *vel decapitatur, vel comburitur, vel bestiis subjicitur,* he was behcaded, burned, cast to the beasts, *can. pœnitent.* 40. By the Canon law he was to be excommunicated, *Caus.* 23. *qu.* 5. *cap.* 32. or to want buriall, if restitution were not made, *ibid. cap.* 33. and he was enjoyned three yeers penance, *can. pœnitent.* 40. 2. Such breaking out of fire then is here understood, when any made a fire in the field, as husbandmen use to doe in August to burne up the stubble, to make their ground more fruitfull, and some casualty happened, the fire being carried of the winde, or lighting upon some hedge. *Tostat.* Though no mention be made of the neighbours house and barnes, yet under one kinde the rest are understood, *Marbach.* 3. *If it catch thornes.* This *Cajetane* thinketh to be one of the dammages which must be made good, if it catch the hedge or corne; but it rather sheweth the meanes whereby the fire increaseth, and is dispersed by taking hold first of the hedge, and so finding combustible matter, goeth further. Some understand this to be meant of such thornes, as husbandmen use to set about their corne, to keepe it from cattell, *Oleaster.* But it is better referred to the hedge wherewith the fields are fenced, *Oleaster.* 4. There are three things named which may receive hurt by the fire: either the corne reaped and gathered into shocks or stacks; or the standing corne not yet cut downe; or the corne that is mowed or reaped, but yet not gathered together, which is meant by the field: which three the Septuagint expresse by these three words, *θημωνας, στάχυς, πεδίον*: the corne floore, (where the corne is stacked as in barnes) the eares of corne (standing) and the field: under corne also understand, hay, and trees, and such like, *Lippoman.* 5. Here then a man is punished for his negligence, because he kept the fire no better: as if he kindle a fire in a windy day, or in a place open to the winde, or neere unto a wood or hedge where there is matter fit for the fire. Otherwise, if he used all diligence and foresight, and there fell out any chance by any other accident, and not by his default: as if any hairy beast comming by chance do catch fire, as a cat or dog; it seemeth that in this case he is not bound to make good the losse; for the fire did not breake out now from him, *Lyran.* Of this kinde was that hurt which was done to the Philistims corne when *Sampson* tied firebrands betweene the fox tailes, which running among their corne set it on fire, *Tostat.* 6. Now this difference may be observed betweene this Law, which enjoyneth full restitution to be made, and the former, where for the feeding of anothers grounds, or otherwise hurting of it by cattell only satisfaction is to be made out of the best of the others grounds, because where the fire stretcheth in, the whole is spoiled, but where beasts breake in, that onely is spoiled which they feed or trample upon, and therefore here amends is made only for part, there for the whole, *Tostat.*

Quest. X. *Why the keeper of things in trust is not to make good that which is lost.*

Vers. 7. *If a man deliver his neighbour money or stuffe to keepe, &c.* 1. The Law is this: that he who hath received another mans good of meere trust to keepe, if it be lost, not through his fault, as if it be pilfred or stollen away, the keeper in trust is not to make it good: and the reason is, because he receiveth no profit by keeping, but did it of good will, and therefore there is no reason that he should be punished for his kindnesse, *Simler.* Hereunto agreeable is the Law of *Alexander: Periculum depositi sit accidens penes deponentem est:* The danger of a thing committed to ones trust, happening by chance (as by robbery and stealing) resteth in the owner, not in the keeper. 2. If the theefe that stole them

Cod. lib. 4. tit. 34. leg. 1.

found, he in this caſe ſhall pay but double, becauſe the things ſtollen are not oxen or ſheepe, for then the former Law was to take place of reſtoring five-fold or foure-fold: but money or ſtuffe, which only were to be reſtored double: and this was to be payed to the owner, not to the keeper, becauſe he had no right in the thing, neither was to make it good being loſt. 3. But here other conſiderations are ſupplied by humane Lawes: as whether that thing be onely ſtollen which was committed to the keeper, and all the keepers things beſide were ſafe: for here ſome fraud or default of his may be imagined: or whether the keeper did not firſt offer himſelfe to keepe the things delivered to him, or received not ſomewhat for the keeping, or kept them longer than the time appointed and agreed upon: for in all theſe caſes the keeper is in fault, and was bound to make good the things committed unto him. But theſe circumſtances needed not be inſerted into the Law, becauſe the Lord thought not good to encumber his people with ſuch a multitude of Lawes: and the Lord endued the Judges in thoſe dayes with ſuch an underſtanding heart, that having but the generall principles and rules given them, they could apply and accommodate them to every particular action, *Toſtat.*

Quest. XI. *How the fraud in the keeper of truſt was to be found out and puniſhed.*

Vers. 8. *If the theefe be not found.* Now the reſt of this Law ſheweth what courſe is to be taken, if the theft be not apparent: the keeper muſt be put to his oath: 1. In this caſe either the keeper himſelfe might be the theefe, and deteine the things left with him, and then he was to be put to his oath, whether he had not uſed any fraud: if he refuſed to take his oath, he confeſſed himſelfe guilty, and ſo was charged to reſtore the double, as followeth in the next verſe. But if the owner could prove a fraud in the keeper firſt by witneſſes, then he was not put to his oath: for this was to be done where other proofe failed, *Toſtatus.* 2. Now divers frauds might be committed by the keeper: 1. For he might either deny he had the thing, and ſo refuſe to reſtore it: and by the Imperiall lawes, he that did ſo was condemned as infamous. 2. Or he might alleage, that he had it, but the owner was indebted unto him in as much: but this would not ſerve his turne: for *depoſitorius non debet objicere compenſationem*: the keeper could not object compenſation of debt, and ſo be his owne carver, as *Iuſtinian* decreed. 3. The keeper might lend the thing committed unto him to another: *ad ſolutionem nihilominus tenetur*: yet by the Law he was bound to make it good. 4. He might alſo convert it to his owne uſe, and this was adjudged to be plaine theft: *depoſitum convertens in uſus ſuos, furti tenetur*: He that turneth the thing committed to him to his owne uſe, is guilty of theft. 3. Or the owner might be the theefe, in ſtealing away that which he had given another to keepe. As *C. Marius* beſieging the City Toloſſe in France, received of the Governour of the City an hundred thouſand pound weight of gold, which he ſent to Maſſilia to keepe; then he with ſome other diſguiſing their habit went and tooke it away. If the owner ſhould either be acceſſary to the theft himſelfe, or ſhould accuſe his neighbour falſly, he was to pay double unto him by the ſentence of the Judge. Or if he produced falſe witneſſes againſt the keeper in truſt, they were to be condemned in the like, becauſe the keeper ſhould have beene forced by their falſe teſtimony to pay double: and the Law was, that it ſhould be done to the falſe witneſſes, as they intended to have done to their neighbour, *Deut.* 19. 19. 4. This Law of *Moſes* of committing things to ones truſt, was more uſuall than that among the Piſidians, which *Stobæus* maketh mention of, *ſerm.* 42. by the which he which abuſed the truſt repoſed in him, was put to death: and then the contrary cuſtome among the Indians, where no action at all lay againſt the *depoſitorie*, that is, him to whoſe keeping things were committed in truſt, *Pelarg.*

Cod. lib. 4. tit. 34. c. 10. Dioclet. Cod. lib. 4. tit. 34. c. 11. Ibid. leg. 7. Cod. lib. 4. tit. 34. § 3.

Quest. XII. *What is to be done with things that are found.*

Vers. 9. *In all manner of treſpaſſe, &c.* 1. This is a generall Law here inſerted, not only of things put to ones keeping, but of other things alſo howſoever loſt, or come to anothers hand, *Simler. Lipoman.* and it differeth from the former Law in theſe two things; becauſe there mention is made only of goods, as of money or ſtuffe committed to ones charge: this Law alſo ſpeaketh of living creatures, as aſſes, ſheepe: that Law concerneth onely things given to keepe: this is beſide as touching any thing that is loſt, which another challengeth to be his. 2. But where he ſaith, whom the *Iudges condemne*, it is underſtood, whether *depoſitorius convictus*, the depoſitory or keeper be convicted, or *accuſator temerarius*, or the accuſer be found raſh and falſe: whether the one or the other, he was to pay double unto the party grieved, *Iun.* 3. And this muſt be interpreted according to the former Law, that in dead things they were to make recompence onely of two-fold: but in other living creatures of five-fold, or foure-fold, if the thing ſtollen were killed or ſold, otherwiſe but of two-fold, *Toſtat.* 4. By this Law it is evident, that not only things given in truſt to keepe, but alſo ſuch as are loſt and found by another, are to be reſtored: for this is a kinde of theft before God, not to reſtore unto the owner that which one finds: as *Auguſtine* well ſaith; *Si quid inveniſti & non reddiſti, rapuiſti: quantum potuiſti, feciſti: quia non inveniſti, ideo non plus rapuiſti:* If thou haſt found any thing, and not reſtored it, thou haſt robbed as much as thou couldeſt, thou diddeſt: becauſe thou foundeſt no more, thou tookeſt no more: *non te interrogat, non manum, &c.* God examineth thy heart, not thine hand, *Hom.* 50.

Quest. XIII. *How this Law of committing things to truſt differeth from the former.*

Vers. 10. *If a man deliver unto his neighbour to keepe, &c.* This Law is divers from the former: for there the keeper is not chargeable, if the thing given to keeping be ſtollen, but here he is to make it good,

good, *verſ.*12. 1. Some make the reaſon of this difference to be this: *Hoc de depoſito vivo intelligendum eſt:* This muſt be underſtood of a living thing, as an oxe or ſheepe committed to one to keepe: the other Law ſpeaketh of dead things, as money or ſtuffe: for the chiefe ſubſtance of the Iſraelites conſiſted of cattell: which therefore the Law intendeth ſhould not be diminiſhed or empaired, but made good to the owner. But concerning other goods, no ſuch reſtitution was to be made, *Gallaſ. Lippom. Contra.* They are herein deceived, for the former generall Law maketh mention of oxen, aſſes, ſheepe, and generally of whatſoever is loſt, wherein any fraud may be committed. 2. *Cajetane* and *Simlerus* give this reaſon: becauſe the other Law ſpeaketh expreſly of things ſtollen out of the keepers or depoſitories houſe, which the owner made choice of for the ſure keeping of his goods: and therefore if they be ſtollen, it is upon his owne perill, becauſe he made no better choice of the place. Now living creatures are not committed to the ſafe keeping of the place, but to the keepers diligence and care, ſo that if they be ſtollen, it is through his default and negligence. To the ſame purpoſe alſo *Calvine.* But this reaſon giveth not ſatisfaction, becauſe in the other Law, *verſ.*9. mention is made alſo of oxen, aſſes, ſheepe, and other living creatures. 3. This then is the difference, that the former Law ſpeaketh of things committed freely to ones truſt, without any conſideration or reward, but here of ſuch things which a man is waged or hired to keepe: and therefore in this caſe he is to make good that which was ſtollen, and not in the other: *Cujus ratio eſt, quia pro cuſtodia habet mercedem:* The reaſon is, becauſe he had a reward for his keeping, *Lyran. Toſtat.* And this appeareth yet more evidently by *Iakobs* practice, *Geneſ.* 31. 39. *Laban required it of his hand, whether it were ſtollen by night or by day*; becauſe he waged with *Iakob* to keepe his ſheepe, *Iun. Gallaſius* objecteth againſt this example; that *Iakob* there had boaſted in vaine, *quod ſolus iſta damna pertuliſſet*, that he alone had borne theſe loſſes, if it had beene an ordinary thing ſo to doe. *Contra.* *Iakob* in that place to purge himſelfe of all ſuſpition of fraud or negligence, alleageth two things; one, that whatſoever was torne, he brought it not to *Laban*, as the manner was, but made it good himſelfe: and herein *Iakob* did more than he was bound to doe: the other is concerning *Labans* ſtrictneſſe, that required of him that which was ſtollen, wherein *Laban* did according to the common uſe; but yet his hard dealing appeared in exacting of his ſonne in Law, as of a ſtranger.

Quest. XIV. *How the caſe of theft differeth from other caſualties in matters of truſt.*

Verſ.10. IF *it dye, or be hurt, or taken away by enemies, &c.* 1. In theſe caſes the keeper was not to make reſtitution, as if it were ſtollen: the reaſon is, becauſe theſe caſualties could not by humane diligence or foreſight be prevented, as the other might, *Simler.* So *Thomas: Depoſitivum poteſt perdi dupliciter, ex cauſa inevitabili, &c.* The thing committed to ones truſt might be loſt two wayes, either by a cauſe inevitable, which could not be ſhunned or prevented: and the ſame either *naturall*, as by diſeaſe and death; or externall, as if it were taken of the enemy, or devoured of wild beaſts: or the cauſe might be *evitabilis*, ſuch as might be prevented, as in ſtealing. 2. But ſuch caſualty and death is here underſtood, as is not procured by the deceit and craft of the keeper: as if he defrauded the beaſt of his meat, or overwrought it, or if it became lame and broken by his ſmiting and abuſing of it: for in theſe caſes the keeper is to make good the loſſe: yea though he had nothing at all for the keeping, he was to make recompence, if any kinde of way he had put his hand to his neighbours good, *verſ.*8. much more now, ſeeing he was waged for the keeping: and ſo here he is to take his oath, that he hath not put his hand to his neighbours good, that is, that none of theſe caſualties did befall by his default. 3. And by theſe particular accidents, which cannot be prevented, other like unexpected and inevitable chances are underſtood. *Caſus fortuitus non imputatur depoſitorio:* A caſe falling out by chance bindeth not the depoſitorie, or keeper in truſt, though he have ſomewhat for the keeping: as if the houſe be burned, where he laid up anothers goods, or the ſhip ſuffer wracke wherein ſuch goods were embarked: unleſſe one of theſe three, *culpa, pactum, mora intercideris*; the keepers fault, ſome compact, or delay come between: for if the caſualty fall out by the keepers default or negligence, or he have covenanted to make good what loſſe ſoever, or keepe the goods longer in his hand than the owner agreed with him to keepe them; in all theſe caſes the keeper is bound to make ſatisfaction what chance ſoever happeneth, *Toſtat. quæſt.*7.

Thom.1.2.qu.105.art.2.ad.3.

The keeper in truſt is not to anſwer for caſualties.

Quest. XV. *Whether it were reaſonable, that the matter ſhould be put upon the parties oath.*

Verſ.11. AN *oath of the Lord, &c.* 1. This kinde of probation, to put a man to purge himſelfe by his oath, was uſed when no other witneſſes could be produced, as it is added in the former verſe, and *no man ſaw it*, that is, *alius à cuſtode*, none beſide the keeper, *Oleaſter:* ſo that where other proofe might be had, a man at the firſt ſhould not be put upon his owne purgation, *Toſtat.* 2. Neither need it ſeeme ſtrange, that the controverſie ſhould be decided by the keepers oath: for no man will commit any thing to another in truſt, unleſſe he were firſt well perſwaded of his honeſty: *Suo ergo præjudicio teſtatur eſt, eum eſſe virum bonum:* He therefore teſtified by his fore-judgement of him in truſting him, that he was a good man, *Calvin:* and therefore it is no wrong unto him, to have the matter tried by his oath, who he truſted. 3. Here wee ſee the lawfull uſe of an oath, to be an end of all controverſie and ſtrife, as the Apoſtle ſheweth, *Heb.*6. when no other proofe can be had, *Toſtat.* 4. And it is called the oath of *Iehovah*, becauſe they only are to ſweare by the name of God, *Genevenſ.*

Quæſt

Quest. XVI. *What was to be done if the thing kept in trust were devoured of some wild beast.*

Vers. 13. *If it be torne in peeces, he shall bring it in record.* 1. One way to testifie, that it was torne of wild beasts, was to bring a part of the prey, recovered out of the ravenous beasts mouth, as shepheards sometime used to doe, *Amos* 3. 11. *Iun.* This sense is expressed by the Chalde, *He shall bring that which is torne for a testimony*; and the Septuagint, *He shall bring it to his gate*, that is, shew it to the owner: And therefore *Iacob* herein approved his faithfull service to *Laban*, that used not this liberty, to bring that unto him which was torne, but made it good himselfe, *Gen.* 31. 29. *Tostat.* 2. Another way to prove it to have beene torne with beasts, was to bring proofe by witnesses, that saw the ravenous beast to carry away the prey: for this sentence hath relation to the former clause, *vers.* 10. *If no man saw it*: If then he can bring any that saw it done, though he could shew no part, it sufficed, *Lyran. Tostat.* 3. And a third way to prove it, where the other two faile, was by his owne oath, as may be gathered, *vers.* 11. *If no man did see it, an oath of the Lord shall be betweene them, &c. Lyran.*

Quest. XVII. *Of the Law of borrowing and lending: when the thing lent is to be made good, when not.*

Vers. 14. *If a man borrow ought of his neighbour.* 1. Here the third case is put of lending and borrowing: the two former cases were of committing any thing to one to keepe, either without a reward, *vers.* 8. or for some consideration, *vers.* 10, 11. *Lyran.* 2. In the Law of lending and borrowing, more is required than in the other: for then the borrower receiveth a benefit, and therefore *tenetur de leviſſima culpa*, he is tied to make it good upon the least fault, *Tostat.* But when any thing is committed to one, and the owner receiveth a benefit, and not the keeper. 3. This Law seemeth chiefly to be meant of such things as have life, which are lent, because it followeth, *if it be hurt, or dye*: and of such other dead things, as may be used without the corruption or consumption of them, as garments, houshold-stuffe, and such like: but all things which belong to meat and drinke, are corrupted and changed in the use, as wine, bread, flesh, and cannot be restored againe in the same substance: the lending of these things is called *mutuum*, the possession whereof is transferred to the borrower: the lending of the other is called *commodatum*, when not the possession, but the use only of the thing is granted to another, of which kinde this Law must be understood, *Tostat. qu.* 8. 4. Now this case is put, that if the lender be present when his oxe or asse, or other beast decayeth, the borrower shall not make it good: for both he is an eye witnesse, that his beast was not abused by the user, and therefore decayed not by his default, *Tostat.* As also, *præsens rei suæ providere potuit*, being present, he might have prevented the danger himselfe, if it were to be helped, *Gallas.* But if the owner be not by, the borrower shall make restitution; because careleſſe men commonly use more hardly such things as they borrow in the absence of the owner, and therefore this Law meeteth with their unhoneſt dealing herein. 5. Beside, other cases are supplied by humane Lawes, when the borrower is not bound to make good the thing borrowed, as the Civill law is, *Commodatorius non tenetur de casu fortuito, niſi se adſtrinxerit*, The borrower is not bound where a chance happeneth, unleſſe he have bound himselfe. Unto which may be added, or unleſſe it be by his owne default, or he keepe the thing borrowed longer than the time appointed, *Tostat. quæſt.* 8. For the Law is, that if a man borrow a certaine thing for a time, to use for some purpose, though the worke be not finished, for the which he borrowed it, at the time which is set, it must notwithstanding be restored: *commodatum ad tempus, &c.* a thing lent for time, as to make a woollen web for a yeere: *Finito anno, licet non completo lanificio, reſtituitur*: The yeere being ended, though the worke be not finished, it must be restored. And as the borrower is tied to his day, so is the lender: if he lend any thing for a certaine time, which the borrower useth for some businesse, the lender cannot require it before that time expired, because the borrower might thereby greatly be hindered in his businesse, *Tostat.*

Cod. lib. 4. tit. 23. leg. 1. Diocletian.

Cod. lib. 4. tit. 23. leg. 2.

Quest. XVIII. *Why such a strait Law is made for the borrower.*

NOw though it might seeme hard, that the borrower was bound to make good the thing borrowed, though not lost by his default, yet it pleased the Lord thus to ordaine, that they might be as carefull to keepe their neighbours things as their owne, that they might be the readier one to lend unto another for their necessity: this facility and readinesse to lend is by divers Lawes enjoyned. 1. That they should be willing to lend, though the seventh yeere of remission approched, *Deut.* 15. 9. 2. That they should take no pawne of their brother, for that which he borrowed, of such things as he lived by: the upper and nether milstone, *Deut.* 24. 6. And if they did, to restore it presently: As it followeth, *vers.* 26. if they tooke a mans rayment to pledge, they should restore it before the sunne set. They were commanded, not to be too greedy in exacting that which was borrowed: as they were not to goe into the house to fetch it, but to stand, and aske it at the doore, *Deut.* 24. 11, 12. 4. If the yeere of remission came before the borrower were able to repay that which he had borrowed, they were to remit it, *Deut.* 15. 2. *Probabile enim erat, ut illi qui commodè reddere poſſent, ante ſeptimum annum reddederent.* For it was probable, that they which could conveniently restore the thing borrowed, would doe it before the seventh yeere, and not of purpose defraud the creditor and lender. See *Thomas.* For cause therefore, that they might be more willing to lend one unto another, this Law requireth an exactnesse in the borrower, to preserve that which is lent, and to restore it: And so the Civill law also is:

2. 2. q. 105. art. 2. ad. 4.

Nemo

cod. lib. 4. tit. 23. d. 4. *Nemo commodatum retineat sub pretextu debiti, &c.* That no man should keepe backe the thing lent, pretending debt.

QUEST. XIX. *Why the hirer is not to make good the thing hired, as when it is borrowed.*

Vers. 15. *If it be an hired thing, &c.* 1. Some make this all one Law with the former, and take it to be a reason given, why the borrower is not to make good that which is lost in the presence of the owner, because it came, that is, was hired for his money: So *Simler. Vatab. Lippom. Oleaster.* 2. But I rather consent herein to *Lyranus, Tostatus, Gallasius, Iunius*, that make this a divers Law from the former: that speaketh of lending freely, this of hiring and letting out for money: and therefore he that hireth a thing for his money, *minus tenetur de custodia animalis*, is lesse bound than the borrower, to the safe keeping of the thing so hired, *Lyran.* And the reason is, because, *locatio fit ad utilitatem locatoris*, the letting out for money is for the profit of him that letteth, *Tostat.* So *Cajetane* expounderh well, *Absq; differentia praesentia, vel absentiae Domini non tenebitur conductor ad solvendum animal casu confractum, &c.* Here without any distinction of the presence or absence of the master, the hirer is not bound to make good the beast which is by chance hurt or dead, because it came for his hire. 3. Yet in this case also, *tenebitur de dolo, vel lata culpa*, the hirer shall be bound, if he used deceit or were in a manifest fault; otherwise not, as, *si fecisset animal illud nimis laborare*, if he caused the beast which was borrowed to be over laboured, *Lyran.* But in the case of borrowing he is bound not only to make restitution where any thing is lost by his fraud and wilfull default, *sed tenetur de levissima culpa*, but for every small fault, overslight or negligence, is he bound to make satisfaction, *Tostat. qu.* 8.

QUEST. XX. *Whether the fornicator by this Law be sufficiently punished.*

Vers. 16. *If a man entise a maid not betrothed, &c.* 1. This Law enjoyning only unto the fornicator marriage with the virgin corrupted, if her father consent, may seeme to be too easie and gentle: but here it must be considered, that in these civill Lawes the punishment is not alwayes answerable to the sin: for even the sinne of fornication is one of those which without Gods mercy excludeth out of the kingdome of heaven: but the intendment of this Law is, to bridle such inordinate lusts, and to restraine them, that they still increase not, *Simler.* 2. And beside, it must be considered, *multa pro rudiente populi tolerari*, that many things in that Common-wealth were tolerated, because of the rudenesse of the people, *Gallas.* 3. Although the offender by this meanes doe satisfie the politicke Law, in marrying the virgin by him corrupted, yet, *coram Deo, &c.* in the presence of God he is not cleared from this offence, in making amends by marriage, and giving her a dowry, *Osiander.* But repentance beside is necessary for the expiation of this sinne. 4. The speciall scope of this Law is to provide for the virgin thus abused, that shee being made by this meanes unapt for any marriage with another, should be taken to be his wife that had done her this wrong. 5. The like Law there was among the Athenians, that he which defiled a maid should take her to be his wife. But among the Romans, there was a more severe Law: that he which had committed fornication, if he were of good sort, should be punished in the losse of halfe his goods: if of base condition, he should be banished, *Simler.* 6. This Law is onely concerning virgins not betrothed: for to lye with them which were espoused to another, was death by *Moses* Law, *Deut.* 22. 23.

QUEST. XXI. *Why the women committing fornication be not as well punished by the Law.*

AGaine, this Law may seeme to be defective, as in laying so easie a punishment upon the man, so imposing none at all upon the woman. 1. But the reasons thereof may be these: the woman might be entised and deceived upon hope of marriage: and it was sufficient punishment unto her, the losse of her virginity: and beside, being under her fathers power, and so having nothing of her owne, shee could not be charged to pay any summe of money, as the man is, *Simler.* 2. Yet the high Priests daughter, if she played the whore in her fathers house, was to be burned, because shee had dishonoured her fathers house, *Levit.* 21. 9. therefore she is to be excepted out of this Law, *Tostat. quest.* 9. 3. The word *patah*, here used, signifieth to *decline*, or *turne*: so that whether he entise the maid, *blanditiis, vel mendaciis*, by faire promises, or by lying words: whether he promised her marriage or not, he is bound by this Law to take her to wife, *Oleaster.* 4. And as this Law is meant for the one party of virgins not betrothed, so is it intended on the other part, that he must be a single man that is by this Law enjoyned to marry her, *Iun.* If he were married, it seemeth he was rather to endow her, than marry her; because the father would not willingly consent to give his daughter to one that was married already. 5. The word *shacab*, signifieth to *lie, sleepe: non est peccatum dormire cum puella*, it is no sinne (saith *Tostatus*) only to sleepe with a maid, if no other thing be committed: though he follow the Latine text, reading, *and sleepe with her*: it is better therefore to read, *lie with her, Iun. Vatab.*

QUEST. XXII. *What kinde of dowry this Law speaketh of.*

HE *shall endow her.* There is difference betweene *Dos*, the dowry, and *donatio propter nuptias*, the marriage gift or joynture: this is not meant of the joynture which the man should make his wife, but of the dowry which the father used to give in marriage with his daughter, as may appeare by these reasons: 1. The endowing of the wife is inflicted here as a punishment: the man for his fault is enjoyned to doe that which otherwise he was not bound to doe: but the husband alwayes bestowed upon his wife a marriage gift: therefore this Law meaneth, he shall beare also her dowry, which his wife should bring

bring with her, or her friends give with her. 2. If it were understood of the joynture or marriage gift, it had beene superfluous to say, he shall endow her, and take her to wife: for in taking her to wife, the husband was of ordinary course to bestow on her a marriage gift or joynture. 3. If he have her not to wife, her father not consenting, yet he was to pay her dowry, *vers.* 17. that is, not a joynture, or marriage gift, but that portion which her friends used to give with her, *Tostat. qu.* 9.

QUEST. XXIII. *How this Law differeth from that, Deut.22.29.*

SOme make this Law all one with that, *Deut.22.29.* where the man which defiled a maid, is enjoyned to pay 50. sicles to her father, which R. *Salomon* thinketh to be the certaine dowry of a virgin; and so they say, that there is *duplex dos, una quæ datur uxori, alia quæ datur patri*; a double dowry, one which is given unto the wife, the other unto her father, *Lyran. Simler. Gallas. Lippom.* But these two appeare to be divers Lawes: 1. This case is put when a man entiseth a maid, and she consenteth and is willing therewith: but there the Law speaketh of the violent taking of a maid, *Iun. Tostat.* 2. There the summe of 50. sicles is paid to the father for the wrong done unto his daughter, it is not given in the name of a dowry: for there could not be any certaine rate or summe of money appointed for every maids dowry: some might give 1000. sicles with their daughter, others not thirty: therefore that summe of 50. sicles is not prescribed here; but it is said in generall, He shall pay money according to the dowry of virgins, that is according to their state and condition, as dowries used to be given with virgins and maids of like parentage, calling and birth, for a poore maid had not so great a dowry as one of noble stocke and high degree. 3. The maid by violence first defiled, and then taken to wife, by that Law could never be put away, *Deut.22.30.* but no such thing is mentioned here: he that taketh a maid to wife, whom with her owne consent he before defiled, might according to the generall liberty then permitted, *Deut.24.1.* if there seemed unto him cause, after put her away: and the reason of this difference may be this: he that taketh a maid willingly, will not put her away without cause; but he that taketh her against his minde, never loved her, and so upon every occasion would be ready to send her away, whether there were cause or not, if he were not by Law restrained of his liberty, *Tostat. qu.* 10.

QUEST. XXIV. *What was to be done if the fornicatour were not sufficient to pay the dowrie.*

He shall endow her, &c. But what if the man, which had committed this wrong to a maid, were not able to endow her, the question is, what course was then to be taken: 1. If he were a free man, and an Hebrew, he was to be sold as in the case of theft, *vers.* 3. and to serve so many yeeres, as might raise this sticke or dowry for the maid: but longer than for six yeeres he could not be sold, for all Hebrewes were to be set free in the seventh. 2. If he were a free Gentile, he might be sold for his life, or for so many yeeres as sufficed to make up the dowry. 3. If he were an Hebrew servant, if his master refused to pay so much money as might serve for the dowry, then he was to deliver up his servant to be sold over for so many yeeres as might recompence the dowry, before the yeere of remission came: and if the yeeres which remained were not sufficient, he might be sold over againe. 4. If he were a stranger or Gentile being a servant, then he might be set over to serve his whole life, *Tostat. quæst.* 12.

QUEST. XXV. *What if the fornicatour refused to take the maid to wife.*

YEt further it will be enquired, what if the maids father would consent, and yet the party will neither take her, nor endow her? 1. By the Civill lawes, if he be a noble person, he should be banished that had defloured a virgin; if of base condition, he should be whipped: and if they ravished a maid against her will, in that case they were to suffer death. By the Canon lawes, if one refused to marry her whom he had defiled, he was to be throughly whipped, and excommunicate, and enjoyned penance till he had fully satisfied. 2. And though this be omitted in *Moses* Law, yet so much may be inferred and collected by the letter of the Law, that as he was necessarily to endow her (for the future of the Indicative mode, *semper inducit dispositionem necessariam*, doth alwayes imply a necessary disposition) so he was of duety to marry her: like as in another case of forcing a maid, he was to be compelled to take her to wife, and neverto put her away, *Deut.22.30. Tostat. quæst.* 11.

Instit. de public. judic. § secundo. Extra de adulter. in capit. pervenit.

QUEST. XXVI. *Whether this Law were generall without any exception.*

NOw although this Law be propounded generally, if a man entice a maid, he was to endow her and marry her; yet there were some exceptions to be made: 1. For whereas the Israelites were charged to take them wives out of their owne tribe, *Numb.36.* it is evident, that if the maid were of another tribe, then the man could not take her to wife: but because this case was very rare and unusuall, seeing the tribes, after they were setled in Canaan, when these Lawes were to take place, dwelt every one apart by themselves, and so there was no feare of such unlawfull entercourse and commixtion, betweene a man and a maid of divers tribes: the Law therefore is silent in this point: for *ad ea quæ raro accidunt, jura non scribuntur*, lawes are not applied to those cases which fall out seldome. 2. If he were a Gentile and a professour of another religion, which committed this sinne with a maid, neither could she in this case bee given him to wife; because they were forbidden to make marriages with such, *Deut.* 7.3. And the Israelitish women were to match in their owne tribe, and therefore not with strangers. 3. If an Hebrew had trespassed herein, neither could he have the maid to wife, whom he had abused: for he was not to endow her, which a servant could not doe: for either he had sold himselfe into servitude, be-

cause

cauſe he was poore, or was ſold by the Magiſtrate, to make ſatisfaction for ſome offence which he had committed, and therefore being poore he had not wherewithall to endow her, and ſo could not take her to wife. 4. Beſide, if it were the Prieſts daughter with whom he had wrought this folly, ſhe could not become his wife, for ſhe was in this caſe to be burned, *Levit.* 21. And the man likewiſe by equity of the ſame Law, being guilty of the ſame offence. 5. Yea if the high Prieſt himſelfe had defloured a maid, he could not take her to wife, becauſe he was forbidden by the Law to marry any polluted, or an harlot, *Levit.* 21. *verſ.* 14. 6. If alſo one had defiled a maid neere of his kin, being within the degrees of marriage forbidden, they were both to ſuffer death for it, *Levit.* 20. and therefore could not marry together. This Law therefore being generally propounded, muſt yet be interpreted and expounded according to other Lawes: for they muſt all be made to agree together, *Toſtat. qu.* 12.

Quest. XXVII. *How farre this poſitive Law againſt fornication doth binde Chriſtians now.*

And as this Law did not hold generally in the old Teſtament, ſo neither is it now neceſſary, that whoſoever hath committed fornication, ſhould be compelled to marry the maid ſo abuſed: 1. For though it were admitted, that this Judiciall and poſitive Law of *Moſes* were in force ſtill: yet ſome exceptions muſt needs be admitted: as if they are too neere of kin: for no ſuch marriage can be allowed within the limited degrees. As Saint *Paul* willed the young man, that had committed fornication with his fathers wife, to be excommunicate for that fact, 1 *Cor.* 5. he was not ſuffered to marry her. Againe, if a Chriſtian maid ſhould commit fornication with an Infidell, with a Turke, Jew, or Heretike, in this caſe the rule of the Goſpell will not allow marriage: for Chriſtians muſt marry only in the Lord, 1 *Cor.* 7. 39. therefore not with thoſe which are blaſphemers of God, and enemies to true religion: and the Apoſtle ſaith, *Be not unequally yoked with Infidels*, 2 *Cor.* 6. 14. 2. But *Toſtatus* bringeth in two other exceptions, as if the maid defiled be either a profeſſed Nunne, and ſo devoted to Monaſticall and ſingle life; or the man entred into orders, unto the which the vow of ſingle life is annexed: in neither of theſe caſes can (ſaith he) marriage be admitted after fornication committed, *Toſtat. queſt.* 12. *Contra.* But againſt both theſe exceptions I will oppoſe the holy judgement of the Apoſtle: and touching the firſt, I urge that Apoſtolicall ſaying: *It is better to marrie, than to burne*, 1 *Cor.* 7. 9. If then Nunnes are ſubject to this burning, as it appeareth they are by their ſecret fornications, the fruits of their burning luſt, then according to the Apoſtles rule, it were better for them to marry. Concerning the ſecond, I ſay with the Apoſtle, *Marriage is honourable among all men, &c. Heb.* 13. 4. therefore it is no diſhonour nor diſparagement to holy Orders. 3. But the beſt anſwer is, that this politike Law of *Moſes* doth not binde us now, otherwiſe than in reſpect of the generall equity thereof, that fornication being a breach of the Morall law, ſhould be ſeverely puniſhed: in every part and circumſtance of the Law, it is not neceſſary now to be kept. For as by *Moſes* Law, it was left in the power of the maids father, whether he thought it fit to give his daughter in marriage to the fornicatour: ſo the Magiſtrate being the common father of the Common-wealth, may in his diſcretion determine when it is fit for ſuch marriages to proceed, when otherwiſe, *Simler.*

Quest. XXVIII. *Why the Law requireth the conſent of the father to ſuch marriages.*

Verſ. 17. *If her father refuſe, &c.* 1. There is great reaſon that this power ſhould be given unto the father, to chuſe an husband for his daughter: for many times it may ſo fall out, that the fornicatour is ſuch a lewd and ill diſpoſed perſon, that his daughter were but caſt away, to be beſtowed upon ſuch an one. And if the fornicatour were neceſſarily to marry the maid ſo abuſed, many would make practice of it of purpoſe, by this meanes to get them rich wives, *Gallaſ.* 2. But becauſe ſometime, if it were wholly left unto the maids father, to give his daughter in marriage, or to take a portion of money for her dowry, ſome might aske unreaſonable ſummes, therefore the Law defineth, that upon the refuſall of the father the fornicator ſhall pay money according to the dowry of virgins, ſuch as parents of that ſame condition uſed to give with their daughters, *Toſtat.* 3. And beſide it muſt be underſtood, that the ſame refuſall muſt be reaſonable: *Si officium piorum parentum præſtant, &c.* If they performe the office of good and godly parents. For what if he refuſe to give his daughter, becauſe he would match her into a bad ſtocke, only reſpecting wealth, not religion and piety? in this caſe God is rather to be obeyed than man: and the duty to the firſt table to be preferred before the ſecond, *Borrhaius.* 4. *Confirmatur hoc patria poteſtas in liberos, &c.* The authority of the father is confirmed by this Law toward their children in reſpect of their marriages, that they ſhould not be contracted without their conſent, *Marbach.*

Quest. XXIX. *Why next to the Law of fornication followeth the Law againſt witchcraft.*

Verſ. 18. *Thou ſhalt not ſuffer a witch to live, &c.* 1. Some thinke that this precept is joyned to the former, *Quia ſortilegia plerunq; fiunt in his, quæ pertinent ad actum carnis, &c.* Becauſe ſorcery is often uſed in thoſe things which belong to the carnall act, *Lyran.* So alſo *Cajetane: Ex ſuperiori lex iſta ſtupro virginis, &c.* It may be this Law is joyned to the former of whoredome committed with a maid, to inſinuate that ſorcery is much uſed to ſet forward venery and uncleane luſt. 2. *Tostatus* maketh this the reaſon of this connexion, that as moſt of the Lawes in the former chapter concerne the ordring and directing, *partis iraſcibilis*, of the angry part of the minde: the Lawes hitherto in this chapter, *partis concupiſcibilis*, of the coveting part of the minde: now theſe following belong to the direction *partis rationalis*, of the reaſonable part of the minde, the judgement and underſtanding, that

should not be corrupted with evill arts, *Teſtat. qu.*12. 3. But the reaſon rather is, that as fornication of the bodie, immediatly before touched, is odious before God and man, ſo much more is the ſpirituall fornication of the ſoule abominable, when any ſeduced by the devill into witchcraft, or any ſuch devillish trade, doe forſake God, and commit moſt groſſe idolatrie, *Simler.* And ſo hereunto agreeable is that law which followeth in the next verſe but one, *verſ.* 20. *that hee ſhould be ſlaine, that offereth unto any god, but to the Lord.*

QUEST. XXX. *What kinde of witchcraft is here underſtood.*

A *Witch.* 1. The word is *mecaſhepheh*, which ſignifieth, as *Oleaſter* out of R. *Abraham*, one that changeth any thing before the ſight: wee call them Juglers which deceive the ſight, and caſt a miſt before the eyes. The right Latine word is *præſtigiatrix*, *Iun. Mont.* and, one which by *legerdemaine* deluds the eyes. 2. But under this kinde, by a *Synecdoche*, all other ſorts of witchcraft, ſorcerie, inchauntment are forbidden: as *Hydromanta*, which uſe divination by water; *Aeromanta*, by the aire; *Pyromanta*, by the fire; *Capnomanta*, by ſmoake; *Alectriomanta*, by the crowing of Cockes; *Pſychomanta*, that conſult with the ſoules of the dead; *Aſtromanta*, which divine by the inſpection of flower; *Icthuomanta*, by fiſh; *Libanomanta*, by incenſe; *Cheiromanta*, by the hand; *Necromanta*, diviners by the dead; *Gaſtromanta*, which divine and give anſwers from within out of their bellies: and all other of the ſame devilliſh profeſſion, as hereof before. 3. Inſtance is given here of women, and the word is put alſo in the feminine, *Quia illud genus maleficii crebrius reperitur in fœmina*, Becauſe that kinde of ſorcerie is oftner found in women: *Lippom.* *Quia procliviores ſunt in hoc ſcelus ex infirmitate mulieres*, Becauſe women by the infirmitie of their ſex are more prone unto this miſchiefe: and women are named, that no compaſſion ſhould bee ſhewed, or mercie unto the weaker ſex, if they be thus ſeduced, *Iun. Nec minus hoc damnantur mares, quam fœmina*, Becauſe men witches are no leſſe condemned here, than women, *Gallaſius.* *qu.8. in 7. p.92.*

QUEST. XXXI. *Whether love may bee procured by ſorcerie.*

It becauſe it is the opinion of ſome, as is before ſhewed, *qu.*29. that this law of witchcraft is annexed to the former law againſt fornication, becauſe ſorcerie may be uſed to procure unlawfull luſt, it will not bee amiſſe ſomewhat to touch that point. 1. *Virgil*, a great practitioner in ſuch feats, ſhewes in his 8. *Eclog.* how *Daphnis* was compelled to come by certaine inchanted love verſes, where hee thus ſweareth this verſe, *Ducite ab urbe domum mea carmina, ducite Daphnin, My verſes goe, from citie bring yee Daphnis home to mee.* And *Hierome* in the life of *Hilarion*, as *Teſtatus* citeth him, reporteth how a young man enamoured with a virgin, by certaine words and enchaunted figures put under the threſhold where the maid was, drave her into ſuch fits of raging love, that ſhee tore her haire, and gnawed her teeth, and often uſed to call the young man by his name: this maid thus tormented, was at length brought to *Hilarion*, who by his prayers healed her. 2. Now then this inſtigation unto love, or luſt, and diabolicall ſubtiltie, may be procured three waies: One is the ordinarie meanes, whereby Satan by externall objects uſeth to tempt men, thereby ſtirring and provoking their natural luſt: as *David* was inflamed at the ſight of faire *Bathſheba*: but here needeth no other ſorcerie or inchantment than the corrupt inclination of a mans owne affection: the devill doth but offer the occaſion, and ſhew the bait, hee draweth not the affection: but the corruption of the heart of it ſelfe is ready to apprehend and lay hold of the object ſet before it. Another way there is, whereby the affection is ſtirred, as when the evill ſpirit entereth, and poſſeſſeth any with madneſſe and phrenſie for the time; not changing the underſtanding, or will, but troubling the vitall ſpirits, and inflaming the blood, and ſo incenſing unluſt. The third way is, when Satan entreth not to diſquiet the bodie, and trouble the ſpirits, but externally offereth violence, tranſporting and carrying (by Gods permiſſion) bodies from place to place: which is no hard thing for Satan to doe; and ſo hee may bring one to the place where their lover is, *qu.*13.3. But here two things are to be conſidered: 1. That Satan directly cannot worke upon the will of any in the immediate change or alteration of their affections, but hee doth it by meanes, either internall, in moving by objects, or by internall provocation and ſtirring of carnall luſt. 2. That he hath the like power over the ſervants of God, which he exerciſeth over carnal men which are his owne vaſſals: he raigneth in the children of diſobedience, as he liſteth: as the Apoſtle ſaith, *They are taken of him at will*, 2 *Tim.*2.26. But the faithfull doe reſiſt him by faith, 1 *Pet.*5.9. So that his tentations cannot prevaile upon them, to intangle them further than God ſhall ſee it good for the triall of their faith. This is moſt evident by that ſtorie of *Iuſtina* the Virgin whom *Cyprian* (then a diſſolute young man, and given to Magicke, but afterward a moſt holy and conſtant Martyr) loved exceedingly: and when he was not able to prevaile with her by any allurements, hee called for the Devils helpe to bring her unto him, who likewiſe chuſed the evill ſpirit away, *Ex Teſtat. qu.*13.

QUEST. XXXII. *Whether witches can indeed effect any thing, and whether they are worthie to bee puniſhed by death.*

NOw further by this ſentence of the law, which adjudgeth witches worthie of death, they are found by ſome to be in error, which thinke that witchcraft is nothing but *nudum phantaſma*, a verie phantaſie: that ſilly women imagine they doe things, which indeed they doe not, but in their owne conceit and imagination. Firſt, I will examine the objections which are made in the defence, or at the leaſt the excuſe of theſe wicked women, and in favour of them, for the mitigation of their puniſhment.

1. They ſay that this law is made *de veneficiis*, of ſuch as kill and deſtroy by ſecret poiſons, and noyſome drinks, it concerneth not witches.

Oo Anſw.

Answ. 1. Indeed the Septuagint reade, φαρμακους, and the Latine translateth, *maleficos*, workers of mischiefe: but they are both in error, for the Hebrew word, *mecasshephah*, is put in the feminine, whereas they both interpret it by the masculine: And the word, *mecasshephim*, is applied to those which worke by evill spirits, and have confederacie with them, as Exod. 7. 10. it is given to the Egyptian Sorcerers and Magicians. 2. The practice of poisoning belongeth to the sixth Commandement, *Thou shalt not kill*, whereas witchcraft here forbidden is a breach of the first Table, *Simler.*

2. These fillie women can effect nothing: they imagine they doe many things, but it is only in their owne conceit.

Answ. 1. True it is, that they cannot effect what they would, for the Lord restraineth the power of the devill, by whom they worke: as he did, when the Sorcerers attempted to bring forth lice, and could not, *Exo.* 8. 2. Yet it cannot bee denied, but that they effect many strange things by the operation of the devill: as the Magicians of Egypt could turne their rods into the similitude of Serpents, and water into the likenesse of blood: and the witch at Endor could cause the likenesse of *Samuel* to appeare, which was not indeed *Samuel*, but the devill taking upon him his shape. So it is no strange thing by the operation of Satan, when they take a mans garments, and beat them to cause the bodie of the man to feele the smart. *Simler.* 3. And if they did no hurt, and could effect nothing; why was this law ordained against them? God gave no superfluous or unnecessarie lawes to his people, nor without great reason. 4. Though they should effect nothing, yet their wicked desire and endevour thereunto is worthie to bee punished.

Objections made in the excuse of witches, answered.

3. Witches many times doe good, and heale men of their infirmities and diseases: therefore they deserve no such punishment.

Cod. lib. 9. tit. 18. leg. 4.

Answ. 1. Indeed in the Civill law such a decree is extant, made by *Constantine*, *Qui per incantationes intemperiem aeris & grandinis evertit, puniendus non est*, &c. Hee which by inchantment turneth away the intemperate season of the aire and weather, is not to bee punished. But it is no marvell that such things were tolerated then, when they came newly from Gentilisme, wherein such things were not only suffered, but honored and rewarded. 2. We have a more perfect rule out of the Scriptures, that no such unlawfull meanes are to bee used, no not to a good end, as to procure health, or such like: for this cause the Prophet reproved the King of Israel, having received hurt by a fall, because he sent to the god of *Ekron* for helpe. And to this purpose *Augustine* saith well, as he is cited in the Decrees, *Si aliquando sanare videntur languidos, id Deo permittente fit, ut homines probentur*, &c. If they seeme sometime to heale the diseased, it is done by Gods permission, that men might bee thereby proved, &c. And againe hee saith, *Laquei sunt adversarii, mederi non possunt*; They are the devises snares, they cannot heale.

2 *King.* 1.

Caus. 26. q. 5. c. 18.

Caus. 26. q. 7. c. 15.

4. *Object.* But the meanes which they use are wholesome, and medicinable, as herbs and oyntments, and therefore herein they are not to bee found fault with.

Answ. 1. For the most part they use such meanes, whereof no naturall or apparent reason can be given, as to burne the thatch of the house, to cut off some part of the beast bewitched, and burne it, and such like. Concerning such things, *Augustine* giveth a good rule, *Remedia & ligatura quae medicorum disciplina condemnat, non adhibenda*, &c. Such remedies and ligatures which the skill of Physicke condemneth are not to be used. 2. He saith further, *Ex traditione malorum angelorum sunt*; Such remedies had their beginning from the tradition of evill angels: therefore hee concludeth, that *Phylacteria sunt animarum vincula*; Such Phylacteries, things applied to, or hung about the necke or other parts, are but snares of the soule. 3. If they doe use herbs, and oyntments, and such other outward meanes, it is but to colour their devillish practice and inchantments, whereby they worke, and not by the vertue or operation of such herbs: therefore it was well decreed in the *Mariscane Councell*, as it is cited in the Decrees, *Nec in collectionibus herbarum, quae medicinales sunt, observationes aliquas licet attendere*, &c. In the collection of herbs, which are of themselves medicinall, it is not lawfull to use any other (superstitious) observations.

Caus. 26. q. 2. c. 6.

Ibid. c. 9.

Ibid. q. 5. c. 4.

Caus. 26. q. 5. c. 3.

Now on the contrarie it shall appeare, that witches and other of that sort are worthie of punishment by death, and that they are not by any meanes to bee tolerated in a Commonwealth.

Reasons shewing the equity of this law against witches.

1. They are manifest transgressors against the first Table, and every precept thereof: for they doe combine themselves with Satan, and forsake their faith, and so make them other gods, beside the Lord: they also invent superstitious rites and ceremonies, images, figures and pictures, which the devill hath taught them to worship him by: and beside, they prophane and abuse the holy name and titles of God in their superstitious invocations and inchantments. And they appoint certaine holy daies, solemnities, and assemblies among themselves, as the Lord hath appointed the Sabbath for his owne worship. And thus they apparently violate every precept of the first Table.

2. They are also enemies to the Commonwealth, full of mischiefe, practising their malice upon men and beasts: and therefore the Civill law, *Propter magnitudinem scelerum maleficos appellat*; Because of the greatnesse of their mischievous practices, calleth them, Evill or Wicked doers. They are manifest murtherers, assaulting the life of Christian people, where God permitteth, by all devillish meanes: and thus the second Table likewise is by them violated and perverted, *Gallas.*

3. They also are perverters of their children, and seducers of others, and so cause this mischiefe to spread further and to be transmitted over unto posteritie.

4. Further, if divine and humane lawes condemne all filthie societie and companie with beasts; much more horrible and abominable is al confederacie and league made with devils and uncleane spirits, &c.

4 D. 34. ad. 3. in Gor.

5. *Thomas* touching this error, that some should say, *Quod maleficium nihil erat in mundo*, &c. That witchcraft was nothing in the world, but in the opinion of men, addeth, *Procedit hoc ex infidelitate*

infidelitatis; That this opinion proceedeth from the root of infidelitie, because they doe not beleeve that there are any devils, but only in the estimation of the people, &c. But we are taught by the Scriptures, that the Angels fell from heaven, and became devils, by whom witches and Sorcerers worke.

6. And this is sufficient to convince these men of error, because the law of *Moses* judgeth the sinne of witchcraft worthy of death: which they must needs accuse of injustice, if witchcraft were so small an offence, and consisted but in opinion only. And the Imperiall lawes herein doe concurre also with the Divine law, which calleth, *Ars mathematica damnabilis*; The Mathematicall (it meaneth Magicall) Science damnable: and it decreeth thus. *Aruspices, Divinatores concremandi sunt*, Soothsayers and Diviners are to be burned: *Nec ars ista disci, nec doceri debet*; This art must neither be learned nor taught: and by the Civill law, he which consulted with Soothsayers, *gladio punietur*, shall be punished by the sword. *Cod. lib. 9. tit. 18. leg. 2. Ibid. leg. 3. Ibid. leg. 8.*

Quest. XXXIII. *Of the odious sinne of bestiall and unnaturall lust.*

Vers. 19. WHosoever lieth with a beast. 1. *Procopius* and the *Interlineare glosse*, doe understand this of a beastly and brutish man, with whom it is dangerous to converse; and by death they understand here eternall death. But this were to extenuate these grosse and unnaturall crimes which here are condemned, and these civill politicke lawes are literally to be understood. 2. Therefore this law meeteth with that most unnaturall and monstrous sin of more than beastly lust: by the one kind also comprehending all other outragious lusts committed against nature, as *Levit.* 18. 22. and 20. 15. *Ian.* 3. And there are two sinnes specially against nature; either when, *non servatur debita species*, the due kind is not kept, as when the filthy company of beasts is desired; Nature only having ordained the generation of mankinde to be with man: the other is when, *non servatur debitus sexus*, the due sex is not kept, as when man with man worketh filthinesse, which was the sin of Sodome, *Thomas.* And these are the reasons why such wicked persons should be put to death without all mercy: 1. *Vitandis tantis flagitiis societas illa, quæ cum Deo nobis esse debet*, &c. By such hainous sins that societie is violated, which ought to be betweene us and God, seeing Nature it selfe, whereof God is the Author, is polluted with such perverse lusts, &c. 2. Such wicked and vile persons shew themselves worse than beasts, *qua coitu naturali contenta sunt*; which are content with naturall copulation, *Calvin*: and goe not out of their kind. 3. *Serit semen ubi aut nihil nascitur, aut monstrum naturæ contrarium*, &c. He that soweth seed, where either nothing at all is ingendred, or a monster contrarie to nature, *Pelarg.* 4. Not only the man or woman committing this filthinesse, but the beast also wherewith it is perpetrated, was to be put to death, *Levit.* 20. 15. both for the detestation of the fact, and lest any other by that evill example should attempt to doe the like with that beast, *Lyran.* *2.2. q. 154. art. 12. ad. 4. Lib. 3. confess. c. 8.*

Quest. XXXIV. *The reasons why men are given over to unnaturall lust.*

1. THis bestiall sin may be committed two waies; either indirectly when one, not at the first intending any such filthy act, but being inflamed with lust, *ad coitum simpliciter*, simply unto carnall act, because it cannot be satisfied as he would, seeketh to have it satisfied howsoever: or else directly at the first there is a wicked inclination unto this bestialitie. 2. *Tostatus* giveth three reasons of why some men are caried into these unnaturall lusts: 1. Their vile corrupt nature, which is procured by the evill disposition of the country: as in Æthiopia and Lybia, and toward the poles in the remote climates, monstrous shapes and formes are found which are the fruits of such unnaturall lusts. 2. Some are bestiall by frensie and madnes, and other distemperatures of the braine. 3. Some by an evill use and custome, as it seemeth the Sodomites even from their childhood were exercised in those acts of filthines. These reasons may be yeelded, of the unnaturall appetite of men which feed of raw flesh, yea of the flesh of men as bruit beasts: so also of unnaturall lust, *Tostat. qu.* 14. 15. 3. But a better reason may be given than all these: for these unnaturall and beastly lusts are the fruits of Idolatry and false worship: for immediately it followeth, that they should not offer unto any other gods. And Saint *Paul* saith, that the Gentiles after they had corrupted the true worship of God, were given over unto their owne hearts desire, *Rom.* 1. as the Canaanites having not the true worship of God, defiled themselves with these abominations, for the which the Lord cast them out, *Levit.* 18. 24. *Simler.*

Quest. XXXV. *What is meant by sacrificing to other gods.*

Vers. 20. HE that sacrificeth unto any other gods, &c. 1. Not that indeed there are any gods beside the Lord, but because the blinde Idolaters in their foolish opinion take them to be gods: and the Scripture useth to speake according to the vulgar opinion, for their better understanding to whom the speech is directed, *Tostat. qu.* 15. 2. As hitherto *Moses* published such lawes as concerned the direction of the *irefull* and *coveting* faculties of the minde, so now follow such ordinances, belonging to the ordering of the rationall or understanding part: first as touching the duties of simple and private persons, in the residue of this chapter; then of Judges, *chap.* 23. and of the Priests, *chap.* 23. *vers.* 24. *Ian.* 3. Under the terme of sacrificing, all other externall worship is forbidden, as to build Altars, to erect Holy daies unto them, *Simler.* or to adore them, and bow the knee unto them. *Tostat. Hoc, sibi alio, thurificatio*; All oblation, offering of drinke offerings, censing of incense before them, and such like are forbidden. 4. And not onely a single person, man or woman, that committed Idolatry, was to be put to death, *Deut.* 17. 2. 3. But if an whole city departed from the true worship of God, to Idols, they were to destroy it, *Deut.* 13. 16. And by the same reason they were in like manner to deale with a whole tribe or two, if they did forsake the worship of the true God: as *Iosh.* 22. All Israel

hearing that the two tribes and an halfe beyond Jordan, had erected them an Altar, they assembled themselves together against them, as jealous, lest they purposed to bring in a new worship of God, Jos. 22. 5. And not onely they which committed Idolatrie themselves, but they which perswaded others, were to be put to death, *Deut.* 13. 6, 7.

Quest. XXXVI. *Whether Idolatrie now is to be punished by death.*

Vers. 20. *Shall be slaine.* 1. The word is *charam*, that simply signifieth, not to cut off, but to destroy, as an *anathema*, thing accursed, and bequeathed to destruction, *Jun. Pelarg.* 2. The *Interlinearie Glosse*, expounded it of excommunication, and of eternall death: but both the practise of those times, and the like punishment here inflicted upon other capitall crimes, sheweth that it must be understood of the losse of the temporall life: though beside, without their great repentance, Idolaters deserve also everlasting death, *Rev.* 22. 8. 3. Some object, that now Idolatrie is not to be punished by death, but that such rather that are seduced, should be instructed in the true worship of God: and in the times of the Gospell, it is fit more clemencie and mercie should be shewed, than under the rigour of the Law. *Answ.* 1. Though Idolaters are to be instructed to reforme their error, for the salvation of their soules; yet this letteth not, but that for so great impietie, and for the example of others, they should worthily suffer the paines of death. 2. And now under the Gospel, seeing robberie against the common peace, and treason against the life and safetie of the Prince and State, are judged worthy of death: *Qui majestatem Dei fœdissime violavit, tam leve facinus admisisse putabitur?* shall he which violateth the Majestie of God most impiously, be thought to commit so small an offence? *Gallas.* 4. But although, as *Osiander* saith, the Magistrate, *non gladio tu idololatriam vindicare teneatur*, be not now bound to take revenge of Idolatrie by the sword: for some difference there is betweene Pagane idolatrie, and Popish superstitious Imagerie, the one being an absolute deniall of all Christianitie, the other a mixing therewith of superstitious vanitie; yet by the equitie of this Judiciall law, which serveth for the strengthening of a morall precept, the like sin of idolatrie may justly receive the like punishment. As *Cyprian*, repeating that law, *Deut.* 13. 12. *Si audieris in una ex civitatibus*, &c. If thou heares of any of the cities, &c. that are drawne away to serve other gods; that such a city should be destroyed; thus further inferreth; *cujus præcepti memor Mattathias*, which precept *Mattathias* remembring, killed him that approached to the idolatrous Altar to sacrifice, &c. Then he further addeth: *Quod si ante adventum Christi, circa Deum colendum, et idola spernenda hæc præcepta servata sunt*, &c. Now if these precepts concerning the worship of God, and despising of Idols were kept before the comming of Christ; *quanto magis post adventum Christi servanda sunt?* How much more ought they to be kept after the comming of Christ? seeing he hath not onely exhorted us in words but in deeds. *Augustine* likewise shewing a difference betweene the schisme of the Donatists, and Pagane idolatrie, thus concludeth; *Quis vestrum non laudat leges*, &c. Which of you doth not commend the lawes given by the Emperours, against the sacrifices of the Pagans? *illum quem impietatis capitale supplicium est*, &c. for the punishment of that impietie is capitall. 5. R. *Salomon* thinketh, that if a Jew did sweep an Idol Temple, *velornare, vel alia similia faceret, quæ sunt præambula*, &c. or adorne it one ly, and doe other things which are but preambles to Idolatrie, he was not to be punished by death, but some other wayes, *Ex Lyrano*. But if enticing in words to idolatrie, were judged worthy of death, *Deut.* 17. 5. much more to entice and draw by fact and example, as in adorning and beautifying the Temples of Idols.

Cyprian. lib. de exhortat. Martyr. c. 5. cited in the Decrees. *Caus. 23. q. 5. c. 32.*

Epistol. 40. ad Vincentium, cited, *C. 23. q. 4. c. 42.*

Quest. XXXVII. *Why idolatrie is judged worthy of death.*

NOw the reasons why idolatry was held by *Moses* law to be worthy of death, were these: 1. *Quia cultus diabolo exhibetur qui idolorum author est*; Because that idolatrous worship is given unto the devill, who is the author of Idols, *Gallas.* 2. *Æquum est vita privari eos*, &c. It is just that they should be deprived of life, which forsake God, the author and fountaine of life, *Simler.* To leave the worship of God who is the author of life, and to worship the devill, the author of death and destruction, *mortibus* &c. doth shew himselfe to be worthy of a thousand deaths, *Gallas.* 3. Though every transgression of the law be in some sort a breach of Gods covenant, yet idolatry more specially is said to be a transgression of the covenant of God, *Deut.* 17. 2. Because men apparently and professedly thereby forsake the profession solemnely made of their service and obedience vnto the Lord, *Simler.* 4. And this severe punishment the Lord appointeth for idolatrie: *quia inter Ægyptios idololatriæ assueverant*: because the Israelites had accustomed themselves unto idolatry among the Egyptians, in so much that they, *Moses* living, set up a golden calfe to worship, *Simler.* 5. Because of the ready inclination and propension of mans nature unto idolatry, it was fit that it should by some severe punishment be restrained, *Calvin.* 6. And two things there are which doe exaggerate the nature of a sinne, and aggravate the punishment thereof: *Res in quibus committitur, & in quos committitur*, &c. The things wherein they are committed, and they against whom they are committed, *Borrh.* Both which concurre here in the sinne of Idolatrie and idolatrie: For what matter can be of greater moment, than the service and worship of God? and what sin more grievous, than that which is committed against God?

Quest. XXXVIII. *Of kindnesse, how to be shewed toward strangers, and why.*

Vers. 21. *Thou shalt not doe injury to a stranger.* 1. There are two reasons, why men are apt to wrong unto strangers: both because they are not allied by affinity or consanguinitie, and therefore no naturall affection is commonly shewed toward them: & because they are destitute of

and patrons, and therefore lye more open to wrong, *Toſtatus.* 2. The ſtranger muſt neither bee injured in word, nor wronged in deed, *Simler.* Neither ſecretly by fraud, nor openly by violence: neither muſt they be hindred by any private man, nor publikely prejudiced by lawes made againſt them, *Toſtat.* And it is not enough not to doe them wrong; but we muſt help them, and doe them what good we can, *Galaſ.* 3. And this reaſon is added, becauſe they were ſtrangers in Egypt, they did feele by experience what it was to uſe ſtrangers hardly, that by their own experience, they might learne to have compaſſion on others, *Simler.* For the law of nature teacheth not to doe that unto another, which we would not have offered to our ſelves, *Cajetan.* They in Egypt would not have had the Egyptians to deale ſo hardly with them, and God puniſhed the Egyptians for their ſakes: let them take heed then by thoſe judgements, which fell upon the Egyptians, leſt they bee puniſhed in like manner for afflicting ſtrangers, *Simler.* 4. Other reaſons beſide may bee added: as that ſtrangers, as well as they, were created according to Gods image, and they have the ſame common father: and let them remember the uncertaintie of mans condition, *Quæ variis caſibus eſt expoſita,* &c. which is expoſed to divers chances: they doe not know how ſoone they may bee driven to ſojourne in a ſtrange countrey, *Marbach.* 5. The evill entreating of ſtrangers, was odious even by the light of nature among the heathen: *Plato* affirmeth *Plat. lib. 12. de legib.* that God is a revenger of wrongs and injuries done unto ſtrangers: in ſo much, as thoſe cities were famous, which were kinde to ſtrangers, as the Athenians, the *Lucani Egimitæ:* which were called φιλόξενοι, lovers of ſtrangers. And they were noted of infamy, that uſed ſtrangers hardly, as the Lacedæmonians with others, *Galaſ.*

Quest. XXXIX. *Why widowes and orphans are not to be oppreſſed.*

Vers. 22. *Ye ſhall not trouble any widow;* 1. As the former law enjoyned pity and commiſeration to be ſhewed toward ſtrangers, that were in miſery: ſo this provideth for ſuch as are in miſery, being not ſtrangers, as *Widowes and orphans, Toſtat.* 2. And although none at all are to be wronged and afflicted, yet theſe eſpecially muſt not bee hurt, *Quia defenſorem non habent;* Becauſe they have none to defend them, *Chryſoſt. Carendo patre, ſeu marito,* &c. The one wanteth a father, the other an husband, *Cajetan.* 3. The Lord here threatneth that he will be revenged of ſuch as oppreſſe the widow and fatherleſſe: and three puniſhments are threatned, they ſhall be ſmitten with the ſword, and the other two are ſeverally of their wives ſhall become widows, and their children fatherleſſe, *Toſtat.* 4. Which puniſhments are procured by theſe degrees: the widowes and fatherleſſe being oppreſſed, doe cry unto God for prayer in time of affliction is moſt fervent: then though men regard not their teares, and prayers, yet God will, *Pellican.* And his anger will wax hot againſt them, becauſe they oppreſſe thoſe whom God favoureth and loveth: as wee uſe to bee angry with thoſe, which hurt either our ſelves, or our friends whom we love, *Borrh.*

Quest. XL. *How and by what meanes prayers are made effectuall.*

Vers. 23. *If thou call, and cry unto mee,* &c. Divers cauſes and occaſions there are ſet forth in Scripture, which doe procure the exaudition and hearing of our prayers: 1. When two conſent together and ſhut up their prayers with one accord, their voyce is heard, *Matth.* 18. 19. 2. Prayer made in faith is effectuall, as the Apoſtle ſaith, *The Prayer of Faith ſhall ſave the ſicke.* 3. Continuance and perſeverance in prayer is availeable, *Luk.* 11. 8. *Becauſe of his importunity, he would ariſe, and give him as many loaves as he needed.* 4. Prayer joyned with almes and deeds of charity is ſo much the more reſpected with God, *Act.* 10. 4. *Thy prayers and thy almes, are come up in remembrance before God.* 5. Faſting joyned with prayer maketh it more fervent, *Matth.* 17. 21. *This kind cannot goe out, but by prayer and faſting.* 6. And earneſtneſſe of affliction, *Pſal.* 118. 5. *I called upon the Lord in trouble, and he heard mee.* As in this place, God heareth the cry of the widowes and fatherleſſe, that call unto him, *Lippom. ex collationibus Patrum.* And here they cry, *Non tantum ſono vocis, quantum intentione cordis,* &c. Not ſo much by ſound of voice, as in the intention and elevation of their hearts, *Thomas.*

Quest. XLI. *Why uſury is called biting.*

Vers. 25. *Thou ſhalt not oppreſſe him with uſury.* The word *naſhach,* whence is derived *neſheeh, uſury,* ſignifieth to *bite:* uſury then is called a biting: 1. Becauſe as the biting of a Serpent, *parum videtur in principio,* &c. is but little felt in the beginning, but afterward the whole body is inflamed with that biting: So uſury is not felt in the beginning, but at the laſt, *devorat totam hominis ſubſtantiam,* it devoureth all a mans ſubſtance. So R. *Salom. ex Lyran.* 2. Or becauſe the uſurer, *tanquam hirudo ſuccum & ſanguinem exugit,* &c. as an horſe-leach ſucketh out all the juyce and bloud, *Galaſ.* *Sicut ſerpens non ſinit dormire;* The biting of a ſerpent will not ſuffer one to ſleep: neither will uſury let the man that is incumbred therewith, to be at reſt, *Simler.* 4. And it may be ſo called, in reſpect of the deſire of uſurers, which live upon the poore, and eat them up by *uſury: tanquam canis famelicus, mordendo, ſuipſum paſcens,* as an hungry dog, by biting and devouring others, feeding himſelfe, *Cajetan.* 5. Uſury is called a biting, *Quia lædendo mordet eos, qui ea gravantur,* becauſe it biteth and gripeth to death, which are oppreſſed with it.

Quest. XLII. *What uſurie is.*

Vers. 25. It is evident that uſury is unlawfull. But before the ſeverall points belonging to this queſtion be diſcuſſed, firſt we muſt ſee what uſury is. 1. *Plumbæ unum verbum, quam mutuatum ſit, iniquum eſt,*

To desire more by lending, than was lent, is wicked, *Cajetan.* He then counteth that usury, when any thing is received for loane, more than that which was lent. 2. *Usura est lucrum quod accipitur, solius mutui nis causa;* Usury is a gaine, which is taken only for lending, *Ursinus. Quicquid lucri præter sortem datur.* What gaine soever was given beside the principall: whereupon it is called in the Hebrew, *nesheh*, that is, increase of the multiplying, *Calvin.* 3. After the same manner was usury defined in former times as *Carthag.* 3. *c.* 16. *Nullus clericorum amplius accipiat, quam cuiquam accomodavit,* That none of the Clergy should receive more than he hath lent, *Augustine* thus describeth an usurer, *Si plus quam dedisti, expectas accipere fœnerator es,* If thou looke to receive more than thou hast given, thou art an usurer. So also, *Concil. Lateranens.* Usury is thus defined, *Quando ex usurâ, quæ non germinat, nullo labore, nullo sumptu, nullo periculo lucrum conquiri studetur,* &c. When by the use of a thing, which increaseth not, gaine is sought without any labour, cost, or hazard.

Augus. in Psal. 36. cited, C. 14. qu. 3. c. 1 sess. 10. sub Leon. 10.

Quest. XLIII. *Of divers kinds of usuries.*

[a] There were divers kinds of usury: 1. As that which was called *Usura centesima,* the usury of the hundreth part, *quæ æquiparatur sorti in anno,* which did rise to bee equall to the principall in one yeare. 2. [b] Then there was, *Dimidia centesima,* halfe of the hundreth part. 3. [c] *Tertia centesima,* the third part of the hundreth, was, when the interest in one yeare came to the third part of the principall: as 12. being the principall, if it gained foure. 4. [d] *Bessis centesimæ,* was, when the usury in the compasse of a yeare, was two parts of the principall: as 8. to 12. 4. [e] *Usura semisses,* were so called, when the interest was equall unto the stocke in two yeares. 5. [f] Then *quarta centesima,* the fourth of the hundreth part, was, when in foure yeares, the principall and the interest were even. 6. [g] *Usura sescupla,* was, when any did *summam capitis, & dimidiam summæ percipere* take the stocke or head againe, and the halfe of it. 7. All these were singular and extraordinary kinds of interest. There was beside a common interest, which was more tolerable and easie: and there was a third called, *conventuale,* an interest upon agreement.

[a] *Cod. lib. 3. tit. 32. leg. 12. super verb. centesimæ.*
[b] *Lib. 7. tit. 54. leg. 2.*
[c] *Lib. 4. tit. 32. leg. 26. super verb. tertium.*
[d] *Ibid.*
[e] *Lib. 6. tit. 34. leg. 1. super hæredes.*
[f] *Cod. lib. 3. tit. 32. leg. 12. in verb. centesimæ.*
[g] *Concil. Laodicen. c. 5. Cod. lib. 7. tit. 47. leg. 1. super verb. cum pro eo, &c.*

Quest. XLIV. *That usury is simply unlawfull.*

But that all these kinds of usury and interest with the like, were utterly unlawfull, and not to bee practised among Christians, it shall appeare by these reasons: 1. The Hebrewes were forbidden to take any usury at all of their brethren; of the Gentiles they might: but now, *diruta est macerie,* the wall of partition is taken away, there is neither Jew nor Gentile, but all are one in Christ, *Calvin.* 2. *Usura suo genere nociva est,* usury even of it selfe is hurtfull, because it is called, *neshech,* biting, *Cajetan.* And the law of nature teacheth: that wee should not doe that to another, which wee would not have offered to ourselves. 3. Usury was detestable among the Heathen, much more odious ought it to bee among Christians. As *Cato* being asked what it was to play the usurer, answered, *Idem, quod occidere;* All one, as to kill: and further he said, that in former time they used to punish a theefe but in two fold, an usurer in foure fold. *Calvin.* 4. Usury is against the first institution of money, *pecunia inventa est,* &c. money was invented and found out, that thereby things necessary for the maintenance of this life might bee provided: but now it is perverted and abused to covetousnesse, that money may increase money, *Borrh.* 5. The Scripture also surely condemneth usury, *Psal.* 15. 5. *He that giveth not his money to usury, shall dwell in the Lords Tabernacle,* and *Ezech.* 18. *vers.* 17. *He that hath not received usury, nor increase, &c.* the word *neshuh,* usury, increase: by which words, all increase by usury and unlawfull interest, seemeth to be forbidden. 6. *Chrysostome* saith, *Usurarius super omnes mercatores maledictus;* The usurer is accursed beyond all merchants and tradingmen. And he further useth this comparison, Like as when one sifteth wheat or any other grain in a sieve, all the graine by little and little slippeth thorow, and so, *solum stercus remanet in cribro,* only soyle and durt remaineth in the sieve: so of all the substance and ill gotten goods of usurers, *nihil remanet præter peccatum,* nothing remaineth beside sinne, &c. 7. If it be objected, that God permitted the Hebrewes to take usury of the Gentiles, therefore it was not simply unlawfull. To this it may be answered, that they were those seven nations of the Canaanites, of whom they might take usury, which nations they were commanded to destroy; and so by this meanes they might weaken their estate, and impoverish them. Also upon *Ambrose* inferreth, *Ab hoc usuram exige, quem non sit crimen occidere,* Exact usury of him, whom it is not unlawfull to kill. And so *Augustine* also concludeth, *Non minus crudelis, qui pauperem unciis [illegible] quam qui eripit diviti,* &c. He is no lesse cruell, that slayeth a poore man by usury, than hee which taketh from a rich man by violence.

Hom. 38. super Matth.
Chrysost. ibid cited, Decret. 88. c. 11.
Lib. de Tobia c. 15. cited, 8. 14. q. 3. c. 12.
Ad Macedonium epist. 54. cited, c. 14. q. 3. a. 11.

Quest. XLV. *Certaine contracts found to be usury, not commonly so taken.*

Now there are certaine contracts, which commonly are not taken for usury, where there is no addition or increase of any thing above the stocke and principall, and yet they are of the nature of usury, or worse. 1. As a poore man wanting money, is constrained to take an horse, or cow, or other commodity, at an unreasonable price, and selleth it againe with losse, it may bee for the [illegible] this is a biting usury, *Simler.* 2. Another case is this: one in time of harvest, buyeth corne at a price, as for two pound, and selleth it againe, for foure or six pound: the Canons decree this to be [illegible] crum, filthy and unhonest gaine. 3. *Si dederis frumenti modium unum, & super aliquid exigeris,* &c. If thou lendest a bushell of wheat, and exactest somewhat over againe: it is by the Canons judged an unlawfull kind of interest. 4. If any buy a commodity, as of cinamom, pepper, or such like, which is not worth above five pound at the time of the buying: *Et promittunt per publicum instrumentum,* &c. *libras solidorum.* And promise by some publike instrument, to pay for the same six pound, *usura perceptum*

Julii 1. Decret. 1.
Concil. Agathens. c. 69.
Concil. Lateranens. part. 16. c. 3.

ners, the sellers incurre the sinne of usury. 5. One having need of money, layeth his ground to pawne, and the lender taketh the profit of the ground for the use of his money: this is also usury: and therefore it was decreed thus in a certaine Councell, *Fructus, qui capiuntur ex fundis, vel possessionibus quæ pignori dantur, in sortem sunt computandi.* &c. The profits which are received out of grounds, and possessions morgaged, must be accounted as part of the principall. 6. Some usurers use this sleight; they cause their debtors to acknowledge that they owe so much money, which is untrue: *Faciunt usuram fieri in sortem computandam*, &c. They cause the interest to be counted as part of the principall. As if one lend ten pounds upon interest, and make the borrower acknowledge by his deed, that hee oweth unto him eleven pounds, counting the twenty shillings which commeth for the loane, part of the principall. 7. Another case is this, one selleth unto another, or bargaineth for a lease of his ground, and it being but worth forty shillings by the yeare, he covenanteth to pay three pound: this is counted usury: *Si annuus census excedat valorem fructuum, iste modo palliatur usura*, &c. If the yearely rent exceed the value or worth of the fruits and profits, it is but a colouring of usury. 8. *Qui pecunias dant*, &c. They which give a peece of money to receive at a certaine day twice so much in value of corne: *Subtitulo venditionis exercent usuras*, &c. Under the title of selling, they practise usury. 9. One buyeth a commodity of his poore neighbour that wanteth money, and giveth him but halfe the value, otherwise hee will let him have no money: afterward hee selleth it for double, *Hujusmodi usurarios, nisi satisfactionem fecerint*, &c. These men unlesse they make satisfaction, wee decree not worthy to bee admitted to Ecclesiasticall buriall. *Hieronyme* also giveth another instance: in the country usury is exacted of wine, corne, oyle: as in wintime one delivereth ten bushels, *Vt in messe accipiat quindecim*, to receive fifteene in harvest: for usury may as well be of wear, and other things, as of money, *Deut.* 23. 19. Hereupon in that great generall Councell all usury was condemned of what kind soever: *Ex adinventione aliqua, vel quolibet modo negotium nefarium*: Hee that by any slight or device, or by any meanes whatsoever, made any such transaction or bargaine, is condemned.

Decret. Martin.

Synod. Heldesheimens. c. 46.

Synod. Hildesheimens.

Comment. in Exech. lib. 6. c. 18.

Concil. Nicen. 6 17. cited, distinct. 47. c. 2.

Quest. XLVI. *Whether all increase by the loane of money be unlawfull.*

Whether, as these kinds of contracts are of the nature of usury, though commonly they are not so taken: so likewise there may grow some increase and advantage in the use of money, and yet no usury commeth. Here then it must be considered, whether it be unlawfull to receive any gaine at all by the use and occasion of money. Where I find there are three opinions: 1. The Civill and Imperiall lawes doe generally allow or tolerate all kinde of usury, as is before shewed, *quæst.* 43. But the unlawfulnesse of usury is likewise declared before, *quæst.* 44. 2. Contrariwise, the Canonists and Canon law doe condemne all gaine and interest whatsoever: *Si quis affirmare præsumat exercere usuras non esse peccatum*, &c. If any man shall affirme that it is no sinne to practise usury, wee decree him worthy to bee punished as an Heretike. Adhere in the Canons consent, *Vt ipsum quod dedit sine ullo augmento accipiat*, &c. That what one lendeth more or lesse, he should receive without any advantage or increase. Yea the Canons are so strict, that they allow not any advantage to be made of money by usury, to redeeme the Christians there with, that are in captivity among the Saracens. 3. But the meane betweene both may bee most safely held: for as there may be certaine contracts of usury, where there is no gaine, or any increase above the principall, as is manifested, *qu.* 45. 1. So, *Non omne incrementum, quod accedit super sortem est usura*, &c. Not every increase which bringeth some gaine above the stocke, is to be counted usury. As it may appeare in these particulars.

Concil. Viennens. Concil. Tarraconens. c. 3. Concil. Lateranens. part. 1 6. c. 1.

Concil. Lateranens. sub Leon. 10. sess. 10. This case was put, *De montibus pietatis*, &c. Of the bankes of pietie which were erected by Christian Magistrates, only for the benefit of the poore, that they might have money at their need; it was there decreed, that for the maintenance of the officers and Ministers of the bankes, which attended that businesse, *aliquid moderatum supra sortem solvatur*, &c. that some moderate gaine above the stocke might be paid by those which made profit of the money there borrowed, to be onely for the maintenance of the officers. And all the whole Sinode consented, excepting onely one, who alleaged, that he had learned by experience, *præfatos montes plus damnosos esse quam utiles*; that the foresaid bankes were more discommodious, than profitable. But notwithstanding his dissenting, the said decree was confirmed.

Certaine cases rehearsed, wherein a moderate gaine above the principall, is not unlawfull.

Certaine orphans have a stocke left them, which will soone be spent, if they should live onely of the same: may not their tutor or guardian put out their money to them which may make some profit by the same? *Ad res necessarias pupillo subministrandas*, to minister things necessary to the pupill and orphane. *Similar.* *Idem est in civium & peregrinorum est*, &c. There is the like reason of civils and strangers, which are permitted to use any trafique in forraine parts, where they sojourne, and so can have no maintenance but by the use of their stocks. *Similar.* If one borroweth money for a certaine time, hee maketh profit of the money, and payeth it not unto him at the time appointed, whereby he is much damnified: *Nemo censetur usurarius, qui habet usuram tantum pro sorte, vel pro damno, vel jactura*, &c. I thinke surely no man will deny, but that he should come unto the Creditor about his principall, to recompence his losse, by not having it in due time. *Calvin.* Hereunto the Civill lawes give consent: *Vsura post mutuum non debetur nisi ex pacto*; *Vsura post depositi*; no gaine can be paid for delaying matters committed to one of trust: *Vsura debentur ex pactione non soluta*; *Gard inv.* no pension not paid. *Vsura debentur pro dato ad diem non præstito*, &c. Vsury is due for a thing not paid at the day.

Cod. lib. 4. tit. 32. leg. 2.

5. Si

Ibid.tit.65.leg 27. Diocletian. Cod.lib.5. tit.12. leg.2. Gardian.

5. *Si quis diviti mercatori pecuniolam suam utendam dedit*, &c. If one put forth his money to use to a rich Merchant, may hee not receive part of the gaine, which the Merchant maketh by the use of his money? *Gallasius.*

6. A rich man is about a purchase, and borroweth a peece of money to goe thorow with his bargaine: he that lendeth the mony, *An non poterit ex fundi reditu fructum aliquem percipere*, &c. may he not receive some profit by the ground, untill his principall be restored? *Calvin.*

These and divers such cases may bee brought, wherein either the gaine and usury is not unjust, or because the name of usury and interest is odious, it is indeed no usury at all; because in these contracts, *frater non laditur*, &c. our brother is not hurt or hindered, and so they are not against charity, *Simler.* And in all such transactions, where that rule is observed, *Quod tibi non vis fieri*, &c. That which you would not to bee done to your selfe, doe not to another, there can be no oppression or injustice, *Ursin. p.703.* So that where a man in the loane of mony offereth no other measure to his neighbour, than he would be content he should mete by unto him againe, the rule of equality being observed, no great offence or inconvenience can ensue.

Certaine considerations, which make the receiving of some gaine by the loane of money, not unlawfull.

4. But that we may yet grow to a more certainty in this matter and question of the loane of money, there are foure circumstances to bee considered: 1. Who lendeth. 2. To whom. 3. For what. 4. In what manner.

1. He that lendeth his money upon usury, must not bee such an one as maketh it his trade to live by letting of money: but such an one, as whose necessity in some sort compelleth him to take some advantage by his money for his necessary maintenance: as strangers, exiles, and orphans, as in the second and third cases before propounded; who either cannot, or know not how to employ their stockes: but they which have other meanes to maintaine themselves by, as lands, rents, offices, have not the like warrant. And of all other trades, to be a professed Usurer, is most odious. And therefore the law here saith: *Thou shalt not be an usurer, or exacter unto him*: that is, as such an one which professeth himselfe to bee a banker and usurer.

2. They to whom money may be lent upon usury, must not be of the poorer sort: for to such is simply forbidden to lend upon usury, *vers.* 25. To lend then unto the rich for some profit, is not against this precept. But here three kindes of persons are to bee considered, to whom money is to bee lent; some are so poore, that they are not able to render againe that which they receive: some are rich and have no need, in regard of any necessity, to have any thing given, or lent: some are betweene both, who are able in time to repay that which they lend, but yet upon some urgent occasion are driven to borow: of these specially this law speaketh: that unto such as are constrained to take money for their necessity, as either to pay their rent, or to save the forfeiture of a bond, or to redeeme a morgage; to such wee are bound to lend freely, without any recompence. To the first we ought to give rather than lend: *Deut.* 15.11. *Because there shall be ever some poore in the land, therefore I command thee, saying, Thou shalt open thy hand to thy brother, to thy needy, and to thy poore in the land.* Vnto the third sort, namely the rich, wee are not bound to lend freely, as unto the poorer sort: neither is this against the rule of our blessed Saviour: *Lend, looking for nothing againe, Luke* 6.35. For of the poore we should not expect any thing, but lend freely: yea if their necessity be urgent, and our estate can beare it, the case may be such, as that wee ought to forgive them the principall and all, *Marbach.* So then, of the first we must neither looke for increase, nor principall, but give unto them of almes: of the second we may expect the principall, but not any interest: of the third we may receive both. And yet this properly is no usury, but rather a gratuity; that hee which hath gained by another mans mony, should, to shew his thankfull minde, make him, which was the occasion thereof, a reasonable partaker of his gaine: *Gratitudo animi lege naturali mandatur*; This gratitude and thankfulnesse of mind is commanded even by the law of nature, *Barbatus.*

3. The interest which is received must be moderate, not excessive: *Yee shall not oppresse him with usury*: the word is *neshech*, biting: it must not bee a biting, nipping, or devouring usury. The Imperiall lawes gave great liberty to take what usury soever was agreed upon, as before is shewed, *quest.* 43. yea they allowed *bemiolam* or *sesquiplum*, to take halfe so much as the principall: which are called *sequialtera usura*, usury of halfe part as for ten Bushels of corne to exact fifteene, as may appeare by the law of [a] Constantine. But this kind of usury is directly forbidden in the [b] Nicen Councell. So the lawes of this land doe moderate excessive usury: to take above two shillings in the pound, and ten in the hundreth, is a forfeiture both of principall and interest.

[a] Cod. Theodos. lib.2. tit. de usur. leg.1.
[b] C.17. cited Gratian. 47.c.2.

4. This consideration given for the loane of money, must not be *expacta*, it must not be agreed upon any certaine compact and covenant: as the words here are, *lo tesimun, non imponetis ei*: you shall not impose, or lay upon him usury. As it is not lawfull to covenant with a man certainly to pay so much, he shall lose by using the money, hee may bee in hazard also of the principall: so for the lender then to receive certaine gaine, where the borrower is a certaine loser, were not just. Such indifferency must bee used, that the borrower be conceived, as to be made partaker of the gaine, that commeth by his money, proportionably to bee a partaker of the losse. These former rules observed, and circumstances considered, I see not why all receiving of increase by the use of money should bee condemned. And herein I dissent not from Calvins conclusion: *Vsuræ sequitur usuram, dedite mihi aliquid, ut ego quoque aliquid tibi dem: ita conjunctionis pugnum, ut hence it followeth, that usury now is not unlawfull, but as it impugneth the charitie and brotherly conjunction and societie of life: Quæro nunc ubi, quare unicuique id lucrum, sive usuram, sive aliquam exceptionem damnemus?* Wherefore I see not wherefore we should condemne all profit or usury of mony without all exception. *Simlerus* to the same effect: *Contra illud jus*

Calvin. Commen. in hunc locum.

mutuatur per mutuum, charitati non repugnat; Such contract, where the brother is not hurt by lending, is not against charity.

5. But it will be thus objected on the contrarie, against all kind of gaine and increase that commeth by money.

1. In taking money for the use of money, one selleth that which is not in his power: for the use of money consisteth in him that receiveth it.

2. It maintaineth idlenesse, when men are suffered to live of their money without the swear of their browes.

3. It is against nature, that money being not apt to increase, should beget money.

4. It was forbidden and prohibited to the Israelites to take usurie of their brethren, saving onely of the Gentiles. And *Psal.* 15. 5. *Ezech.* 18. 17. all kind of usurie and increase is condemned.

5. Our blessed Saviour biddeth to lend, looking for nothing againe, *Luke* 6.

Answ. 1. Though another man use the money which is lent, yet the lender is the occasion thereof: and in the meane time he wanteth the use of it himselfe: therefore it is not unjust that a thankfulnesse be acknowledged for the use thereof, which the other is the cause of.

2. Such as live only of letting of money, and make a trade of it, are not to be suffered: but such rather which by that meanes are relieved, and cannot otherwise be conveniently maintained, as orphanes, strangers, exiled persons: as before is shewed.

3. Money of it selfe begetteth not money, but being employed by mans industrie, it is a fit meanes to increase ones stocke: so neither is a field fruitfull of it selfe, unlesse it be tilled. *Ambrose* saith: *Usura arte nequissima ex auro aurum nascitur*, &c. By the wicked skill of usurie gold is begotten of gold, &c. He speaketh of unjust and insatiable usurie: when as the usurer will extort his interest compounded for, he careth not at whose hand rich or poore: whether he gaine by it or not: for so it followeth in the same place, *nec finis unquam, nec satietas aderit cupiditati*, &c. there will be no satietie and end of coueting, &c. *Ambros ser. 32. distinct. 47. c. 1.*

4. That was a politike law given unto the Israelites, as it may appeare by that they were permitted to take usurie of the Gentiles; that by this meanes they might grow rich, and the other poore. And the full intendment of the law is, that they should not oppresse any, especially the poore, by usurie: which is also now held to be unlawful. In those places objected, the word is *neshech*, which signifieth biting usurie, which is indeed against the rule of charitie.

5. To the poore we are bound to lend freely, yea to give them principall and all, where their extreme need requireth: and so is that place to be understood.

Thus much I thought necessarie to adde in this place concerning this great and weightie question of usurie: wherein if the rules before prescribed were duly observed, we should have fewer Usurers, and not so many, or none at all eaten up and devoured of usurie. And for a finall resolution herein, this conclude, That although all circumstances considered, some increase by money may be tolerated: yet were better that no such urgent occasion were giuen. And as S. *Paul* saith concerning rich men, that they should lay up in store a good foundation against the time to come, by being rich in good works: so were better for them which have money, that they looke for the increase thereof in the next world, at the hands of God, by using it here to the relieve and comfort of their poore brethren, than to seeke only gaine and transitory commodity by it: as *Leo* excellently saith: *Fœnus hoc solum aspicere & exercere debemus, ut quod hic misericorditer tribuimus, à Domino, qui multipliciter & in perpetuum mansura retribuit, recipere valeamus*; We must only looke unto and exercise this usurie, that what we here bestow mercifully we may receive of the Lord, who giveth abundantly, and such things as remaine for ever. 1 *Tim.* 6. 18. *Leo* 1. *Epist.* 1. *Can.* 4.

Quest. XLVIII. *Whether it were lawfull for the Iewes to take usurie of the Gentiles.*

NOw whereas here mention is made only of the poore brother, that they should not oppresse him with usurie, but it is not determined what they shall doe herein toward the Gentiles: therefore elsewhere it is directly expressed, that they may lend to a stranger upon usurie, *Deut.* 23, 20. 1. Where first the opinion of R. *Salomon* is confuted, who as *Lyranus* reporteth him, thinketh that it was unlawfull for the Hebrewes to take any usurie, yea of the Gentiles: for the words of the text are very direct, that of strangers they may take. 2. Some thinke also that this was permitted unto them for the hardnesse of their heart, to take usurie of the Gentiles, lest if they had beene restrained of that liberty, they might have oppressed their brethren with usurie, *Genevens.* But if this had beene permitted onely for the hardnesse of their heart, it had beene in it selfe unlawfull: as they were permitted to give their wives a bill of divorce, and so send them away: it shall then appeare, that it was not only permitted, but lawfull for them to take usurie of the Gentiles: as is evident by these reasons:

They are forbidden to lend unto their brethren upon usurie: now the Gentiles were not counted brethren, but the Hebrewes only.

Another like case the Hebrewes were privileged before the Gentiles: as the debts of the Hebrewes were remitted in the seventh yeare; so were not the strangers, though they were Proselytes, and converted to the Jewish faith, *Deut.* 15. 3. *Of a stranger thou maist require it, but that which thou hast with thy brother, thine hand shall remit.* Againe, the Hebrew servants were to goe out free if they would, in the seventh yeere, *Exod.* 21. 2. if they would not, yet in the 50. yeare of Jubile they were set at liberty, *Levit.* 25. 54 But the strangers which were servants, were as their possession and inheritance for ever they

and

and their children, *Levit.* 25. 45. The like privilege was here concerning the Hebrewes, that although they might lawfully take usurie of strangers, yet of them they could not, *Tostatus quæst.* 16.

3. Neither of all strangers might they take usurie, but only of the Canaanites, which were ordained to destruction: those, and against whom, they had *jus belli*, right to wage battel, they might then as lawfully burne them under with usurie, as use against them the sword, *Simler.* Hereupon *Ambrose* saith, *Cui jure inferuntur arma, huic legitimè judicantur usuræ*, &c. Against whome rightfully wee may beare armour, unto him also lawfully may we set usurie, &c. *ubi jus belli, ibi jus usuræ*; where there was right of making warre, there was right of taking usurie.

4. But this is the blindnesse and error of the Jewes, who thinke that they are warranted by this ancient privilege to take interest of the Christians now: 1. For both the time of their privilege is expired, Christ having broken downe the wall of partition, and made of Jewes and Gentiles all one, *Tostat. quæst.* 2. As also wee are not of those Gentiles and nations, whom they had right to invade with warre, *Simler.*

Quest. XLIX. *What garment must be restored before the Sunne set, which was taken to pledge, and why.*

Verse 26. *If thou take thy neighbours raiment to pledge*, &c. 1. R. *Salomon* thus understandeth this text, that it is meant of the poore mans day garment, which must be restored untill the Sunne set, and then it might be fetcht againe until the morning, and so restored againe for the use of the day. But the text evidently sheweth, that this law speaketh of his night garment wherein he lieth or sleepeth. 2. Some doe understand it indifferently both of the day and night garment: that if it were used in the day, it should be restored in the morning, and taken againe at night: if it served for the night, it should be restored in the evening, and fetched againe in the morning, *Lyran. Simler.* And they presse the literall meaning of the words, *ghalbo hashemesh, usque venire solem*, till the Sunne come, which may be as well understood of the rising, as setting. But it is evident, that this phrase of the comming or entring of the Sunne, is used to signifie the setting or going downe of the Sunne, as *Iudg.* 19. 17. And in other places: and beside, the letter of the text only speaketh of the night garment wherein hee sleepeth. And if it were his day garment, it had bin a trouble to the Creditor to fetch his pledge every evening, and to carrie it againe in the morning: for the poore debtor having but that one garment, could not goe and carrie it being naked without it. It had beene also an inhumane thing for the debtor to be stripped and left naked in the sight of his Creditor. 3. I therefore here rather am of *Tostatus* judgement, that this place is only understood of the night garment: the day garment, if the poore man had but one, could not be taken to pledge at all, no more than the upper or nether mil-stone, *Deut.* 24. 6. or any other necessarie thing which the poore man lived by: but if the debtor had two or more garments, then one of them might bee laid to pledge, and it needed not to be restored till the debt was paid. 4. *Cajetanus* thinketh, that this night garment was delivered every night, and restored againe in the morning: the debtor was to carrie it againe to his creditor. And R. *Salomon* giveth this reason, why the pledge was restored every day: to set forth the mercie of God, which daily forgiveth our sinnes: *Iosephus* addeth also, that by this meanes the debtor might better bee put in minde of his debt. But I rather subscribe to *Oleaster* here, that this raiment which was to be restored before the Sunne set, was not delivered againe, because the poore debtor had continually necessarie use of it. 5. This is not only meant of the covering which he wrappeth himselfe in by night, but of any other part of his bedding, as his couch, pillow, or such like: because there is the same reason of them all: they helpe to defend him from the cold of the night, *Gallas.* 6. And this law is made for the benefit of the poore: *Hic de paupere loquitur qui non habet nisi unam vestem*, &c. He speaketh here of the very poore man which hath but one garment, and cannot live without it, *Hugo de S. Victor.* 7. Two reasons are annexed: the one taken from common humanitie; it is his only covering: the other from the judgement of God, which the Lord at their crie will exercise upon such hard hearted Creditors, *Iam.* A third reason is added, *Deuteronomie* 24. 13. That the poore man having received his covering may blesse him.

Quest. L. *Who are understood here by gods, and why.*

Verse 28. *Thou shalt not raile upon the gods.* 1. *Augustine* thinketh, that this place is to be understood according to that saying of S. *Paul*, *Though there bee that are called gods, whether in heaven or in earth, as there be many gods, and many Lords*, 1 *Cor.* 8. 5. *addendo, sicut sunt, deos intelligi volui, qui & etiam dicuntur*; in adding *as there are*, &c. he would have understood such gods, which are worthily called. And these gods which are worthily so called, he forbiddeth to be rayled on, *non jussit sacrificare*, &c. *eos honorare*, they are not bidden to honour them with sacrifices, &c. But the Apostle rather in this place understandeth the vaine idols of the Heathen, which in their blinde opinion were counted gods: or such to whom that name was worthily attributed: as *Cyril* saith, *Unde divinus Paulus, quod multi qui dicuntur dii in cœlo et in terra non sunt, sed potius nominantur*; Whereupon divine *Paul* saith, that there are many which are not indeed gods in heaven and in earth, but are so called. 2. Therefore by the name of gods, here is understood the Prince or Magistrate: as *Cyrillus* expounderh, *Vt manifestum faceret dicti vim, subjungit statim*: That he might make manifest the sense of the word, he addeth presently, Neither speake evill of the Ruler of the people. Likewise *Gregorie* interpreteth, *Per deos, sublimes & sapientes viri intelliguntur*, &c. By gods, high and wise men are understood, as the Lord saith, he had made *Moses*, *Pharaoh*

Qu. 8. in Exo.

Lib. 9. contr. Iulian.

Cyril. lib. 7. cont. Iulian.

Gregor. in 1 Reg. cap. 6.

to Constantine, when accusations were brought in against the Bishops, called them together, and burned before their face the libels of accusation, thus saying unto them: *Yee are gods, non dignum est ut nos judicemus deos*; It is not meet that wee should judge the gods. 3. So our blessed Saviour expounded that word of the 82. *Psalme*, *I said, ye are gods, he calleth them gods, to whom the word of God was*, *Joh.* 10. 34. Which is not to bee understood, (as *Calvin* well interpreteth it) of the generall doctrine which is directed to all the sonnes of God, *sed de speciali dominandi mandato*, of the speciall charge of government. 4. By gods here, and Rulers, are understood both Ecclesiasticall and Civill governours, as Saint *Paul* expoundeth it, *Act.* 23. *Iun. Gregorie* applieth it only to Ecclesiasticall Governours: but it comprehendeth also the Civill Rulers, as appeareth, *Psal.* 82. 1. 5. They are called gods, *Tanquam imagines existentes ejus*, because they are as the image of him which is both the Son and God, *Cyril. Quod ad universorum Iudicium eorum judicia illis credita sunt*; Because judgement is committed unto them, wherein they imitate the universall Judge of all, *Theodoret. In iis relucet Majestas Dei, cujus vicem & nomen gerunt*; The Majestie of God shineth in them, in whose stead they are, and whose name they beare, *Gallas.* And so the Apostle calleth them the Ministers of God, *Rom.* 13. And they are so called, *Ne quid admittant quod indecorum sit, qui loco Dei sedent, &c.* That they should commit no thing unbeseeming them, seeing they sit in Gods place, *Lippoman. Dei personam sustinent, tanquam legati & vicarii*; They sustaine the person of God, as his embassadors, and vicegerents, *Calvin.* *In registro epist. 75.*

Quest. LI. *Why the Magistrate is not to be reviled, and with what limitation this law is to bee understood.*

Thou shalt not raile. 1. The word, *callal*, here used, signifieth properly to set at nought, or esteeme light by, and consequently to revile, because men contemne and despise those whom they speake evill of, *Oleaster.* They are then forbidden, first, to contemne or despise the Magistrates, then to speake evill of them. 2. And two things they are here warned of, not in secret to detract from them, nor openly to raile on them, *Testat. quæst.* 16. Neither *in absentia, vel coram*, in their absence, or to their face, *Cajetan.* Specially this law intendeth to restraine their insolencie, that are readie to speake evil of Magistrates, if they judge not according to their humour: and especially, malefactors are given to raile upon the Judge, when they are punished justly, *Lyran.* 3. They being then in Gods place, are to bee reverenced, and had in honour: because injurie cannot be done unto them, *Quin simul Deo inferatur*; But it must likewise be done unto God, in whose place they are, *Marbach.* And hee that curseth them, in a manner curseth God: because the Magistrate is the head of the people, whereof he is a member, or part, *Lyran.* 4. But though Magistrates must bee honored, they are not to bee adored: *Prohibiti sunt maledici, non jussi sunt adorari*, &c. Though they are forbidden to be evill spoken of, they are not bidden to be honoured with sacrifices, or any such adoration, *August. quæst.* 86. *in Exod.* 5. And although they are not to bee reviled, yet neither are they to be flattered in their sin: we must not thinke, *Honorem, quo præditi sunt, esse integumentum*, That the honor which is yeelded unto them, is a veile or covering of their sin, *Lib.* 12. *super Ioan. cap.* 19. *Dei nomen etiamsi falsò quibusdam imponatur*, &c. The name of God, though it bee given falsely unto some Magistrates, yet is to bee honored, *Cyril.* 6. But so farre are Magistrates to bee honored, and as mens gods to bee admired, as they command nothing against the great God of heaven: *Præpositis vice Dei, sed non contra Deum*; We must obey them in Gods stead, but not against God, *Lyr.* 7. As Princes are not to bee reviled, so yet they may bee soberly and discreetly admonished: not taxed, or checked, or malepertly rebuked. *Augustus* was wont to say, *In libera civitate liberas esse linguas oportere*; That in a free city tongues ought to be free: But herein the lenitie of those Christian Emperours *Theodosius, Honorius, Arcadius*, was admirable, who would have them subject to no punishment if they spake evill of them: for (say they) *Si ex levitate profectum est, contemnendum: si ex insania, miserandum: si ab injuria, remittendum*; If it come of lightnesse, it was to be contemned; if of madnesse, to bee pitied; if of wrong, to bee remitted, *Gallas.* 8. There is here no punishment set for him that should raile on the Magistrate: but seeing he that railed on his father and mother was to die for it, *Mat.* 15. 4. much more worthie of death was he which should curse the Prince, the father of the countrey.

Quest. LII. *Whether S. Paul transgressed this law, Act.* 23. *when hee called the high Priest painted wall: and whether in deed he did it of ignorance.*

Ut here by the way somewhat would be added, concerning S. *Pauls* fact, in calling *Ananias* the high Priest, painted wall; and afterward being told that he reviled Gods high Priest, he excused himselfe by ignorance, alleaging this text, *Act.* 23. 4. 5. 1. Some here answer, that where he saith, *God shall smite thee, thou white or painted wall*, that it was no imprecation, but a prediction, that God would punish him, *Genevens.* And in saying, *I knew not that he was the high Priest*, his meaning is, *Non se attendisse quis ipse sit*, &c. That he was not to regard what he was, but what the Lord commanded him, &c. But if S. *Paul* had knowne him to bee the high Priest, and yet had spoken evill of him, he had broken a text against himselfe: neither can any extraordinarie motion or instinct of the spirit be pretended for stirring him up to doe an act against the law, for God is not contrarie to himselfe. 2. Some thinke that he speaketh *ironicè*, as it were in mockage, hee did see nothing in him worthie of the Priesthood, therefore did not acknowledge him to bee the high Priest, *Calvine, Gallas.* Or because the Priesthood was now determined, and abolished in Christ, that hee did usurpe upon an office that belonged not unto him. But this cannot stand neither: for if S. *Paul* had knowne him to bee the high Priest, though

though hee were an usurper, or unworthie that place, yet occupying that roome and place, hee would have reverenced him for his place sake, for even evill Magistrates are not to bee deprived of that honour which belongeth to their office: as S. *Paul* said to *Festus*, who had objected, *Too much learning maketh thee mad, I amaze mad, O noble Festus*: he giveth him his title of honour, though he were a pagan Judge. And *Cyprian* to this purpose saith, *Quamvis in falsis & spoliatis Sacerdotibus, umbram tamen ipsam Sacerdotalis nominis cogitans, dixit*, &c. Although in false Priests now spoiled, (and robbed of their place) yet he considering the vaine shadow of the verie Priests name, said, *I know not brethren*, &c. Hee saith that *Paul* reverenced the very shadow and shew of the Priestly authoritie in them. 3. Some thinke, that *Paul* reverenced his place, knowing him to bee the high Priest, but taunted his person. But *Paul* could not have reverenced the place and Priesthood, but hee must needs also have given some honour to the man, and to *praditus erat*, which bare that place and office, *Calvine*. 3. *Procopius* his opinion is this, *Paulus simpliciter reprehendit, & colligit, cum liberius invectus fuisset in summum Pontificem*. *Paul* doth reprehend and reprove him simplie, having too freely inveighed against the high Priest. But S. *Paul* in this place railed not at all, for then he had offended against his owne doctrine, *Ephes.* 4. 29. *Let no corrupt communication proceed out of your mouthes.* Though S. *Paul* had not knowne him to be the high Priest: yet hee was not to revile nor speak evill of any. 5. *Iunius* opinion is, that *Paul* was utterly ignorant indeed that hee was the high Priest, because he was a stranger, and the high Priest was not discerned by his priestly apparell, but when he went into the Temple. *Iunius* further seemeth to thinke, that *Paul* did not know him so much as to be a Judge: for the Tribune, or Captaine of the souldiers, was the chiefe in that assemblie, and the rest stood by on their feet. 6. But it appeareth that *Paul* knew him to sit as Judge, as hee saith, *Thou sittest to judge me according to the law*, &c. But in the rest I subscribe unto his judgement, that *Paul, non ironice locutus est, sed simpliciter*, spake not ironically, but simplie and plainely, that he knew him not to be high Priest, yet hee confesseth no error, for hee railed not at all: *Nam longe differt justa reprehensio a maledicto*, a just reprehension farre differeth from rayling, *Gallas.* There are then two parts of *Pauls* answer: for as the accuser objected two things, that he railed, and that upon the high Priest; so he answereth to the latter part, excusing it by his ignorance, that hee knew him not to bee the high Priest: to the other hee also maketh answer out of his judgement and knowledge, denying that hee had railed: for hee knew well enough by the law, that no ruler of the people ought to bee railed upon: therefore S. *Paul* knowing himself to sit as a Judge, though hee was utterly ignorant that he was the high Priest, had sinned against his conscience knowledge, if hee had railed upon him. So indeed, as *Cyprian* saith, *Nihil contumeliosè locutus est adversus Sacerdotem*, Hee spake nothing contumeliously against the high Priest, &c.

Lib. 4. Epistol. Epist. 9.

Iunius in his Parallels.

Lib. 4. Epistol. Epist. 9.

QUEST. LIII. *What is understood here by abundance and licour.*

Vers. 29. *Thine abundance, or plentie, and thy licour.* The Hebrew word signifieth teares. 1. Some by the word *melea, fulnesse*, understand wine, because it floweth abundantly as the other word *dimah*, teares, oyle, because it is pressed forth by drops like unto teares, *Vatablus*. But in this sense the principall part of their fruits and increase should have beene omitted, namely their corne and other dry fruits. 2. Some by *fulnesse* understand the plentifull yeere; by teares the barren yeere: signifying that even then when they had the least increase, they should remember to pay their first fruits and oblations. *Cajetane*. But this seemeth too curious. 3. *Calvine* will have *plenitudinem*, fulnesse, taken *pro genere*, generall for all kinde of increase: and teares to be referred to one speciall kinde, namely the licour. 4. R. D. *Kimbi* his exposition is more currant, and R. *Salomon* agreeth with him, whom *Lyranus* and *Iunius* follow: that by *fulnesse* wee are to understand the ripe drie fruits, and by teares the licour and moist fruits. And so the sense is perfect, comprehending all kinde of fruit that reneweth and increaseth. 5. The vulgar Latine readeth, *primitias & decimas*, &c. Thy first fruits and thy tithes thou shalt not delay to pay. But the sense is rather given than the words: for in the originall there is no mention of tithes, or first fruits. The Chalde referreth it only to the first fruits of corne and wine, and the Septuagint likewise, so also *Iunius*. But it may generally be understood both of their first fruits and their tithes, because they were to offer both: and the words are generall, *Thine abundance and thy licour thou shalt not keepe backe*, *Oleaster*. 6. They must not deferre the offering of such things, *Non differunt dare pars in alterum annum*, The part which was due should not be put off till another yeere, *Cajetan*: they should give willingly, readily, and with a cheerefull minde.

Lib. 4. Epistol. Epist. 9.

QUEST. LIV. *Of the difference of first fruits and tithes.*

Thom. 2. 2. q. 86. art. 4. in cor. & 8.

FIrst fruits and tithes, which were offered by the people under the old law, divers waies differ. 1. In respect of the end and use: first fruits were offered, *ex speciali causa, in recognitionem divini beneficii*, of a speciall cause, for the recognition or acknowledging of the divine benefit: as confessing that they receive all from the hands of God. As the people are taught in what manner they should offer the first fruits, when they were come into the land of Canaan, *Deut.* 26. 10. *And now lo I have brought the first fruits of the land which thou, O Lord, hast given mee.* But the tithes were given to the Levites for their maintenance for their service in the Tabernacle, *Numb.* 18. 21. 2. The first fruits were a kinde of oblation, because they were offered unto God. Sacrifices and oblations were thus distinguished: Sacrifices were they, *quando circa res Deo oblatas aliquid fit*, when somewhat was done about those things which were offered unto God: as when the beasts sacrificed were killed: but that was said properly to be an oblation, when any thing was offered, *etiamsi nihil circa ipsum fiat*, although nothing be done about it, beside the bare oblation: as when they offered bread or wines. Now first fruits were in an oblation

Thom. ibid. qu. 87. art. 3. ad 3.

offered and offered unto God: but tithes were not properly oblations, *quia non immediate Deo, sed mi-* of the divine worship. 3. The first fruits were due onely to *Aaron*, and his sonnes the Priests, *Numb.* 18.14. the tithes belonged unto the Levites, *ibid. vers.* 21. 4. The quantitie of the tithes was set and ...ed, which were the just tenth part: *Sed primitiva non erant speciali numero definita:* The first fruits not defined of what special number they should be, but were left to the discretion of the offerer. Yet ...ebrewes have a certaine tradition, that they should not exceed the 40. part, nor be under the 60. as they doe gather thus: They were commanded in the offering of their first fruits to give unto the Priests the sixt part of an Epha or Bath which contained three bushels, for the Ephah was the tenth of the Chomer, which contained thirtie bushels: the sixt part of the Epha being about halfe a bushell, ...the 60. part of the Chomer, So *Hierome*. *In 45. cap. Ezechiel.*

Quest. LV. *Of the divers kinds of tithe.*

...ow there were divers kinds of tithes, as they are thus observed by *Hierome*: 1. There was the tenth ...of all their increase, which was due unto the tribe of *Levi* from all the rest of the tribes, *Numb.* 18.21. ...the Levites out of their tenths offered a tenth as an heave offering unto God, which was given to *Aa-* ...and the rests of the Priests, *Numb.* 18.28. and this was called δευτερόδεκα, the second tenth. 3. There ...another tithe, which every one divided and set a part in his barne, to eat when they went up to Je- ...wherewith they made merrie both they and their household, and invited the Priests and Levits ...to: this tenth part, if the way were too long, they might turne into money, and bestow it as they ...good when they came to Jerusalem, *Deut.* 14. *vers.* 23, 24. 4. There was beside all these a fourth ...of tithe, *quas pauperibus recondebant, &c.* which they laid up for the poore: they were called ..., the poores tithe: these tithes were laid up every three yeares, and they were for the poore Le- ...the stranger, fatherlesse and widow, *Deut.* 14.26. *Hierom. ibid.*

Quest. LVI. *Reasons why tithes ought to be payed.*

...shalt not keepe backe, or deferre to give. 1. *Si tardius dare peccatum est, quanto magis non dedisse?* ...to be slacke in giving be a sinne, much more not to give at all, *Augustin.* 2. Tithes therefore are to ..., thereby to acknowledge God to be the giver and author of all good things which we receive: *...quia omnia Dei sunt, per qua vivit, sive terra, sive flumina, sive semina*; Let man consider that ...God, whereby he liveth, whether it be the earth, the flouds, or seed, *Augustin. ibid.* So also *Testa-* *Serm.* 2. 19. ...by giving first fruits and tithes of all things, *Protestamur Deum esse qui ista nutriverit, &c.* We pro- ...that it is God who hath nourished the fruits of the earth, by giving raine in due season, *quæst.* 18. *...bus tributa egentium animarum: redde ergo tributa pauperibus, offer libamina Sacerdotibus, &c.* ...the tributes of hungrie and penurious soules: render therefore the tribute to the poore, bring ...unto the Priests, *Augustin.* Tithes are given for the maintenance and sustentation of the Mi- ...of Gods service: which if they be withdrawne, the Ministers of God should be pinched with want, ...service of God be neglected. 4. Another reason is taken from the equitie, and easinesse of this ..., that whereas God, in regard that all commeth from him, might have required nine parts, and ...the owner the tenth, because all is his; the ground, the raine, the seed, the sume: yet hee hath ...liberally in contenting himselfe, onely to receive the tenth: *Quid faceres, si novem partibus sibi ...tibi reliquisset?* What wouldest thou have done, if he had taken nine parts to himselfe, ...only the tenth for thee? 5. Further, the paying of the tenth, as God hath appointed, is a ...to procure Gods blessing: as *Exod.* 30.12. *Every one shall give a redemption of his life, &c. shall there ...among them, &c. Non solum abundantiam fructuum recipies, sed etiam sanitatem corporis conse-* ...Thou shalt not onely receive abundance of increase, but health also of bodie, &c. *Quære per avaritiæ ...ci tu benedictione fraudas?* Wherefore thou by thy covetousnesse dost defraud thy selfe of a ...fit, *August. ibid.* 6. The withholding of tithes and duties commanded by God, is a meanes ...Gods curse upon the earth: as the Lord saith by his Prophet, *I will send a curse upon you, and ...blessings, &c. Behold, I will corrupt your seed, and cast dung upon your faces, &c. and you shall ...I have sent this commandement unto you, that my covenant which I made with Levi might* *Malach.* 2.2, 3, 4. ...*&c.* Upon which words *Hierome* thus writeth: *Quia nihil nos reddidisti in decimis & primitiis,* *In Malach.* ...*& forte maledicti estis.* Because ye have not rendred unto me tithes and first fruits, there- ...cursed with penurie and famine. *Augustinus ait, Si tibi decimas non dabas, ut in ad deve-* ...*&c.* This is just with God, that if thou pay not the tenth, thou shalt therefore be brought ...nuth, &c. *Novem tibi partes retractæ sunt, quia decimam dare nolusti, &c.* Nine parts are taken ..., because thou wouldest not pay the tenth? *Dabis impio militi, quod non vis dare sacerdoti, &c.* ...give to the wicked souldier, that which thou wilt not give to the devout Priest, &c. Thirdly, ...unseasonable weather, or by the invasion or spoile of the enemie, or by some meanes or other ...thy wanted increase.

Quest. LVII. *Whether this law be understood of the redemption of the first borne, or of their consecration to Gods service.*

The first borne of thy sonnes shalt thou give me. 1. *Origenes*, with some others, understandeth ...this of redeeming the first borne with money, as before, *chap.* 13.13. they are bid to buy out

their first borne. But if this law intended the redemption of the first borne onely, then it had beene lawfull for them presently to redeeme their first borne: but so was it not, for then there should have beene no Ministers for the service of God: for the Levites came not into the place of the first borne until the second yeare, the first moneth of their departure out of Egypt: therefore untill that time the first borne were not to be redeemed: but after this law published, which was in the third moneth of the first yeare, not long after the Morall law was delivered, the first borne sacrificed still, *chap.*24. 5. and therefore were not as yet redeemed. 2. Therefore the law of redeeming the first borne is not here onely insinuated, but that they should be also consecrate unto the service of God: *Non intelligitur lex de redemptione primogenitorum, sed de applicatione ad Deum:* The law is not understood of the redemption of the first borne, but of their applying unto the service of God, untill the separation and division of the Leviticall tribe, and then to be redeemed with money. So by this law is confirmed that ancient custome which of a long time continued among the people of God, that the first borne should be the Priests and sacrificers. Though in the first age of the world this distinction was not brought in, but they indifferently sacrificed, as well the first borne as others, as we reade of *Caine* and *Abel*, *Tostat. quæst.*18. 3. This law of the first borne is more at large set forth, *chap.*13. but here repeated, *ut hominum socordiam excuteret, &c.* to shake off their drowsinesse and negligence, and to stirre them up to a diligent observation of the law, *Galat.* And now by a solemne law, that is enacted which was given onely in precept before, *Simler.* 4. *Augustins* distinction may here bee received, betweene *primitiæ*, the first borne, which are understood to have beene either of men or beasts *primogenita*, the first fruits of their grounds, and *primitiæ*, which were the first of the fruits, *sed jam redactis de agro*, but now brought out of the field: as of their dow, flowers and such like.

In quæstionibus super Numeros.

Quest. LVIII. *Why the first borne of cattell were not to be offred before the eighth day.*

Vers.30. *Even dayes shall it be with his damme.* 1. Whereas it is said before, *Likewise shalt thou do with thine oxen, &c.* R. *Salomon* thinketh that as the first borne of men were not to be redeemed till after 30. dayes, at the time of the purification: so the first borne of the oxen should be kept 30. dayes with the owner, and of sheepe 50. dayes, before they were offred unto God: And this terme of seven dayes is not limited (saith he) for the first borne, but for other sacrifices which the Priests should not offer before the eighth day. *Contra.* But this word *likewise*, onely signifieth that they should offer the first borne of their cattell, as before it is said of their sonnes: it cannot have any such reference to any such terme, because there was none mentioned before: and why was not the terme of eight dayes as well to hold in the oblation of the first borne as in other sacrifices? 2. *Oleaster* is of a contrarie opinion, that these eight dayes are limited as well for the first borne of men as of cattell. But it is unlike and without all probabilitie, that the first borne of children should be taken from their mothers upon the eighth day. 3. Therefore this precept concerneth onely the first borne of cattell, that because they were weake and of an imperfect substance, till the eighth day they should not offer that, *cujus nullus usus inter homines*, whereof there was no use among men, *Gallas.* 4. It was not necessarie that precisely upon the eighth day it should be offred unto God: but that not before the eighth day, at any time after the eighth day it might, *Tostat. quæst.* 5. As in the offring of the first fruits, the law provideth they should use no delay, nor bee slacke to pay them, because it might bee an advantage to the owner: so here order is taken that they should not make too great haste in offring the first borne of their cattell, to be rid of them the sooner, *Simler.*

Quest. LIX. *Of the meaning of this law, whether it were mysticall, morall, or historicall.*

1. Some thinke that the eighth day is prescribed for the oblation of their first borne, because that day was appointed also for circumcision, *Calvin.* 2. Some, to prefigure the institution of the Lords day, which should succeed the legall Sabbath upon the eighth day, *Pelarg.* 3. *Rabanus* maketh this mysticall application: that as the first borne was kept seven dayes with the damme, and presented the eighth: so *oportet nos in præsenti tempore, &c. bonorum operum primogenita elaborare, &c.* so we should in this present time of the world labour out the first borne of our good works, untill we shall bee presented at the resurrection, which is as it were the eighth day, before the tribunall of Christ. 4. *Lippomanus* doth thus morally applie it: *Nihil Deo offerendum, nisi integrum & perfectum:* Nothing must be offered unto God, but that which is entire and perfect. 5. But the end and use onely was historicall: that the first borne should not bee presented unto God before the eighth day, because they were yet unfit for any service. *Menoch. Quia talia animalia erant quasi abortiva, pondum plene consistentia propter teneritudinem:* because such young beasts were yet but as abortive fruit, not well consisting or put together because of their tendernesse, *Thomas.*

2. 2. q. 103. art. 3. addit. 7.

Quest. LX. *Why they are forbidden to eat flesh torne of beasts.*

Vers.31. *Neither shall yee eat any flesh that is torne, &c.* 1. As well that which was rent and torne of any beast, cleane or uncleane, as if it were goared of an oxe, was not to bee eaten, because the bloud was in it: as also that which was tasted before and eaten by any uncleane beast: as the Law readeth, *prægustata*, if it were tasted before, because an uncleane beast had touched it, and so made it uncleane, *Simler, Tostatus.* 2. Not onely that part of the flesh which was so torne, but all the whole carkasse was to be refused, *Lyranus.* Such were fowles and beasts taken in hawking or hunting, *Tostatus.* 3. Not not onely that which was torne, and thereof died, but if it after lived, and were killed by themselves, because it was torne of beasts, it was uncleane: unlesse the beast so torne lived to recover that hurt,

so other flesh renewed in stead of that which was so rent and torne. 4. They were to cast it to the dogges, which are not here understood to be the Gentiles, as R. *Salomon*, whom the Hebrewes counted as dogges in respect of themselves: but the meaning was, that they should cast such uncleane flesh unto the uncleane beasts: but with this reservation, *Si commodè non poteritis vendere Gentibus*, If ye cannot conveniently sell them to the Gentiles, *Cajetane*: as may be gathered by the like law concerning such things as died alone: though they might not eat such themselves, yet they might give them or sell them to strangers, *Deut.* 14.21. 5. But some flesh there was which was not to be eaten at all, as the flesh of an oxe, that had killed a man: but in this case the oxe was to be stoned, *chap.* 21.28. and his flesh left to the fowles of the aire, and the beasts of the field, *Tostat.* 6. Though they might not eat the flesh of that which was torne of beasts, yet they might use the skinne, and other parts thereof for other necessarie uses: as may bee collected, *chap.* 21.35. where the dead oxe which another mans oxe had killed, was to bee divided betweene the owners: which had beene to small purpose, if the dead oxe had not beene profitable for some use, *Tostat.*

Quest. LXI. *Of the use and signification of this law.*

Concerning the scope, use, and intendment of this law: 1. The morall use thereof *Theodoret* maketh to be this; God commanded them to forbeare the eating of flesh torne of beasts, *ut vitæ communi nihil immane præ se ferat*, that their life should have no shew of crueltie, &c. *Cajetane* otherwise applieth it; it was to teach them, that they should be so farre off from theft, that they should not defile themselves in eating, *animal quasi furto à fera occisum*, a beast as it were by stealth slaine by some wilde beasts. 2. For the mysticall sense, *Rabanus* maketh it to be this: *Carnem, hoc est, conversationem, quæ ab hæreticorum ore laniatur, &c.* The flesh, that is, the conversation, which is poisoned and corrupted by Heretikes, it is not lawfull for a Christian to imitate, but to be given over unto the dogges: that is, such as are perverse and obstinate, and will not heare the Church, must bee accounted of us no better than as Heathen and Publicans, *Matth.* 18.17. 3. The historicall use was this: that by this abstinence and forbearing of some kinde of meats, *Inter Gentes & populum Dei discrimen esset, &c.* There might be a difference betweene the people of God and the Gentiles, *Simler.* 4. But this distinction of meats did not truly make them holy before God: their sanctitie consisted in that they were within the covenant of God, and thereby consecrated and devoted to his service: they had also the presence of God, by whom they were sanctified: and they had the Word and the Sacraments which prefigured Christ by faith, in whom we are truly sanctified. And though this ceremoniall observation of meats did not of it selfe sanctifie them, yet thereby they testified their holy obedience, resting in the Word and Commandement of God, as *Daniel*, that would not bee nourished by the Kings meats, and the Macchabees, which did chuse rather to die, than to eat swines flesh, *Simler.*

4. *Places of Doctrine.*

1. Doct. *That the punishment of offenders is grounded upon the will and word of God.*

BY these politike and judiciall lawes of *Moses*, to the which divers penalties are annexed, we doe see that the punishment of morall and civill transgressions even in this life, proceedeth not altogether upon the will and minde of wise Law-givers among men, but is grounded upon the will and word of God: and two sorts of punishments are here set downe; one is *commonitionis*, νουθεσίας, of admonition, for the amendement & bettering of the offender, as for the most part such penalties are, which be not unto death; the *animadversion*, κολάσεως, which are for the example of others, that they for feare of punishment, may take heed of offending in the like: as the law saith, *Deut.* 19.20. *The rest shall heare this, and feare, and henceforth shall commit no more any such wickednesse*, *Pelarg.*

2. Doct. *The Magistrate the keeper of both Tables.*

Vers. 20. *He that offereth to any other gods, &c.* As the Magistrate is charged before in this Chapter, to see theft punished, and other wrongs and injuries done unto men; so he also is to see the publike kept concerning the duties toward God: which care wee finde to have beene in the good Kings of Juda, as *Asa*, *Iehosaphat*, *Hesekiah*, *Iosia*, who purged the land of idolatrie, and reformed religion much corrupted, *Pelarg.*

3. Doct. *That there are witches and the same mischievous and hurtfull people.*

Vers. 18. *Thou shalt not suffer a witch to live.* Which God would never have laid downe, if either there had beene no witches, or being, they can doe nothing, as some without ground doe hold: God maketh no law in vaine, B. *Babington.* And as here witchcraft is made a sinne worthie of temporall death; so S. *Paul* reckoneth it among those sinnes which are worthie of eternall death, and doe exclude from the Kingdome of God, *Galath.* 5.20.

4. Doct. *That there is no Church wherein some wicked persons may not be found.*

AND in generall thus much wee learne out of this Chapter, and the rest, where the Lord prescribeth lawes and penalties thereupon for divers kinds of offenders: that there is no Church nor nation so pure, wherein may not be found wicked and evill disposed people, against the opinion of the Catharists,

and Anabaptists: for although the Lord had chosen Israel out of all the nations of the world, to bee an holy people to himselfe, yet he did foresee that many would depart from his law, and therefore appointeth divers kinds of punishment for the offenders, *Pelarg.*

5. *Places of controversie.*

1. Confut. *Against the Anabaptisticall communitie.*

Vers.1. *IF any man steale an oxe, &c. he shall restore five oxen, &c.* This law doth evidently convince the Anabaptists of error, who would bring in a communitie of goods: for if it were Gods will that all things should be common among men, then were it no sinne to steale, nay there could be no theft at all committed, seeing then no man could take any thing, wherein he had not as good an interest as another. *Osiand.* Neither was this onely *Moses* law, that they should not steale; but the doctrine of the Gospell also forbiddeth all kinde of theft and stealing, *Ephes.*4.28. *Let him that stole, steale no more, but rather labour, &c.*

2. Confut. *A theefe by his deserved death, doth not satisfie for the punishment of his sinne.*

Vers.2. *IF hee bee smitten that he die. Lippoman* speaking of the capitall punishment of theft: that although it doe not satisfie for sinne before God, yet, *expiat eo supplicio pœnas temporales, quarmissa culpa, & reatu pœnæ æternæ, remanent exolvendæ, &c.* It doth expiate or redeeme those temporall paines, which after the fault pardoned, and the guilt of eternall death, remaine in Gods justice to be paid, &c. *Contra.* This his assertion is grounded upon an error: for where God forgiveth sinne, he perfitly forgiveth both the sinne, and the punishment thereto belonging: As he saith by his Prophet, *I will forgive their iniquitie, and remember their sinnes no more, Ierem.*31.34. But if there remaine any temporall punishment still after forgivenesse, then are the sinnes yet remembred, because they are punished. Indeed after remission obtained some chastisements remaine: But as *Chrysostom* well saith, God doth it, *Non de peccato sumens supplicium, sed ad futuranos corrigens,* not taking punishment for our sinne, but correcting us for our amendment afterward, &c. The theefe then by his death doth not satisfie before God, either for his sinne, or the punishment thereof temporall or eternall: but onely satisfieth the politike law, and giveth satisfaction unto men, by his evill example offended. His sinne, together with the punishment, is not otherwise pardoned, than by faith in Christ.

Homil.de pœnitentia.

3. Confut. *Against the Romanists, that abridge the power and libertie of the parents in marriage of their children.*

Vers.17. *IF her Father refuse to give her, &c.* This law giveth absolute power unto the father, to ratifie his daughters marriage by consenting unto it, or by dissenting to breake it off: which sheweth what injurie is offred unto this libertie and right of parents, by the practice of the Romish Church, *quæ conjugia sine ullo parentum consensu inita probet,* which ratifieth marriages contracted, and begun without consent of parents, *Gallas.* And *Oleaster* a writer of their owne hereupon inferreth thus: *Estque hic non parvum argumentum ad probandum, &c.* Here is no small argument to prove, that libertie unto marriage doth not altogether by the law of nature agree unto the same, nor yet to enter into religion, &c. But it is an ordinarie thing with the Romanists both to marrie children without consent of their parents, and to thrust them into Monasteries. See more hereof elsewhere.

Synops.Centur.3. err.93.p.705.

4. Confut. *Against Idolatrie.*

Vers.20. *HE that offreth unto any gods but unto the Lord onely, &c.* This is an evident place to convince all Idolaters of great impietie: for they in bowing and kneeling unto Idols, ceasing before them, and making their prayers looking toward them, doe apparently offer unto others, than unto God onely. *Tostatus* one of their owne, thus writeth upon this text, *Non solum si immolet eis, sed etiam si faciat alia pertinentia ad cultum divinum, ut si flectat genua coram eis, &c.* Not onely he which sacrificeth unto Idols, but doth other things belonging to the divine worship, as if he bow the knee before them, &c. was to be slaine. *Cyprian* hereof thus excellently writeth, *Quid ante inepta simulachra & figmenta terrena captivum corpus incurvas? rectum te Deus fecit, &c.* Why dost thou bow thy captive bodie before foolish images and terrene fictions? God hath made thee upright, &c. looke up to heaven: *Quid te in lapsum mortis cum Serpente, quem colis, sternis?* What dost thou prostrate thy selfe with the Serpent, whom thou worshippest, into this deadly fall? &c. More hereof see elsewhere.

Qu.15.in 22. cap.Exod.

Lib.contra Demetrian.

Synops.centur.2. err.44.pag.401.

5. Confut. *Against those which either hold tithes not to be due by the word of God, or challenge them by the ceremoniall law.*

Vers.29. *THine abundance and thy liquor, &c.* This may be understood as well of the tithes as first fruits which arise of the fruits and increase of the earth, whether they be drie or moist. Concerning then the law of tithes, there was in the paiment thereof a treble right, *Partim erat morale,* it was partly morall and naturall, for that the people should allow necessarie maintenance unto those, *qui divino cultui ad salutem populi ministrabant,* which ministred for the salvation of the people in the divine worship, even naturall reason teacheth. As even among the Heathen the publike ministers were publikely maintained, as souldiers, and such like, whereupon the Apostle saith, *Quis militat propriis stipendiis*

What

Who goeth a warfare of his owne charge? *Partim erat judiciale, quantum ad determinationem decimæ partis, &c.* It was partly judiciall, in the determination of the tenth part: that whereas the tribe of *Levi* being the twelfth tribe, was consecrated to the service of the Tabernacle, who had no possessions, as the other tribes; it was thought reasonable that the other eleven tribes should give unto them the tenth part of their fruits and increase, that there might be some equalitie: that although the tribe of *Levi* were not the full tenth part of Israel, yet the tenth of the profits was granted unto them, *ut honorabilius viverent*, that they might be maintained more honourably: *& quia aliqui per negligentiam transgressores futuri erant*, and to make amends for them, which should transgresse herein of negligence. So *Thomas.* There was beside a ceremoniall respect in the paiment of tithes, because they were then due for the ceremoniall service, and externall sacrifice of the Tabernacle: and in respect of the necessitie of the law of tithes, that the Levites were to be maintained thereby, and by no other meanes or way. In both which respects the law of tithes touching the ceremonie, is not in force now, nor yet as it was a judiciall constitution: but in respect of the equitie thereof and morall part, it ought still to remaine. Here then we dissent first from them which thinke the law of tithes was altogether a ceremonie, and so bindeth not now: which seemeth to be the opinion of *Gallasius: Non jubemur jam fruges, &c. pastoribus pro munere offerre:* Wee are not commanded now to offer our fruits to the Pastors for a gift, &c. for this is contrarie to the Apostle, *Gal.* 6. *Let him that is taught in the word make him that hath taught him partaker of all his goods.* If of all goods, how is he not to yeeld unto him of his very fruits and increase? 2. 2. q. 87. art. 1. in Cor.

Secondly, the opinion of the Rhemists is likewise to be refused, which hold the paiment of the very tithes a naturall dutie, and so not to be altered: for if this were so, it were not lawfull by any other meanes equivalent to tithes, by contribution or otherwise to provide for the maintenance of the Ministers: for where a naturall dutie it ought not to bee changed. But in S. *Pauls* time the Pastors and Churches were provided for otherwise then by tithes, as by liberall benevolence and contribution, for the which he commendeth the Macedonians for their bountie that wayes, 2 *Cor.* 8. 2.

The Rhemists also have another assertion: that tithes are due to the Priesthood of the new Testament: because they are not now challenged in the right or respect of any externall sacrifice, or sacrificing Priesthood, which hath no institution in the new Testament, which acknowledgeth Christ onely a Priest for ever after the order of *Melchisedech*; but in regard of the word preached, and other ministeriall duties following of spirituall things, 1 *Cor.* 9. 11. Synopf. Centur. 1. err. 82.

Thirdly the opinion of the Canonists, that the tithes are precisely due, *jure divino*, by the divine law, confuted by *Bellarmine*: for then all those Churches should transgresse Gods ordinance, which have provided in any other ordinance (so it be equivalent to tithes) for the maintenance of the Ministers of the Gospell, otherwise then by tithes.

Fourthly, neither yet can I altogether subscribe unto the opinion of *Thomas*, that saith, *Determinatio decimarum est solvenda authoritate Ecclesiæ:* That the determinate tenth part is now in the time of the Gospell payable by the authoritie of the Church, &c. But it may safely be affirmed, that tithes are due *jure divino*, by the divine law, and by the word of God, and not onely commanded by the constitution of the Church: first, *negativè*, negatively tithes are so due simply and absolutely: that is, that none have right unto tithes but the Pastors and Ministers of the Gospell: but what is once consecrated truly to religious uses, ought so to continue. Secondly, affirmatively also this assertion is true: though *primaria*, now the just and precisely the tenth part is not now exacted by the law of the Gospell: yet *secundaria, & c. ex æquo*, secondarily and by good consequent, tithes are now due by the word of God, not onely in regard that Ministers should bee maintained, but in regard of that particular proportion of the tenth at first: for the liberall and sufficient maintenance of the spirituall Ministers, is grounded upon the law of God and nature: and who can be a better Judge of this sufficiencie than God himselfe? who first in his owne law did set this proportion of the tenth, as the fittest allowance for his Ministers: so that whosoever would innovate this order, as thinking some other course to be more convenient, should seeme thereby to make himselfe wiser than God. But for the further discussing of this matter, I likewise referre the reader to the former place. Synopf. Centur. 1. contr. 5. qu. 8.

6. Controv. *Of the Lenten fast.*

And because mention is here made of tenths, I will adde one word of that curious observation which some have out of the collections of the Fathers, concerning the Lenten fast, which they would have warranted by this law of tithes: because the whole yeare consisting of 365. dayes, the full tenth reacheth to 36. dayes, the time of the Lenten fast. So also *Bellarmine* maketh this one of the reasons of the Lenten fast. Lib. 2. de bonis operibus. 18.

Answ. 1. But this account agreeth not with the time of Lent, which continueth six weeks full, and so beginning at Ashwednesday, which is the first day of Lent, which in all make 46. dayes: if from these the Lords dayes for the six weeks, there yet remaine 40. dayes: if they will have the Saturdayes abated, there will bee then but 34. dayes left: so no wayes can they make these accounts to agree. They would shew themselves herein wiser than God, who did appoint his holy dayes by sevens, 2. reason. 3. The Lenton fast then is now observed, not as a spirituall tenth of time in respect of religious use, but as a politicall interdiction and time of restraint for the good of the Com-

7. Controv. *Against free will in good works.*

Vers.29. *The first borne of thy sonnes, &c.* *Isidore* hath here a good observation: *Spiritualiter primogenita principia bonorum operum ostendunt, &c.* Spiritually the first borne doe shew the beginning of good works: by this the Lord sheweth, *bonam voluntatem, &c. ad ipsius gratiam pertinere*, that good will which goeth before the worke belongeth unto his grace: against the Pelagians, who ascribe the beginning of good works to their owne free will.

6. Morall observations.

1. Observ. *To be faithfull in the graces and gifts of the spirit committed to us.*

Vers.7. *If a man deliver to his neighbour money, or stuffe to keepe, &c.* As God would have his people to be faithfull in keeping, and restoring such things as were committed to their trust, so much more should we shew our faithfulnesse in these things, *quæ ipse apud nos deponit*, which he committeth unto our trust and credence, as in using well to his glorie the gifts and graces which we have received, as S. Paul saith to *Timothie, That worthie thing which was committed unto thee, keepe through the holy Ghost*, 2 Tim. 1.14. *Marbach.* This also may be applied unto that care and faithfulnesse which Pastors ought to shew in diligent feeding of the Lords flocke committed unto them, *Simler.*

2. Observ. *Experience of misery causeth us to pitie the miserable.*

Vers.21. *For ye were strangers. Optima pietatis magistra, experta indigentia, &c.* Our owne experience of want and necessitie, is the best instructer and teacher of mercie, *Oleaster.* They then which have beene in miserie themselves, and know not how to pitie others in the like case, shew themselves to be of a vile nature, and of an hard and cruell disposition: the Scripture saith of Christ himselfe, *In that he suffred, and was tempted, he is able to succour them that are tempted*, Heb.2.18.

3. Observ. *Against cruell Creditors that keepe their debtors in prison.*

Vers.27. *For it is his covering onely.* If the law judge it a cruell thing, to take a mans covering for a pledge which should keepe him from the cold of the night: how much doth their cruelty exceed, which cast their poore debtors into prison, there to lie in cold iron, naked and hungrie without comfort, *Simler.* Which hard dealing is reproved in the parable, in him that cast his fellow servant into prison for debt, not to come out thence till he had paid it, *Matth.*18.30.

Chap. XXIII.

1. The Method and Argument.

Here are two parts of this Chapter. 1. Certaine lawes are propounded: first, Civill to *vers.*10. then Ecclesiasticall, from thence to *vers.*19. 2. Then followeth a generall exhortation to obedience to Gods Commandements, thence to the end of the Chapter. The Civill lawes are of two sorts, either generall, concerning all sorts of men, to *vers.*6. or speciall, touching the office of Judges, *vers.*6. to 10. The generall likewise are either of particular politicke duties, namely these foure: 1. Not to receive a false rumour. 2. Not to be a false witnesse. 3. Not to follow a multitude to pervert the truth. 4. Not to be partiall in an unjust commiseration toward the poore in his cause, nor either of the generall duties of charitie, as what is to be done toward ones enemies oxe or asse, being found going astray, or lying under his burthen, *vers.*4,5.

The speciall lawes concerning a Judge, are these: 1. Not to overthrow a poore mans right, *vers.*6. 2. Not to heare a false matter. 3. Not to condemne the innocent, *vers.*7. 4. Not to receive rewards, *vers.*8. nor to oppresse strangers, *vers.*9.

The Ecclesiasticall lawes follow of two sorts. 1. Concerning the festivall times: 1. Of the yeare of rest, *vers.*10,11. 2. Of the day of rest, *vers.*12. 3. Of the three feasts of the yeare, to *vers.*17. 2. They follow certaine lawes belonging to the service of God: 1. Of their appearing before God: 2. Of leavened bread: 3. Of the fat of the sacrifices: 4. Of the first fruits: 5. Of not seething the kid in the dams milke, to *vers.*19.

The second part containeth an exhortation to obedience. 1. Concerning their state present, that they should be obedient to the Angell which conducted them, which was Christ Jesus, with two reasons of it: 1. From the feare of those judgements, and revenge which the Angell should otherwise take of them, *vers.*21. 2. From the benefits, which he should procure for them, if they did obey, *vers.*22.23. 2. Then he sheweth how they should walke in the service of God afterward, when they were come to the land of Canaan; and root out all Idolatrie, *vers.*24. which exhortation is strengthened with promises: 1. Of plentie: 2. Of health: 3. Of fruitfull increase. 4. Of the casting out of their enemies before them, with the meanes whereby, *vers.*28. and the manner how, by little and little, *vers.*29. 5. Of the dilating of their borders, *vers.*31. with removing two impediments thereof, the making covenant with the Canaanites, and suffering of them to dwell among them.

2. The divers readings.

Vers. 1. *Thou ſhalt not carrie a falſe report.* I. A. better than, *thou ſhalt not receive.* L. S. V. C. P. G. *naſha,* ſignifieth the firſt rather here, becauſe in that ſenſe, as well the author as reporter of a falſe tale is here reproved: as, *Thou ſhalt not have to doe with any falſe report.* B. *I. A. B.*

Vers. 2. *Thou ſhalt not follow the mightie.* I. So *Oleaſter:* better than, *the many or the multitude.* B. G. *cum rabbim,* ſignifieth both the mightie, and many: the firſt rather, becauſe of the oppoſite part in the next verſe, *dal,* the poore, which is ſet againſt the mightie. *I.*

Vers. 5. *Thou ſhalt put it downe with it.* I. better than, *wilt thou leave it with him?* V. A. with an interrogation: for lawes uſe not to be ſet forth interrogatively: or *thou ſhalt helpe him up with it.* B. G. *cum eum,* the word *ghazab,* ſignifieth to leave, lay aſide, not to helpe: ſo alſo *Oleaſter.* See the queſtion following upon this verſe. *I.*

Vers. 8. *Gifts blind the ſeeing.* B. V. A. P. I. S. better than, *the wiſe.* L. C. G. the word is, *pikeehim,* the ſeeing, that is, the wiſe; that is the ſenſe, but not the interpretation. *I. B. cum cæter.*

Vers. 24. *Thou ſhalt not bow thee downe to their gods.* I. A. P. better than, *bow downe to, &c.* for the verbe is *hithpael,* or than, *thou ſhalt not worſhip their gods, or idols.* V. L. *cum cæter.* for *ſhacah,* ſignifieth to bow downe, and the preposition, ל. *lamed,* ſignifieth *to.* *I. A. P.*

3. Queſtions diſcuſſed.

Quest. I. *Of raiſing or reporting falſe tales.*

Vers. 1. *Thou ſhalt not report a falſe tale.* 1. Some doe read, *Thou ſhalt not receive,* becauſe the word *naſha,* doth as well ſignifie to beare and ſuſtaine, as raiſe and lift up. So read the Chalde, Arabique, Latine, with others: *Oleaſter, Lyranus. Calvin* alſo and *Simlerus,* doe preferre this ſenſe. But it is better tranſlated, *Thou ſhalt not raiſe a falſe tale, Iun.* As the like law is given, *Levit.* 19. 16. *Thou ſhalt not walke about with tales:* and this generally comprehendeth, as well the firſt author of a falſe report, as the bearer and carier: and ſo *Lippoman* alſo interpreteth well, *Non ſis author falſi rumoris, aut fingas in corde, &c.* Be not the author of a falſe report, or faine it in thine heart, &c. 2. Some doe referre it to the perſon of the Judge; that he ſhould not puniſh any, becauſe of an evill report ſpread of him, *Oſiander.* Or, *Ut non audiatur una pars in abſentia alterius, &c.* That one part ſhould not be heard in the abſence of another: for commonly then many tales are deviſed, *Lyran.* Or, that the Judge ſhould not give eare to the accuſer, before he have heard the partie accuſed alſo, *Borrh.* Or, this ſome make to be the meaning, *Nunſuſcipias vocem teſtium, quos ſcis mentiri;* Receive not the voice of witneſſes, whom thou knoweſt to lie, *Toſtat. quæſt.* 1. But it is better generally underſtood of all, as well private men as Judges: *Vetat falſum rumorem de ullo homine, vel ſpargi, vel admitti;* It forbiddeth any falſe rumour to be ſpread of any, or admitted, *Gallaſ. Præcipue tamen lex hæc ad judicia pertinet,* And yet principally this law belongeth to judgments, *Simler.* becauſe falſe reports may there doe moſt harme: yet becauſe it is alſo a fault in private men, to raiſe falſe reports, and to be too credulous to beleeve them, it is better here to retaine a generall ſenſe.

Quest. II. *What it is to put to the hand to be a falſe witneſſe.*

Vers. 1. *Neither ſhalt put thy hand with the wicked to be a falſe witneſſe.* 1. *Calvine* joyneth this to the former clauſe, and ſaith, they are here underſtood to be falſe witneſſes, *qui proximos traducunt,* which joyne hand with the wicked in traducing of their neighbours. So alſo *Oleaſter.* But the manner of the ſpeech here uſed, *of putting to the hand,* that is, of binding and combining themſelves, importeth a greater matter, than onely in carying or ſpreading of a falſe report. 2. Some referring this law unto publike teſtimonie in judgement, underſtand it of the perſon of the Judge, that he ſhould not be a meane to procure falſe witneſſes: as the Elders of the Citie, to whom *Iezabel* ſent, did againſt *Naboth,* R. *Salomon, Marſilius.* But the words, *In being a falſe witneſſe,* (which is more than procuring) will not beare that ſenſe. Some by putting to the hand, underſtand, *thou ſhalt not ſweare,* to be a falſe witneſſe, becauſe they uſed to lift up their hand, when they did ſweare, *Lyran. Toſtat.* But this doth make the ſenſe too particular: for what if he doe not ſweare, but onely promiſe or give his hand to be a falſe witneſſe? it is directly againſt the law: therefore, *by putting the hand,* is ſignified her ſhall not aid or aſſiſt him, he ſhall not conſociate himſelfe, *vel conferre operam,* or promiſe his helpe, or conſent unto evill, *Iun.* 4. And withall, here is forbidden that wicked confederacie and mutuall ayding one of another in bearing falſe witneſſe: as it is a common practice, *Da mihi mutuum teſtimonium,* Witneſſe for me, and I will beo witneſſe for thee, *Gallaſ.* And two things are forbidden: *Non adjuvabis cauſam improbi falſo teſtimonio, &c.* Thou ſhalt not helpe the cauſe of the wicked by a falſe teſtimonie, nor make a covenant with him, to doe it for him, *Pererius.*

Quest. III. *How great a ſinne it is to be a falſe witneſſe.*

Vers. 1. *To be a falſe witneſſe.* 1. *Falſum teſtimonium habet triplicem deformitatem.* A falſe teſtimonie hath a threefold deformitie: *ex perjurio,* firſt by perjurie, becauſe witneſſes are not admitted but upon their oath: *alio modo ex violatione juſtitiæ,* another way by violating of juſtice: *tertio ex ipſa falſitate,* thirdly by the falſeneſſe of his teſtimonie, *Thomas.* Thoſe three evils and miſchiefes then do accompanie 2. 2. q. 70. art. 4. in Cor.

panie a false witnesse, perjurie, injustice, falsenesse and lying. 2. And in three other respects, is this sinne of false witnesse bearing, odious and abominable: 1. In respect of the author thereof, who is the divell, for when he telleth a lie he speaketh of his owne. 2. The inconveniences are great which ensue, the perverting of justice, and the condemning of the innocent. 3. There is also, *nominis divini contaminatio*, the polluting and prophaning of the name of God, *Borrh.*

QUEST. IV. *Whether in this law we are to understand, the mightie, or the many.*

Vers.2. *Thou shalt not follow the mightie.* 1. The most doe reade, *many*, or, the *multitude*, as before is shewed in the divers readings: and they make two parts of this law, the first to concerne all in generall, that they shall not follow a multitude to doe evill: the second, Judges in particular, not to follow a multitude in judgement, *Cajetan, Oleaster.* Whether it be to respect the multitude of the parties friends, that sentence is to be given upon, *Marbach.* or the multitude of Judges, that consent in a wrong judgement, *Simler.* And then the meaning is, that in neither case a multitude is to be followed: *si manifestè iniquum vel falsum*, if it be manifestly false or unjust which the multitude holdeth: for if it be *manifestè verum*, either manifestly true, *vel dubium*, or doubtfull, which many doe affirme, one must not of singularitie depart from their judgement, *Tostat. quæst.2.*

2. Some in the former clause interpret, *rabbim, many, Thou shalt not follow many to doe evill:* but in the other branch of the law, they understand it not of the quantitie and number, but of the qualitie, *neither decline after the mightie, &c.* that is, where there are many Judges to give sentence, the inferiour should not be overruled by the opinion of the Superiour Judges and mightie: and therefore among the Jewes this wise course was used, in giving of sentence in the assemblie of Judges, that the punies and inferiour Judges should deliver their opinion first, lest if the greatest began, the other might bee swayed by them: this is also the use among the Divines in the Vniversitie of Paris, the Juniors and Inferiors begin first, *Lyran.* This also is the honourable use of the Star-chamber with us.

3. But seeing the same word, *rabbim*, is used in both sentences, it is taken in the same sense in both places, and is better interpreted, *the mightie*, than, *the many*, for these reasons: 1. Because of the opposition of the poore man, in the next verse: the *mightie* and the *poore* are better compared and set together, than the *many* and the *poore*. 2. So *Levit.19.15. gadhol*, the great, and *dal*, the poore, are set one against the other, that neither the one nor the other should be respected in judgement. 3. This interpretation of the *mightie*, comprehendeth also the other, whether they be mightie in number, or in power, *&c.*

4. And as respect is not to bee had of the multitude, so neither of the *paucitie* and fewnesse: as the Donatists in times past, and the Anabaptists in these dayes doe brag of their small number, as therefore the best, *Gallas.*

QUEST. V. *How the poore is not to be esteemed in judgement.*

Vers.3. *Thou shalt not esteeme a poore man, &c.* 1. The word *hadar*, signifieth honour, beautie, comelinesse. *Prohibet blandis sermonibus ornari causam pauperis*; He forbiddeth that the poore mans cause should be set forth with glosing words, and so be made better than it is, *Cajetan, Oleaster.* Therefore *Aristotle* giveth a good rule, that in matters of judgement, *causa simplicibus sermonibus proponenda est*, that the cause should be laid forth, and opened in simple and plaine speeches, not in eloquent, passionate or affected words. *Lib.1.Rhetoric.* 2. And as passions may be procured in Judges by speech, so also by the sight of the persons, as if when the poore suiter lamenteth and complaineth, and appeare to be very miserable, though he say nothing, *Tostat.quæst.3.* 3. The word *dal* signifieth not onely one which is poore in substance, but any other kinde of way: as they which are sicke and pined away, are called, *dallim*, as *Ammon* was the poore, and pined with love toward *Thamar*, 2 *Sam.13. Oleaster.* So not onely the poore, but all other miserable and forlorne persons are here understood, as the widow, fatherlesse, strangers and such like, *Tostat. quæst.3.* 4. Simplie it is not forbidden to respect a poore man, but in his cause: in matter of judgement, nothing must be done, either for rich or poore, *præter merita causæ*, beside the merit and desert of the cause, *Tostat. Cum agitur paupertas, sublevanda est*; When his povertie is pleaded, the poore is to be helped: *Cum agitur jus publicum, deponenda est persona pauperis*; When the publike right is in question, the poore person must be laid aside, *Borrh.* 5. And the reason is, because it is better *præhonorare veritatem*, to preferre and more honour the truth, *Lyranus.* 6. Although it be not often seene, that a poore man is preferred before a rich in his cause: yet sometime it falleth out, *ut ambitio impellat Iudicem, &c.* that the Judge through ambition, that he may be spoken of, will respect the poore: *& major interdum est pauperum audacia, & temeritas, &c.* and sometime the poore are more bold, rash, and readie to move suits than the rich, *Calvin.* And therefore this law provideth for such clamorous poore..

QUEST. VI. *How persons are accepted in judgement, and how farre the poore may be respected.*

In his cause, &c. 1. The person of the poore is not to be accepted in regard of his cause depending in judgement. Persons are accepted two wayes in judgement: 1. When as the Judge *aliter distribuit quàm lex mandat*, doth determine otherwise than the law commandeth: but where no certaine law is set prescribing the manner and forme which is to be followed, in that behalfe there can bee no acception of persons. And therefore though God in the beginning did elect some, and not others, *quia non erat qualege*, because he had no law to compell him, he therein accepted no mans person: as a man giving almes, having no rule set him how much he shall give, may distribute unto one more than unto another, yet be no accepter of persons. 2. Another way ones person is accepted in judgement, when more is given

to one than to another, either of a benefit or punishment, otherwise than is due. As if a man sue for an hundred pound, whereas he can prove but 80. due of just debt, if the Judge shall give him 90. pound, he taketh ten from the one, and giveth it to the other more than is due, and so he is an accepter of the person of the one, more than of the other. And thus a poore man is not to be respected in judgement. 2. Two waies is mercie shewed unto the poore in his cause: when one *facit illi bonum quod non habet*, doth for him, or giveth him that good which he hath not; or, when the Judge so defendeth the poore, *ut nemo tollat ei bonum quod habet*, that no bodie take from him that good which he hath: the first way the Judge cannot have respect unto the poore, without partialitie, and perverting of justice, to give unto him that which of right doth not belong unto him: but the other way he may, to see that the poore be not oppressed in judgement, as it followeth afterward, *vers. 6. Thou shalt not overthrow the right of the poore in his suit.* Unto this kinde of commiseration it belongeth, that the Judge is willing to heare the cause of the poore man, and to receive his complaint: for how otherwise should he doe him right, and defend him from wrong, if he should stop his eares against the crie of the poore? *Tostat. qu.4.*

Quest. VII. *Why mercie is to be shewed toward the enemies oxe and asse.*

Vers. 4. *If thou meet thine enemies oxe, &c.* 1. Because civill suits and controversies for the most part proceed of evill will and enmitie: therefore unto the former lawes are annexed these two lawes, to cut off enmitie, and to maintaine love and friendship, *Simler.* 2. Though an instance be onely given of the enemies oxe or asse, yet it must be understood, *de omni domestico animali*, of every domestique beast in like manner, *Lyran.* And of whatsoever belongeth unto our neighbour, *Lippoman.* 3 Neither is this law made concerning oxen, or asses, as the Apostle saith in another case, Doth God take care for oxen? 1 *Cor.9.* But the speciall intendment of this law is, that there might be reconciliation among men. It was some pleasure to the beast, which might otherwise be devoured of some wilde beast, if it were brought home; and to the owner, which might also lose his beast, *Tostatus.* But the speciall scope of the law is: First, because the Jewes were cruell, to teach them to shew and exercise mercie toward bruit beasts, *Ut eo facilius inducerentur, &c.* That they might more easily bee induced to shew it toward men, *Ambros. Et ut hac ratione odientis animum sibi conciliet*, And that by this meanes hee might winne the love of his enemie, if he were not altogether implacable, *Isidor.* 4. There are two words here used, *aiab*, which signifieth to be an enemie, and *shana*, to hate: one may hate not being hated, but an enemie is said to be, where there is mutuall enmitie on both sides. It is an easier matter to doe good to one that hateth, where there is no hatred shewed againe, than to an enemie that is hated againe: therefore both words are added, that wee should shew kindnesse, as well where there is a mutuall and reciprocall hatred and enmitie, as where one is hated, and hateth not againe, *Tostat. quæst.3.* 5. God by this law doth not either command or permit, that men should bee enemies: but being imperfect of themselves, and subject to enmitie, he sheweth how they should become friends, as when it is said in the Psalme, *Be angrie and sin not*, we are not willed to be angrie, but if we chance to be angrie, we are taught how to moderate it, that we sinne not in our immoderate anger, *Tostatus quæst.3.* 6. By this law we learne that there are two kinds of injustice: one of them, *qui inferunt injuriam*, which offer wrong unto their neighbours; another of them, *qui non propulsant injuriam*, which doe not keepe wrong from them, when it is in their power, *Borrh.* 7. And further, this law sheweth the agreement betweene Christ and *Moses*, and betweene the new and old Testament, which both command us to love our enemies. Therefore *Chrysostome* is deceived who thinketh that those precepts, *Thou shalt love thy friend, and hate thine enemie, In hom. sanctor. Joan. & Pauli.* *& carnali populo secundùm tempus data sunt*, were given unto the earthly minded and carnall people according to the time: and that Christ gave another rule in the Gospell, to love our enemies: for it is plaine that this law commandeth us even to love our enemies. And the Wise-man more evidently in the Proverbs sheweth the same, *chap.25.21. If thine enemie be hungrie, give him bread to eat, if he be thirstie, give him water to drinke, &c.* Therefore we see that Christ in the Gospell, *non ferat novam legem, sed tantum exponat*, doth not make a new law, but onely expoundeth the old, *Lippoman.* That which was no precept of the law, but the Pharisies glosse, *That they should love their friends, and hate their enemies.*

Quest. VIII. *Whether it is to be read, Thou shalt helpe him, or, lay it aside with him.*

Thou shalt lay it aside with him. 1. The most doe here reade, *Thou shalt helpe him up with it.* This sense followeth *Calvine, Cajetane, Osiander, Pagnine:* as the like law is extant, *Deut.22.4. Thou shalt lift them up with him.* But the word *ghazab* is seldome found in that sense, but signifieth ordinarily and properly, to leave, or forsake. 2. Therefore it is best translated, Thou shalt leave, or lay aside the burthen, that the asse which cannot rise under his burthen, it being put aside, may the better stand up upon his legs. But this sense being retained, there are divers readings used, and interpretations given. Some reade it with an interrogation, *Wilt thou indeed leave it with him? Vatablus, Oleaster:* and so they find here a negative, to answer the interrogation, *Nequaquam*, No, thou shalt not. 2. Some reade the clause without an interrogation, and understand it of the leaving or laying aside of his hatred and enmitie. So the Chalde. 3. But the best reading is, to pronounce it without an interrogation, as before, and to referre it to the burthen of the beast, as is before shewed, *omnino deponito cum eo*, put it altogether with him, that is thine enemie, *Junius.* 4. And though mention be made onely of easing him under his burthen; yet all other the like kinde of helpe is understood: as if the beast be otherwise in danger, as like to bee strangled, or drowned, whether hee have a burthen or not: in these cases they

they are required to ſet to their helping hands, *Toſtat.* Yea, though the enemie, of ſtomacke, deſire the other to doe it, he is to offer himſelfe: as the words doe import; *wilt thou ceaſe and leave him?* *Vatablus* readeth.

Quest. IX. *How the poore mans cauſe is perverted in judgement.*

Verſ. 6. *Thou ſhalt not pervert the right of thy poore, &c.* 1. As before partialitie is forbidden to the poore in matters of judgement in reſpect of their povertie, *verſ.* 3. ſo here the contrarie provided againſt, that a poore man be not oppreſſed or overborne in his ſuit, *Simler.* 2. The word is *ebion* which ſignifieth a very poore man, a begger, derived of *abah*, to will, deſire, becauſe ſuch an one *omnibus careat, omnia concupiſcit*, when he wanteth all things, deſireth all things, *Oleaſt.* 3. And there an emphaſis in the word, *thy poore*, that is, *quem alere debes*, whom thou oughteſt to nouriſh and maintaine, much leſſe to oppreſſe and hinder, *Lippoman.* 4. Many wayes there are whereby the poore oppreſſed in their ſuits and cauſes: 1. When as there is no acceſſe for them to the Judges. 2. When the Judge through favour to the rich, or for feare giveth wrong ſentence. 3. Or when through ignorance, partly becauſe hee heareth not the poore mans cauſe at large, his right is overthrowne, *Simler, Pelarg.* 5. And not onely Judges, but *litigatores & cauſidici*, the pleaders and lawyers are admonished here that they overthrow not the cauſe of the poore, by evill will, or deceit, or by any other meanes, *Galaſ.*

Quest. X. *Againſt lying in judgement, and how it may be committed.*

Verſ. 7. *Thou ſhalt be farre from a lying word.* 1. Although lying is to bee ſhunned and avoided of all yet moſt of all of Judges, whoſe office is to preſerve the truth, *Lyran.* And becauſe they repreſent God, *Mendacia odio habentem*, Which hateth lies, *Borrh.* 2. And whereas there are three kinds of lies, *Iocoſum, quod dicitur ad delectandum*, A lie in ſport, which is ſpoken to delight: *officioſum*, an officious lie, which is uttered to ſome good end, either ſpirituall or temporall: *Perniciоſum, quod ſit in damnum alterius*, A pernicious lie, which is made to anothers hurt, either ſpiritually or temporall which is worſt of all, *Thomas.* A lie made in judgement is of this kinde, becauſe it alwayes tendeth to anothers hurt, *Toſtat. queſt.* 4. 5. And this lie made in judgement may bee committed, either *admittendo*, *vel pronuntiando*, by the Judge admitting it in another, or pronouncing of it himſelfe, *Ibi.* Therefore the Judge muſt admit no falſe witneſſe, but both ſift them throughly, and ſet a great penaltie upon them, if hee finde them out, *Toſtat.* 6. The Judge alſo may diverſly commit falſehood in judgement either by giving a falſe teſtimonie, as it ſeemeth in thoſe dayes Judges might bee admitted to bee witneſſes, as the two Elders were againſt *Suſanna*, which is not permitted now: or elſe by falſe reporting of the proceſſe of the cauſe, for then they had not Actuaries and Notaries to ſet downe the proceedings as now is uſed to be done: or thirdly, by giving a falſe ſentence contrarie to that which is juſt and right and againſt his owne knowledge, *Toſtat. qu.* 4. 7. Some doe referre this to private men, that they ſhould not follow lies, or untruths: but that was ſpoken of before, *verſ.* 1. it is better referred to Judges and publike perſons, *Simler.*

Quest. XI. *Who are meant here by the juſt and innocent.*

Verſ. 7. *Thou ſhalt not ſlay the innocent and the righteous.* 1. This is to be underſtood of ſlaying by giving ſentence againſt ſuch judicially: for out of judgement neither is the guiltie and unrighteous perſon to be ſlaine, *Cajetane.* 2. R. *Salomon* by the *innocent* underſtandeth him, that is cleere in his owne conſcience, but yet condemned by falſe witneſſes: that the Judges in this caſe, when an innocent perſon goeth from them condemned, if any doe ſtand up to cleere them, as *Daniel* did for *Suſanna*, they ſhould be heard. By the *juſt* he would have underſtood him, that is indeed guiltie, but yet freed in publike judgment: that in this caſe if any doe appeare to prove him guiltie, hee ſhould not be admitted, &c. But the righteous and innnocent are here taken for all one, as it may appeare by the oppoſite part, *I will not juſtifie a wicked man*; the innocent and righteous is ſet againſt the wicked. And beſide, it is as acceptable to God to puniſh the wicked man, as to cleere and ſet free the innocent. 3. *Cajetane* and *Toſtatus* make this difference, *Mundus eſt, qui non commiſit homicidium, &c.* Hee is the cleane and innocent man, who hath not committed murther, adulterie, or any ſuch crime: he is the juſt and righteous man, which hath done ſome juſt thing, or ſome good worke. But this diſtinction is here too curious and unneceſſarie, for men uſe not to bee brought in queſtion for their good works, but for evill, whereof they are cited juſtly, or wrongfully accuſed: and ſo *David* taketh both theſe for the ſame, *Pſal.* 4. 8. *Judge me O Lord according to my righteouſneſſe, and according to mine innocencie that is in me.* 4. God therefore here forbiddeth Judges to condemne the innocent for guiltie: as *Naboth* was, *Suſanna*, and *Ieremie*, with the reſt of the Prophets, *Galaſ.* 5. Judges are not to condemne the innocent, *Etiamſi à ſuperiori Iudice iubeantur.* Though they ſhould be commanded by the ſuperiour Judge: as the Elders of Iſrael put *Naboth* to death at the commandement of *Iezabel*, *Lippoman.*

Quest. XII. *In what ſenſe God is ſaid not to juſtifie the wicked.*

For *I will not juſtifie the wicked.* 1. Some make this to be the meaning of this reaſon: that God will have Judges looke unto him, in whoſe place they are: that as God doth not juſtifie the wicked, ſo neither ſhould Judges, *Marbach, Pelarg.* 2. R. *Salomon* maketh this ſenſe, according to his former expoſition; taking the juſt, for him which is ſo in the triall of mans judgment, yet guiltie in his conſcience, and before God, that yet the Judge ſhould not put ſuch a

to death: for though he be freed by the judgement of man, yet he cannot escape the hands of God: he will not justifie him. But this exposition is overthrowne before, that a just man is not here taken in that sense. 3. Therefore this rather is a menacing speech; that God will be avenged even of the unrighteous Judge, *Iun. Quicunque impie facit sive suo sive alieno arbitrio, &c.* Whosoever doth wickedly either of his owne minde, or following anothers direction, the Lord will punish it, *Lippoman.*

Quest. XIII. *Whether a Judge ought alwayes to follow the evidence, when he himselfe knoweth the contrarie.*

But here ariseth a great and weightie question, whether a Judge knowing in his owne conscience, that the man which is accused before him is innocent, and yet he is by the witnesses and other evidence found guiltie: whether he is bound to give sentence according to the evidence, against his owne knowledge, and whether in so doing he sinneth not.

1. The affirmative part is maintained by *Thomas, Paulus Burgens. Tostatus*, who putteth in these cautions: that the Judge knowing the partie to bee innocent as a private person, yet is to use all meanes to have the truth come to light: as by giving some secret intimation to the partie accused, how to defend himselfe; by sifting and examining the witnesses narrowly to see if he can make them to disagree, and so overthrow their testimonie: and if all this will not serve, to referre the matter to the superiour Judge: but if he have no superiour, then hee is bound to give sentence, *secundum allegata*, according to the evidence, *& in hoc casu Index non peccat ferendo sententiam mortis*, and in this case they resolve that the Judge sinneth not in giving sentence of death against the innocent party. Their reasons are these:

1. *Index non interficit ipsum, sed illi qui accusant:* The Judge that giveth sentence doth not slay him, but they which accuse him, *Thomas.* Like as a man holding a sword in his hand, another commeth and thrusteth his hand with the sword, and so killeth a man: *Non est reus qui tenebat gladium:* He is not guiltie which held the sword, *Tostat.* 2.2.q.64. art. 6. respons. ad 3. argum.

Obj. 1. Though the false accusers are the chiefe in this action, yet the Judge is accessarie, because he consenteth unto them: otherwise *Pilate* that washed his hands, and knew Christ to be innocent, should have sinned in condemning Christ. 2. That instance of one holding a sword is nothing like: for his hand is used against his will, and he himselfe acteth nothing: but the Judge is an agent. And the case is not like if one having a sword in his hand should be urged himselfe to kill one, whom he knew to be innocent, for then he should be guiltie of the murther.

2. *Solius est Dei judicare secundum veritatem quam ipse cognoscit:* It belongeth to God only to judge according to the truth which he knoweth in himselfe. But the Judge must not be informed according to that which he knoweth as a private person, but as it appeareth unto him publikely in judgement, *Tostat.*

Ans. It doth not follow, but the contrarie rather, that because the Lord judgeth according to the truth, the Magistrate being in Gods place should doe the like also, not to give sentence against the truth: *Iehosaphat* said unto his Officers and Judges: *You execute not the judgements of man, but of the Lord,* 2. Chron. 19.6.

3. *Argum.* He that judgeth against the law sinneth: but the Judge not following his evidence, judgeth against the law: therefore he herein should sinne, *Tostat.*

Ans. Hee that absolveth an innocent man condemned by false witnesses, goeth not against the judgement of the law, which would have no innocent man condemned, and all false witnesses to be punished.

4. *Argum.* If the Judge should cleere the innocent man, condemned by false witnesses, he should by consequence defame the witnesses, as false men, which hee is not able to prove: and this would breed a great scandall.

Ans. 1. Of two evils the lesse is to be taken: better were it for the witnesses to run into infamie, then an innocent man to lose his life. 2. Neither would any scandall arise at all: for the Judges knowledge alone may sway against the good name of the witnesses; who by other circumstances may also easily be confuted, as the Judge may handle the matter.

5. *Argum.* Involuntarie actions deserve neither praise nor dispraise altogether, whether they be committed through ignorance, or by violence: but they helpe to excuse. Therefore the Judge which followeth the false evidence, though he know the contrarie himselfe, is to be excused, because he is both simply bound by the law so to doe, and he is in part ignorant, *quia nescit ut Index*, because as a Judge he knoweth it not, though he know it as a private person, *Tostat. qu. 6.*

Ans. Ignorance cannot excuse the Judge at all in this case, because he was an eye witnesse to the contrarie: neither is there any such violence offred: for he might rather leave his place and office, than to bee compelled to give unjust sentence.

The question resolved, that a Judge must not give sentence against his private knowledge.

Now the contrarie part, namely the negative, that the Judge is not to give sentence against his owne knowledge, and that in so doing he should sinne, is maintained by *Lyranus*, and *Matthias Farinacius*, the first upon these reasons:

1. *Lyranus* urgeth this sentence of *Augustine: Quomodo apud divinam providentiam a peccato liberi sunt?* How can they be free from sinne before the divine providence, which for those things which they see contemned are polluted with mans bloud, &c. His meaning is, that a Judge rather than he should leave his place of honour and wealth, should not give a wrong sentence, to shed the bloud of the innocent: mans life ought to be more precious than any other worldly thing whatsoever, as it is said,

Iob 2.4.

Iob 2.4. *All that a man hath will he give for his life*: therefore in this caſe, if there be no ſuperiour to deliver the innocent partie, *debet prius dignitatem dimittere, &c.* he ſhould rather give over his dignitie, than give ſentence againſt the innocent.

Toſtatus anſwereth, that he ſhould doe well to give over his place, unleſſe ſome inconvenience ſhall enſue, as in this caſe there would: for, *infamaret teſtes*, he ſhould by this meanes defame the witneſſes.

Contra. 1. But a greater inconvenience would follow if he doe it not, both the innocent partie ſhall be condemned, and the Judge commit a great ſinne before God. 2. Neither is here any inconvenience to be feared at all: for by this meanes falſe witneſſes ſhould be detected, not defamed: for they are worthie of all diſgrace and infamie for their falſehood.

2. *Argum.* The Apoſtle ſaith, *Whatſoever is not of faith is ſinne, Rom.* 14.23. But a Judge giving ſentence againſt his knowledge and conſcience, cannot doe it of faith: therefore therein he ſinneth.

Burgenſ. anſwereth, that a Judge in thoſe things which concerne his private perſon, may informe his conſcience by his private knowledge; but in publicke matters, he is to take his information by publicke evidence.

Contra. True it is, if that publicke information be not againſt the truth which he knoweth in his conſcience; otherwiſe he ſinneth, becauſe his action is not then of faith: which rule of the Apoſtle ſerveth not onely for private, but for publike actions alſo.

3. *Si privata perſona peccat, publica non eximitur, &c.* If a mans private perſon ſinneth, his publike is not exempted, *Thoring.* This reſpect of private and publike is before man, but the judgement of ſinne belongeth unto God. A politike humane reſpect cannot diſpenſe then with a ſinne againſt God.

4. To theſe reaſons may bee added that ſaying of the Wiſe-man which is moſt evident, *Deliver them that are drawne to death, and wilt thou not preſerve them, that are led tobe ſlaine?* If thou ſay, *Behold, we knew not of it: he that pondereth the hearts, doth not he underſtand it?* Here all they are found guiltie before God which doe not deliver the innocent from death: if private men negligent herein are condemned, much more the publike Judge. And this place meeteth with that curious diſtinction, that as he is Judge he knew it not, though he knew it as a private man: for if he knew it in his conſcience and before God, it is enough to convince him before him that ſearcheth the heart. *Prov.* 24.12.

5. And if it were ſo, then a Judge condemning an innocent man, caſt by falſe witneſſes, even againſt his knowledge, ſhould be free; then *Pilate* who condemned Chriſt, being by falſe witneſſe, and the malice of the Jewes accuſed, whom he knew to be an innocent man, giving this teſtimonie of him, *I find no fault in him at all, Ioh.* 19.4. ſhould notwithſtanding herein have beene without fault.

Therefore upon theſe reaſons, the former concluſion of *Lyranus* ſtandeth ſound and good: that a Judge ſinneth in giving ſentence againſt the innocent, condemned and caſt by falſe evidence, if hee in his conſcience knew him to be innocent: And that he oughr rather in this caſe to give over his office and dignitie, if there be no other way to deliver the innocent, rather than to be guiltie of his bloud.

Quest. XIV. *A Judge is not bound of his knowledge to condemne a man, not found guiltie in publike judgement.*

But as the Judge is bound in conſcience to deliver the innocent, whom he knoweth ſo to be, that yet is found guiltie through malice and envie: notwithſtanding it doth not follow, that hee ſhould likewiſe condemne him, that is cleared in publike judgement, whom he knoweth in his private knowledge to be guiltie of the crime, as of murther, adulterie, whereof he was accuſed, but by favour and partialitie acquited: and the reaſons of this difference, are theſe:

1. The law is more readie to ſpare than to puniſh, to extend favour than to ſhew rigour: according to that rule in the law, *Odia reſtringi decet, favores convenit ampliari*, Hatred is fit to be reſtrained, and favour to be enlarged, *Toſtat.*

2. In condemning a man of his owne knowledge, he doth more than in diſmiſſing the innocent: for here he doth not abſolve him by any ſentence, but onely ſuſpendeth the ſentence of condemnation, and giveth over his place, rather than he will give ſentence againſt him; but here he giveth ſentence againſt the other.

3. If he ſhould condemne any upon his private knowledge onely, he ſhould doe it as a private man, for ſo he hath no power to condemne, *Lyran.*

4. Yet the Judge knowing the partie accuſed to be guiltie, may by ſome meanes ſo worke, and give ſuch direction, that his wickednetie may be found out, but of his owne knowledge, without further proceſſe or evidence in judgement, he cannot condemne him whom he knoweth to be guiltie.

Quest. XV. *What a dangerous thing it is for a Iudge to take gifts.*

Vers. 8. *Thou ſhalt take no gift.* 1. That is, the Judge, when any cauſe of his is in hand, who knoweth the gift upon him: otherwiſe for the Prince or Magiſtrate to take a preſent or gift of acknowledgement, which the ſubjects and inferiours doe offer, to ſhew their dutie and thankfulneſſe, it is not here forbidden: may thoſe wicked and unthankfull men, that brought *Saul* no preſents, are reproved 1 *Sam.* 10.27. *Oſiander.* 2. And a difference is to be made betweene Judges and Advocates, for theſe may lawfully take their fee, ſo they exact not more than is due unto them: becauſe both they have not their ſtipends as Judges have, and beſide, they are but pleaders, not givers of ſentence, and ſo the danger is leſſe: whereas Judges have their certaine ſolarie appointed them, and in their ſentence definitive the cauſe ſtandeth or falleth, *Toſtat.* 3. This alſo muſt bee underſtood of extraordinarie and unuſuall gifts

...rious Judges have by order, certaine fees allowed them in every cause, which they may safely take: ...e places they have publike allowance, maintenance and revenues, wherewith they ought to be con-... *Nehemiah* was allowed the bread of the Governour, though he tooke it not, *chap* 5. 15. 4. And ...only which receiveth silver and gold, *sed etiam qui propter laudem judicat male, munus accipit, &c.* ...also which for praise doth judge unjustly, receiveth a reward, *August.* And there are three kindes *In Psalm. 25.* ...ing of gifts; *munus à corde est captata gratia à cogitatione, &c.* there is a gift from the heart, when a ...ineth to winne favour; *munus ab ore*, a gift from the mouth, in praise and commendation; *munus* *9. Moral. c. 26.* ..., a gift out of the hand, by receiving of a reward, *Gregor.*

QUEST. XVI. *Whether all kinde of gifts are unlawfull.*

...One thinke that all gifts are not unlawfull, which are given to Judges, and they make this diffe-...rence: some gifts are for gaine and lucre, as silver, gold, and such like: some are for meat and ...and these were by some Lawes allowed to be taken, especially after sentence given. And these cir-...cumstances further they would have considered in gifts: 1. Who giveth, if the rich to him that is poore, ...much the more suspicious: 2. The quantity of the gift, if it be but small it is not like to corrupt ...Judge: and therefore *Tostatus* saith, *Ecclesia Romana non consuevit in his interpretari accipientem de-...super donantem*, The Church of Rome useth not to interpret that the giver or taker offend in ...small gifts. But it is no marvell, that their Church which loveth gifts so well, according to the say-...ing *Venalia Romæ*, All things are saleable at Rome, doth give such a favourable interpretation of ... 3. The time of giving must be considered; if one give unto him in his necessity, it is not presu-...med he did it to corrupt his mind, as to releeve his want, *Tostat.* As though it be not so much more ...to corrupt the Judge, when he receiveth a gift in his great necessity.

...Therefore, this text seemeth to condemne all gifts, great or small, given to whomsoever, rich or ...poore, and whensoever, being given to obtaine favour in their cause: for a generall reason is given; be-...cause such gifts doe blind the eyes and judgement of the wise, which are here called the seeing: and ...the word *phiver*, in *piel*, signifieth, doe not only blind, but pull out their eyes: as in the same mood it is ...used Gen. 21. 11. That the King of Babel put or pulled out the eyes of *Zedekiah*, *Oleaster.* And in an-...other place the word *ghur*, signifieth, *evigilare*, to awake: so gifts cause the eyes of the prudent to awake, ...and upon the unrighteous cause, *Oleaster.* But the other sense is more fit here: they are said to ...have eyes, either that their judgement being corrupted, they see not what is just or right, as lovers ...are blind in that which they love: or though they see what is just, yet they are turned by gifts, to give ...judgement against their owne conscience, *Simler.* These gifts also *pervert the words of the just:* ...for that also is first perverted, but mention is made of *words*, because, *principalis subversio, &c. est in ...verbis*, the principall subversion and overthrow of the righteous cause, is in the words of the ...Judge. Tostat. qu. 8. They are called still righteous, though now corrupted, because they were so indeed ...sometime to be so still to themselves and others, *Simler.*

...Therefore if all gifts doe blind the eyes of Judges, and pervert their words; then it is not safe to ...take any gift in that kinde, which is given for the furtherance of ones cause. No, it is not lawfull for a ...Judge to take a gift, to give right judgement: *Nam de venditione justi judicii venietur ad venditionem* It is not law-...*Lest from selling of just judgement, they should fall to sell unjust judgement, Tostat.* And as it full, no not to ...is evill to sell justice, so it is also to buy: as S. *Paul* might have beene delivered for a reward, *Act.* buy or sell Ju-...*25.* he chose rather to answer at Rome. And in the ancient Church they were noted, which did stice in a good ...buy for their liberty, that they might not be compelled to be present at the Gentiles idolatrous cause. ...*Simler.*

...Then, howsoever the Canon law, and the practice of the Church of Rome doth tolerate small ...gifts, it is the safest way, not to accept of any at all. And herein the ancient Romane lawes are to be ...commended, which, as is extant in their 12. *Tabulæ, capite puniendum Judicem, &c.* did decree that Judge ...should be punished with death, which tooke money to give sentence in a cause. *Diocletian* also made a Law, ...that sentence pronounced by a corrupt Judge, *ipso jure infirmam esse*, by the Law should be void, and to ...be revoked by appeale: *Lysias* being asked why he received not gifts of the Messerians, answered, *Quia ...nolo peccare*, Hee should have offended against the Lawes of justice: *Innocentius* also hath a ...saying, speaking of corrupt Judges, *Vos non attenditis merita causarum, sed personarum, non jura, ...sed non quod ratio dictet, sed quod voluntas affectet, non quod liceat, sed quod lubeat, &c. pau-...pere cum mora negligitis, divitum causam cum instantia promovetis, &c.* You doe not consider the me-...rits of the cause, but of the persons, not right, but gifts, not what reason enditeth, but what will affecteth, not what ...is lawfull, but what you list, *&c.* the cause of the poore you neglect by delaying, the cause of the rich you are di-...ligent in promoting: therefore *Tostatus* here resolveth, and concludeth well, that howsoever the Canons ...permit the receiving of small gifts, yet it is better, *Si volunt effugere conscientiæ scrupulum, ut nihil ...accipiant*, If they will avoid the scruple of conscience, that they take nothing at all.

...A gift then is of great force, it prevaileth much: as the Wise-man saith in the Proverbs, *chap.* 17. 8. ...*A gift is a stone pleasant in the eyes of them that have it, it prospereth whither soever it turneth.* As a ...precious stone shineth every way, so a gift is available to any purpose. Gifts doe much hurt in private mat-...ters: *Amphitruo* his wife, being corrupted with a precious jewell, betrayed him: and *Procris* chastity ...became with a gift: but in publike affaires gifts doe much more hurt, as well in civill, as *Philip* ...of Macedonia, *non tam armis, quam auro expugnavit libertatem Græciæ*, did not so much by force ...of arms, as by gifts and treasure overthrow the liberty of Greece. As also in Ecclesiasticall matters, ...simonie doth as much hurt, as bribery in the Common-wealth: for they which by corrupt

meanes attaine to the great preferments of the Church, must needs also corruptly administer the [s]
the Prophet *Ezechiel* noteth the false Prophets, which for handfuls of barley, and peeces of bread
prophesie false things, *chap.* 13. 18. *Simler.* Therefore seeing the Spirit of God hath set it downe,
gifts and bribery doe corrupt and blinde, *Nimia eorum est impudentia, &c.* They are very impudent
shameleſſe, that will make their boast notwithstanding, that though they receive gifts, they can give
judgement, *Gallas.*

QUEST. XVII. *Why strangers are not to be oppressed in judgement.*

Vers. 9. *Thou shalt not oppresse a stranger.* 1. Some thinke that this is a repetition of the former
chap. 22. 21. Thou shalt not doe injury to a stranger, that it may appeare, *quanta cura*
sint peregrini, &c. how carefull God is of strangers, *Lippom.* And because the Israelites were given
inhumane and hard toward strangers, as the Jewes are to this day, that contemne all people beside
selves: the Lord saw it necessary often to inculcate this precept, *Simler.* But rather I thinke with
tane and *Gallasius*, that this is a new Law: *Illud communiter, hoc specialiter datur judicibus, testibus,*
factoribus: That was given in generall, this in particular to Judges, witnesses, accusers. 2. And to this
God so provided in his wisdome, that the Israelites and their fathers should be strangers and sojourn
in other countries, as in Canaan, and Egypt, *ut captivitatis & peregrinationis miseriam discerent*, to learn
experience what the misery of captives and strangers was, that they might the better know how to
pity on the like: *Nemo libentius hospitem sine tecto suo introducit hospitio, &c.* No man more will
receiveth him into his house, that wanteth lodging, than he that was sometime without lodging
selfe: no man sooner feedeth the hungry, and giveth the thirsty drinke, than he that felt hunger and
himselfe, &c. *August.* 3. And whereas it is added, *Yon know the heart of a stranger:* the meaning is, how
of care and griefe they are, that you need not afflict them more, *Simler.* that they are destitute of frie
and had need to be so much the more pitied, *Tostat.* and seeing strangers are no inhabitants, but sic
passe thorow the country, they should not be stayed nor hindred, *ut iter suum posset exequi*, that they
finish their journey, *Lyran.* You know also by your selves their hearts, how ready they are to call
God for helpe against their oppressors, as you did in Egypt, *Simler.*

De vita Christiana.

QUEST. XVIII. *Of the divers festivals of the Hebrewes.*

Vers. 10. *Six yeeres thou shalt sow thy land, &c.* The Hebrewes had divers kindes of festivall da
which all tended to the honour of God. Now, *impendimus honorem Deo, &c.* wee doe
honour unto God either for an eternall benefit, and so they had *juge sacrificium*, every dayes sacrifi
or for some temporall, which is either generall, as of our *creation*, in remembrance whereof they kept
seventh day holy: or of our preservation, *ideo erat festum Neomenia*, therefore they kept the feast of
new Moone every moneth: or speciall, as of some speciall benefit and deliverance, in remembrance wh
of they had their festivals of weekes, as Pentecost; of moneths, as the seventh moneth; of yeeres, as

In Epist. ad Colossens. cap. 2.

seventh yeere, and the seventh seventh yeere, which was the Jubile, *Thomas.*

QUEST. XIX. *Why the land was to rest the seventh yeere.*

Vers. 11. *But the seventh yeere thou shalt let it rest, &c.* 1. The land is said to rest in two respects: F
in a metaphoricall sense, as we are said to rest, when we cease from labour; so the eart
said to rest, when wee forbeare labouring therein. Againe, because the earth when it is plowed to br
forth fruit, sendeth out the strength and nourishment thereof, which is abated and weakened by co
nuall bringing forth of fruit: for which cause wee see by experience, that Husbandmen doe let t
grounds lye fallow, and rest to gather strength: therefore in this respect also it is said to rest, *Tost.* q
And although by this rest of the seventh yeere, both the earth waxed stronger for to beare fruit after w
and the beasts also of the field were provided for: yet this was not the speciall end of this seventh ye
of rest: but these were the reasons of the institution thereof: 1. That the poore might by this mea
be liberally provided for, when they might freely without any let, reape the fruit of the ground, of vi
yard, and olive trees, *Tostat.* 2. It was a benefit also to the servants, who this yeere were set at liber
and as they had every weeke a day of rest, so now they have every seventh yeere a whole yeere of rest
intermission. 3. Beside, the rich hereby were taught to moderate their greedy desire, in gathering
laying up the fruits of the earth without any end, *Gallas.* And in this yeere the rich man tooke care
well as the poore, *What shall I eat?* Therefore the Lord would teach them by experience what the
of a poore man was. 4. This also was a type and figure of their spirituall rest in Christ, which should
accomplished in the kingdome of God, as this seventh yeere of rest was made perfect and full in the ye
of Jubile, *Simler.*

QUEST. XX. *What the poore lived upon in the seventh yeere.*

But here a further question ariseth, what the poore did eat this yeere, and that which they left,
beasts of the field did eat. 1. *Augustine* is of opinion, that they did sow the seventh yeere, as
did in the six yeeres, yet they did not reape or gather their fruit this yeere, but left it to the poo
But this is against the text here; for six yeeres they are bidden to sow, and gather their fruits, but
seventh to let it rest: therefore there here being an apparent opposition betweene the six yeeres
the seventh, in the seventh they were neither to sow, nor reape; but it is yet more evident, *Levit.* 25.
in this seventh yeere the Lord saith, *Thou shalt neither sow thy field, nor cut thy vineyard.* And so it is
opinion of *Iosephus*, and generally of the Hebrewes: and with them consent *Lyranus, Tostatus, Simler*
with others, that the land did rest upon the seventh yeere from all manner of labour and tillage:
it would have seemed an hard thing to the stiffenecked Hebrewes, if they should have sowed,
oth

others reape. 2. *Cajetane* thinketh that the poore lived by ſelling of ſuch herbes as grew of their owne accord that yeere in the field: *vendebant ea, & ex earum pretio vivebant*, they ſold them, and lived of the price of them: but the text ſaith, *The reſt of the land ſhall be meat for you, Levit.* 25.6. they then did eat of that which grew in the field. 3. Wherefore they lived not only of the herbes which grew in the fields, but of the fruit of vines, and olives, and other fruitfull trees. Beſide, they had a kinde of harveſt, of the ſeed which was ſhed the former yeere: as in ſome countries yet, that are fruitfull, the ſeed which was left after harveſt doth bring forth abundance, *Gallaſ. Simler.* and therefore it is ſaid, *Levit.* 25.5. *That which groweth of it owne accord of thy harveſt thou ſhalt not reape, &c.* 4. And beſide this common proviſion which came of it ſelfe out of the ground, which as well the owner, as the poore, and ſtrangers gathered for their uſe, *Levit.* 25.6. the fruits of the ſixth yeere were by Gods promiſe in ſuch abundance, as that they ſerved for three yeeres, the ſixth, ſeventh and eighth, till the ninth yeere, *Levit.* 25. *verſ.* 21, 22.

QUEST. XXI. *Whether the ſeventh yeere were generally neglected in Iſrael, 490. yeeres together, as Toſtatus thinketh.*

NOw concerning the obſervation of this ſeventh yeere of reſt, *Toſtatus* hath here a ſingular opinion by himſelfe, that it was neglected generally of the Iſraelites for the ſpace of 490. yeeres, and kept only during the time of 380. yeeres, as he thus would gather: from the going up of the Iſraelites out of Egypt till the captivity of Babylon under *Nabuzaradan, Nebuchadnezzars* chiefe Captaine, he reckoneth yeeres 867. which are thus divided: from their departure out of Egypt, unto the building of *Salomons* Temple, were 480. yeeres, 1 *King.* 6. 1. from the which he would have abated 40. yeeres, the time of the Iſraelites being in the wilderneſſe, ſo there remaine 440. from the building of *Salomons* Temple untill the captivity, he counteth 427. yeeres more: ſo the whole maketh 867. of this time, 490. yeeres they neglected the ſeven Sabbath of yeeres: and therefore they were 70. yeeres in captivity: for accounting 70. Sabbaticall yeeres, which fell out juſt in 490. yeeres, as it is ſaid, 2 *Chron.* 36.21. *To fulfill the word of the Lord by the mouth of Ieremy, untill the land had her fill of Sabbaths: for all the dayes that ſhe lay deſolate ſhe kept Sabbath to fulfill ſeventy yeeres, Toſtat. queſt.* 12.

Contra. 1. But it is not like, that this obſervation of the ſeventh yeere of reſt was ſo long time, or generally neglected: for part of this terme of 490. yeeres will reach *Davids* reigne: for all the yeeres of the reignes of the Kings after *David*, untill the captivity, make but 440. the other 50. yeeres will comprehend all *Davids* reigne, and ten yeeres before, ſome part whereof might extend to *Samuels* time: but it is not like that ſuch an evident Law under thoſe faithfull Prophets and Kings would have beene omitted altogether. 2. In the corrupt times under the idolatrous Kings, it is true that this yeere of remiſſion was neglected, as may appeare, *Ierem.* 36.8.14. when as the King and Princes proclaimed liberty to their ſervants according to the Law, and afterward revoked it againe: for the which the Prophet there ſharply reproveth them. Neither would the faithfull Prophets of God have ſpared to tell the Princes and people of this great negligence, if that the Sabbaticall yeere had altogether beene diſcontinued. 3. In *Hezekiahs* time, this yeere of reſt was not intermitted: for while the City was beſieged by *Senacherib*, two yeeres together, the land brought forth fruit without ſowing, 2 *King.* 19. 29. which bleſſing was miraculous in reſpect of their keeping of the ſeventh yeere of reſt, *Levit.* 25.6.21. They therefore enjoyed the promiſed bleſſing, did in all likelihood performe their due obedience. 4. Beſide, captivity is threatned for the neglect of their Sabbaths of all ſorts, *Levit.* 26.35. both the Sabbath of dayes, of weekes, of moneths, yeeres, and ſeven yeeres. It is as like that they neglected the Sabbath of dayes, which was the ſeventh: of weekes, which was Pentecoſt: of moneths, which was the ſeventh, as well as of yeeres: yea the Sabbath of ſeven yeeres, which was the Jubile, was alſo intermitted, if the ſeventh yeere, from which they accounted it, were not remembred. 5. Further, if they ſuffered not the land to reſt in the ſeventh yeere, they likewiſe abandoned other privileges incident to that yeere, as the remiſſion of debts, the ſetting free their ſervants: which apparent tranſgreſſions, nay rebellions, ſhould not have beene ſuffered to paſſe without ſome reprehenſion by the Prophets, and correction from God, eſpecially under the vertuous reigne of Judah.

QUEST. XXII. *Why the Law of the Sabbath is ſo oft repeated.*

Verſ. 12. *Six dayes thou ſhalt labour.* 1. Some thinke that this precept concerning the obſervation of the Sabbath is repeated by reaſon of the former Law concerning the ſeventh yeere of intermiſſion, leſt that the Hebrewes, becauſe that whole yeere was a time of reſt, might have taken unto themſelves greater liberty in the keeping of the Sabbath, *Lyran.* But this ſeemeth to be no ſufficient reaſon: becauſe although they reſted from the workes of husbandry all that yeere, yet they attended other buſineſſe and labour, *Toſtatus.* 2. Some thinke that the Sabbath is here mentioned in reſpect of the civill end thereof, the reſt and relaxation of the ſervants: whereas before it was urged as a part of Gods ſervice, *Exod.* 31.13. 3. But the beſt reaſon is, that the Law of the Sabbath is repeated, becauſe it chiefly concerned the worſhip of God: and therefore ſo often is this precept iterated; as *chap.* 20. *Deut.* 5. *Exod.* 31. 35. and in divers other places, *Toſtat. queſt.* 13. 4. And ſuch reſpect the Lord hath to the ſeventh day of reſt, that he himſelfe conſecrated by his owne example, that according to this rule he did proportion the other feſtivals, as the ſeventh weeke, the ſeventh moneth, the ſeventh yeere: yea in naturall experience the ſeventh day is obſerved: as the ſeventh, fouretenth, and twenty one are the criticall dayes for ſickneſſe, as *Hippocrates* and *Galen* have written, *Hierome.* 4. The benefit of this day the Lord would have extended to their ſervants, ſtrangers, yea to the labouring cattell. R. *Salomon* thinketh, that in the next words, *Take heed to all things, &c.* the implements and inſtruments which are uſed to any buſineſſe are underſtood, as the ſword, axe, cutting knife, and ſuch like: that all theſe things ſhould reſt

In Amos cap. 5.

in like manner. But this is too curious, and beſide it were ſuperfluous, ſeeing the men are forbid to labour, without whoſe hands theſe things cannot ſtirre or move: therefore this clauſe either is to be referred to the former duties which concerned the Sabbath, *Lyran.* or in generall to their obedience to the whole Law, and all the former precepts which were delivered have it, *Simler.*

QUEST. XXIIII. *What manner of mention of ſtrange gods is here forbidden.*

Verſ. 14. AND *ye ſhall make no mention of the name of ſtrange gods.* 1. The Latine Tranſlator readeth, *Thou ſhalt not ſweare:* but the word *zachar* ſignifieth to remember: which is more than to ſweare, which is too ſtrictly taken: they muſt make no mention, *non ſolum jurando, ſed laudando, probando, obteſtando:* not only in ſwearing, but in praiſing of them, approving, proteſting by them, *Lippoman.* 2. The Jewes doe run into another extreme, making this precept too generall: they thinke it not lawfull at all once to pronounce the names of the Gentiles Idols: but the Prophets which inveighed againſt them, could not but pronounce their names with their mouth: the meaning then is, *nullus loquatur honorabiliter,* none ſhould make honourable mention of them, *Cajetane.* 3. This phraſe then is to be underſtood, as S. *Paul* would not have *fornication once named among them,* Epheſ. 5. 3. that is, that none ſhould be committed, none named with deſire or delight, *Simler.* therefore here only is forbidden *honeſta mentio, &c. non inhoneſta & cum deteſtatione, &c.* the comely and reverent mention of their gods, not the irreverent mention with deteſtation. 4. *Cajetane* thus diſtinguiſheth the ſentence: the firſt part biddeth, *ut præteriti dii non memorentur,* that the former ſtrange gods ſhould not be remembred, but be forgotten, as though they never had beene: the other part, *neither ſhall it be heard out of thy mouth,* ſheweth, *ut de modernis diis nemo honorabiliter loquatur,* and of the gods preſent none ſhould ſpeake honourably. But indeed the meaning is, that generally the memory of all falſe gods ſhould be extinguiſhed: as they are commanded to aboliſh the very names of them *Deut.* 12. 3. that neither in their oathes, nor in their familiar talke they ſhould revive the memory of them: ſee the practice thereof, *Pſalm.* 16. 4. *Neither will I make mention of their names within my lips.* So the Lord ſaith by his Prophet, *I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their names,* Hoſ. 2. 17. *Ivn.* 5. By the name of ſtrange gods are here underſtood, all which the Heathen worſhipped, whether by images or without, whether things in heaven, in the earth, or under the earth: which are called ſtrange gods; not becauſe they are gods at all, but ſo reputed in the opinion of their idolatrous worſhippers: and ſtrange they were, becauſe ſuch were worſhipped onely of ſtrange nations, and not of the people of God, *Toſtat. queſt.* 13.

QUEST. XXIV. *Why it is forbidden to ſweare by the name of ſtrange gods.*

Verſ. 13. YE *ſhall make no mention of the name of other gods, &c.* 1. If it be unlawfull to make any honourable mention at all of the names of ſtrange gods, no not in uſuall talke, much leſſe is it lawfull to ſweare by them, becauſe in taking of an oath, *invocatur Deus tanquam teſtis veritatis,* God is called upon as a witneſſe of the truth: ſo to ſweare by the name of God, is *actus latreiæ,* an act of divine worſhip, and therefore it cannot be given unto any other beſide God: and againe, the Idols, becauſe they are falſe gods, *non poſſunt eſſe teſtes veritatis,* cannot be witneſſes of the truth, *Lyran.* 2. *Rabanus* obſerveth here this difference betweene the Law and the Goſpell: there, *per nomen Dei jurare non vetantur,* they are not forbidden to ſweare by the name of God: *Evangelica veritas non recipit juramentum;* But the Evangelicall truth admitteth no oath, becauſe the ſpeech of a faithfull man ought to be in ſtead of an oath, &c. He thinketh that by this Law the Hebrewes had liberty given them to ſweare at their pleaſure, ſo they did ſweare only by the name of God. But I rather here approve *Calvins* annotation, *Non incitat Deum populum ad jurandi licentiam, &c.* God doth not hereby incite his people to ſwearing, or give them liberty to ſweare: *ſed ubi opus fuerit, & vel neceſſitas & juſta ratio id poſtulabit,* but where need is, and neceſſity, or juſt cauſe doe ſo require, &c. otherwiſe the Law doth forbid all unlawfull ſwearing, as well as the Goſpell. 3. And the reaſon why they ought not to ſweare by ſtrange gods, is, *ne frequenti juramento inducatur ad cultum eorum, &c.* leſt that by often ſwearing they be induced to worſhip them, *Gloſ. interlin.* 4. And as an Hebrew then, and ſo a Chriſtian now, was not himſelfe, ſo neither were they to compell a Gentile to ſweare by them: yet as *Auguſtine* determineth, it is lawfull for a Chriſtian, *recipere ab eo juramentum in Deo ſuo, &c.* to receive an oath of a Gentile by his god, to confirme ſome covenant or contract: *ſi Gentilis obtulerit ſe factum,* if the Gentile doe of himſelfe offer it, *Lyran, Toſtat.*

Auguſtin. ad Publicolam.

QUEST. XXV. *Whether a Chriſtian may compell a Jew to ſweare by his Thorah, which containeth the five bookes of Moſes.*

UPon this occaſion, how farre a Chriſtian may compell another of a contrary religion to ſweare, a Jew or Turke, *Toſtatus* bringeth in divers queſtions, which it ſhall not be amiſſe here briefly to touch: as firſt, whereas it is an uſuall thing with the Jewes at this day to ſweare upon their *Thorah,* which is nothing elſe but a volume containing the five bookes of *Moſes,* yet bound up in ſilke, and laid very curiouſly in their Synagogue, whereout they uſe to read the lectures of the Law: the queſtion whether it be lawfull for a Chriſtian Judge to urge a Jew to take his oath upon his *Thorah;* for upon the Goſpels, he will rather dye than take an oath. For the reſolution of this doubt, divers things are to be weighed and conſidered.

1. That there is great difference betweene the Idols, and falſe gods of the Heathen, and the Jewes *Thorah:* for this is a part of Gods word, and containeth nothing but the truth: and it is all one, as if the Jew did lay his hand upon the Pentateuch or five bookes of *Moſes:* as any Chriſtian may take his oath upon the Goſpels, or any other part of Gods word.

2. And like as a Chriſtian laying his hand upon the Goſpels, doth not ſweare by the booke, for the

were unlawfull, in giving the honour due to the Creator unto a creature: but hath relation unto God, whose verity and truth is contained in that booke: So a Jew swearing upon his *Thorah*, yet sweareth by God the Author of the Law, and in so doing sinneth not.

3. Yet it may so fall out, that a Jew may sinne in swearing upon his *Thorah*, as having an opinion, that all the contents of that booke, as namely the ceremonials, are yet in force, which are abolished in Christ: and yet the Judge may not sinne in requiring the Jew to sweare upon his *Thorah*: for he doth not consider of those things, *quæ sunt in voluntate agentis, sed de ipso actu*, which are in the minde and intent of the doer, but of the act it selfe: therefore the act of it selfe being lawfull, a Jew may be required to doe it: *Sic Tostat. qu.* 14.

QUEST. XXVI. *Whether a Iew may be urged to sweare in the name of Christ.*

BUt as the Jew may be urged to sweare upon his *Thorah*, which they hold to be a booke of truth, as Christians doe, yet the case is not alike, if a Christian should compell a Jew to sweare in the name of Christ; for although Christ be indeed and in truth very God, yet the Jewes hold him to be worse than any Idoll: and therefore the Jew in taking such an oath should doe against his conscience, and consequently commit a great sinne: or if a Jew should require a Christian to sweare by the name of Christ, whom he holdeth to be no God, nor yet a good man, therein the Jew should also sinne against his conscience: for it skilleth not a thing to be so or so indeed, *dum aliter concipiatur*, as long as a man otherwise conceiveth and is perswaded in his minde, *Tostat. qu.* 15.

QUEST. XXVII. *Whether a Saracene may be urged to sweare upon the Gospels or in the name of Christ.*

NOw, although a Jew cannot be compelled without sinne to sweare in the name of Christ whom he holdeth worse than an Idoll, or upon the Gospels which they thinke containe nothing but fables; yet the reason standeth otherwise for a Saracene or Turke: he may be required to sweare in the name of Christ, or upon the Gospels. And the reason is, because the Saracens have a good opinion of Christ, and beleeve that he was sent of God, and that he was a great Prophet, and a good man: and for the most part they doe assent unto the Gospels, and beleeve that Christ spake the truth. And therefore they in taking such an oath doe not against their conscience, and therein sinne not. Now if it be objected, that the Saracens differ more from the Christians than the Jewes, and therefore can no more lawfully take an oath in the name of Christ than the Jewes: the answer is, that although the Jewes consent with the Christians touching the canonicall bookes of the old Testament, as the Saracens doe not: yet as touching Christ they doe totally dissent from the Christians, and so doe not the Saracens, *Tostat. qu.* 17.

QUEST. XXVIII. *Whether a Christian may sweare upon the Iewes Thora.*

BUt it hath beene before shewed, that a Jew may be without sinne urged to sweare upon his *Thora*, which is nothing but the Pentateuch, containing the five bookes of *Moses*: another question is moved, whether a Christian may safely take his oath upon the Jewes *Thora*. And that it is not lawfull so to doe, may be thus objected.

1. Iudaizare sinne, *Iudaizare*, to *Iudaize*, to doe as the Jewes doe: as to be circumcised, to observe the Jewish Sabbath, and such like: But to sweare upon the *Thora*, is to *Iudaize*, that is, to doe as the Jewes doe. *Ergo*, &c.

Solut. 1. To *Iudaize* is not simply to doe that which the Jewes doe, but that which they alone doe, and none other: as to beleeve that which they only beleeve; as that the ceremonies of the Law are still in force: or to doe that which they only doe, as to be circumcised, and to abstaine from certaine kinde of meats, as Saint *Paul* chargeth Saint *Peter* that he compelled the Gentiles *Iudaizare*, to *Iudaize* concerning their meats: for he did eat with the Gentiles before the Jewes came, and afterward he withdrew himselfe from them: otherwise to beleeve as the Jewes and others also beleeve, and to doe likewise; as that the world to have beene created, the Israelites to have beene delivered, and all other things in the Scriptures to be true, as they are there set downe: this is not to *Iudaize*. 2. So, because the *Thora*, which is the Pentateuch, is not only received of the Jewes, but of the beleeving Gentiles: and the truth of the same we subscribe unto as well as the Jewes: therefore simply to take an oath upon their *Thora*, is not to obey the Jew: but a Christian may as lawfully doe it, as to sweare upon the Gospels, or any other part of the divine Scriptures.

2. *Dare favorem errori Iudæorum, &c.* To give way, or shew favour unto the errour of Jewes is sinne: a Christian swearing upon the *Thora* should give way unto the Jewish errour, *Ergo*.

Solut. To sweare upon the *Thora*, where any scandall or offence may grow unto the weake, or any occasion of hardning to the Jew, it is unlawfull: yet this sheweth not, but that where no such danger is, it may so to take an oath is not unlawfull.

To make this a lawfull act then for a Christian to take an oath upon the Jewes *Thora*, these things are to be considered: 1. If he sweare upon it, not as upon any other booke of the same contents; that is, containing the five bookes of *Moses*: but as it is a monument of the Jewes, bound up in silke, and kept in their Synagogue, so is it not lawfull, because to be addicted to such superstitious observations as these.

2. Though there be no difference betweene their *Thorah* which is written in Hebrew, and our *Pentateuch* in Latine or English, in respect of the substance; but one indifferently may lay his hand upon the Booke the other, for there is no difference of languages before God: yet if a man make difference in his owne opinion, thinking the one not as lawfull as the other; herein he should offend, doing against his owne conscience.

3. Or if an Hebrew should require a Christian to sweare upon his *Therah*, rather than upon the Gospels, it were not lawfull: for hereby we should confirme him in his errour.

4. Or if one Christian should require another to sweare rather upon the Jewish *Therah*, than upon the Gospels, it were not safe so to doe: because such an one giveth occasion of suspition that he doth not firmely and stedfastly beleeve the contents of the Gospell.

5. But if a Christian of himselfe, whithout any such motion made by another, doe willingly take his oath upon the *Therah*, either of necessity, because there is no other booke of Scripture present: or because he maketh no difference betweene one booke of Scripture and another, he may doe it lawfully, so it be done without offence unto others, *Sic Tostat. quæst.* 16.

QUEST. XXIX. *That it is not lawfull for a Christian to sweare upon the Turkes Alcaron, or Mahomets thigh, nor for a Turke himselfe.*

BUt though a Christian may sweare upon the Jewes *Thora*, the former confiderations being observed: yet is it altogether unlawfull for him to sweare either upon *Mahomets* thigh, which is kept as an holy relique among the Saracens and Turkes, or upon their *Alcaron*.

1. The first is evident, because this being a morall precept to sweare by the name of God only, and not by the name of any strange gods, bindeth all beleeving people for ever: now to sweare by *Mahomets* thigh, is to sweare by a strange god, and therefore it is unlawfull as well for the Jew as the Christian to take such an oath, seeing they are both bound to keepe the morall precepts and Commandements, *Tostat. quæst.* 19.

2. The other also is unlawfull, as it may thus be shewed: for an oath is made three wayes, either by God alone without any other externall signe or symboll, which is a lawfull and sufficient oath: or by the creature alone, which is an unlawfull oath; for so the glory which is onely due unto God, should be given unto the creature: or by God and some creature together with reference unto God, as when in taking an oath the hand is laid upon a booke. But such a creature is used as an externall symboll in an oath: as *in quo nihil est mendacii*, wherein there is no lye: and it must *immediatè nos ducere in cognitionem Dei*, bring us immediatly to the knowledge of God: therefore we lay not our hand upon a stone, because it hath no instruction in it as a booke hath. But the Gospell hath both these properties: there is no falsehood or untruth in it: and it doth bring us immediatly and directly to the knowledge of God. The Turkes *Alcaron* hath neither: for both it containeth many falsehoods, fables, and untruths: and it can never bring us to the knowledge of the true God, having many errours in it. So then a Christian taking his oath upon the *Alcaron*, thereby should confesse all to be true which is there contained, and so blaspheme God, and beside give great offence unto Christians, and so secondly his brethren: therefore it were better for a Christian to chuse rather to dye, than to take such a blasphemous oath, *Tostat. qu.* 20. The like judgement is to be given of the Jewes Talmud, which containeth many fables, and blasphemies against Christ.

And for the same reasons before alleaged, even a Turke or Saracen sinneth in taking an oath upon *Mahomets* thigh, though he directly make it not God; because he useth such an unholy superstition and abominable thing, in taking of a sacred oath: likewise he offendeth in swearing upon his *Alcaron* which containeth abominable lies, and the same most pernicious, even concerning the end of all our happinesse in blessednesse in the next world, which their *Alcaron* placeth, and maketh to consist in the carnall pleasures of eating and drinking, and the use of women, *Tostat. quæst.* 21, 22.

QUEST. XXX. *Why three feasts are only named, wherein they had more.*

Vers. 14. *THree times thou shalt keepe a feast unto mee in the yeere.* 1. They had divers other festivall dayes beside these three which are here named, the Pasch, called the feast of unleavened bread; Pentecost, named the feast of first fruits; and the feast of Tabernacles, called here the feast of gathering fruits in the end of the yeere: which said three feasts are not named, because they were more strictly observed than the rest: for the Sabbath was more straitly kept, wherein it was not lawfull to kindle a fire, *Exod.* 35.3. nor consequently to doe any worke about preparing of their meat: neither in the feast of reconciliation was it lawfull to doe any worke at all, *Levit.* 23.28. whereas in other feasts only servile workes are forbidden: and in the feast of the Passeover, such workes as were about their meat and drinke were permitted, *Exod.* 12.16. But therefore are these three feasts named, because in them onely the people were bound to come up before the Lord. 2. And these three were speciall feasts above the rest for these causes: 1. Because in them onely the people were required to appeare before the Lord. 2. Speciall oblations were offered in these feasts. In the Passeover was offered a sheafe of the first fruits, *Levit.* 23. 10. in the feast of Pentecost they presented the first fruits of their wheat harvest, faire flower baken with leaven, *Levit.* 23. 17. And in the feast of Tabernacles they were commanded to make them boothes of boughes, *ibid. vers.* 40. 3. Those feasts excelled the other in respect of the multitude of sacrifices which were to be offered therein, as is prescribed, *Numb.* 28.29. 4. And in regard of their continuance: for two of them, the Pasch, and feast of Tabernacles continued each of them seven dayes: the Pasch held from the 15. day of the first moneth unto the 21. day: and the feast of Tabernacles likewise began the 15. day of the seventh moneth, and ended the 21. day. Pentecost onely hath one day allowed, which was the 50. day after the Passeover, *Levit.* 23. 16. *Tostat.* 5. These feasts also were observed in remembrance of three great benefits: the Passeover, of their deliverance out of Egypt: the Pentecost, of delivering the Law: and the feast of Tabernacles, of their preservation in the wildernesse, *Lyranus.*

QUES-

Quest. XXXI. *Of the feast of the Passeover.*

Vers.15. *Thou shalt eat unleavened bread.* 1. This was the feast of the Passeover, or of unleavened bread, which were not two feasts concurring together, as *Cyril* seemeth to thinke, *Alia est solemnitas Paschæ, alia azymorum, licet conjuncta videantur, &c.* There was one solemnity of the Pasch, another of unleavened bread, though they seeme to be joyned together. 2. Mention is not here made of the Paschal lambe, but only of unleavened bread, not as *Cajetane* thinketh, *Quia non singulis annis omnes tenebantur ad immolandum agnum Paschalem, &c.* Because all were not bound every yeere, to offer a Paschall lambe, but to eat unleavened bread seven dayes they were bound, &c. For the contrary appeareth, *Exod.*12.24. they were bound to keepe the Passeover, as an ordinance for ever; but the feast hath the denomination of the greater part: because they did eat the Passeover but one day, but unleavened bread they did eat seven dayes together. 3. In this feast, they offered a sheafe of the first ripe corne, which as *Iosephus* writeth, was done in this manner, *Siccantes spicarum manipulum, & contundentes, &c.* They dried an handfull of eares, and so rubbed or bruised them, and then offered them, *lib.*3. *Antiquit.*

Quest. XXXII. *Why Pentecost is called the feast of the first fruits.*

Vers.16. *The feast of the harvest, of the first fruits of thy labours.* This is called the feast of first fruits, and yet in the feast of the Passeover the first sheafe was offered. 1. *Quod primi panes tunc offerebantur Deo, sicut in festo Paschæ prima spica, &c.* Because the first bread or loaves of the new fruit was then offered, as in the end of the pasch the first eares, *Cajetan.* which were not then so ripe to make bread of. 2. Or because now they presented the first fruits of all their labours, that is, of all that they had sowen: but before, they brought the first fruits of some one kinde of graine onely, which was first ripe, *Iohan.* 3. Or then they offered only the first ripe eares: as if a man went into the field, and espied *spicas aliquas appropinquantes ad maturitatem ante alias*, some eares hastening to be ripe before the rest, them he gathered, and offered unto the Lord: but now in the feast of Pentecost, they brought the first fruits of all. *Lyran.* 4. This feast was celebrated, *propter beneficium legis data*, for the benefit of the giving of the Law, *Lyran.* Which was given the 50. day after their going out of Egypt, *Tostat.* And in remembrance *ingressus in terram promissam*, of their entrance into the Land of promise, when they did first eat of the fruit of the land, *Theodoret.* And it was a signe of the giving of the holy Ghost, which descended on the 50. day after the resurrection, *Lyran.*

Quest. XXXIII. *How the feast of Tabernacles is said to be in the end of the yeere.*

Vers.16. *The feast of gathering in the end of the yeere.* 1. *Oleaster* and *Tostatus* are of opinion, that the common account of the yeere began in the seventh moneth, when it was thought that the world was created: but that upon occasion of the deliverance of the Israelites in the first moneth of the yeere that was consecrated to be the first, as touching the keeping of their feasts: but the former order remained still for the account of civill matters. But it is before shewed, that the institution of *Abib* to be the first moneth, was rather then revived, than of new ordained; and that is the more probable opinion, that the world was created in the spring; and that in remembrance thereof, that was counted the first moneth. 2. *Cajetane* saith, It is called the end of the yeere, in regard of the fruits of the earth, which were then all gathered, as both grapes and olives; not in respect of the season of the yeere, for September is the first moneth of the next yeere: and so it should rather have beene said in the beginning of the yeere, than in the end. But seeing the same moneth was both the end of one yeere, and the beginning of another, it may be said to be in the end of the yeere, though in the first moneth of the civill yeere, *quod quidem distet, inesse videtur*, it might be said to be in it, though it were distant a little, *Tostat.* So also *Ioan.* Immediately after the end of the yeere. 3. And wee are here to understand the gathering of all fruits, not only corne which was before inned and in the barne, seeing it was ripe foure moneths before the feast of Pentecost; but all other fruits, as wine and olives, which were then gathered, as *Deut.* 16. *Tostat.* *Cap.*12.q.2.

Quest. XXXIV. *Which were the three feasts, wherein they were to appeare before the Lord.*

Vers.17. *Three times in the yeere, &c.* 1. The Israelites had divers festivall times in the yeere; as beside the continuall and daily sacrifice they had seven other feast dayes; every weeke upon the Sabbath, every moneth upon the first day thereof: the feast of the Pasch, and Pentecost: and in the seventh moneth they had three more, the feast of blowing of Trumpets upon the first day, the feast of Reconciliation upon the tenth, and of the Tabernacles upon the 15. which continued untill the 21. *Thomas.* 2. Though they are not bound to come together in all these feasts, but only at three of them. 2. Though it be expressed here, which three feasts they were to goe up in; yet it is evident in other places, the feast of the Passeover was one, *Deut.*16.2. they were to offer it in the place which the Lord should chuse: and the continuall practice sheweth the same, as is evident, *Luk.*2.41. the parents of our blessed Saviour went up every yeere to the Passeover. So in the feast of Pentecost, they were all to rejoyce before the Lord, they, their sonnes and daughters, servants and maids, *Deut.*16.11. 3. Onely the question is, concerning the third time of their appearing before the Lord, which some thinke was at the feast of the blowing of Trumpets, in the 1. day of the seventh moneth: and so they continued there during the two solemne feasts of the Reconciliation, in the 10. day; and of Tabernacles, which began in the 15. *Osiander.* Where I approve rather *Calvins* reason, *Gravis fuisset tam diuturna mora.* So long abode together at one place, had beene burthensome, for the space of three weekes together: from the first day of the seventh moneth, to the 21. when the feast of Tabernacles ended: therefore this third time of their going up was against the feast of the Tabernacles, as is evident, *Deut.*31.10. and that these were the three times 2.2.qu.101. art.4.ad.16.

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in the yeere, is directly mentioned, *Deut.* 16. 16. *These three times in the yeere shall all the males appeare, &c. Toſtat. queſt.* 25.

QUEST. XXXV. *Who were bound to appeare before the Lord, whether their ſervants.*

Verſ. 17. *Shall all thy men children appeare.* 1. The women were not bound by this Law to appeare, becauſe it was neceſſary that they ſhould be left at home to attend the domeſticall affaires, and have a care of the young children: yet they might come up voluntarily, as *Anna* the mother of *Samuel* did, and *Marie* the mother of our bleſſed Saviour: eſpecially thoſe which dwelt neere to Jeruſalem. 2. Concerning the males, *Toſtatus* thinketh that all the males, after they were come to yeeres of diſcretion, aſcended: as Chriſt being but a child, according to the cuſtome of other children, went up with his parents: But it is more like that none went up under 20. yeere old, only thoſe males, *qui tranſibant ſub cenſum*, which paſſed under the account, *Calvin.* Some thinke alſo, none above 50. yeeres: but that is not like: the children might goe up with their parents alſo, but that was not of any neceſſity. And leſt it might have ſeemed a dangerous thing to the countrey, if all the males together ſhould have beene abſent, the Lord promiſeth, that their enemies ſhould not deſire their land in the meane time while they appeared before the Lord, *Exod.* 34. 24. 3. Neither were the males of their owne children only bound to goe up, but their ſervants alſo, as is expreſly mentioned, *Deut.* 16. 12. that their ſonne, daughter, ſervant and maid ſhould rejoyce with them before the Lord. Of their Hebrew ſervants there was no queſtion, becauſe they were of the ſame profeſſion, and they were but their ſervants for a time. And concerning other ſervants bought with their money, they were to circumciſe them, and then they were to eat of the Paſſeover, *Exod.* 12. 44. Now if they were circumciſed, they were thereby bound to keepe the whole Law, as the Apoſtle ſheweth, *Galath.* 5. 3. And ſeeing they alſo were to eat the Paſſeover, which could not be offered but before the Lord, *Deut.* 16. 2. they were alſo neceſſarily to appeare before the Lord. 4. But if all their ſervants were bound to goe up with them thrice in the yeere, and that from the furtheſt parts of the land, this would ſeeme to have beene a great prejudice to their maſters, and an hinderance to their buſineſſe, to ſpare their ſervants ſo long. *Lyranus* and *Toſtatus* here anſwer, that they which dwelt farre off were diſpenſed withall, and it was ſufficient for them to come up only once in the yeere at the Paſſeover. But no ſuch diſpenſation is extant in the Law: I rather inſiſt upon that other anſwer of *Toſtatus*, that *damna animæ plus vitanda ſunt quàm damna corporis:* the detriment of the ſoule is more to be ſhunned than the detriment of the body. Therefore ſeeing their appearing before the Lord concerned the health of their ſoules, all worldly reſpects ought to give place unto it: and the Commandement of God was to be preferred before all, *Toſtat. queſt.* 26.

QUEST. XXXVI. *To what end the people were commanded to meet together.*

THis generall meeting of all Iſrael thrice in a yeere before the Lord was profitable for divers ends: 1. *Ad concordiam religionis & doctrinæ conſervandam, &c.* To keepe and preſerve concord and unity in doctrine and religion, *Simler.* for if they might have ſacrificed where they would, the people might ſoone have declined and fallen to ſtrange worſhip. 2. *Ingenti multitudinis concurſu alii alios incitabant, &c.* By this concurſe of the multitude one helped to ſtirre up and provoke another to the more cheerefull ſetting forth of the praiſe of God, *Gallaſ.* 3. It was effectuall alſo, *Ad coalitionem animorum, &c.* For the knitting together of their hearts and mindes, the maintaining of love and charity among them, *Marbach.* 4. *Solemnia feſta auguſtiora fieri tanto conventu:* The ſolemne feaſt dayes by this company of the people were thereby more adorned and ſet forth. 5. And this was a figure alſo of Chriſt: that as they had but one Sanctuary, one Altar, on high Prieſt: ſo *Chriſtus eſt unicus ſervator:* Chriſt is our onely Saviour and high Prieſt, *Simler.*

QUEST. XXXVII. *Why the people were not to appeare empty before the Lord.*

Verſ. 15. *None ſhall appeare before me empty.* 1. Though this precept be annexed here to the ſolemnity of the Paſſeover: yet it is to be referred not only to that feaſt, as *Toſtatus* ſeemeth to take it, but to all the reſt of the three, *Cajetane, Gallaſ.* 2. Some underſtand it thus, that none ſhould appeare empty, or in vaine before the Lord, but they ſhould receive ſome bleſſing at his hand: but it is plaine, *Deut.* 16. 17. that it is meant of ſuch gifts and oblations as they ſhould bring with them, to offer before the Lord, *Simler.* 3. Which offerings and oblations ſerved for the repairing of the Temple, and the maintaining of the Levites, and for other ſuch uſes belonging to the ſervice of God, *Simler.* 4. This preſenting of gifts unto the Lord, was to teſtifie their thankfull minde: *Non enim ſatis erat verbis gratitudinem teſtificari:* For it was not ſufficient in words only to teſtifie their thankfulneſſe, *Gallaſ.* And to this end they did it, *ut perſonarum & rerum fiat Deo oblatio, qui dat & perſonas & res omnes:* that they might offer unto God as well their ſubſtance as their perſons, who giveth all, both the perſons and all things beſide, *Cajetane.* 5. Though we are not bound unto this Law, ſeeing it is aboliſhed, *verùm tamen ad nos pertinet*, yet the truth thereof belongeth unto us, *Gallaſ.* that if wee have money, or any other ſubſtance, we ſhould firſt releeve the poore, *tunc demum Deo preces fundamus*, and then offer our prayers unto God: *Saltem animam non à bonis operibus vacuam Deo offeramus, &c.* At the leaſt we ſhould not preſent our ſoule unto God empty and void of good workes, *Theodoret.* To the ſame purpoſe *Chryſoſtome, Ideò pauperes ante fores ſunt, ut nemo vacuus ingrediatur, &c. intras ut miſericordiam conſequaris, prior ipſe miſerere, &c.* Therefore the poore ſtand at the Church doore, that none ſhould goe in empty: thou entreſt to obtaine mercy, firſt ſhew mercy thy ſelfe, &c. *Gregorie* applieth it to the appearing before the Judge at the latter day: he which ſpendeth his time here in heaping up of wealth, in gathering of riches, *Quæ cuncta hæc quiſq; moriens deſerit, ante Dominum vacuus apparet*; Becauſe every one leaveth theſe things when he dieth, he appeareth empty before the Lord.

In 2. Tim. cap. 1. com. 2.

Lib 7. Moral. cap. 17.

QUEST

QUEST. XXXVIII. *In what place they appeared before the Lord, while the Arke and Tabernacle were asunder.*

Vers. 15. *Appeare before the Lord.* While the Arke and Tabernacle remained together, there was no question at all, but that comming to the Tabernacle, they appeared there before the Lord: but afterward when the Tabernacle and Arke were asunder, as they continued at the least the space of 90. yeeres, all the time of *Samuel* and *Saul*, which was 40. yeeres, and all *Davids* reigne, till the eleventh yeere of *Salomon*, when the Temple was finished, 1 *King.* 6. 36. when the Arke and Tabernacle were joyned together againe, 2 *Chron.* 5. 5. The doubt is all this while of the separating and dividing of the Arke from the Tabernacle; which was the place where the people assembled to keepe their feasts. 1. *Simlerus* thinketh, that where the Arke was, they assembled before the Lord. So also *Iunius*, That thither the Tribes went up to keepe their solemnities. 2. But herein the opinion of *Tostatus* is more probable, that where the Sanctuary and Tabernacle was, there was the place of the solemne assemblies in their feasts: for these reasons: 1. The Arke was taken from the Tabernacle by the Philistims, and kept among them seven moneths, and returned in the beginning of the wheat harvest, which was about Pentecost. If now their festivities were solemnized only before the Arke, then at this time in the space of those seven moneths in the absence of the Arke, it would follow, that two of their great solemnities of the Pasch and Pentecost were omitted, which is not to be granted: 2. There the meeting of the people was, where the Altar of burnt offerings was, and the Priests gave their attendance: but that was not where the Arke was placed, but where the Tabernacle was pitched: as is evident, 1 *Sam.* 21. where *Abimelech* the high Priest, with other Priests, were at Nob attending at the Tabernacle: the Arke then remaining at *Kiriathiarim*, 1 *Cor.* 6. 1. 3. After the captivity, in the second Temple the Arke was not, being lost in the destruction of the Temple: and yet there their festivities were kept. 4. Now this concourse of the people to the Tabernacle, rather than to the Arke, was not because it was more worthy than the Arke: for the Arke was more worthy of reverence than the whole Tabernacle: but by reason of the other implements, which went with the Tabernacle, as the Altar, and table of shew bread, and the rest; and because the Priests gave their attendance there. But if the Tabernacle had beene destroyed, and the Arke onely had remained; then without all question the Priests and people would have flocked to that place, *Tostat. quæst.* 28.

Iun. Ann. in 1 Sam. 7. 14.

1 Sam. 6. 1.

3. But it will be objected, that the place where the Arke was, must needs be that place where they appeared before the Lord; because there the Lord manifested himselfe, and from thence delivered his oracles, not only while it remained with the Tabernacle, *Numb.* 7. 89. but when it was apart, 2 *Sam.* 6. 2. But to this it may be answered, that the Lord did not onely give answer from the Arke, but from the Tabernacle also, *Exod.* 29. 42. and there *Abimelech* asked counsell of God for *David*, though the Arke were not there, 1 *Sam.* 22. 10. yea the Priest with his Ephod consulted with God, though neither the Tabernacle nor Arke were present: as *David* asked counsell of God by the Priest *Abiathar*, that had the Ephod, 1 *Sam.* 23. 10. therefore that argument followeth not, *Tostat. ibid.*

4. But though I herein consent with *Tostatus*, that the solemne assemblies and sacrifices were in the place where the Tabernacle was, rather than where the Arke was: yet herein I dissent from him. He thinketh, that it was not permitted, *sacrificia habere nisi uno in loco*, to have sacrifices but in one place; because by this occasion the rude people might have thought there had beene many gods, if they should have sacrificed in many places: and for this cause the rest of Israel tooke exception to the two tribes and a halfe beyond Jordan, because they erected an Altar, supposing they had made it to sacrifice upon.

Contra. 1. But it is evident, while the Arke and Tabernacle were divided, that they offered sacrifices in both places; as 1 *Sam.* 6. 14. the men of Bethshemesh offered a burnt offering before the Arke, rejoycing at the returne thereof. And at Nob, where *David* had the shew bread given him, to what end should the Priests have given their attendance, but for the sacrifices? 2. Neither was there any feare of bringing in a plurality of gods by this meanes, seeing all Israel knew, that both the Arke and Tabernacle were made at the appointment of one and the same God of Israel by the hand of his servant *Moses*. 3. And the reason is not alike concerning that Altar which was made by the two tribes and halfe, which the other tribes had in jealousie; because that was erected by the direction and advice of men: but both the Arke and Tabernacle had their institution from God: and therefore there could be no such feare for sacrificing in either of those places.

QUEST. XXXIX. *What sacrifice is commanded here not to be eaten with unleavened bread.*

Vers. 18. *Thou shalt not offer the bloud of my sacrifice with leavened bread.* 1. Some doe understand this generally of all sacrifices, which were to be offered without leaven, *Levit.* 2. 11. *Pellican. Iunius.* And the other Law, *Neither shall the fat of my sacrifice remaine till the morning.* Some likewise understand of other sacrifices: for although the flesh of the sacrifices might remaine till the next day; *tamen incendi debebat eodem die*, yet the fat was to be burned the same day, *Cajetan.* As is prescribed, *Levit.* 7. 3. But it is better referred to the Paschall lambe, as the Chalde Interpreter expoundeth, that they should remove leaven out of their house, before they offered the Passeover, *Tostat. Simler. Calvin.* And by fat, as a principall, is understood whatsoever remained of the Paschall lambe; as is further declared, *Exod.* 34. 25. *Iun.* Where it appeareth, that both these precepts are specially given, concerning the Paschall lambe. 2. And the reasons thereof were these, *Quod adeps facile corrumpitur, &c.* Because the fat is easily corrupt and putrifie: which was an unseemely thing, that any part of the sacrifice should bee suffered to putrifie, *Gallas.* As also, lest the fat being reserved untill the next day, *Sacerdotes comederent quod Dei erat*, the Priests might eat that which was the Lords part, *Oleaster.*

QUEST.

QUEST. XL. *When the Passeover was to be killed.*

NOw concerning the place, where the Passeover was to be offered. 1. It must be considered, that they were not in the yeerely keeping of the Passeover, to doe as they did in the first institution in Egypt, every one killed it in his owne house: that was to be done then, because they were to strike the bloud upon the doore postes, that it might be a signe of their deliverance from the plague, while the Angell passed over to smite the Egyptians, *chap.*12.23. but afterward they were required to sacrifice the Passeover in the place which the Lord should chuse, *Deut.*16.2. 2. Neither was it enough to bring the Passeover up to that place where the Tabernacle was: but they were to present it at the doore of the Tabernacle, where the Passeover was to be killed, as other sacrifices, and the bloud to be powred by the Altar: 1. Because this was the generall Law for all sacrifices, *Levit.*17.3. but the Passeover was a sacrifice: as here the Lord calleth it, *my sacrifice:* and *Numb.*9.13. he that was negligent to keepe the Passeover, should be cut off from his people, and this reason is yeelded thereof, *Because he brought not the offering of the Lord in due season.* 2. And againe, it had beene to small purpose, to enjoyne the people to come to the place of the Sanctuary with their Passeover, to that end, that they should observe no other rites and ceremonies therein, than were appointed by the Law: if every one might have killed the Passeover in his owne house; for then they might have followed what rites they thought good, *Tostat. quæst.*27.

QUEST. XLI. *Wherefore they were to eat only unleavened bread in the Passeover.*

THou *shalt not offer the bloud with leavened bread, &c.* 1. The unleavened bread, which they were commanded to eat for seven dayes together, is called the bread of tribulation, *Deut.*16.3. that as it is an unpleasant and unsavoury bread of it selfe; so it should call to their remembrance the affliction which they endured in Egypt, and consequently their deliverance from the same, *Simler. Calvin.* 2. But to us it hath this signification: first, it forbiddeth, *quicquam Ægyptiacæ doctrinæ divinis rebus admisceri, &c.* that any Egyptiacall, or false doctrine should be mingled with divine things, *Theodoret.* As our blessed Saviour in this sense, chargeth his Apostles to take heed of the leaven of the Pharisies, *Mark* 8. Secondly, the leaven signifieth, *malitiæ & nequitiæ amaritudinem,* the bitternesse of malice and wickednesse, *Rabanus.* which we must seeke to purge forth, as S. *Paul* applieth it, 1 *Cor.*5.

QUEST. XLII. *What first fruits are here mentioned in this Law.*

Vers.19. THe *first of the first fruits of thy land.* 1. Some thinke that this Law is understood of the solemne oblation of the first fruits, which were of three sorts: *novarum frugum,* of their new corne in the feast of the Passeover; *panum de novis frugibus pistorum,* of bread baked of the new corne, at Pentecost; *& novorum fructuum,* and of the new fruit, as of wine and oile, in the feast of Tabernacles. But this solemne oblation of the first fruits, was before rehearsed in particular, *vers.*15,16. 2. It is rather therefore meant of those first fruits, which every man was bound to offer unto the Lord in particular: as the first fruits of their trees, *Levit.*19.25. *Iun.* The first fruit of their dowe, *Numb.*15.21. and of other things: which was to this end, to acknowledge their thankfulnesse unto God for the fruits of the land which he had given them, *Deut.*26.10. *Simler.* 3. *Lyranus* addeth further, that these first fruits are specially understood of the seventh yeere, when they did not sow any thing: that because mention is made before, onely of the first fruits of their labours, *vers.*16. this is added, that even they were to give the first fruits of that, which the earth brought forth of it selfe in the seventh yeere without their labour: that first in common they should offer the first fruits to the Priests, before any did gather of them to their owne use: which they were the rather to doe in the seventh yeere, because those fruits were given them without their labour, they were only of Gods sending: and for that in that yeere they could not pay any tithes unto the Levites: for the tenth part could not be set out from the nine parts; because they did not gather the fruits of the earth together, as in other yeeres, but as they needed them, and the remainder was for the beasts of the field; therefore they could not gesse at the tenth, and the tenth was due from the owner, where he tooke the nine parts to himselfe: but here the owner tooke no more than another; the fruits of the seventh yeere were common unto all, *Tostat. qu.*29.

QUEST. XLIII. *What it is to seeth a kid in the mothers milke.*

Vers.19. THou *shalt not seeth a kid in his mothers milke.* 1. Some thinke the meaning of this Law is, that they should not offer a sucking kid in sacrifice, while it was yet tender, and under the damme, *Pellican.* But this cannot be the sense: for after seven dayes, it was lawfull to take any thing from the damme, and sacrifice it, *Exod.*22.30. And we reade that *Samuel* offered in sacrifice a sucking lambe, 1 *Sam.*8. Beside, the flesh of kids, when they are weaned, are not so sweet and pleasant as before, *Simler.*

2. Some interpret this Law by that, *Levit.*22.28. that they should not kill the cow and ewe, and the young both in one day: and *Deut.*22.6. that they should not take the dam with the young, *Theodoret, Vatab.* But it is a divers thing to seeth the kid in the dammes milke, and to seeth or kill the kid with the damme together, *Pelarg. Oleaster.*

3. Some doe understand this Law according to the letter, that they should not indeed dresse and seeth a kid in the dammes milke: and they give this reason; because it seemeth to be a cruell thing, *si lac matris quod datum ei est pro nutrimento, adhibeatur ad consumptionem,* if the milke of the damme, which is given for nourishment, should be used to waste and consume it, *Thomas, Lyranus.* Others adde this reason: *Prohibetur ritus Idololatrarum lixantium hædum in lacte matris:* The rite and fashion of Idolaters is forbidden, which seeth the kid in the dammes milke, *Cajetane.* And the Hebrewes affirme, that the Ismaelites had such an use to seeth kids in the dammes milke for more delicacie sake, *Simler.* The Gentiles also used to sacrifice a kid sod in the mothers milke to the god of the fields, that they might have plenty

Tostat.

Toſtat. And this is the ſpeciall reaſon which they inſiſt upon that follow this ſenſe, to take it κατὰ γράμμα, according to the words and letter, becauſe it is thrice repeated in the ſame phraſe, in this place, and *Exod.* 34.26. and *Deut.* 14.21. *Pelarg. Simler.* and *Calvin* ſeemeth to approve the ſame ſenſe.

Contra. But againſt this expoſition it may be thus objected: 1. The word *baſhal* here uſed ſignifieth as well to roſt, as ſeeth: as *Deut.* 16.7. *Thou ſhalt roſt* the paſchall Lambe, for it was not to be ſodden in water, *Exod.* 12.9. *Piſcator*, and ſo *Toſtatus* thinketh that in this place it may be taken indifferently, *pro decoctione, vel aſſatione*, for boiling or roſting: but the kid could not in this literall ſenſe be roſted in the mothers milke, though they might imagine it to be boiled therein.

2. *Auguſtine* objecteth thus: *Quid ſi mortua matre ejus ab alia ove lactaretur?* What if the owne dam being dead, another ewe gave it ſucke? it could not be then ſod in the mothers milke. *Lyranus* therefore underſtandeth it *de omni lacte*, of any milke whatſoever. But now they which preſſe the literall ſenſe, by this meanes are forced to depart from the letter. *Queſt. 90. in Exod.*

3. Againe, there is the ſame reaſon of other young things, as of fowles and of birds, as there is of the young of beaſts: but they cannot be ſod in the dammes milke, and yet they might be abuſed, as well as other young things: therefore theſe words doe reſtraine ſuch an abuſe about meats, as is incident to the fleſh of fowle, as of cattell. The conceit then of *Andreas*, reported by *Lyranus*, hath no ground: that it muſt be underſtood, *de carnibus animalium, &c. non de carnibus avium*, of the fleſh of cattell that are nouriſhed with milke, not of the fleſh of birds.

4. Concerning that ſuperſtitious rite of Idolaters, there is no certainty of it. *Horace* indeed maketh mention of offering milke unto *Sylvanus* the god of the fields, in this verſe: *Tellurem porco, Sylvanum lacte piabant*, *They appeaſed the goddeſſe Tellus with a ſwine, and Sylvanus with milke.* But whether they offered a kid ſod in milke it is not certaine, and ſo *Toſtatus* confeſſeth, *quæſt.* 37.

5. Neither is that any good reaſon, why it ſhould be taken preciſely according to the words, becauſe it is thrice rehearſed: for in all thoſe places it may well beare another ſenſe more fitting and agreeable, as ſhall be even now ſhewed.

6. This preſſing of the literall ſenſe hath given occaſion to the Jewes, receiving herein the expoſition of their Rabbins, of great ſuperſtition: for hereupon the Jewes to this day refraine to boile any fleſh at all in milke; or to dreſſe or prepare cheeſe and fleſh together, becauſe it is made of milke: nor to cut fleſh and cheeſe with the ſame knife, *Gallaſius*: neither will they eat cheeſe after fleſh, *niſi bene perfricuerint dentes*, unleſſe they have thorowly rubbed their teeth before.

7. Some therefore not finding how to give a fit ſenſe of the words, doe flee unto allegories. *Auguſtine* ſaith, *Hæc quomodo obſervetur ad proprietatem, aut non eſt, aut non elucet, &c.* How this ſhould be obſerved according to the propriety of the words, either it is not at all to be found, or elſe it appeareth not. Therefore he approveth that myſticall and figurative ſenſe, in referring it to Chriſt: *Quod hac prophetia prædictum occidendus infans, &c.* Who is foretold by this prophecie, that he ſhould not be killed in his infancie, when *Herod* ſought to ſlay him, &c. The ſame figurative application followeth *Thomas.* But *Auguſtine* addeth further, that it may be applied to the time of Chriſts paſſion, who ſuffered about that ſame time of the yeere, when his mother began to be conceived with him: and women are ſaid, *ex quo cœperint lac colligere*, from the time they conceive to gather milke, &c. But neither of theſe ſenſes can well agree unto Chriſt, who is called the *lambe that was ſlaine*, but not the goat. Some inſiſt upon a morall ſenſe: as *Rabanus* by the goat underſtandeth the ſinner, who muſt not be ſod in his mothers milke, *Id eſt non purgandus mediocribus Eccleſiæ diſciplinis, ſed auſterioribus præceptis*: That is, he muſt not be purged with the mild diſcipline of the Church, but with auſtere precepts. *Procopius* and *Lippoman* following him doe make a quite contrary application: *Infantes in negotio Chriſti impoſſibile eſt ducere per ignem tribulationes, &c.* They that are infants in the faith of Chriſt, cannot be lead thorow fire and tribulation, &c. *tolerandi, non opprimendi ſunt*, they muſt be tolerated, not urged. And this uncertainty there is in their collections, when every one followeth his owne ſenſe. *Queſt. 90. in Exod.*

8. Wherefore the meaning is no more but this: they ſhould not bring for the firſt fruits of any cattell, kid, or other beaſt, *dum eſt adhuc lactea*, while it is yet but milke, that is, before it be ſeven dayes old. And as they were not to offer ſuch unto God, ſo neither to uſe it for their private food, *Deut.* 14.21. *Iun.* *Pisc.* And this to be the meaning may appeare; becauſe here, and *Exod.* 34.26. this precept is annexed to the Law of firſt fruits: and yet more evidently it is explained, *chap.* 22.30. where having made mention of the offering of the firſt fruits of their oxen and ſheepe, this is added, *ſeven dayes it ſhall be with the dam*: which may ſerve to explicate this clauſe: that ſo long it is but as the dammes milke, till it be eight dayes old. And as they were not to offer any ſuch young thing to the Lord, ſo neither privately were they to uſe any ſuch delicacie in feeding of young and tender things, which were but yet as milke in the mouth: which precept is given them, not ſo much, *ut curam haberent valetudinis*, that they ſhould have care of their health, *Marbach. Deus his legibus altius ſpectavit*: For God in giving theſe Lawes reached to higher matters: therefore by this Law, *cohibetur intemperantia*, both their intemperancie is reſtrained, *Gallaſ. & humanitas & clemencia commendatur*, and humanity and clemencie even toward the brute beaſts is commended. For they which are cruell toward beaſts, are for the moſt part cruell alſo to men, *Simler.* therefore among the Athenians, boyes that pricked out the eyes of crowes, were puniſhed: and *Domitian* among the Romans, that flye-killer, proved a ſavage tyrant and killer of men, *Pelarg.*

QUEST

QUEST. XLIV. *Who is understood here to be this Angell.*

Vers.20. BEhold I send mine Angell before thee. 1. *Cajetane* understandeth this Angell to be *Moses*, but that cannot be, for he brought not the people into the land of Canaan, as this Angell should and did, *vers.*23. *Simler.* And this Angell should not spare their misdeeds, *vers.*23. but *Moses* often spared their iniquities, and prayed for them, *chap.*34. *Oleaster.* But *Cajetane* addeth further, that *Moses* should have brought them into the land of Canaan, but that, *ipse peccando impedimentum præstitit*, he procured the let himselfe by his sinne: and so this is to be understood conditionally. But *Tostatus* taketh away this answer: *Prophetia cum impletur secundum divinam prædestinationem intelligitur*, Where a prophecie is fulfilled, it must be understood not conditionally, but according to Gods certaine predestination. And therefore seeing here the Lord brought them by his Angell into the land of Canaan, and yet he did not bring them in by *Moses*: it followeth that *Moses* could not be that Angell.

2. *Tostatus* therefore thinketh, that this Angell must be understood to be *Iosh̃ua*, for he brought them into the land of Canaan: neither did he spare their iniquities, for he punished *Achan*, *Iosh.*7. And Gods name was in him, both because he was an Israelite, which is interpreted one prevailing with God, *Rabanus*: and he is called *Iosh̃ua*, which is the same with *Iesus*, a Saviour: and his name being before *Osee*, God tooke one of the letters of his owne name *Iehovah*, the first letter *jod*, and put it to his name, and so made it *Iosh̃uah*, which signifieth a Saviour, *Tostat.* So also *Lyranus.*

Contra. 1. But by name is here understood, not any title or appellation consisting of syllables, but power and authority, and the essence of God, which was not in *Iosh̃ua*, *Genevens.* 2. And the peculiar and proper name of God is *Iehovah*, which was never given unto any mortall man, *Gallas.* 3. Neither did *Iosh̃uah* punish all their transgressions, though he met with some publike and notorious offences, *Simler.* 4. And if *Iosh̃uah* should have beene this Angell, *carnisses populus duttere Angelo, &c.* the people should have wanted this Angell their guide, as long as they sojourned in the wildernesse, *Calvin.* 5. And further, the Lord saith to *Moses*, *Mine Angell shall goe before thee*, *Exod.*32.34. But *Iosh̃ua* went not before *Moses*; he came after and succeeded him, *Calvin.*

Berthaius here understandeth both *Iosh̃uah* as the type, and Christ the great Angell of God, *secundum veritatem*, in truth. But this cannot agree unto *Iosh̃ua* at all, no not as the type of Christ; for the reasons before alleaged.

4. *Lyranus* and *Lippomanus* doe interpret this place of a created Angell, the same which went before them in a pillar of fire: and in that he saith, *My name is in him*, the meaning is, *Quicquid loquitur, suo nomine loquetur, &c. Whatsoever he speaketh, he shall speake in my name*, *Lippoman.*

Contra. 1. That Angell which went before the people in a cloudy and fiery pillar, was no created Angell, but God himselfe: for he is called *Iehovah*, *chap.*13.21. *Gallas.* 2. Whereas the Lord said to *Moses*, that he would not goe himselfe with them, but send his Angell, *chap.*33.2. and yet afterward being intreated by *Moses*, granted that his presence should goe with them, *chap.* 33.14. hence it is evident, that this was not such an Angell as he said he would send, and not goe himselfe, but such an Angell wherein his presence should be, *Simler.*

5. Wherefore this Angell is none other but Christ, that great Angell of Gods counsell, whom God sent into the world: as appeareth evidently by these reasons: 1. The text saith, *My name is in him: Propter naturalem divinitatem, eodem quo & ego, censetur nomine*, In respect of his Deity, which he hath by nature, he is called by the same name that I am, *Rupertus, Fernus.* 2. *Augustine* taketh him to be the same Angell which wrestled with *Iacob*, and changed his name, *Gen.* 32. which was God himselfe, Christ in humane shape wrestling with *Iacob*: for *Iacob* is called *Israel*, because he had prevailed with God. 3. This is the same Angell which is called the Angell of Gods covenant, *Malach.*3.1. *Fernus.* But herein he is deceived, he thinketh this to be *majorem Angelum*, a greater Angell, than that Angell which went before them in a cloud: whereas he is the very same Angell. 4. This Angell is called *Iehovah*, *chap.*13.21. *Iun. Pisaur.* 5. They are bidden not to provoke this Angell: But it was Christ whom they tempted and provoked in the wildernesse, 1 *Cor.*10.9. and *Heb.*3.9. *Simler.* 6. *Angelus iste judex statuitur, &c.* This Angell is appointed their Judge, if they did offend, *He will not spare your misdeeds*, *Calvin.* 7. Againe, he saith, *If thou hearken unto him, and doe all that I speake, &c.* signifying, *parem ab illis secum obedientiam flagitare*, that he requireth of them the same obedience with God himselfe, as being of the same power, majesty, authority as our blessed Saviour saith in the Gospell, *Ioh.*10. *I and my father are one*, *Marbach.* 8. *Judicium omnium eidem tribuitur, &c.* Unto this Angell is given the judgement of secret things: *he will not spare, &c. Simler. Pelarg. Etsi enim Magistratus non omnia delicta vidit & novit, &c.* For although the Magistrate doe not see and punish all offences: yet God seeth, and in time will be avenged, *Osiander.* 9. This was the same Angell, which here performeth that which was promised to *Abraham* long before, *I will curse them that curse thee*, *Gen.*12.3. as here he saith, *I will be an enemy to thine enemies*: and that was *Iehovah*, *Gen.*12.1. *Pelican.*

Quæst. 91. in Exod.

QUEST. XLV. *Why in this place the prohibition of idolatry is inserted.*

Vers.24. THou shalt not bow downe to their gods, *&c.* 1. This Law is annexed to the former exhortation of obedience; because idolatry is the very root and foundation of all iniquity: and the whole Law and Commandements of God were neglected by Idolaters, so that nothing was more contrary to their obedience to the Law, than idolatry, *Simlerus.* 2. And seeing they were to cast out the inhabitants of Canaan, which worshipped Idols, they are charged also together with them, to cast out their superstition and idolatry, *Tostat. quæst.* 81. 3. *Quia proclives sunt animi hominum ad superstitionem, &c.* Because the mindes of men are prone unto superstition, therefore this precept is often here repeated

that they should not serve other gods, nor doe after their workes, but abolish and destroy all monuments of superstition, *Gallas. Ferus.* 4. And three things are forbidden touching idolatry: First, they must not bow unto them, give them any externall signe of reverence: then, they must not serve them, by sacrificing unto them, erecting temples, altars, and such like, *Oleaster.* Thirdly, nor doe after their workes, that is, follow other their superstitious rites and ceremonies; and generally, *tota eorum conversatio prohibita est*, their whole conversation was naught, and therefore is forbidden, *Iustat. quæst.* 81. 5. And because it was not sufficient to decline from superstition, *si religione careas*, if thou want religion, therefore as they are forbidden the worship of false gods, so they are commanded to serve the Lord, *vers.* 25. *Gallas.*

QUEST. XLVI. *What manner of promises are here made and why.*

Vers. 25. AND he shall blesse thy bread, &c. 1. This must be here observed, that these promises here made are only temporall, because the people then were carnall, and only sought such things. In the new Testament, Christ doth not promise these terrene and temporall blessings to his Apostles: *non illa hæc invidebat, &c.* not because he did envy them these things, but because he had greater blessings for them: like as the father, when his sonne is come to age, doth no more entise him with apples, but bestoweth an inheritance upon him, *Ferus.* 2. *Posset absq; præmii ullius promissione præcipere, &c.* God might if it pleased him, command without promise of any reward; for he is debter unto none, and when we have done all which we can, wee doe no more than our duty: but God to stirre up our dulnesse proposeth ample and large promises, *Marbach.* 3. And these blessings of plenty, health, fruitfulnesse, long life are here mentioned, because they should acknowledge God the Author and giver of all these blessings, which the Idolators asked of their Idols, *Gallas.* 4. First, God promiseth to blesse their increase and use of their bread and water; both to give them abundance, and to blesse the use thereof unto them: for otherwise, without Gods blessing, abundance will soone come to nothing: and because plenty is nothing without health; Secondly, he saith he will take away all sicknesse: then, because all this would not availe, if they had no heires, it is added, that none should be barren: and beside, long life is promised: for to end these things but a short time, were no perfect blessing: and lastly, victory is promised over their enemies: for all these blessings had little helped, unlesse they might have had quiet and peaceable possession of the land, *Ferus.*

QUEST. XLVII. *What is understood by the hornets.*

Vers. 28. I will send Hornets, &c. 1. Some doe understand this literally, that as God sent frogs and lice upon the Egyptians; so against the Canaanites, he armed waspes and hornets to shew his power, *vel parvula animantia suis auxiliatur*, that he can helpe his by weake and small beasts, *Theodoret.* So *Pagnine* giving this note, *Deum à cœlo de improviso suis missurum auxilium*, That God of a sudden would send helpe unto his out of heaven. So also *Cajetan. Simler. Calvin. Gallas. Pelarg.* But *Augustines* reasons may here be urged against this sense: *Non hoc legimus factum, &c.* Wee doe not reade any such thing to have beene done, neither in *Moses* time, under *Iosua*, the Judges, or the Kings, that hornets were sent against the Canaanites; only the booke of Wisdome, *hoc dicit impletum*, saith this was fulfilled, *chap.* 12. *Thou sendedst forerunners of thine host, the hornets to destroy them by little and little.* But this may also be understood of that feare and terrour which God did smite the Canaanites with, before the comming of Israel. *Quæst.* 93. in *Exod.*

Rab. Abraham, and *Aben Ezra*, by hornets, understand a certaine disease which did consume the Canaanites, where they hid themselves in their caves. But the text saith, that these hornets drave them out; not that they wasted and consumed them.

Philo Iudæus maketh a metaphoricall sense: *Ita attonitos eos reddam, ut etiam vespæ sint eis superiores*; I will astonish them, that even flies and waspes shall be able to overcome them, &c. But *Iosua* found the contrary, when he was discomfited and fled before the men of Hai, that he had not to deale, as with flies and waspes.

Therefore I prefer *Augustines* sense, *Vespæ istæ aculei timoris intelligendæ sunt, &c.* These waspes or hornets, are to be understood to be those prickes of minde and terrours which made the Canaanites give backe before the Israelites. So also *Lyranus* saith, they were, *Anxietates animi eos pungentes tanquam aculei*, anxiety of minde which pricked them as sharpe pricks. And this to be the meaning, the former verse saith, *I will send my feare before thee, vers.* 27. the accomplishment whereof is declared, *Iosh.* 24. 12. *I sent hornets before you, which cast them out before you, the two Kings of the Amorites, not with thy sword, nor with thy bow*, but the feare which God sent upon them, not their sword, discomfited them, *Iunius, Piscator.* As Rahab confesseth, *When we heard it, our heart did faint, and there remained no more courage in us, Iosh.* 2. 11. *Pagnine, Tarnouius.*

Tostatus maketh this allegoricall sense, by the hornets, *Quos scimus de equino stercore nasci, &c.* which we know to be bred out of dung, are to be understood those base and contemptible meanes, whereby God overcame the power of Satan, &c. He meaneth the Apostles, who were counted as vile and contemptible, whereby the Gospell of the kingdome was published and propagated. But the former sense is to be rested upon, as the most fit, and consonant to the Scripture.

QUEST. XLVIII. *Why God did not cast out the Canaanites all at once before the Israelites.*

Vers. 29. I will not cast them out from thy face in one yeere. 1. No, nor yet in 400. yeeres were they all cast out, till the reigne of *David* and *Salomon*: which the Lord did for divers causes: one is here noted; lest the land should have growne to a wilderneſse, if it had beene dispeopled all at once, husbandry and tillage would have beene neglected, *Gallas.* And the wilde beasts in the solitary place would have increased, as Wolves, Lions, Beares, which would have beene a great annoyance to the

people, *Toſtat. qu.* 84. 2. Another cauſe was, for their rebellion and murmuring, for the which they were puniſhed to wander up and downe in the wilderneſſe 40. yeeres, *Simler.* 3. *Eorum culpæ imputandum eſt, &c.* It is to be imputed to their owne fault, that the Canaanites were no ſooner caſt out, becauſe they were
Ioſh. 23. 13. ſlothfull and negligent therein themſelves, as *Ioſhua* telleth them, *If yee goe backe, and cleave to the reſt of theſe nations, &c. and ſhall make marriages with them, know for a certaine, that the Lord your God will caſt out no more of theſe nations from before you, &c. Calvin.* 4. Neither would God caſt them out all at once, *Vt eſſent, qui peccantes arguerent, & ut erudiret in eis Iſrael;* That there might be ſome, which ſhould correct thoſe which ſinned, and that Iſrael might be nurtured by them, *Rabanus.* For God uſed thoſe nations, as whips and ſcourges for his people when they fell away from him; as he ſtirred up the King of Canaan againſt them, *Iud.* 4. 5. Another reaſon was, that the people might have ſome alwayes to exerciſe them, that they ſhould not be given over to ſloth and idleneſſe, but be trained up in warre: this cauſe is touched, *Iudg.* 3. 1. *That he might prove Iſrael by them, as many as had not knowne the warres of Canaan, Marbach. Pellarg.* But this reaſon is not mentioned here, *Ne impatientia defeciſſent, &c.* Leſt they might through their impatience have fainted, *Lippom.* 6. And further, God would not, *Vt citra prælia dominium terræ acquirant,* That they ſhould without battell get the dominion of the land: for thoſe things which are hardly gotten, we doe the more ſet by, *Procopius.* 7. *Hoc etiam utile fuit ad cohibendum eorum præceps deſiderium;* This was alſo profitable to ſtay their prepoſterous deſire; that they ſhould wait the Lords leiſure, and thinke not all at once to have their deſire. Like as now many wiſh, that the Goſpell might be quickly propagated over the world, which although it be much to be deſired, yet we muſt commit and commend the ſucceſſe thereof unto God, who ſeeth juſt cauſe, though it be not revealed to us, why it pleaſeth not him at once herein to ſatisfie our deſire, *Gallas.*

QUEST. XLIX. *Of the bounds and limits of the land of promiſe.*

Verſ. 31. *I will make thy coaſts from the red ſea, &c.* 1. This Sea called the red, or reedy Sea, in Hebrew *Suph*, cannot be the *dead* ſea, as *Pellican* thinketh, into the which Jordan did runne: for no where in the Scripture is the name of the ſea *Suph*, the reedy or red Sea, given unto it, but onely to that ſea which lieth upon Egypt, which was divided before the Iſraelites. 2. Here foure bounds are ſet of the Land of promiſe: the Eaſt bound, which is the red ſea, *Mare rubrum, quod ab oriente intelige, &c.* The red ſea, underſtand to be on the Eaſt, *Gloſſ. interlinear.* Not that it boundeth all the Eaſt ſide, *Sed from orientalis terra Canaan tangit in aliquo mare rubrum, &c.* But becauſe the Eaſt ſide of the land of Canaan confronteth in ſome part upon the red ſea. The ſea of the Philiſtims, which is the great Ocean, called the Mediterranean ſea, did bound it on the Weſt: the deſert toward Egypt, which was the wilderneſſe of Shur on the South: and the river Euphrates on the North. 3. But in other places of the Scripture, the land of Canaan is otherwiſe bounded, as *Gen.* 15. 18. two bounds only are deſcribed, one the South from the river of Egypt, which was a little river on the North end of Egypt, where it is joyned to the country of the Philiſtims: the other on the North, the great river Euphrates. So *Deut.* 11. *verſ.* 24. theſe limits are deſcribed, the deſert on the South, and Lebanon which is on the North; Euphrates on the Eaſt; and the uttermoſt ſea on the Weſt, *Toſtat.* So *Ioſh.* 1. 4. *From the wilderneſſe and Lebanon, unto the great river Perah:* here Euphrates, in Hebrew called Perah, is the bound on the Eaſt: and ſo it is: *pertenditur tamen verſus Aquilonem;* yet it extendeth toward the North, *Oleaſter.* And therefore in this place it is ſet downe as the bound Northward. But this divers deſcription, limiting and bounding of Canaan, is all one in effect. 4. Yet the Iſraelites enjoyed not all this countrey, till the time of *David* and *Salomon*, as 1 *Kings* 4. 21. it is ſaid, that *Salomon reigned over all Kingdomes, from the river Euphrates, unto the land of the Philiſtims, &c.* And the reaſon, why they obtained the whole land no ſooner, was becauſe of their ſinne, *Simler.* 5. Now this bounding and confining of the land of Canaan, was profitable for theſe two ends: firſt, that the Iſraelites might know againſt whom they might lawfully fight: for to thoſe countries which were not within the ſaid limits and bounds, they could pretend no right nor title: Secondly, it was neceſſary to know the compaſſe and circuit of the land, for the more equall diſtributing and dividing of it among the tribes, *Toſtat. quæſt.* 85.

QUEST. L. *Whether it be lawfull to make a league with nations which are enemies to true religion.*

Verſ. 32. *Thou ſhalt make no covenant with them.* Here this queſtion will be moved, whether is be altogether unlawfull to make any league or covenant with Infidels, or ſuch as are enemies unto true religion, as the Iſraelites were forbidden to have any ſociety with the Canaanites.

1. The affirmative part, that it is lawfull, may ſeeme to be confirmed by the examples of *Abraham*, who was in league with *Aner, Eſhcol* and *Mamre*, *Geneſ.* 14. of *Iſaack*, that made a covenant with *Abimelech*, *Salomon* with *Hiram*, the Macchabees with the Romans.

Anſw. 1. Particular examples cannot infringe a generall Law, *Legibus vivendum eſt, non exemplis;* We muſt live by Lawes, and not by examples. 2. *Aner, Eſhcol* and *Mamre*, were not Idolaters: there might be ſome true worſhippers of God among the Canaanites in thoſe dayes, as appeareth in *Melchiſedech*, that dwelt among them. 3. *Abraham* and *Iſaack* made no covenant of mutuall helpe, but only compounded peace concerning their limits and bounds, which was not unlawfull, for *Paul* willeth us, as much as in
Rom. 12. 18. lieth to have peace with all men. 4. Of the ſame kinde was the league which *Salomon* made with *Hiram*, which was a bond of peace and amity, not of mutuall helpe and ſociety. 5. The example of the Macchabees doth not move us much; for their facts cannot ſimply be approved, and they had no good ſucceſſe of that league, which they made with the Romans.

2. Wherefore the negative is more agreeable to the Scriptures, that no covenant is to be contracted or made with the wicked.

1. *Ieho-*

1. *Iehoshaphat* is reproved by *Iehu* the Prophet, for joyning in league and friendship with *Ahab* the idolatrous King of Israel, 2 *Chron.*19.

2. The Prophet *Isay* rebuketh the Jewes, because they sought unto the Egyptians for helpe: *Woe to the rebellious children, &c. which walke forth to goe downe unto Egypt, and have not asked at my mouth, &c.* chap. 30.2.

3. For the same cause the Prophet also reproveth the Israelites, *They are gone up to Assur, &c. Ephraim hath hired lovers, Hosea* 8.9.

4. *Paul* forbiddeth the Corinthians to flee for helpe unto the tribunals of Heathen Judges, but rather willeth them to suffer wrong among themselves, 1 *Cor.*6. And he biddeth, *Not to be unequally yoked with Infidels*, 2 *Cor.*6.14.

5. For all such leagues are unprofitable and in vaine; for how should they keepe faith with men, who are unfaithfull to God?

6. But yet all kinde of entercourse is not forbidden betweene Christians and Infidels, and such as are of another religion: *For then* (as the Apostle saith in the like case) *we must goe out of the world*: yet these conditions must be observed in such leagues:

1. We must not promise to aid and assist the wicked, or binde our selves unto mutuall helpe, for therefore was *Iehoshaphat* blamed: *Wouldest thou helpe the wicked, and love them that hate the Lord?* 2 *Chron.*19.2.

2. Neither must we sue unto Infidels for helpe; for that were to distrust the Lord: if they offer their helpe upon good conditions, it is lawfull to use it, as sent of God; but we must not seeke for it.

3. Ancient leagues which have beene made in former times with such, are not to be broken: for the Gospell condemneth truce-breakers.

4. A league for removing of hostilitie, for entercourse of merchandise, and continuance of peace may be made with nations of strange religion, *Simler.*

QUEST. LI. *What it is to sinne against God.*

V. 27. *Lest they make thee sinne against me.* Every sinne indeed is against God, because it is a breach of his Law, but idolatry in a more speciall regard is committed against God. 1. Like as an offence may be done toward the Magistrate and Lawgiver: either in generall, when his Law is neglected, though anothers person is touched, as in theft, murther: or in particular, when beside the breach of the Law, the person or state of the Magistrate is touched, as when treason is intended against him, his goods stolen. So likewise men trespasse against God: first in generall, when his Law is violated, our neighbour only be hurt, as in all the precepts of the second Table: secondly, more specially, when beside the transgression of the Law, *actus immediate dirigitur in Deum*, the act is immediately directed against God, as in the breach of the first Table, and principally in idolatry, *Tostat. qu.*86.

4. *Places of Doctrine.*

1. Doct. *Of divers actions of love, generall and particular.*

V. 4. *When thou meet thine enemies oxe, &c.* As Gods actions are of two sorts, generall and particular: the one toward all men, in as much as he suffereth the Sunne to shine, and the raine to fall upon all: the other toward the elect, in sanctifying them by his Spirit: So must our actions be toward men. A generall love we must shew toward all men, Turkes, Jewes, Infidels, and toward our enemies: in procuring their good, in seeking to doe them no hurt, in preserving them and theirs: but of which generall found we must shew these curtesies, in bringing home his straying oxe, and helping up the overladen asse. Speciall friendship, familiarity, society, we must only have with the children of God. This difference the Apostle noteth where he saith, *Let us doe good to all, but specially unto them which are of the houshold of faith*, Gal.6.10. *B. Babington.*

2. Doct. *Of Christs Deity.*

V. 21. *Because my name is in him. Hic Moses Divinitatem Christi palam confitetur & explicat*: Here *Moses* doth openly confesse and expresse the Divinity of Christ, which the Jewes yet will not see nor acknowledge: for this Angell is Christ, in whom the name of God is: he is called the same names that God the Father is: as the Lord almighty, eternall, &c. *Ferus*: as the Prophet saith, *He shall call his name, Wonderfull, Counseller, the mighty God, the everlasting Father, &c.*

3. Doct. *God disposeth and transposeth kingdomes.*

V. 31. *I will make thy coasts from the red Sea, &c.* This sheweth that God setteth the limits and bounds of kingdomes, which they cannot passe, nor goe beyond: he setteth up kingdomes, transposeth and pulleth them downe: as *Daniel* saith, *He changeth times and seasons: he taketh away Kings, but setteth up Kings*, Dan.2.21. *Marbach. Bertram.*

5. *Places of Controversie.*

Contur. *Universality and multitude no sure marke of the true Church and religion.*

V. 2. *Thou shalt not follow a multitude, &c.* As in civill matters it is not safe to follow the custome of a multitude: so in religion it is dangerous to be led by numbers and multitude. In our

blessed Saviours time the people followed the Scribes and Pharises: only a few, whom he had chosen out of the world, as the Apostles, with some others, embraced the doctrine of Christ. Therefore universality and multitude, which is so much urged by the Romanists, is no good rule to know the right Church and the truth by, *Simler.*

2. Confut. *Against the secret Spanish Inquisition.*

Vers. 1. *Thou shalt not receive a false tale.* Although this be a generall instruction to all, both publike and private persons, that they should not be carried away with false tales: yet it most of all concerneth Judges: which, as *Lyranus* noteth, saith that the Magistrate is forbidden by this Law to heare the one party in the absence of the other: because many false tales will be devised by the one, when the other is not present to make answer. But *Burgensis* confuteth *Lyranus* herein, whom I marvel in his replies maintaineth: who affirmeth truly, that this Law, *videtur habere ortum a natura*, seemeth to take beginning from nature, that when any suit is promoted at the instance of a party, the adverse party should be cited. Yet he maketh exception of some Courts, the processe whereof is secret without any such inquisition: as he giveth instance of that great Court in *Westphalia*, which is called *Judicium secretum Westphalie*; The secret judgement of *Westphalia*. Wherein, besides that he in pretending to defend *Lyranus* confuteth him, shewing that in all proceedings it is not necessary that publike inquisition be made; the instance that he giveth is insufficient: what that secret manner of judgement in *Westphalia* is, he declareth not: but if it be such as the Spanish Inquisition is, which is shuffled up in corners, and in darknesse: there being none present, but the Inquisitor, the Scribe, and tormentor disguised like a Devill and the poore innocent lambe that is tortured, and examined; it is most unjust, cruell, and tyrannicall. The Romane Governours were more equall toward *Paul*, who brought him forth in publike to answer for himselfe, and did not sift him in corners. And what is to be thought of such secret actions, our blessed Saviour sheweth, *Every man that evill doth hateth the light, neither commeth to the light, lest his deeds should be reproved.*

Act. 24. 10. and 25. 6.

Iohn 3. 20.

3. Confut. *Against the Manichees, who made the old Testament contrarie to the new.*

Vers. 22. *I will be an enemy unto thine enemies, &c.* The Manichees, who rejected the old Testament, and would make it contrary to the new take exception to these and the like places, where the Lord professeth enmity against the Canaanites, and chargeth the Israelites to kill and destroy them: How (say they) is this consonant and agreeable to that precept of the Gospell, that we should love our enemies?

In Epistol. ad Galat. cap. 5.

Contra. 1. *Hierome* answereth, *Non tam personarum, quam morum fuit ea dissensio*; That this difference and enmity was not in respect of the persons, but of their manners. The Israelites were not so much enemies unto them, as they were enemies to the true religion of the Israelites in worshipping of God aright.

Contra Adimant. cap. 17.

2. *Augustine* saith, *Illa inimicorum interfectio carnali adhuc populo congruebat, &c.* That killing of the enemies did agree unto that carnall people, to whom the Law was given as a schoolemaster unto Christ.

3. The Apostle when he delivered over the incestuous young man unto Satan for the destruction of the flesh: *Satis declaravit in aliquem inimicum vindictam cum charitate posse procedere, &c.* Did sufficiently declare that revenge may be taken of some enemy in charity, &c. *Potest ergo dilectio esse in vindicante*: Therefore there may be love in him that taketh revenge; as we see in fathers that correct their children whom they love. And although fathers kill not their children in correcting them, yet God, who knoweth what is best for every one, *cum dilectione corrigens, non solum infirmitatibus, sed etiam mortibus temporalibus, &c.* can correct with love, not only with infirmity and sicknesse, but with temporall death: as is evident in the Corinthians, as S. *Paul* saith, *For this cause many are weake, and sick among you, and many sleep*, and that these corrections proceed of love, he presently after sheweth: *But when wee are judged, wee are chastened of the Lord, because we should not be condemned with the world.*

1 *Cor.* 11. 30. 32.

4. *Nec hoc fecerunt justi homines sine auctoritate divina, &c.* Neither did those just men doe this without the divine authoritie, which sometime is manifested in Scripture, sometime hid: lest any should think it was permitted unto him to kill whom he would at his pleasure.

5. *De inimici dilectione, &c. in veteribus libris legitur, &c.* And yet we reade in the old Testament of the loving of our enemy: whereof *David* is an example, who when *Saul* was offered unto his hand, *ei ipse cupiebat parcere potius, quam occidere*; chose rather to spare him, than kill him: *ubi ergo nec difficultas fuit occidendi, nec timor, dilectio profecit inimico, &c.* where then there was neither difficulty nor feare to kill his enemy, it was love that helped him, &c. Thus *Augustine* learnedly sheweth the old Testament not to be contrary to the new.

4. Controv. *That every mans terme of life is certaine with God.*

Vers. 26. *The number of thy dayes will I fulfill, &c.* Here are two errors to be taken heed of, which through the mistaking of this text have deceived some. The one was of *Diodorus Tarsensis*, whose opinion was, that because the dayes of the wicked are often time shortned, thought that the terme of every mans life is not prefixed, and set downe certaine with God. *Ex Simlero.* So also *Procopius*: *ostendit singulis prafixum esse certum vita finem*; He sheweth not here, that to every man is set a certaine end of his life; seeing God according to his pleasure, doth sometime shorten, and sometime prolong, &c. But this opinion seemeth evidently to contradict the Scripture, which thus evidently testifieth: *Are not his dayes determined? the number of his moneths are with thee, thou hast appointed his bounds, which he cannot passe.* As God then hath set downe with himselfe the certaine time of every ones comming into the world; so also he hath appointed their time of departure and going out of the world: which

Iob 14. 5.

of Gods prescience is neither prevented nor deferred. But so it seemeth to be, when the period of our mortall life by some violent and accidentall meanes seemeth to be cut off. *Theodoret* therefore here resolveth well: *Unusquisque nostrum sic diu vivet, quoad Deus providerit.* Every one of us shall live out those dayes which the Lord hath foreseene and foreknowne.

The other error is of those which thinke, *Certum & quidem virendi terminum* [illegible] for if it were so, *frustra in hunc mundum* [illegible] the longest not the righteous shorter life. The contrary error is also easily [illegible] ence: for wee see some infants to dye before they are a moneth old, and some men to live above

Ver. 11. Upon the chief, or choice, of the children of Israel. I.V.A.S. that is, Princes, Nobles. C.P. better than upon those which went [illegible] of the children of Israel. [illegible]

I.B. cum cæteris. I.V. I.V.A.S.

6. Morall observations.

1. Observ. *The vertues of an upright Iudge.*

Ver. 1. *Thou shalt not receive a false tale, &c.* In these three first verses are set forth three excellent vertues, that ought to be in every Iudge. The first is truth, which ought alwayes to be followed contrary whereunto are false reports and tales, which a Iudge is not to give eare unto. So Prov. 18. 17. *He that is first iust in his owne cause, commeth, &c.* he that by patient hearing, and wise examining of the matter, may speake without contradiction. The second vertue is constancie, not to be swayed by favour of the multitude, or by the power of the mighty, to swarve from justice. The third vertue is touched here in the third verse, neither to esteeme the person of the rich or poore in judgement.

2. Observ. *Not to use the names of the Gentile gods in poems and verse.*

Ver. 13. *Ye shall make no mention of the name of other gods.* By this we may gather, *Vanitie & Christianis fieri abeis, &c.* that it is no Christian or godly use in them, which in their verses and songs invocate the gods of the Gentiles, as *Apollo, Iupiter, Minerua, Marbach.* But the Apostle saith, *Let all things be done to the glory of God, 1 Cor. 10. vers. 31.*

3. Observ. *God is to be praised both in the beginning and in the end.*

Ver. 16. *The feast of harvest of first fruits, &c. the feast of gathering fruits.* God would have them both first and last to acknowledge a benefit: they must offer the first fruits, as a signe of their thankfulnesse, when the corne began to be ripe, and keepe a feast also, when they had gathered in all their fruits. Men alwayes thinke it enough to make a shew of thanksgiving, when they begin to taste of a benefit, or receive it afterward. But we must in the beginning and in the end celebrate the praise of God. *Oecum.* The Apostle saith: *In all things give thanks, 1 Thess. 5. 18.*

CHAP. XXIV.

1. The Method and Argument.

IN this Chapter, there are two severall commandements given expresly by the Lord unto *Moses*, with their severall executions: the first to *vers.* 12. the second thence to the end of the Chapter.

The first commandement, 1. Is given, *vers.* 1, 2. both who shall come up unto God, *vers.* 1. and in what order, *vers.* 2. *Moses* should come neere unto the Lord, the rest should stand further off.

2. In the execution: first it is set downe, how *Moses* delivered the Lawes which he had before received, which are rehearsed in the former Chapters: which he first by word of mouth, and the people obediently received them, *vers.* 3. then in fact, where foure things are delivered which *Moses* did: 1. He wrote the Law, *vers.* 4. 2. Set up an Altar: 3. Sent young men to sacrifice: 4. Sprinkled of the bloud, part on the Altar, part on the people, so establishing and confirming the covenant, *vers.* 6, 7, 8.

3. The execution of the commandement given, *vers.* 1, 2. followeth in these three things: 1. Their manner in going up, *vers.* 9. 2. The effect that followed, they saw God, *vers.* 10. 3. The event, they did eat and drink, and no evill thing happened unto them.

4. The second commandement is propounded, *vers.* 12. with the end thereof, wherefore *Moses* is to come up, namely, to receive the Tables of stone containing the Commandements: then the execution is shewed in generall, *vers.* 13. how *Moses* and *Iosua* went up, and what charge *Moses* gave to the Elders before he went, *vers.* 14. Then in particular, the manner of his going up into the mountaine is described, where foure things are declared: 1. How the mount was covered with a cloud, *vers.* 15. 2. When he was called to *Moses*, on the seventh day: 3. In what forme the Lord appeared, like consuming fire, *vers.* 17. 4. How long *Moses* stayed in the mount, 40. dayes, and 40. nights, *vers.* 18.

2. The divers readings.

Ver. 1. *Said to Moses.* I.V.A.P. *cum cæter.* better than, *were he kind said.* C. as though this were what God had said before unto *Moses*, which is shewed to be otherwise, *qu.* 1. following. I.V.B. *cum cæter.*

Vers. 5. *They offered burnt offerings, and sacrificed peace offerings unto the Lord of bullocks.* I.V.A.P. more truely better than, *offered burnt offerings of bullocks, &c.* G. for the word translated, *bullocks*, is the last in the verse: or *they offered, &c. twelve calves.* L. *twelve*, is not in the originall.

I.B. cum cæteris.

Vers. 8. *Concerning all these words*, or sayings. I.B. *cum cæteris. all these things.* B.G. but they were words or sayings, which were rehearsed out of the booke.

I.V.

Vers. 10. *As it were a pavement worke.* I. or *stone worke of Saphir.* V. better than, *a worke of Saphir.* B. G. for the word *stone*, is omitted, or *bricke worke of Saphir.* S. A. *bricke*, signifieth here stone, rather than bricke: *a worke of the stone Saphir.* P.L. or *a worke of a precious stone.* C. *a worke of Saphir.* H. that is, a stone such as they use in paving.

I.V.A.S.

Vers. 11. *Upon the selected*, or choice, *of the children of Israel.* I.V.A.S. that is, Princes or Rulers. C.P. better than, upon those which went backe of the children of Israel: *electis*, separated, selected.

2. Questions explained.

QUEST. I. *Whether the Chapter be transposed in part, or in whole.*

VERS. 1. NOw he had said to *Moses*. 1. The opinion of the Hebrewes is that this Chapter is transposed with the three Chapters before going: which all they thinke to have beene done, and *Moses* to have received the former Judiciall and Ceremoniall lawes, before the Morall law was delivered in mount Sinai. So that they thinke these things to have beene done in this order: that upon the sixth day of the third moneth the whole host came to the bottome of mount Sinai, and that *Moses* then went up and received the Judiciall and Ceremoniall lawes, as they are expressed in the 21, 22, 23. Chapters: and that he descended upon the fourth day, and confirmed the covenant, as is here in this Chapter declared, and so on the fifth day hee went up againe with *Aaron, Nadab*, and *Abihu*, and on the sixth day the trumpet sounded, and then the Law was delivered. *Ex Lyrano.*

Contra. But this transposing of the story cannot be admitted for these reasons: 1. It is not like that the people received the Judiciall and Ceremoniall lawes before they were washed and purged: for that *Moses* would sprinkle them with the blood of the sacrifice being uncleane. But if on the fourth day they received the Lawes, they were not yet cleansed: for three dayes before the Morall law was given, which was, as they say, on the sixth day, they were commanded by *Moses* to sanctifie themselves, and to wash their clothes, *chap.* 19. 2. The Ceremoniall and Judiciall lawes doe depend upon the Morall law, and are but particular determinations of the generall precepts of the Morall law: which precepts being grounded upon the Law of nature, are more evident than any other positive Lawes whatsoever: and the Morall law was to remaine and continue for ever, so were not the other positive Lawes, whether ceremoniall or judiciall: therefore it is most like that the Morall law was given first, and the other after, and not the judicials and ceremonials first, *Tostat.* 3. Againe, after the people had heard the Lords terrible voice thundering out the Law, they were afraid, and desired that *Moses* might speake unto them from God, *chap.* 20. therefore it is evident, that as yet before the Morall law was delivered, *Moses* had not received the other Lawes from God to give unto the people. But God spake unto them himselfe, *Lyranus.*

2. And as the opinion of the Hebrewes cannot stand, that hold all these Chapters to be transposed upon the former reasons: so neither can their assertion be received, that admit no transposition here at all: as *Cajetane* thinketh, that at this time *Moses* was with God, and yet not come downe out of the mount: but that the Lord in effect said thus much unto him: After thou art gone downe, and hast published these Lawes to the people, then come thou up againe, with *Aaron*, &c. So also *Lyranus.*

But it is more like that *Moses* received this commandement to goe up againe, after he had published the Lawes, and performed all those ceremonies which are rehearsed from verse 3. to verse 9. for *Moses* was now come downe, when the Lord bad him come up: *Quomodo enim præcipitur ascendere, qui erat in monte? &c.* How is he bid to ascend, who was already in the mount? *Hugo de S. Victor.* And againe seeing it is said, *vers.* 9. Then went up *Moses* and *Aaron*; it is like that then *Moses* received that commandement to goe up: *neque enim accessisset Moses non vocatus*; for *Moses* would not have gone up unto God, not being called: the two first verses then must needs be transposed.

3. R. *Abraham* thinketh that the Chapters before going are not transposed, but placed in their right order: as how *Moses* remained before the Lord after the Morall law was given, and receives the Judiciall and Ceremoniall lawes following, and afterward rehearsed them unto the people, and performed the other ceremonies here set downe from verse 3. to verse 9. But this commandement, that *Moses* should come up with *Aaron, Nadab*, and *Abihu*, which is given to *Moses*, *vers.* 1, 2. and executed after, *vers.* 9. he thinketh to be transposed: and this to be done before the Morall law was delivered, *chap.* 20. So also *Galasius.*

Contra. But this cannot be admitted: 1. Because before the Morall law was pronounced by the Lord, *chap.* 20. *Moses* is bid to come, and *Aaron* only with him, *chap.* 19. 24. But here *Nadab*, and *Abihu*, and the 70. Elders he is charged to take with him, *vers.* 1, 2. 2. Immediatly after *Moses* had sacrificed and sprinkled the bloud, he went up with *Aaron, Nadab*, and *Abihu*, *vers.* 9. This then was not done before the giving of the Law, *Tostatus.*

4. Wherefore the more probable opinion is, that neither the Chapters before going are transposed, nor yet this Chapter wholly: nor yet that there is no transposition at all. But the two first verses only which in order are to be joyned with the 9. verse, are set out of their place. And that first *Moses* came downe and published the Lawes to the people, as the Lord commanded him to doe, though hee

for without Gods commandement hee would doe nothing; & ita fuit, and these things being done then he was bid to come up with *Aaron, Nadab*, and *Abihu*, &c. *Tostat. Iun. Oleast. Simler.*

QUEST. II. *What those 70. Elders were.*

AND seventy of the Elders. 1. Some thinke that these were those seventy Elders which afterward tooke part of the charge and government with *Moses*, Num. 11. of which number were *Eldad* and *Medad*, *Glos. interlinear.* But this cannot be: for those seventy Elders were appointed after the people was removed from Sinai, and pitched *in Kibroth Hattaavah*, which was the next station here Sinai, *Numb.* 33. 16. But now the Israelites remained at mount Sinai.

2. Some are of opinion that these seventy Elders were appointed, when *Iethro* gave counsell to *Moses*: six out of every tribe, which make 72. but the even number is set downe, *Simler.* But those Captaines over the people, which were chosen according to *Iethro* his direction, were heads over thousands, hundreds, and fifties, *chap.* 18. 25. they were then more than seventy.

3. Neither were these seventy such as before time the people had chosen out for their Rulers, answering unto the number of soules that went downe with *Iacob* into Egypt, as *Calvin* seemeth to thinke: for it seemeth that before *Iethro* gave that advice to *Moses*, there were no such Governours and Rulers over the tribes; because *Moses* then needed not to have wearied himselfe, in hearing their causes himselfe alone.

Wherefore these were no spectiall Elders, that before were elected and chosen out: but such as *Moses* tooke out upon this occasion, out of the more honourable sort of the people: and therefore they are called *Zekenim*, *separated*, or selected. And *Tostatus* holdeth this as a reason; because the word *Elders* in the Hebrew hath no article set before it, as is usuall in that language when any speciall persons are named. But though his reason doe not always hold, yet his opinion seemeth of the rest most probable, *Tostat. qu.* 3.

QUEST. III. *Why Moses went up into the mount alone.*

AND Moses himselfe alone shall come neere to the Lord, &c. 1. Here are three degrees or orders appointed to be observed in their comming neere unto God; the people stand farre off, and come not neere at all: *Aaron* and his two sonnes, and the seventy Elders, ascend with *Moses* to some part of the mountaine: but *Moses* himselfe only goeth up unto God, *vers.* 12. *Calvin. Lippoman.* 2. *Kabanus* hath this morall application of it: that as the seventy Elders went not up with *Moses*, so, *unusquisque discrete vires suas, ut ultra non præsumat*; that every one doe discreetly examine his strength, and presume not beyond his knowledge. 3. For the mysticall sense, *Procopius* maketh *Aaron* here a type of Christ, who stood aloofe off, and contemned not our humane nature, *sed descendens ad nos inter nos*, but descending dwelt among us, &c. But this application can in no wise be fit, that *Aaron* should be a type of Christ, who went not up unto God, but *Moses* did: for who should have freer accesse unto God than our Mediatour and Intercessor? therefore *Moses* here rather signifieth the Law, which is holy and pure in it selfe: yet is not able to bring us to God, as these ascended not with *Moses*, but were behind, *Simler.*

QUEST. IV. *Whether all the people in generall were assembled.*

AND all the people answered, &c. 1. Sometime the whole congregation is understood to be the Elders only and principall men, that stand for the rest of the people: as *chap.* 12. 3. the Lord bids *Moses* to speake to all the congregation: and yet he onely spake unto the Elders, *vers.* 21. But we rather understand, that all the multitude was called together: for as we reade, that when the Law was confirmed and ratified, the whole assembly came together, not only the Elders and Officers, but even children and wives, yea the strangers unto the hewer of wood, and drawer of water, *Deut.* 29. 10. so it requisite, that at the first receiving of the Law, all the whole multitude should come together, and give their generall consent.

If it be objected, that it was not possible that so many hundred thousand, as there were in Israel, should assemble in such sort, to heare the voice of one man; we may either say, that God might give an extraordinary strength unto *Moses* voice, that it might be heard round about, *Tostatus.* Or, though all the people were not within hearing themselves at once, yet one might receive it from another, and so give their consent; or one company might succeed another to heare, *Oleaster.*

QUEST. V. *Why the Lord requireth the peoples consent to his Lawes.*

ALL that the Lord hath said will we doe. 1. Though God might by his soveraigne right imposse on us what Lawes he thought good, without the peoples consent, because they were bound to obey whatsoever the Lord commanded: yet the Lord thought good to require their consent, because thereby they might be lesse culpable, if they had not obeyed those Lawes which were thrust upon them against their will. 2. And although they had twice before, *chap.* 19. 8. and 20. 19. promised their obedience; that was but in generall, before the Lawes were published: and therefore it was necessarie that their consent should be had now unto the severall Lawes which were propounded. 3. God knew that they would consent, but that was not sufficient, unlesse they also expressed it themselves, that they might afterward be left without excuse, *Tostat.* 4. The people are to be commended for their readinesse, yet they knew not how impossible it was to keepe the Law, and therefore cannot be excused of rashnesse. Of this sudden promise of obedience, which the Israelites had soone forgot, *Hieronme* thus: *Melius est non promittere, quam promissa non facere, &c.* It had beene better for them not to promise at all, than not to performe their promise. And *Gregorie* herein compareth the Jewes unto

2d 5. cap. Ezech.

31. Moral. cap. 29.

unto Locusta, *Subito salcus dentes & precipuus ad terram cadens*, &c. Which does of a sudden give a spring and forthwith fall upon the ground againe.

Quest. VI. *What Lawes they were which Moses wrote in a booke.*

Vers. 4. *And Moses wrote all the words of the Lord.* 1. R. *Salomon* thinketh that *Moses* first rehearsed, and afterward wrote the whole booke of Genesis, and all Exodus unto this place. But this cannot be: 1. The Rabbin himselfe thinketh that *Moses* rose the next day, and built the Altar: how could he then write these two bookes without a great miracle in one day? which we are not without great necessity to bring in, to make of lawfull miracles where no cause is, were great presumption. *Lyranus* said he wrote all the words of God, and so consequently, only the words of God; but the history of Genesis and Exodus containe many things beside the words of God, therefore there was no cause for him to rehearse or write all the contents of these two bookes. *Tostatus.*

2. *Cajetanus* opinion is, (with whom consenteth *Oleaster*,) that *Moses* did write all the former Lawes contained in the 21, 22, 23. chapters, and the ten Commandements beside, with all those Lawes set forth in the 12. and 13. chapters: and his reason is, because it is called the booke of the covenant: but the covenant betweene God and his people, *practice consistit in decem præceptis*, chiefly consisteth in the ten Commandements.

Contra. The covenant here made with the people, was that speciall bond, wherewith the Israelites were obliged and tied unto God more than any people beside; and this was the bond of the Ceremoniall and Judiciall lawes, for the Morall law is grounded upon the Law of Nature, and all people are bound to obey it: so that if the Israelites, *refuserunt præcepta cæremonialia & judicialia, nullum fœdus magis firmum esset, quam cum aliis gentibus*, should have refused the ceremoniall and judiciall precepts, there had been no more covenant made with them, than with other nations. *Tostat.* Therefore it is not necessary to comprehend in this place under this covenant, the Morall law, but such peculiar precepts, as only concerned Israel.

3. Wherefore it is more probable, that those words of God, which *Moses* did write, were only the Judiciall and Ceremoniall lawes, rehearsed in the three former chapters, and not the ten Commandements of the Morall law, for these reasons:

1. *Moses* writeth the same Lawes which he had rehearsed, *vers.* 3. But he rehearsed only the Judiciall and Ceremonials which he had received of God, and were not yet published; he needed not rehearse the ten Commandements, which the Lord had pronounced with his owne mouth; therefore them he writ not, *Marbath.*

2. The ten Commandements were first written by the Lord himselfe in two tables of stone, as the Lord himselfe telleth *Moses*, *vers.* 12. therefore, seeing the Lord purposed to give the Morall law written with his owne hand, it is not like that he would command *Moses* to write it before: for *Moses* did not write this booke of his owne minde, but by the Lords direction. *Lyranus, Pelicanus, Gloss. interlin.* and *Augustine quæst.* 89.

Quest. VII. *Whether Moses rose up the next morning.*

Vers. 4. *And he rose up early.* 1. *Cajetane* thinketh, that this was not the next morning, because it is not said, the next morning; and that some time came betweene the publishing of the lawes, and this morning wherein *Moses* wrote the said Lawes. But *Cajetanes* reason is but weake, for *Gen.* 19. 27. it is said, *Abraham* rose up in the morning; which was the next morning, though it be not so expressed; and the like may be found in other places. And the Lawes which *Moses* did write, might be finished in one day, so that there is no necessity to imagine any longer time to come betweene.

2. *Rupertus* thinketh, that this morning was upon the 50. day, when the Law was delivered. But that is not like, for that morning there was thunder and lightning, and the sound of a trumpe, *Exod.* 19. 16. that all the people was afraid, it was then no time to build an Altar, or to doe those other things here described: they were all attent then, and prepared to heare the Lord. Beside, *Rupertus* must hold this chapter wholly to be transposed, to maintaine his opinion, which is shewed before, *qu.* 1. not to be so.

3. Therefore, this is like to have beene the very next morning, as thinketh R. *Salomon*, *Lyranus*, and *Tostatus*: and *Gallasius* useth this reason, *Verisimile est Moses hanc sibi assumsisse laudem ut primus*; It is more like, that *Moses* would not long deferre this thanksgiving, &c.

Quest. VIII. *Whether there were 12. pillars beside the Altar.*

Vers. 4. *And set up an Altar, and twelve pillars, &c.* 1. Some thinke that *Moses* erected twelve Altars. But beside that this is against the letter of the text, which speaketh but of an Altar, *Lyranus*. It had beene dangerous to have made so many Altars, to sacrifice upon, which might have beene occasion to draw the people to superstition, as though they were not to sacrifice all to the same God, *Tostat.*

2. Some thinke, that this Altar was set up upon twelve stones, which were taken according to the number of the twelve tribes, *Cajetanus, Ferus.* As *Elias* built an Altar of 12. stones, representing the 12. tribes, 1. *King.* 18. 20. *Lyranus, Oleaster.* And *Iosua* made an Altar of 12. stones, which were brought out of Jordan, *Iosh.* 4. And the signification hereof was this, that the sacrifice made upon that Altar, consisting of two stones, was for the benefit of the 12. tribes: and that as those 12. stones made but one Altar, so the 12. tribes belonged unto one God, *Tostatus.*

Contra. 1. The word used in those two places, given in instance, is *abanim*, which signifieth stones which were gathered together to make one Altar or heape: but here the word is *matzebah*, which is a pillar, so called a *stando*, because it standeth alone, and is erected and set up as a monument: neither is it said here, that *Moses* made an Altar of these pillars, as *Elias* did of those stones. 2. And again

the ſignification is more full, to erect an Altar by it ſelfe, which was a type of Chriſt our true Altar, and the people themſelves; that ſo both the parties, Chriſt on the one part, and the people on the other here meeting and making a covenant, might be the better thereby preſigured. *Iun.*

3. Therefore, becauſe they are ſaid to be 12. pillars, not ſtones, it is like they were ſet up apart, as more conſpicuous monuments, repreſenting the 12. Tribes. And this is more conſonant unto the text, that ſaith, *he built an Altar, and 12. pillars*, which the ſenſe will give to be beſide the Altar, eſpecially, ſeeing the diſtinction *atkah* commeth betweene and divideth the ſentences. *Iun. Drus.*

And there were foure kindes of theſe pillars: 1. Some ſerved as memorials of the dead, inſtead of ſepulchers, as *Iacob* erected a pillar for *Rachel*. *Geneſ.* 35. 2. Some pillars ſerved for Altars, as *Iacob* made an one in Bethel, and powred drinke offerings upon it. *Geneſ.* 35. 14. 3. Some were ſuperſtitious pillars conſecrated to Idols; ſuch the Iſraelites were forbidden to make. *Leuit.* 26. 1. 4. Some pillars were uſed as monuments, and remembrances of ſome notable thing done in that place where they were erected; as was the pillar which *Iacob* erected. *Geneſ.* 28. 18. *Toſtat. quæſt.* 5. And of this ſort was

QUEST. IX. *Whether the names of the Tribes were written in theſe ſtones.*

Twelve pillars. 1. Some thinke, that the names of the 12. Tribes were graven in theſe pillars, *Berrh.* And this opinion may be thought more probable, both becauſe a better remembrance have beene kept by this meanes in the writing of their names, than otherwiſe; and afterward the names of the 12. Tribes were graven both in the two onyx-ſtones, which the high Prieſt did beare in his ephod upon his ſhoulder, ſix in one ſtone, and ſix in another, and in the 12. pretious ſtones incloſed in the breaſt-plate.

Vers. 1. The memoriall of this ſolemne ſacrifice might very well be kept only by the ſight of the 12. pillars without any graving; as their paſſing over Iordan was kept in memory by that heape of ſtones. *Ioſh.* 4. 2. The names of the Tribes were afterward graven in the onyx-ſtones, and in the Prieſts breaſt-plate, becauſe *Moſes* had a commandement ſo to doe, here he had none, but rather the contrary, as is now ſhewed.

Wherefore theſe pillars were plaine ſtones without any carving or graving: for ſo the Lord had given *Moſes* a ſtrait charge, *chap.* 20. 25. that they ſhould not build an Altar of hewen ſtones; for if they did but touch upon it, they ſhould defile it. *Toſtat. qu.* 7.

QUEST. X. *Whether the Tribe of Levi were here reckoned among the 12. Tribes.*

According to the twelve Tribes. As yet *Levi* was counted for one of the 12. Tribes, as may appeare by theſe reaſons; 1. When the Tribes were reckoned without any relation to their inheritance, they had denomination from the perſons which were founders and fathers of thoſe Tribes: and therefore, in a place where under the 12. Tribes the faithfull are underſtood, which belong to Chriſt, which is the Church of God, where is no reſpect of any ſuch inheritance, *Levi* is there counted among the Tribes. 2. *Ephraim* and *Manaſſes* were made two diſtinct Tribes, *Levi* was not excluded: and that was not done till the Tribe of *Levi* was ſeparated from the reſt for the ſervice of the Tabernacle, which was before the beginning of the ſecond yeere of their departure out of Egypt: Then *Ephraim* and *Manaſſes* were counted for two Tribes, as we reade, *Num.* 1. 10. and 50. Untill that time then, of ſequeſtring and ſetting apart the Tribe of *Levi*, it was counted one of the 12. Tribes, *Toſtat. qu.* 8.

QUEST. XI. *Who were theſe young men which ſacrificed.*

HE ſent young men of the children of Iſrael. 1. Theſe were not the two ſonnes of *Aaron*, *Nadab* and *Abihu*, as *Gloſſ. interlin.* for as yet the Prieſthood was not aſſigned to *Aaron*, or his ſonnes; And although *Moſes* had knowne before, that they ſhould be appointed Prieſts: yet it would not have contented the people, that they two ſhould have offered for all the whole hoſt. *Toſtat. Lyran.* Yet it is not unlike, but that *Nadab* was one of the young men that was ſent, becauſe he was the eldeſt ſonne of *Aaron*, who was elder than *Moſes*; for yet it belonged to the firſt borne to ſacrifice, before the Tribes were ſeparated to that end. 2. *Oſiander* thinketh, that theſe young men were the Levites and that the one to prepare the ſacrifices, the other to offer them. But as yet the Levites were not appointed to this office. 3. *Oleaſter* thinketh that theſe young men were not only the firſt borne, nor yet ſent to ſacrifice, but only to miniſter, and attend upon *Moſes* in the ſacrifice. So alſo *Pelargus* ſeemeth to thinke; *alii laboret promptiſ ſunt & adulti*: The younger ſort are prompt and ready to labour, the elder to adviſe and counſell. But the text ſaith, that theſe young men *offered burnt offerings*: they did not only labour and miniſter, and give their attendance about the ſacrifices. 4. Wherefore theſe young men were none other, than 12. of the firſt borne of the chiefe of the Tribes: for unto them the right of ſacrificing belonged, before the inſtitution of the Prieſthood: for the firſt borne were holy unto God, as appeareth, *chap.* 13. *Iun.* So alſo *Toſtatus, Lyranus, Gallatus.*

QUEST. XII. *Why they offered no ſinne offerings.*

OFFERED burnt offerings, &c. and peace offerings, &c. 1. Here is mention made only of two kind of ſacrifices: burnt offerings, which were wholly conſumed, and peace offerings, whereof ſome was reſerved, that they afterward did eat of, *verſ.* 11. 2. There was a third kinde of ſacrifices, called ſinne offerings, which they did not ſacrifice here; both becauſe the people had not at this time committed any actuall ſinne, for the which they ſhould ſacrifice: and as yet the rites and ceremonies of this ſacrifice were not appointed: as that of the peace offerings, the offerer might eat part, but of ſinne offerings he was not to eat at all; but the Prieſt ſometime was allowed to eat thereof, ſometime not, as appeareth, *Levit. chap.* 4. 5. and *chap.* 6. 6. 8. 3. They therefore uſed their peace offerings inſtead of ſinne

sinne offerings: for if they offered them to have their sinnes forgiven; then they were peace offerings, *pro pace habenda*, in respect of that peace which they desired to have with God: and if they had already obtained forgiveneſſe of their ſinne, then were they peace offerings, *pro pace habita cum Deo*, for the peace which they had with God, *Toſtat. qu. 9. 10.*

QUEST. XIII. *In what ſenſe the Prophet Amos ſaith, They offered no ſacrifices.*

BUt ſeeing here is evident mention made of ſacrifices, which theſe young men of the children of Iſrael offered unto God, how can this ſtand with that ſaying of *Amos*, who ſeemeth to affirme, that for the ſpace of 40. yeeres they offered not ſacrifices unto the Lord, *Amos. 5. 25. Have ye offered unto me ſacrifices and offerings in the wilderneſſe 40. yeares, O houſe of Iſrael? but ye have borne Sicceth your King, &c.* 1. *Hieronyme* firſt anſwereth, *Omnes hoſtias, &c. non Deo obtuliſſe, ſed Moloch rapi, &c.* That all the ſacrifices which the Iſraelites offered in the wildernes, they offered not to God, but to *Moloch* their King, &c. But the contrary is evident here, that they ſacrificed indeed unto God. 2. Therefore he hath another anſwer: they are ſaid not to ſacrifice, becauſe when they ſacrificed, *Non voluntate, ſed panarum formidine*; They did it not willingly, but for feare of puniſhment, &c. But the readineſſe and willingneſſe of the people is manifeſt here: for they all anſwered with one conſent, *All that the Lord hath ſaid, will we do.* 3. Therefore *Caietans* anſwer is more fit: the Prophet ſo ſaith, *Quia fuerunt rara ſacrificia, &c.* Becauſe ſacrifices were rare in the deſert: they had not their daily and ordinary ſacrifices, as afterward in the land of Canaan: to the ſame purpoſe alſo *Gallus.*

Reconciliat.

QUEST. XIV. *Of the number of the ſacrifices here uſed.*

Verſ. 5. *Which offered burnt-offerings.* 1. The Latine Tranſlator readeth, *They offered burnt-offerings and ſacrificed peace-offerings unto the Lord, twelve bullockes:* which reading *Toſtatus* followeth, ſaving that he thinketh that theſe twelve bullockes were rather for burnt-offerings, for every tribe one, than for peace-offerings: for ſeeing the people might eat of part of their peace-offerings, one bullocke had beene nothing for a whole tribe, wherein there could not be leſſe of men, women and children than 150. thouſand, *Toſtat. qu. 11.* But this labour he might have ſpared, whether theſe twelve bullockes were for burnt-offerings or peace-offerings: for in the originall there is no number expreſſed at all. The *interlinearis Gloſſe* alſo by theſe twelve bullockes underſtanding the twelve Apoſtles, *qui orbem ſingulis prædicationis impleverunt*; which filled the world with their preaching, as with flowing: but doth without a foundation, there being no ſuch thing in the text.

2. *Lyranus* thinketh that there were but two bullockes: becauſe the plurall number being put without any determination, for the moſt part ſignifieth two. But what uſe ſhould the Hebrewes have of the dualll number, if the plurall ſhould commonly and for the moſt part ſignifie but two? Beſide, if twelve bullockes were not ſufficient for peace-offerings, for every tribe to have part, as *Toſtatus* argueth before, two much leſſe would have ſufficed.

3. Therefore I incline rather to *Lippomans* opinion: *Plures quam duodecim eſſe potuerunt, &c.* There might be more than twelve: as in the ſacrifice of *Salomon*, and other ſuch great ſolemnities.

QUEST. XV. *How this place agreeth with that, Heb. 9. 19.*

Verſ. 8. *Moſes tooke the blood and ſprinkled, &c.* The Apoſtle rehearſing theſe ceremonies, *Heb.* ſeemeth ſomewhat to differ in his narration from the words of *Moſes* here. 1. The Apoſtle maketh mention of the ſprinkling of the booke, *verſ. 19.* which is omitted here. To this *Iunius* anſwereth, that when *Moſes* had made an end of reading in the booke, he laid it downe upon the Altar, and in ſprinkling the Altar, beſprinkled the booke alſo. So alſo *Calvin*: although no mention be made here of the booke, *Apoſtolus tamen ſub altaris nomine*; the Apoſtle doth comprehend it under the Altar. 2. The Apoſtle further ſpeaketh there of foure other things not mentioned here, the bloud of Calves, Water, Purple wooll, and Hyſſope. To this objection *Thomas* anſwereth, that this was the firſt conſecration, therefore, *virtute continebatur in ipſo alia ſanctificationes futuræ*, other ſolemne ſanctifications were to follow there contained, and eſpecially two: the one, *Levit. 16.* where the bloud of the goat is ſprinkled: the other, *Numb. 19.* of the red Cow, where the other three, Water, Purple wooll, and Hyſſope were uſed. But this anſwer ſatisfieth not: for the Apoſtle ſpeaketh of things actually done, not potentially contained. *Calvin* thinketh that the Apoſtle in that place toucheth as well this ſacrifice, as that other, *Numb. 19.* where *Eleazar* was to ſprinkle the bloud, whereas the Apoſtle ſaith here that *Moſes* ſprinkled it. Wherefore there is a better ſolution, which *Thomas* alſo hath, and *Iunius* alſo followeth: That becauſe it was an uſuall thing in all their legall expiations to uſe hyſſope with wooll to ſprinkle with, *Apoſtolus hoc ex conſuetudine ritus legalis*; The Apoſtle received this from the uſuall cuſtome of the legall rites, being himſelfe trained and brought up under the Law.

Iun. in paralel. ſacr. Reconcil.

In epiſtol. ad Hebr. cap. 9.

QUEST. XVI. *What is underſtood by the ſprinkling of the bloud.*

Verſ. 6. *Halfe of the bloud he ſprinkled on the Altar.* 1. The generall ſignification of this ceremony of the ſprinkling of bloud, whereby the covenant is confirmed, was to prefigure the bloud of Chriſts bloud, whereby wee are beſprinkled by faith: and to let the people underſtand, that the tranſgreſſion of the Law could not be purged but by bloud, not of beaſts, but of the unſpotted lambe Chriſt Jeſus, *Ferus.*

In epiſtol. ad Hebr. cap. 9.

2. *Athanaſius* inferreth thus: *Neceſſe eſt in Chriſti mortem intelligas, ubi teſtamenti fit mentio, &c.* You muſt needs underſtand the death of Chriſt, where mention is made of a Teſtament, &c. for a Teſtament is not confirmed but by death, as the Apoſtle ſheweth, *Hebr. 9.* Now unto a Teſtament belong ſix things: *Teſtator*, the maker of the Teſtament, which was God: *hæredes*, the heires, which were the Iſraelites: *bona legata*, the goods bequeathed, which were the Land of promiſe: *conſcriptio*, the

ing of the Testament; and so here was the booke of the Law: *testes*, the witnesses, as *Moses* calleth heaven and earth to witnesse: *confirmatio*, the confirming the Testament, which was by the death of the Testator; and so here was the death of the bullock, which signified the death of Christ, whereby the new Testament is confirmed, which containeth the promise of the heavenly Canaan, *Ferus.* To the same purpose *Rabanus*: *This is the bloud of the covenant*, that is, *morte Christi, quæ hoc sanguine significatur, &c.* by the death of Christ, which is signified by this bloud, the Testament shall be confirmed.

3. By the sprinkling of the booke, *Theophilatt* understandeth our hearts sprinkled with Christs bloud: *in eo pro cõdicillis insunt*; which hearts of ours are in stead of our bookes: the purple wooll, *colore sanguinem præfigurat*; by the very colour also did prefigure the bloud of Christ, *Athanasius*: and hyssope, as *Rupertus, humilis herba, humilem fidem Dominicæ passionis significat*; doth signifie the lowly faith of the Lords passion, being a low herbe. *Thomas*, by hyssope which purgeth, understandeth faith which purgeth the heart. *In 19. cap. epist. ad Hebr.*

QUEST. XVII. *What is meant by the dividing of the bloud into two parts.*

Half of the bloud, &c. Halfe of the bloud was sprinkled on the Altar, and halfe upon the people. 1. *Rupertus* by this division of the bloud, understandeth the two Sacraments: *Cœlestia duo simul de uno, derivata sunt sanguine Christi*; Two celestiall things are derived out of one and the same bloud of Christ, &c. namely the Sacrament of Baptisme, and of the Eucharist. And as here *Moses* sprinkled water and bloud mixed together, as the Apostle sheweth, *Heb.* 9. so out of Christs side upon the crosse there flowed forth water and bloud. 2. *Ambrose* will have that part of the bloud put into basons to signify *moralem disciplinam*, morall discipline; the other sprinkled upon the Altar, *mysticam*, mysticall and saluing. But this seemeth somewhat too curious. 3. The true meaning then of this ceremonie is *mysticall*: part of it is sprinkled upon the Altar, which is Christ Jesus, who by the shedding and sealing of his bloud reconcileth us to God: part is sprinkled upon the people, to shew that wee are sealed with Christs bloud by faith, are purged from our sinnes, *Simler.* It is partly morall, *Communio ejusdem sanguinis, &c.* The communion of one and the same bloud, doth signifie the communion betweene God and his people, *Cajetan. Gallas.* But the historicall sense is here more fit: for in this ceremony of dividing the bloud into two parts, and so besprinkling the Altar with the one halfe, which represented God, and the people with the other, betweene whom the covenant was confirmed, the old use of dividing of covenants is observed: for the ancient custome was, that they which made a league or covenant divided some beast, and put the parts asunder, walking in the middest, signifying, that as the beast was divided, so they should be which brake the covenant. So when *Saul* went against the Ammonites, coming out of the field he hewed two oxen, and sent them into all coasts of Israel, expressing the like execution, that so should his oxen be served, that came not forth after *Saul* and *Samuel.* After the same manner, when God made a covenant with *Abraham*, and he had divided certaine beasts, as God had commanded him, and laid one part against another; a smoaking firebrand went betweene, representing and signifying, that so he should be divided which violated the covenant. So in this place, not much unlike the bloud is parted in twaine, shewing, that so should his bloud be shed which kept not the covenant, *Epistol. 3. ad Simplicium.* *1 Sam. 11. 7.* *Gen. 15. 11.*

QUEST. XVIII. *Whether all the people were besprinkled with the bloud.*

Then Moses tooke the bloud, and sprinkled it on the people, &c. 1. Some thinke, that the people themselves were not sprinkled with the bloud, for that had beene both too great a labour for men to goe in and out among the people to sprinkle them, neither would the bloud have sufficed: therefore either the twelve pillars were sprinkled with bloud, which stood for the people, or else the Elders were besprinkled in the name of the whole people: as sometime they did represent the whole congregation, as *Deut.* 21. 6. *Iun. Contra.* 1. It is not like that the bloud was sprinkled upon the pillars: for of them saith, *This is the bloud of the covenant which the Lord hath made with you*: but with the pillars no such thing was made. 2. The Elders were for the whole congregation in such actions which the people could not performe in their multitudes: as when the Elders for the people laid their hands upon the sacrifice, *Levit.* 4. 15. which the people could not doe in their owne person, and so they lay their hands upon the goat, *Deut.* 21. 6. But here both the people might come together to be besprinkled, and it was such a thing as the establishing of a covenant, wherein the person and presence of the people was necessary. *Rabanus* therefore thinketh, that *Moses* did sprinkle the bloud upon the people themselves, and upon all of them; either going in and out among them, or they succeeding by companies one another, *Ferus.*

But as it is gathered out of the text, that the people were present in person, that as they for themselves promised obedience, saying, *All that the Lord hath said, will wee doe*; so they in their owne person were sprinkled of the bloud: and because the covenant was made with the people, therefore they also received the signe of the covenant: and the Apostle also saith, that *Moses* sprinkled both the booke and all the people, *Heb.* 9. 19. Yet it is not necessary to understand all the people in particular: for a whole day, nay many dayes had not sufficed to doe it: but all the people which were in *circuitu*, which were round about and could well assemble together.

QUEST. XIX. *When Moses and Aaron with the rest went up.*

Then went up Moses and Aaron, &c. 1. Some thinke that this was done when the Lord descended upon mount Sinai, *chap.* 19. *Pellican.* But as is shewed before, *quæst.* 1. when *Moses* was commanded to bring *Aaron* up with him, but here *Nadab* and *Abihu*, and 70. of the Elders also goe up: therefore this was done in the same order, as it is set downe; that after *Moses* had performed all those rites

and

and ceremonies in confirming the covenant betweene God and his people, then they went up, *Iun. Non cum historia transire putamus etiam rei gestæ ordinem, &c.* We thinke the history to passe on in order as the things were done, *Lippoman.* 2. *Cajetane* thinketh that this was the execution of the commandement given before unto *Moses, vers.* 1. But I rather thinke with *Hugo de S. Victor.* that this charge was given to *Moses*, after he was come downe from the mount, and had performed all the rites of the covenant; and that this part of the chapter from the second verse to the ninth in order goeth before the giving of that charge, *vers.* 1. for how could *Moses* otherwise be bidden to come up, being in the mount taine already? See before, *quæst.* 1. 3. But herein *Hugo* is deceived, he thinketh this to be but the third time that *Moses* ascended up to God: the first was *chap.* 19. when he went up before the Law was delivered; the second, *chap.* 20. when he ascended to receive the ceremonials and judicials; and the third time is here: yet this was the fourth time: for twice he ascended before the Law was given, as is evident in the 19. chapter, *vers.* 3. and 20.

QUEST. XX. *Wherefore those went up with Moses.*

Vers. 9. AND *seventy of the Elders.* 1. *Lyranus* thinketh that these went up, *ad confirmationem legis* the confirming and further ratifying of the Law which they had received. *Tostatus* misliketh this opinion, and thus confuteth it: that if they went up to that end, *oportebat ut cum Domino loqueretur*, it was requisite that they should all have spoken with God; but so did they not: and *Moses* only drew neere unto God. They all ascended to their places: *seniores remotius, alii propinquius*, the Elders further off, others neerer, as *Aaron* and his sonnes, but only *Moses* talked with God, *Lippoman.* 2. Neither yet did they only goe up to accompany *Moses, ad honorandum eum*, to honour him: because he went now to receive the tables of the Law, *Tostat.* For when *Moses* went up thus accompanied, the Lord had not yet signified so much unto *Moses*, that he would deliver him the tables of the Law, for that followeth afterward, *vers.* 12. 3. Therefore the end of their going up was, that after they had seene the Majesty of God, and *Moses* talking with him, *testes veritatis essent*, they might be witnesses of the truth, *Simler.* *Res idoneis testibus probata indubiam fidem acquireret, &c.* And the matter being proved by fit and sufficient witnesses might be undoubtedly beleeved, *Calvin.* And so by this meanes, *Moses* ministery should be of the greater authority.

QUEST. XXI. *How they are said to have seene God.*

Vers. 10. THey saw the God of Israel, and under his feet, &c. R. *Abraham* thinketh, *Istam visionem imaginariam*, That this vision was imaginary: not to the externall, but to the inward sense. But this is not like, that this should be as a Propheticall vision, and revelation: for they were not all Prophets unto whom this vision was shewed: and as there was really objected to their sight in mount Sinai flaming fire, so this was a reall vision: like to that which *Moses* saw in the bush, *Exod.* 3. 2. *Viderunt Deum Israel, sed non sicut est*; They saw the God of Israel, but not as he is: for no man hath seene God, *Rupertus.* They neither saw God in his essence, nor in his infinite Majesty, *Osiander.* But they knew him to be present: *Innotescente illis Domino in specie aliqua, vel forma, &c.* The Lord shewing himselfe in some forme and shape, as it pleased him, and as their infirmity could beare, *Lippoman. Pellican.* 3. Neither yet did the Lord shew himselfe in any humane shape here, as *Lyranus* thinketh, to signifie, *Quod assumpturus erat naturam humanam, &c.* That he was to take upon him our humane nature. So also *Osiander, Marbach.* For if the Lord had appeared here in any humane forme, *Moses* reason had not beene sufficient, dehorting the people from idolatry, because they saw no Image in the day that the Lord spake unto them in Horeb *Deut.* 4. 15. For though the Lord had then appeared in any Image, yet if he had at this time so shewed himselfe, they might have taken occasion thereby to resemble God by some Image: therefore neither then nor now did the Lord so appeare, *Tostat. quæst.* 13. 4. Neither yet because it is said, *Under his feet, &c.* did they see as the feet of a man, as *Cajetane* thinketh, *Sub specie Judicis quasi hominis visus est, &c.* He was seene as a Judge sitting in judgement, and so they saw but his feet: but this is so said, *quantum ad situm*, in respect of the site and placing, because the pavement of Saphir was beneath, as under the feet: and they might imagine the more glorious part of Gods Majesty to be upward, *Tostatus.* 5. Neither yet is the meaning, *Quod clarius cognoverint Deum, &c.* That they only knew the Lord more clearely than the common people, *Ferus.* Or as the Septuagint translate, they saw only the place, εἶδον τὸν τόπον, where the Lord stood. 6. But the Lord by a bright shining cloud shewed his Majesty and presence: as the Chalde Interpreter readeth, *Viderunt gloriam Dei Israel, They saw the glory of the God of Israel:* and that much more now, than when hee appeared in mount Sinai, when notwithstanding the people said, *The Lord hath shewed us his glory and greatnesse, Deut.* 5. 24. *Tostat.* So also *Calvin, Forma ipsius Dei nulla describitur, sed basis in qua stabat, &c.* There is no forme described of God, but the bottome where he stood, is said to be like unto Saphir, &c.

QUEST. XXII. *Wherein the place under Gods feet is said to be like to Saphir.*

Vers. 10. AS *a pavement or stone-worke of Saphir.* 1. This place under Gods feet, for the colour is resembled unto the precious stone called the Saphir, and to the cleare heavens: *Tostatus* thinketh the Saphir to be of a bright reddish colour: and that two colours are hereby signified, a bright shining red, and a blew or azure, as in the skie. But the Saphir stone is knowne to be of a skie, blewish ayry colour, as *Hierome* observeth: and one of these similitudes is added to explaine the other. *Barrhadi* saith, that the fairest Saphirs are full of red golden spots. So also *Oleaster.* Which answereth to this description: that the pavement or bricke worke (for so *libnath* signifieth either bricke or stone) is said to be of Saphir. *Tostatus* further thinketh, that it is compared unto *cælum stellatum*, the starrie skie, for

Chron. c. 4. 7.

ſtring as *Cajetane* noteth, here is no mention made of ſtarres, it is likened to the cleere heavens without clouds. *Oleaſter.* which are of a bright blewiſh colour.

2. For the ſignification, 1. The Hebrewes whom *Lyranus* and *Lippoman* follow, in that the pavement of bricke-worke was like Saphir, underſtand the happie change which was now made for Iſrael: their ſervice in making of bricke was turned into glorious libertie, as if a floore ſhould be paved with Saphir in ſtead of bricke. 2. And this bricke worke doth well expreſſe the condition of Chriſts Church, *Ad ignem revocata, &c.* As bricke burned or tried in the fire of the croſſe, *Borrhaius.* 3. And by this that it was of skie colour, they are admonished, *Gloriam Dei ſuperiorem eſſe omnibus cœlis*; That the glorie of God is higher than the highest heavens: that if under his feet were ſo great glorie, how exceeding will his excellent Majeſtie, *Calvin.* 4. To this purpoſe alſo *Vatablus*, that by this deſcription is ſignified, *Quod non poteſt humanus ſermone explicari throno Dei, &c.* That the Majeſtie of Gods throne cannot be expreſſed by humane ſpeech: as *Ezech.* 1. 26. the throne of God is likewiſe reſembled to Saphir. 5. By this alſo may be ſignified, that Chriſt is the foundation of his Church, which is made glorious *Iſay.* 54. 11. he is ſaid to lay the foundation thereof with Saphirs, *Pelargus.* 6. As alſo by this colour, is inſinuated, *Altitudo & ſublimitas cœleſtium ſacramentorum*; The height of the celeſtiall myſteries, *Pelargus.* 7. And hereby is ſhadowed forth, *Regni illius ſplendor & puritas, &c.* The pureneſſe and glorie of that Kingdome, wherein the Lord will ſhew himſelfe unto his Saints, *Ferus.* 8. But wee need not ſo farre to fetch the application of this viſion: the onely meaning hereof was, that God by this viſible ſight, *Se rurſus habere fœdus cum populo ſuum*; Did ratifie and confirme the covenant made with the people. *Oſiander. Lyranus: Viderunt pulcherrimam Majeſtatis ſpeciem*; They ſaw a moſt pleaſant ſight of the Divine Majeſtie, *Symlerus.*

QUEST. XXIII. *In what ſenſe the Lord is ſaid, not to lay his hand, and upon whom.*

Upon the Nobles, &c. he laid not his hand. The laying of the hand is taken in Scripture in a threefold ſenſe: 1. The hand of God was ſaid to be upon the Prophets, when the Spirit of God was upon them. And ſo *Ab. Ezra* underſtandeth this text, *Non porrexit illis manum*; He did not ſtretch out unto them; He gave them not the Spirit of Prophecie, as he did to *Moſes*: they did not ſee God openly as *Moſes* did. But the words are to be joyned together thus, *Thus although they ſaw God, yet laid he not upon them*; and then no ſuch ſenſe can be gathered, *Calvin.*

2. The laying on of the hand ſignifieth alſo to hide, as God is ſaid to have laid his hand upon *Moſes* as *Exod.* 33. And ſo they make the meaning to be this: that God did not hide himſelfe, to thoſe that were farre off, as the Latine text is: that is, hee ſhewed himſelfe alſo to the people in the campe, *Oſiander. Toſtatus.* But the word is *atzal*, which ſignifieth to ſeparate: the text then ſpeaketh of 70. Elders which *Moſes* had ſelected and ſeparated from the reſt, *Ian. Lippom.* Or *atzal*, is derived of *etzel*, which ſignifieth neere: as *Gen.* 41. 3. *They ſtood neere*, or, *by the kine*: and ſo in this phraſe betoken thoſe which were neere unto God: namely, the 70. Elders, who came neereſt unto him of the people, *Oleaſter.*

3. There is alſo a third ſignification of this phraſe: to lay the hand, is to ſmite or puniſh, contrarie to that phraſe, *Take the hand from me*, 1 *Sam.* 6. 5. that is, to leave ſmiting, or puniſhing. So then the ſenſe here is, *Non miſit manum ſuper eos*; Hee ſent not upon them his hurting hand, *Cajetan.* Or, Hee killed them not, *Lippomanus.* For it was a received opinion in thoſe dayes, that none could ſee God, and live, *Oleaſter. Nihil inconſueti ſenſerunt*; They felt no harme after this, *Ferus.*

QUEST. XXIV. *Why they are ſaid to eat and drinke.*

And did eat and drinke, &c. 1. Rab. *Salomon* ſaith, that this is added to ſhew their fault, that after they had ſeene God, as though they had not much cared for it, they turned to corporall pleaſures, in eating and drinking: And though God did forbeare them now, yet were they afterward punished: *Nadab* and *Abihu* died in the Tabernacle, by fire ſent of God, *Levit.* 10. and they were afterward at the graves of luſt, *Numb.* 11. *Contra.* 1. It ſeemeth that God was not offended in this place, becauſe he laid not his hand upon them: and therefore it is not like that they had any ſuch contempt. 2. *Nadab* and *Abihu* were afterward ſmitten, but it was not for any ſuch offence committed here, but for offering ſtrange fire, *Toſtatus*, qu. 15.

Some underſtand [or their rejoycing] as if they had eaten and drunke, ſo the Chalde. But here is no ſhew of ſimilitude *Quaſi comederunt, &c. As though they did eat*; But it is expreſſed plainly, that they did eat. It is then to bee taken rather *hiſtorice*, hiſtorically, than *metaphorice*, metaphorically, as *Cajetan* hath given this ſenſe: that although they had ſeene God, yet they were not ſo ravished with his glorie, that did neither eat nor drinke 40. dayes after, but they did eat and drinke afterward. Or we may hereby underſtand, the ſpirituall delight which they conceived, which is ſometime expreſſed by eating and drinking, as Chriſt ſaith to his Diſciples in the Goſpell, *That ye may eat and drinke at my* Luk. 22. *table in my Kingdome, Ferus.*

Or we may referre it to their publike feaſts, which they made that day in token of their joy. *They are commanded to celebrate feaſts, &c.* In great mirth after ſuch a viſion, *Lyran.* So alſo *Toſtat.* The proper and true ſenſe is this, *Salvi & incolumes manſerunt*; They remained ſound, and in good health, *Cajetan. Quaſi in medio ſuorum hoſtium, &c.* As in perfect health, they did eat and drinke: they eſcaped not death, but all other kinde of puniſhment whatſoever, *Cajetan.* And thus their health

is expressed by these actions of life: as *Hagar* argueth her life by another action of life, *Gen.* 16. 13. *Have I seene after him that seeth, Iun.* So also *Gallas. Simler.*

7. Before they were sprinkled with blood, Gods hand was in some sort upon them, in terrifying them: *Whosoever touched the mountaine should die.* But now after their sprinkling, they are cheared and refreshed, and are not forbidden the sight of God; which signifieth, that we onely have accesse unto God, by the blood of Christ, *Rupertus, Ferus.*

QUEST. XXV. *Whether this were a new commandement, or the other mentioned, vers. 1, 2. repeated.*

Vers. 12. AND the Lord said unto Moses, &c. 1. Some thinke, that this is the same commandement repeated, which was given unto *Moses* before, *vers. 1, 2. Iun. Tostatus* addeth further, that when the Lord said to *Moses, vers. 2. Moses himselfe alone shall come neere to the Lord:* that *Moses* then did know, that he should goe up to receive the Tables: for to what end should *Moses* have gone forth of the campe, accompanied with *Aaron* and the rest, if it had not beene to some end? *Gen.* 15. *Caietan.* Yet it was sufficient that God called *Moses*, and bade him come up into the mount, though he at the same time had not shewed the end of his comming, as *chap.* 19. 24. when God bade him come up, the cause is not shewed, why he was called: the Commandements of God are simplie to be obeyed, though it please not the Lord alwayes to shew a reason thereof.

2. Wherefore I thinke rather, that this was a divers commandement from the former, and given him at a divers time, *Piscator, Osiander.*

1. *Caietans* reason is, *Mandat non solùm ascendere in montem, sed morari in eo:* He biddeth him not onely to come up into the mountaine, but to abide there, &c. which was not said to him before.

2. *Calvin* addeth further, that after *Moses* with his companie were gone up, and had seene this vision, *Alium exhibitur Moses, &c. ut cognosceremus, &c. Moses* is carried up higher, that they should know, that *Moses* would have gone no further, but at Gods commandement, &c. It was requisite therefore that *Moses* should bee called againe, and sequestred from the rest, that he might not bee thought to have presumed without a warrant.

3. *Severus* maketh a mysterie of it, that *Moses* being gone up with *Aaron* and the rest, *Iterum admonetur ascendere, come up:* And by these two ascendings hee understandeth the two senses of the law, the literall, and spirituall.

4. *Ferus* maketh this application of it, *Hic iam tertiò vocatur Moses in montem, &c. Moses* is the third time called into the mount, to shew that he which is set over the people of God, ought often to ascend in prayer.

5. *Rupertus* also understandeth here two ascendings, using this reason; It is said before, *vers. 9.* that *Moses* and *Aaron* with the rest ascended; but not that they ascended unto the Lord, as here the Lord saith, *Come up to me, &c.* So also *Hugo de S. Vict. Come up to me*; which must be so understood, that *De cella in qua erat, ad altiora montis procederet, &c.* From the hill where he was, hee should proceed higher into the mountaine.

QUEST. XXVI. *What is signified by Moses going up to the mountaine.*

COme up to me into the mountaine. 1. *Beda* draweth this place unto a mysticall sense: *Moses* is called up to the mountaine, *Ut ex altitudine loci colligat, quam excelsa sit lex:* That by the height of the place, he should gather how high, and removed from humane capacitie, the law was, which he was to receive. As our blessed Saviour in the Gospell, called his Apostles into the mountaine, *Matth.* 5. and after his resurrection, he also appeared in the mountaine, when he gave commission to his Apostles, to goe and preach the Gospell to all the world: but here is the difference; because the law which *Moses* was to receive, was but given unto one people, therefore *Moses* onely was called up: but the Gospell being appointed to be preached to all the world, Christ called all his Apostles to him up into the mountaine. 2. *Rupertus* maketh this ascending up of *Moses* into the mount, a figure of Christs ascending up into Heaven: *Non in montem terrenum, sed in ipsum coelum:* Not into an earthly mountaine, but into heaven, to receive not the killing letter, but the quickening Spirit: as the Apostle saith, *He ascended up on high, and gave gifts unto men, &c.* Eph. 4. 8. 3. *Ferus* doth thus moralize it: that he which will behold God and give himselfe to contemplation, must *terrena hæc & inferiora despicere, &c.* despise these earthly and terrene things: as *Moses* leaving the campe below, ascended up into the mount.

QUEST. XXVII. *Of the tables of stone, whereof they were made, and wherefore given.*

Vers. 12. I will give thee tables of stone. 1. The fabulous Jewes imagine, that these tables of the law were made of the Saphire, a precious stone, *Lyran.* and that when *Moses* had broken them comming downe from the mountaine, he gathered up the fragments and broken peeces, and sold them, wherein he was greatly enriched. Thus these blinde Jewes are not ashamed to blemish their great Prophet *Moses* with the note of covetousnesse, from the which he was most free. *Tostat. quæst.* 16. 2. As frivolous is the other conceit, because they are said to be of stone, that the tables were but one stone, which sometimes seemed but one, sometime two: for in, that they are called *tables*, it sheweth they were more than one: of one stone they might bee both, that is, of one kinde of stone, and yet the tables were two. 3. These tables of stone were created of God for that speciall use: as *Exod.* 32. 16. they are said to be the worke of God: it is not improbable, that they were *opera creata*, created of God and so, as *Tostatus* saith, but it is not like that they were written by the Angell, which *Tostatus* thinketh to have spoken in Gods person in the mount: for as God prepared the tables themselves, so hee caused the writing: they were *the worke of God* for the matter, and the *writing of God* for the manner, *Exod.* 32. 16. 4. The tables which God gave his people, were not there written, but onely the morall precepts: the rest *Moses*

Deuteronomy; the Commandements the finger of God did write, *Kaplan.* 5. And whereas it is added, *for to teach them*, the meaning is not, that by those tables the people should be taught, for they were kept up in the Arke, and were not used: but that according to the law there written the people should be instructed. And the speciall use of these tables was to be a testimoniall against the people, if they should depart from the covenant made with God, whereof these tables were a seale, *Tostat.*

QUEST. XXVIII. *Why Iosuah went up with Moses.*

Then Moses rose up and his Minister Iosuah. Here a doubt is moved, how it came to passe, that *Iosuah* being now any of the number named before, which were appointed by the Lord to go with *Moses*, *verse* 19. yet now he companieth him? 1. *Augustine* thinketh it was to this end, to be a figure of Christ: *Subitò cum Mose apparet, & cum eo subitò deinde non videtur, vbi & Iesus accedit*, &c. Suddenly he appeareth with *Moses*, &c. and suddenly the same *Iosuah* or *Iesus*, is hid, that is, not spoken of: (for the new Testament is hid in the law, *Et aliquando apparet intelligentibus*, Yet sometime it appeareth unto those that are of understanding. 2. *Beda* thus maketh *Iosuah* a type of Christ, *Iosuah nomen Dominum salvatorem designat nostrum & ducem*, *Iosuah* the minister of *Moses* doth set forth our Lord and Saviour both in name and in action: he may rightly be called the minister of *Moses*, because living in the flesh he tooke upon him the ceremonies of *Moses* law: *Moysi in omnibus vestigia sequitur*, he followeth *Moses* footsteps in all things: for in all things which *Moses* spake and writ, Christ is typically or manifestly described, *Et quasi verus in dubiis, si bene quærimus, invenitur*, &c. And is found as an infallible companion. Thus *Beda, ex Lippoman.* 3. *Procopius* in these two things here will have *Iosuah* to figure Christ, as *Iosuah* went up with *Moses* not called, as *Moses* was: *Sic Christus non vocatur à Patre, &c.* So Christ is not called of his Father, as others are. And as *Moses* went not up without *Iosuah*, so it is impossible that we should draw neere unto God, *citra Christi mediatoris & arbitri*, &c. without the helpe of Christ our Mediator. 4. *Perus* thus applieth it, that *Iosuah* herein is a figure of Christ, because these two ascended up to God to receive the Word, and the Law: *Moses vetus testamentum, Christus novum*, *Moses* the old Testament, and Christ the new.

But there is no end of these mysticall applications: every one according to his divers conceit may frame such types and figures: rather an historicall reason would be given of *Iosuah* his going up, being not called before. *Tostatus* thinketh, that *Iosuah* might bee one of the seventie Elders, and so ascended with them: but that is not like, for the Elders are all sent backe againe, whereas *Iosuah* still accompanied *Moses*.

But a better reason may be yeelded out of the text, because *Iosuah* is said to be *Moses* minister, that is, his domesticall servitour, as it might bee the great Chamberlaine of the Prince, *Cajetan*, and so hee usually attended upon *Moses*, and therefore it was not necessarie that hee should bee expressed by name.

QUEST. XXIX. *What became of Iosuah after Moses left him.*

Now if it be asked what became of *Iosuah*. 1. It seemeth that he did still attend upon *Moses* for the space of five dayes, till *Moses* was called up to goe higher into the mountaine, and no longer, *Calvine*. Afterward *Iosuah* staied below in the mountaine, there still waiting and expecting his masters returne, as a diligent and faithfull servant: and in the same place *Moses* findeth him, where he left him, when hee came downe from God with the tables of stone, *chap.* 32. 17. *Iun.* 3. He returned not to the campe, for he was ignorant of the peoples doings, when they set up the golden Calfe, as appeareth by his answer, *chap.* 32. 18. *Tostat. Lyranus* thinketh that he pitched his tent at the bottome of the mountaine, and there staied till *Moses* returned. 4. And during the time *Moses* abode in the mountaine, it is like he lived of the Manna which fell every morning, and drunke of the brooke which ranne downe the mountaine, *Exod.* 32. 20. for hee returned not to the campe to fetch any victuall from thence, *vers.* 20.

QUEST. XXX. *Wherefore Moses left Aaron and Hur in his place.*

And said to the Elders, tarrie ye here. 1. Thus *Moses* spake not onely to the 70. Elders, but also to *Aaron* also and his two sonnes, who are counted among the Elders, who were the greater, and so comprehend the lesse, *Tostat. quæst.* 17. 2. *Gallasius* thinketh that *Moses* having before commanded the Elders to stay there in that place, and that from thence notwithstanding they might commune with the people in their businesse: but if they had continued in that place, which was of some distance from the campe (for they had ascended into some part of the mountaine with *Moses*) they could not conveniently have taken charge of the people: and seeing *Aaron* and *Hur* are left in *Moses* place, it is to be doubted that they returned into the campe to attend the weightier causes: 2. It is therefore evident that the Elders returned to their tents: but *Moses* found none in the way, but *Iosuah* in his returne, when he came to the host: and when the golden Calfe was made by *Aarons* direction, it is plaine that hee was then among them, *Tostat. quæst.* 19. And *Cajetanus* doth gather as much upon those words, *vers.* 11. *And they saw God, and did eat and drinke*; *Significatum est redeuntes in castra*, &c. Hereby is signified their returne into the campe to eat and drinke: for it is not to be thought, that they did eat and drinke in that part of the mountaine where they saw God: they were therefore sent backe to their charge, which could not be, unlesse they had beene conversant with the people, *Calvine*. 3. But that old collection of *Cajetanus* is not to be liked, who thus understandeth these words, *Sit mihi hic* (or *hic sit*) *vir qui sedeat in institutione*, That they should rest and continue in the precepts of their duety, &c. whereas *Moses* onely pointed out the place where hee would have them stay: for although they were not in the campe, yet the campe

Quæst. 103. in Exod.

was in view and in sight, that *Moses* might point it out as with the finger: as *Iacob* saith, *I passed over this Iordan with my staffe*, Gen. 32. yet Iordan was not at hand, but onely in sight. 4. Neither is the meaning of these words, *sit, tarrie ye here*, that they should tarrie there for any benefit or profit to *Moses*, as R. *Salomon* expounds it: those words afterward, *chap.* 34. *Cut thee out two tables*, saith the Lord to *Moses*, that is, for thy profit and commoditie: but the meaning onely is, tarrie for us here, *Olaster*. 5. And in saying, *tarrie ye here*, it appeareth that *Ioshua* went on still with *Moses*, till the Lord called him up higher, *Iunius*.

Vers. 14. WHosoever have any matters, &c. 1. The phrase in the Hebrew is, *Qui Dominus sermonum, &c.* He that is master of words: which *Olaster* restraineth to him, *qui videtur esse superior ad rem, &c.* which seemeth to be superiour to his adversarie. *Vatablus* and *Lippoman* expound it thus, *Qui habuerit lites*; He that hath any controversie. But the words are more generally to be taken: if any man have any businesse, as either needed counsell, or would have his controversie compounded, let him come to them, *Iun.* 2. Neither is this to be understood of all questions or controversies whatsoever, but onely of the greater and waighties matters, which *Moses* used to reserve for his owne hearing: there were inferiour Iudges to heare and determine the lesse. Therefore by this place it cannot be gathered, that *Iethro* had not yet given that counsell to *Moses*, *chap.* 18. as some thinke the historie is to be transposed: for though there were other inferiour officers, yet *Aaron* and *Hur* are left in *Moses* place to iudge the greater causes, *Tostat. qu.* 17.

Quest. XXXI. *How the cloud covered the mountaine, and what is signified.*

Vers. 16. ANd the cloud covered it six dayes, &c. 1. The cloud covered all the mountaine not alike in all places: for all the whole mountaine smoked, *chap.* 19. 18. so that *Moses* was now within some part of the cloud: but not within the thicknesse of the cloud, whither afterward the Lord called him, *Tostat. quæst.* 18. 2. And this thicke cloud, with flaming fire, is called the glorie of the Lord, because it was a representation of his glorious presence: *Deus ubiq; est, sed non est ubiq; gloriosus*; Though God be every where, yet he doth not manifest his glorie in every place: like as the King doth not alwayes shew himselfe in majestie and glorie of his Kingdome, *Tostat. ibid.* 3. It is said that the cloud covered the mount six dayes: not that it was removed the seventh, but to shew how long *Moses* staied below in the mountaine, till the Lord called him up, *Lyran.* 4. By this that God appeared in a cloud to *Moses*, *Beda* thus collecteth; that God, *ab æstu temptationis nos protegit*; doth protect us from the heat of temptation: and he shewed himselfe in darknesse, *Quia potentia majestatis ejus à nullo penitus comprehendi*; Because the power of his majestie cannot be fully comprehended of any, *Ex Glos. interlinear.* And whereas God, the first time hee appeared to *Moses*, shewed himselfe in light, in the fire in the bush, but now in darknesse, *Gregor. Nyssen* thus inferreth: *Mens hominis, quanto magis ad speculationem Dei accedit, tanto magis perspicit, &c.* Mans minde the nearer it approcheth to the beholding of God, the more it perceiveth that the nature of God is incomprehensible, *Ex Lippoman. Rupertus* also by this cloud and darknesse understandeth the great secret and depth of the divine nature: God dwelleth (as the Apostle saith) in light, that none can attaine unto, *Osiander* thus applieth it: *Involvit se Deus in nube, &c.* God doth wrappe up himselfe as it were in a cloud, to shew that mans capacitie is too weake to comprehend God. *Feuus* doth thus collect upon it: *Moses in nube, Christus in gloria, &c. Moses* was in a cloud, but Christ appeared in glorie: to shew a difference betweene the obscuritie of the Law, and the clearnesse of the Gospell.

Quest. XXXII. *How the Lord appeared in fire, and of the meaning thereof.*

Vers. 17. *The sight of the glorie of God was like consuming fire.* 1. The darke cloud covered the mountaine, but in the top appeared as it were a consuming fire: as it is said, *Deut.* 4. 11. *The mountaine burnt with fire unto the middest of heaven*, *Tostat. qu.* 20. 2. In that it is said, *It was as a consuming fire*, it doth insinuate, *Quod non erat vera ignis, sed similitudo ignis ardentis, &c.* That it was not true fire, but a similitude or likenesse of burning fire, *Cajetan.* 3. Unto the people in the campe below, God appeared as a consuming and devouring fire, but of the Elders he was seene in a bright cloud of a sapphire and cleare colour, *Iun. Lippoman.* To signifie two sorts of men; the one spirituall, that appeare before the Lord with comfort and delight, another carnall, to whom the presence of God is terrible, *Pellican.* But yet the Lord in this divers manner would be seene of all, that none should pretend ignorance, *Calvin.*

4. And this fire signifieth with *Beda*, both that God doth lighten our hearts with his Spirit, *& ad dilectionem accendit*; and doth kindle them with hope and love: with *Simeon* it sheweth the severitie and justice of God, *Qua eorum impium consumit*; Which consumeth the wicked: as the Apostle *Heb.* 12. 29. according to this place, saith, that *Our God is a consuming fire*: with *Osiander*, it declareth the condition and qualitie of the law, which worketh feare and terror, before wee have received the consolation of the Gospell.

Quest. XXXIII. *Whether the six dayes before mentioned, were part of the fortie dayes.*

Vers. 18. ANd *Moses was in the mount forty dayes, and forty nights.* We reade before, *vers.* 16. it is said that the cloud covered the mountaine six dayes, and the seventh day the Lord called unto *Moses* in the middest of the cloud: here a great question is made, whether these six dayes were part of those forties all which time it is said here that *Moses* was in the mount: 1. *Rashi*, *Abraham*, and *Ab. Ezra*, whom the Hebrewes generally follow, doe hold that these six dayes were none of the forties: but that these six dayes here mentioned are to bee counted from the first day of the moneth, when *Moses* first ascended up to God, and came downe and spake unto the people, and the

went up againe and returned their answer unto God, and descended againe, and upon the third day of the moneth sanctified the people against the third day following, which was the sixt day of the moneth, when *Moses* received all the judiciall and ceremoniall lawes before rehearsed, and the same day did reade them to the people, and write them in a booke, and confirmed the covenant: and the next day, which was the seventh, he was called up into the mount, as is here expressed.

Contra. 1. These six dayes cannot bee so accounted from the first day of the moneth: for all these six dayes the cloud covered the mountaine: but the cloud onely began to cover the mountaine the same day when the Lord came downe upon the mount, and delivered the law, *chap.* 19. 16. as the Lord promised before to *Moses*, *vers.* 9. that hee would come unto him in a thicke cloud: therefore the cloud was not upon the mountaine from the first day of the moneth. 2. Whereas a little before, the seventie Elders saw under the Lords feet, as a Saphire stone, and like to the heaven when it was cleare; at that instant it is not like the cloud covered the mountaine: for that sight was like unto a cleare skie, that is not overcast with clouds. *Tostat.* 3. Neither is it like that all that businesse was dispatched in one day, the receiving of all those lawes, the reading, and writing of them, and the confirming of the covenant betweene the Lord and his people, with the going up of the seventie Elders.

4. *Reporinus* is of opinion that these six dayes were part of the fortie, and that *Moses* fasted these six dayes, eating nothing: *Pro aviditate coelestium epularum sex diebus panem non comedit*; For the greatdesire of heavenly food he six dayes did eat no bread: for he holdeth that *Moses* fasted but fortie dayes, and fortie nights in all: and if hee fasted these six, then these also must bee included in that number of fortie. *Adam* also inclineth to this opinion, that these six dayes were part of that number.

2. But the more probable opinion is, that *Moses* was fortie dayes in the mount, beside those six dayes before spoken of, as may thus be shewed: 1. *Moses* was alone with God those fortie dayes and fortie nights: as the Lord had said, *vers.* 2. *Moses himselfe alone shall come neere unto the Lord*: but all these six dayes *Iosua* was with *Moses*, as *Calvin* thinketh: and as *Iunius* doth gather out of the text, that on the seventh day the Lord called unto him, to come up alone: till then, *Iosua* was with him.

3. *Beda* saith, *Septimo die vocatus ad colloquium Dei*; The seventh day *Moses* was called up to speake with God: then till the six dayes were over, *Moses* was not admitted into the Lords presence: but hee saith himselfe, hee was fortie dayes with the Lord, *chap.* 34. 28. therefore these six dayes are none of those fortie.

4. The text sheweth that *Moses* was fortie dayes in the mount, after that he entred into the middest of the cloud: but it was the seventh day before he did so enter, because on the seventh day, and not before, the Lord called unto him out of the middest of the cloud, *vers.* 16.

Now on the contrarie it will be thus objected:

1. The words of the text are, that *Moses* was in the mount fortie dayes and fortie nights, he was there no more but all those six dayes he was in the mount; therefore they also are part of the fortie.

Ans. When it is said, he was in the mount, the meaning is, in that part of the mount where the thicke cloud was: he was before in the mount in those six dayes, but not yet *ingressus medium nebulæ*, entred into the middest of the cloud, as *Beda* saith: where he continued fortie dayes and fortie nights.

2. So long as *Moses* was absent from the campe, so long he was in the mount; but he was absent onely fortie dayes, as *Iosephus* thinketh, not 46. dayes; therefore he was onely fortie dayes in the mount. *Lib. 3. Antiquit. cap. 4.*

Ans. 1. Though *Iosephus* so write, it is not extant in the Scripture that *Moses* was absent but fortie dayes from the campe: but onely that he was fortie dayes and nights with the Lord in the mount. 2. Or if in saying hee was admitted, hee could not bee said altogether to bee absent in those six dayes, because he was yet with him: and he might bee all that while not quite out of the sight of the host, till hee entred into the cloud.

3. *Moses* fasted but fortie dayes and nights: that hee fasted these six dayes, for there was nothing for him to eate, therefore they are included in the fortie.

4. *Moses* extraordinarie and supernaturall fast continued but fortie dayes and nights, *Deut.* 9. 9. but the fast of six dayes might be naturall, as *Reporinus* saith, *Forsitan hoc omnino humanæ possibilitati*, &c. it might bee possible to humane nature, for our through a desire of heavenly food to eat nothing for six dayes: if the Lord had not called unto him on the seventh, *Manus benedicentis, &c. Non prohibuit omnino aruisset*, the hand of man eating in it selfe, would have become wholly dried up. 2. But I rather answer, not insisting upon this, that *Moses* these six dayes might eat no more than *Ioshua* did, who was with him: it is said that he did eat of the Manna, and drinke of the water that ranne downe from the mountaine, *Ver.* 19.

QUEST. XXXV. *Wherefore Moses fasted fortie dayes and fortie nights.*

Fortie dayes and fortie nights. 1. Some doe place a great mysterie in this number of fortie. *Quadraginta dies, anni spatium unius progressi*: How knowe we the mysticall number of fortie? Among the rainie fell in the flood: and so many yeares the Israelites were in the desert. *Moses* fasted fortie dayes to receive the law. *Iterum jejunat, Dominus Dominicæ præsentiæ ingressum*. With so many dayes fast, the Lord made his entrance into the Gospell, *Matth.* 4. 2. *Beda* saith this mysticall number: this number of fortie consisting of foure tens, either signifieth the Gospell, contained in the foure bookes, without the grace whereof no man keepes the law: or the Gentiles inhabiting the foure parts of the world, to whom the Gospell should bee preached, as now the law was given to one nation. *Sapor Lucæ 6.*

2. But this president of *Moses* fortie dayes fasting may more profitably and fruitfully be applied: It was *typus & præludium Jesu*, a type and foreshewing of that fast which our blessed Saviour sustained

sustained in the dayes of his flesh, *Pelarg.* 2. This fast was kept by *Moses*, and the like by *Helias*, *Vt scilicet humanitas Christi idoneum haberet testimonium*; That the humanitie of Christ might have a sufficient testimonie: for unlesse *Moses* and *Helias* had fasted fortie dayes, some might have doubted of the humanitie of Christ, in holding out so miraculous a fast. So *Rupertus* and *Ferus* following him. 3. And these fasted to this end, *ut tanto miraculo homines moveri, &c.* that men being moved by so great a miracle, should not contemne their doctrine, *Osiander*, *Marbach*. 4. *Cyprian* also maketh this morall use, hereby to shew the utilitie of fasting, *Quoties aliquid à Deo obtinere cupiunt sancti, jejuniis incumbere & lachrymis, &c.* Holy men, when they would obtaine any thing of God, gave themselves to fasting. 5. Curiously to search out any other cause of this fortie dayes fast, were a vaine labour: as *Cajetane* well saith, *Non est quærenda ratio numeri, quia divini miraculi opus fuit, &c.* A reason must not bee sought of the number, it being a worke of a divine miracle, *Cajetan.*

Cyprian. de jejun. & tentation.

QUEST. XXV. *What Moses did in the mount these 40. dayes and 40. nights.*

NOw if it be asked what *Moses* did in the mountaine these 40. dayes, and 40. nights, it may be answered: 1. That the Lord did all this time instruct *Moses* concerning the Tabernacle, and the things thereto belonging, and touching the sacrifices and rites thereof, as they are set forth in *Leviticus*. And therefore *Moses* descending is not mentioned, till the description of the Tabernacle, and every part thereof is finished. And *Levit.* 27. 34. it is evidently expressed, that the Lord taught *Moses* all those ordinances in mount Sinai. 2. Now *Moses* fasted 40. dayes and nights the second time, but then he was wholly occupied in humbling himselfe by prayer, *Deut.* 9. 25. the first time of 40. dayes then was spent in *Moses* instruction rather than the other, *Tostat. cap.* 25. *qu.* 1. 3. God could have dispatched *Moses* in a moment, but this was to give authoritie to him and his law, R. *Babingt.*

4. Places of Doctrine.

1. Doct. *Of the distinction of the persons of the Trinitie.*

Vers. 1. HE said to *Moses*, *come up to the Lord.* Both he that speaketh, and he whereof he speaketh, is the Lord. Hence appeareth the distinction of the persons in the Trinitie: the like place wee reade, *Psal.* 110. 1. *The Lord said unto my Lord, &c. Marbach.*

2. Doct. *The word and Sacraments must goe together.*

Vers. 7. HE tooke the booke and read it, *&c.* Before *Moses* sprinkled the people with bloud, the signe of the covenant, he first readeth the booke of the covenant: whereby we are taught the right use of the Sacraments, that the doctrine ought to goe before the signe: *Aliter lustrata vana sunt, &c.* Otherwise the signes are but trifling and vaine, *Calvin.* The word must be joyned with the element. This course the Apostle taketh with the Corinthians, teaching them the right use of the Sacrament: that they might come together with profit, and not with hurt.

1 Cor. 11. 17. 23.

3. Doct. *Nothing to be taught beside Gods word.*

Vers. 12. I *The law and commandements which I have written, for to teach them.* This the writ. *Nihil docendum præter oracula Dei*; That nothing should be taught beside the word of God. *Bern.* Which *Beda* before him noted well: that no man must teach the people of God other precepts, *quam quæ ipse Dominus docuit*, than those which the Lord himselfe hath taught: as S. *Paul* saith, *I have received of the Lord, that which I have delivered unto you*, 1 Cor. 11. 23.

5. Places of Controversie.

1. Controv. *Against the Romanists, who the whole institution herewith to consecrate this Sacrament.*

Vers. 7. HE read in the audience, *&c. Moses* first readeth the summe of the covenant, before he sprinkled the signe of the covenant with bloud: the sprinkling of bloud, by the which we learne, that the Sacraments are not consecrated, by a certaine forme of words to bee used over them: but by reading and rehearsing of the whole institution, such a cleare and distinct voice must be used, *Quæ adhuc desideratur, & videri gigni de melle*, Which is directed to men, and is available to beget faith, *Calvin.* Contrarie to the doctrine and practice of the Romanists, who denie the elements to be consecrated by the words of institution, but by a certaine forme of speech to be used over the Sacrament, as in the Eucharist, *This is my bodie, this is my bloud, &c.* whereas the whole action of rehearsing the institution, invocation, receiving, thanksgiving, do helpe to consecrate the Sacrament. See more hereof, *Iunius Contr.* 99. *Thesaur.* 454.

2. Controv. *Against the reading of Scriptures in a strange tongue.*

FUrther, *Oleaster* hereupon taketh occasion to confute the Romanists, who say, that a man may be a sufficient Christian, though he know not these things, whereunto he bindeth himselfe, by which annotation doth evidently convince the Romanists of great error, who doe not suffer the people to understand those things which they binde themselves to keepe, setting neither the Scriptures nor the Sacraments administred in a tongue as they doe understand: for the Apostle saith, 1 Cor. 14. 6. *unlesse I speak unto you, what shall I profit you?* Of Scripture hereof also, *Iunius Contr.* 5. *Thesaur.* 454. Confute *Against Gajetan, that the place is not mistranslated.* Heb. 9. 19.

Vers. 8. B *Behold the bloud of the covenant.* Concerning among other exceptions which he taketh to the authoritie of the Epistle to the Hebrewes, probable, that the Author of that Epistle alluding unto this place, translateth this word *διαθήκη*, here used, which signifieth a covenant, by the word *διαθήκη*, now here used for a testament: there is great difference

Contr

Contra. The author In no other ſenſe uſeth that Greeke word, διαθήκη, than S. *Paul* elſewhere, who by the ſame word expreſſeth the Hebrew (*berith*) as *Galath.* 3.17. and 4.24. which word indifferently ſignifieth either *covenant*, or a *teſtament*. And *Hierome* teſtifieth, that the Septuagint for the moſt part, doe render the word *berith*, by that Greeke word: But in this place the Apoſtle appropriateth that word, to ſignifie a teſtament, ſhewing the true effect and ſubſtance of that ceremoniall covenant, confirmed by the ſprinkling of the bloud of beaſts, in this covenant and teſtament, made betweene God and us in Chriſt, and ratified in his bloud.

4. Controv. *Whether the Divine ſubſtance of God can be ſeene.*

Vers. 10. AND *they ſaw the God of Iſrael, &c.* Here we muſt take heed of two errors, one which *Hierome* imputeth to *Origen*, who did thinke the *Godhead of the Father to bee ſo inviſible, as that it could not be comprehended of the Sonne*: the other was of the *Anomeans*, whoſe hereſie was this, *Naturam Dei eſſe inviſibilem*: That the nature of God was not inviſible. In this place they ſaw God, not in his Divine eſſence and ſubſtance which is inviſible, and incomprehenſible, but they ſaw ſome evident ſignes of his glorious preſence and Majeſtie; as *Gregorie* ſaith, *Videri per quaſdam imagines Deus poteſt, ſua per ſe natura ſua ſpeciem non poteſt*; God may be ſeene by certaine repreſentations, but according to the nature of his nature he cannot, &c. The faithfull have both in this world a ſight of God, as our bleſſed Saviour ſaith, *Bleſſed are the pure in heart, for they ſhall ſee God*: and they ſhall ſee him more fully in the next: as the Apoſtle ſaith, *We know when he ſhall appeare, we ſhall be like him, for we ſhall ſee him as he is*: But yet this muſt be underſtood with three conditions; the firſt is touched by *Hierome*, *Non ſolum Divinitatem Patris, &c. poſſe oculos carnis aſpicere, ſed mentis*; That not onely the Divinitie of the Father, but neither of the Sonne or holy Ghoſt, can the eyes of the bodie ſee, but of the minde, &c. So alſo *Athanaſius*, as he is cited by *Auguſtine*, *Deum omnino eſſe inviſibilem, &c. niſi in quantum Spiritu & mente noſci poteſt*; That God is altogether inviſible, but as he may be knowne in the Spirit and minde, &c. Theſe then at this time ſaw not with their bodily eyes the eſſence of God, but certaine viſible ſignes onely, and demonſtrations of his preſence. Secondly, we ſhall have a more full ſight of God in the next world, than in this: as *Auguſtine* ſaith, *Nemo poteſt in hac vita videre ſicuti eſt*; No man can ſee him in this life as he is: *Ea promittuntur ſanctis in alia vita*; To ſee God in his nature, as promiſed in the next life, &c. So alſo *Gregorie*, *Quamdiu hic morta-liter vivitur, &c.* As long as we live in this mortall life, God cannot be ſeene in his nature, &c. Thirdly, ſurely the Divine nature ſhall not be comprehended of the Saints, no not in the next life: as *Auguſtine* with purpoſe citeth *Ambroſe*, interpreting that place of the Apoſtle, *Who onely hath immortalitie, &c.* 1 Tim. 6. 16. *whom never man ſaw, neither can ſee, &c. Si natura ipſius eſt inviſibilitas, ſicut incorruptibilitas, &c. If it appertaine to the nature of God to be inviſible, as well as to be incorruptible, that nature ſhall not be changed in the next world, of inviſible, to become viſible, becauſe he cannot of incorruptible become corruptible, &c.* And againe, upon thoſe words of the ſame Apoſtle, *To the King everlaſting, immortall, inviſible, &c.* 1 Tim. 1. 18. hee writeth thus, *Unde ego non audeo iſta diſtinguere, &c. Therefore I dare not divide or diſtinguiſh theſe things,* (which the Apoſtle hath joyned together) *to ſay, To him that is incorruptible for ever, in this world, and not inviſible, not in the next world, but onely in this.* Contrarie then to this orthodoxall doctrine of the Fathers, agreeable to the Scriptures, are theſe ventrous and bold poſitions, *That wee ſhall* (in the next life) *participate with Chriſts Godhead, and be made capable of his Divine ſubſtance, That there is not any thing of Gods which his Saints ſhall not ſee.* In which aſſertion *Auguſtine* doth directly oppoſe himſelfe to all ſuch Dogmatiſts and Noveliſts, in theſe words, *Non quia Dei plenitudinem quiſquam non ſolum corporis, ſed vel ipſa mente aliquando comprehendit; Not becauſe the fulneſſe of God, any can compre-hend at any time, not onely with the eyes of the bodie, but with the minde it ſelfe, &c. for it is one thing to ſee, another to comprehend the whole in ſeeing, &c. Totum comprehenditur videndo, quod ita videtur, ut nihil ejus lateat, &c. The whole is comprehended in ſeeing, which is ſo ſeene, that no part thereof is hid from him, &c.* Here *Auguſtine* evidently teſtifieth, that God cannot wholly be ſeene, unleſſe nothing in the world ſhould be hid unto us, which here he manifeſtly denieth.

Hierom. ad Avitum. Auguſt. lib. 2. de Trinitat. c. 8. 9.

18. Moralium cap. 36.

Matth. 5. 8. 1 Ioh. 3. 2.

In Eſa. cap. 7. Auguſtin. Fortunatian. Epiſc. de videndo Deo.

1 Tim. 6. 16.

1 Tim. 1. 18.

R. Par. Apolog. p. 202. 204. Auguſt. Paulina Epiſt. 112.

6. Morall obſervations.

1. Obſerv. *Honour in this life no ſigne of Gods favour.*

COme up, thou and *Aaron*, *Nadab and Abihu, &c.* Theſe two which are bidden to come up with *Moſes* and *Aaron*, afterward were ſlaine with fire from heaven: which ſheweth that preferment in this life is not alwayes a ſigne of Gods favour; but that the wicked are often exalted and lifted up, that they may have the greater fall: as the Lord ſaith he had appointed *Pharaoh*, *to ſhew his power* in him. Exod. 9. 16.

2. Obſerv. *We muſt wait upon the Lord with patience.*

THe ſeventh day the Lord called unto *Moſes*: God would not at the firſt call unto *Moſes*, but maketh him to wait the diſcovery of ſpeciall favour ſuperadded: Leſt he ſhould wax proud by too much familiaritie. *Obſerv.* We muſt learne to waite upon God, and that we may learne to beare it patiently, therefore doe not anſwer to our deſire. *Suppoſition.* As S. *Paul* therefore beſought the Lord thrice, that the temptation of the flеſh whereby he was buffeted, might depart from him. 2 Cor. 12. 8.

3. Obſerv. *Sufficient deputies to be left in the Magiſtrates and Miniſters neceſſarie abſence.*

IN that *Moſes* leaveth *Aaron* and *Hur* in his place; he ſheweth that the like care in Miniſters of God would bee ſeene, to leave able deputies in their place, when they have juſt cauſe to be abſent; leſt otherwiſe finde he will severely punish. *B. Babing.*

4. Obſerv.

4. Observ. *The efficacie of fasting and prayer.*

Vers. 18. HE was in the mount forte dayes and forte nights. *Moses* being to receive the law, did pre-
pare himselfe by fasting and prayer: by this we learne, that holy men, *Non aliquod magnum*
Lib. de jejun. & ieiunio. *moliti sunt, nisi prius abstinentia praemissa, &c. Did not enterprise any great thing, unlesse abstinence were be-*
fore, Cyprian.

CHAP. XXV.

1. *The Method and Argument.*

IN this Chapter *Moses* beginneth to set forth such generall ceremonies, as belonged to the Tabernacle, then instituted for the publike service of God: there are two parts thereof, the preparation, to *vers.* 10. the description, to *vers.* 40.

1. In the preparation, these things are expressed in the charge which God giveth to *Moses*: 1. Who shall offer the things required, namely, the people, *vers.* 2. 2. What they shall offer, *vers.* 3, 4, 5, 6. 3. To what end, *vers.* 8. 4. After what manner, *vers.* 9.

2. In the description: First, the Arke is appointed to be made, both the bodie thereof: 1. Of what matter, *vers.* 10. 2. Of what measure, *vers.* 10. 3. With what ornaments, it must be overlaid with gold, *vers.* 11. 4. What adjuncts and appendants, both of rings and barres, *vers.* 13, 14, 15. 5. And of the use thereof, *vers.* 16. As also the cover of the Arke: 1. The matter, *vers.* 18. 2. Measure, *vers.* 18. 3. The fashion with Cherubims, how to be made, *vers.* 19. and how to be placed, *vers.* 20. 4. The place of the cover, *vers.* 21. 5. The use, *vers.* 22.

Secondly, the Table is described: 1. The matter. 2. The measure and forme, *vers.* 23. 3. The parts thereof, the crowne, *vers.* 24. The border, *vers.* 25. The rings, *vers.* 26. 4. The appendants, the barres, *vers.* 5. The appertenants, the dishes, cups, goblets, *vers.* 29. 6. The use, to set the Shew-bread upon, *vers.* 30.

Thirdly, the Candlesticke is appointed to bee made: 1. The matter, and after what manner to bee wrought, of gold beaten with the hammer, *vers.* 31. 2. The parts, six branches, three on the one side, and three on the other, *vers.* 32. 3. The forme and fashion, with boules, almonds, knops and flowers, *vers.* 33. 4. The use thereof, *vers.* 37. 5. The appertenances, the snuffers and snuffe-dishes, *vers.* 37. 6. The quantitie, of a talent of gold, all this must be made, *vers.* 39.

2. *The divers readings.*

G. Vers. 4. *Fine linnen.* G. rather than, *cotten*, or *bombasine.* I. or, *silke. ceter. shes.* H.

I.B.G.&c. Vers. 5. *Badgers skinnes.* I. V. A. P. C. or, *skinnes of Taxus.* B. which word signifieth a Badger: better than, *blew skinnes*, L.S. the word *techashim* signifieth Badgers.

G. B. cum ceter. Vers. 5. *Shittim wood.* G.B.C.A.P.L. better than, *choice cedar.* I. for there is another word in the Hebrew to expresse that: or, *wood that would not putrifie.* S. it was such wood indeed: but the word is *Shittim*: what kinde of wood it was is to us unknowne.

B.G. cum ceter. Vers. 17. *A mercie seate, or propitiatorie.* B.G. *cum ceter. Operterium, a cover.* A. *a propitiatorie cover.* I. the word *caphar* signifieth, both to cover, and appease: but the first rather here: it served also for the cover of the Arke; but both senses cannot well be joyned together.

Vers. 18. *Of gold beaten out*, or, *drawne out.* G. L. C. A. P. or, *whole worke.* B. I. better than, *soled worke*, that is, which was not hollow. V. So *Oleaster*, or, *burned gold.* S. *mikshah* signifieth that which is drawne out, or beaten forth.

Vers. 22. *I will meet with thee.* I. V. A. P. or, *appoint with thee.* C. *testifie unto thee.* B. *declare my selfe unto thee.* G. *be knowne of thee.* S. but *jaghad* signifieth properly to meet with at a time appointed.

Vers. 29. For the best reading here, see the 38. question following.

I.G. Vers. 37. *To give light to that which is before it.* G. that is, *of every part of it.* I. better than, *unto side of it.* S. or, *over against it.* C. L. *cum ceter. at the passage of the face thereof.* H. that is, round about: for it gave not light onely over against it, but on each side of it.

3. *The questions discussed and explained.*

QUEST. I. *Of the diversitie of ceremonies, and the reason of the institution thereof.*

Vers. 1. THen the Lord spake to *Moses*. 1. Hitherto for the most part *Moses* hath set forth the generall ... judiciall and positive lawes: now follow the ceremoniall, which were of two sorts: either generall belonging unto all, such as are handled in this booke of Exodus, or particular concerning the office of the Levites, which follow in the booke of Leviticus. 2. And these ceremonies were in number many in the old Church of the Jewes, both because they had many things thereby to be represented, and shadowed forth unto them: and the lesse significant and more they were, the more they had need of: these two are the generall reasons of the number and multitude of their ceremonies. 3. And further, their ceremonies, whether common or generall, or speciall and particular, were of foure sorts: 1. Such as were given, *ex parte Dei*, on Gods behalfe, as such were the Sacraments. 2. Such as were instituted on the behalfe

of the people, as the sacrifices and oblations, which they were all to offer. 3. Such as concerned the preparation, disposition and ordering of those which were to worship, whether the Priests or the people. 4. Whose ceremonies belonged unto the common instrument of the service of God, as of the Sacraments, Circumcision, and other rites and observations: the first are set forth, *chap.* 25. 26. the second, *chap.* 29. the third, *chap.* 27. 28. the fourth of the generall instruments of all those sacred things, *chap.* 29. as touching the anointing, oyle, and perfume, *Exod.* 30.

Quæst. II. *What time Moses erected the Tabernacle, whether before he received the Tables of the law, or after.*

Vers. 1. *THen the Lord spake unto Moses, &c.* *Calvine* here hath a singular opinion by himselfe concerning the time of erecting the Tabernacle, with the parts and members thereof, which I begin to be described: for he thinketh that the Tabernacle was built and set up, *antequam Moses priores tabulas effregisset*; before *Moses* had brought the first tables. And his reasons are these: 1. There is mention made of the Tabernacle, *chap.* 33. 7. immediatly after *Moses* was come downe with the tables in his hand, which he brake: and therefore the Tabernacle being presently after spoken of, it is like before. *Ans.* This was not the great Tabernacle which was afterward made for Gods service: for that Tabernacle was not set without the host, as this was, but in the middest, *Lapide.* *Iun.* But it was *Moses* Tabernacle, whither the people had accesse to consult with God, *Iun.* And this shall more fully be declared, when we come unto that place.

2. In this Chapter it is said, *vers.* 16. *Then shalt put in the Arke the Testimonie which I shall give thee*: therefore he received the Testament before he made the Arke wherein he was to put it. *Ans.* This followeth not that the Arke was therefore made first, but that the forme thereof was declared first how it should be made, which was in the mount: after which forme it was made after that he had received the Tables of the Testimonie.

3. Obj. When *Moses* commeth to exhort the people to build the Tabernacle, he maketh no mention at all of their apostasie and idolatrie: therefore it is evident, *integrum adhuc fuisse populum, &c.* that they were yet sound, they had not yet committed that sinne, seeing they doe so cheerefully consecrate their best things to the Lord. *Ans.* 1. The people had received correction already for their faults, and *Moses* in signe of Gods indignation against them had removed his tent from among them, *chap.* 33. 7. therefore it cannot be said, that mention is made of their falling away. 2. The people, such especially as were touched with remorse for their sinne, did so much the more shew themselves cheerfull in Gods service, as a signe of their unfeined repentance. 3. And *Moses* having interceded the Lord for his people, would not bee still harping upon the same string, in upbraiding them with their fault; lest he might altogether have discouraged them.

Therefore it is very cleere that the Tabernacle was not erected and set up before the receiving of the Tables, but after, for these reasons:

1. Because *Moses* is here bidden to make the Tabernacle according to all which the Lord should shew him in the mount: but the forme thereof was first shewed *Moses* in the mount, when he continued there forty dayes and nights, in the end whereof he received the Tables, *Deut.* 9. 10. Therefore the Tabernacle could not bee made before the fashion thereof was shewed *Moses*. *Calvine* here answereth, that all things before this, *Moses* was in the mount with God, when the fashion of the Tabernacle might bee shewed him. But it is evident, *chap.* 24. 18. that this was done in the fortie dayes and nights when *Moses* entered into the cloud, and there so long continued.

2. It is expresly said that the Tabernacle was reared up in the second yeare, and the first moneth, the first day, *chap.* 40. 17. It was not then dedicated and set in order onely, as *Calvine* answereth, but then first built: and in the second yeare, in the second moneth upon the 20. day, they removed from Sinai, which was about a moneth and an halfe after: but if the Tabernacle were built before *Moses* received the Tables, he after the finishing thereof was twice with the Lord, each time fortie dayes: which could not be done in about fortie or fiftie dayes after the Tabernacle was erected, the whole campe removed, &c.

Besides by this meanes a great part of *Exodus* shall be transposed; all that followeth from *chap.* 35. to the end, concerning the making and setting up of the Tabernacle, should be in order placed before the 32. and 34. Chapters: this being admitted, that the Tabernacle was first erected, before *Moses* had the tables shewed him. Therefore rather the order of the storie is this: first, there is the description of the Tabernacle, to the end of *chap.* 30. Then followeth the let and impediment of building it, the peoples transgression, *chap.* 32. Thirdly, the execution of Gods commandement, and framing of the Tabernacle, *chap.* 35. to the end. Lastly, the erection and setting of it up, *chap.* 40. *Lyranus.*

Quæst. III. *Why these oblations are called terumah, an heave offering.*

*RE*ceive an offering for me. 1. The Latine translator here readeth *primitias*, first fruits, whom *Tostatus* followeth: and he giveth this interpretation of it, that although the first fruits were *primitiæ comestibilium*, of things which might bee eaten: yet here their offerings of gold, silke, and other things are called the first fruites, *Quia istud quod dabatur erat de optimo, &c.* Because this that was given was of the best, as their first fruits used to be: for that which is called *first*, is taken two wayes, for that which is first in time, or which is *first*, that is, chiefe in goodnesse, excellencie. But this labour might bee well spared, seeing that the word in the originall *terumah*, signifieth not the *first fruits*,

fruit, but rather an elevation. 2. Others thinke it is so called, *terumah*, an *elevation*, or separation, because it was as lifted up, and separated from other prophane things, and consecrated to God. Ob. also for the Chaldee. 3. Some doe make it a distinct kinde of offering here from the other called *tenuphah*, the shake offering; and this named *terumah*, because it was heaved and lifted up before the Lord, as the offering was shaken to and fro. *Marchachim*. But I rather thinke, that it is here taken for the oblation or offering, not as it is distinguished from the other kinde called *tenuphah*, the shake offering. *Calvine. Iunius.* For in these great oblations, as Badgers skinnes, Rammes skinnes, Shittim wood, that ceremonie could not be observed, of heaving or lifting them up.

Verse 2. *Of me.* Not that God standeth in need of any thing that they had, seeing all what soever is his, but to shew, that whatsoever is offered freely unto him, he accepteth of it, *Tanquam manu dedissemus*; As though we had given it into his hand, *Gallasius*. And although indeed all things are polluted which are not consecrated unto God, and referred to his glorie; yet, *Deus sua munificentia suum donum in suum usum transmittit*. He leaveth unto us the free use of all things, so that we in some acknowledgement confesse wee have received them from him, *Calvin.* 3. And these things are commanded to be gathered for the Lord, not as though he respected his owne profit; as the wicked Manichees objected, but all is for our profit and good, *Pelarg.* 4. And the Lord appointed them this kinde of externall worship, not that the Lord was so well pleased with such rites, but that hereby they might be reclaimed from their former superstitious worship, whereto they had beene addicted in Egypt, and be brought by this meanes to consecrate those things to the worship of the true God, which before they had served Idols with, *Pellican.*

August. cont. Adimant. cap. 10. tom. 6.

Quest. V. *Whether this free offering was the same, which was imposed upon them after-ward. chap.* 38. 26.

Verse 2. *Whose heart giveth it freely. Tostatus* here moveth this doubt, that seeing every one from twentie yeare old and above was charged, *chap.* 38. to offer halfe a sicle of gold and silver, and that all the worke of the Tabernacle was made of that summe of gold and silver so imposed, how they are said here to give it freely. To this divers solutions are made: 1. It will be answered, that this free offering is not to be understood of the silver and gold, but of the other things here named, as the blew silke, Badgers skinnes, Shittim wood, and the rest. But this cannot be so, because silver and gold are also reckoned among their free oblations, as well as the rest: and afterward, *chap.* 35. *vers.* 24. they are said to have offered oblations of silver, &c. 2. Againe it will be said, that although there were halfe sicle imposed upon every one, yet it was voluntarie notwithstanding, because they gave it with a good heart. But this cannot stand neither: for seeing every one as well the poore as the rich gave halfe a sicle, it is like the rich would have given for their free offering more than the poore. 3. If it be said, that the silver was offered by the men, that went under the account, and upon whom that summe was imposed, but the women brought the free offerings of silver and gold; the contrarie is evident, that both men and women afterward brought their free offerings of gold and silver, *chap.* 35. 22. 24. 4. *Tostatus* resolution is this, that there was a double offering; one which was first imposed, when *Moses* came downe from the mount, which was for every one halfe a sicle: the other was free and voluntarie: and though it be said, that the worke of the Tabernacle was made of the gold and silver that was so imposed, *chap.* 38. 24. yet seeing the people brought more than was sufficient, *chap.* 36. 5. it is like that the overplus was of that which they freely offered, which was converted to other uses of the Sanctuarie: like as we reade afterward, Num. 7. that at the dedication of the Tabernacle, the Princes offered cups of silver and gold containing many hundred sicles, which were not summed in the former account, *Exod. chap.* 38. This his solution will well be received, saving that one thing is mistaken by him, that he thinketh every one above twentie yeare old offered halfe a sicle of gold: whereas they were charged onely to offer halfe a sicle of silver, for it became too much for every one of the poorer sort to offer halfe a sicle of gold, which maketh a quarter of an ounce.

Quest. VI. *Of the blew, purple, and skarlet colour.*

Verse 4. *Blew silke, purple, scarlet.* 1. The first word is *techelath*, which the Latine translateth *hyacinthum*, which is a skie colour, *Oleaster*, or an azure, *Gallas.* There is a precious stone of the same name, which is like to the Saphire stone in colour, which is like to the cleere skie: there is a flower so called of blew colour, into the which the Poets imagine *Ajax* to have beene transformed, *Ovid.* This and the other colours following, *Lyranus* understandeth as well of wooll as silke: and not onely of matter it selfe unwrought, but spun into yarne: as it is said afterward, cap. 35. 25. that the cunning women did spinne with their hands, and brought the spunne worke, &c. Some thinke that this was a sea colour, because in India there grow *hyacinth* flowers, of a colour like unto gold, *Oviand. Bertram.* Josephus saith, that they offered also white wooll, beside the purple; but the usuall reading, to take it for the azure colour, is more probable, *Katab.* Because the Saphire is of a skie colour, which the *hyacinth* resembleth, *Lyranus*, as is before shewed.

2. The next word is *argaman*, which signifieth not the crimson colour, as R. *David* thinketh, nor R. *Saadiah* understandeth to be the next colour which followeth: and it seemeth that this word is derived of *ragam*, which the Hebrewes take to signifie a Prince; whereof the Latine word *regius*, a King, seeme to be derived: this then was such a colour, as was used by Princes and Nobles, which was the blew colour, *Oleaster.* As the rich man, *Luk.* 16. is described to be clothed in purple. This colour is made of a kinde of juyce or liquor which is found in a certaine shell fish, called *Purpura*, the Purple.

The third colour is *tolaghath shani*, which is the skarlet double died. Some doe thinke that both words betoken the same thing, namely, *coccinum*, the skarlet colour: so also translateth *Montanus*; and *Clarke* useth but one word, which signifieth skarlet: but the first word, *tolaghath*, is a worme, as *Psal. I am a worme, and no man*; And it properly betokeneth a worme of red colour, as *Isai.* 1. 18. *though your sinnes were red, as tolagh*, as the red worme: for that colour was made of a certaine worme. The word *shani*, is derived of *shanah*, which signifieth to *iterate*, to *double*, *Oleaster*. And it is taken for skarlet, which is a deepe red, double died. So the Septuagint, Latine, *Vocab. Ius.* And sometime it is taken without any other word, *Isai.* 1. 18. *coccinum*, as the *double die*, meaning crimson, or skarlet, twice died, because those colours use to be double died, or died in graine: R. *Saadiah* taketh this word *shani* for the crimson. So also *Ofiand.* But one of the words, *shani*, is rather taken for that colour, when used alone, as *Isai.* 1. 18 these two words together then betokena deepe red, double died.

QUEST. VII. *What silke was which the maid did retaine silke.*

The next word *shesh*, 1. Some take for silke, as *Ofiander*; and so our great English Bible readeth: where no colour is expressed, it seemeth it was such a thing, as would take no other die, but was of a white colour; which cannot be silke, that is most apt of all other to take colour: and therefore we call the best taken colour, a silke die. *Bareb.* 2. *Iunius* thinketh it was *xylinum*, a kinde of fine cotton, or bumbine, which groweth in Egypt, whereof *Plinie* maketh mention, *lib.* 18. *cap.* 1. 3. But rather it is like to be *genus lini candidissimi*, a kinde of fine linnen, made of most fine threeds, which was much used: and the chiefe men did weare garments made of *sheth*, of this fine linnen: as when *Pharaoh* exalted *Ioseph*, he caused him to put on such a robe, *Gen.* 41. *Oleaster*. The Septuagint render also *κεκλωσμενον*, which signifieth not onely that which we call *fininm* silke, but fine linnen: they use also another word, which signifieth *twisted*, which is not in the originall, which they adde by way of explanation: that they would have it readie twisted. These foure colours the Hebrewes say did expresse the foure elements: the red, the fire, the blew the ayre, the purple the water, because of the fish whence it is, the white linnen the earth, out of which it groweth: so by the Tabernacle, in a manner the whole world was represented, *Pelican.*

QUEST. VIII. *Whether they used badgers skins.*

Badgers skinnes. 1. Some thinke they were oxe skins, or bull hides, *Tostat.* But the word *Tachash*, hath no such signification. 2. Neither doth it signifie *blew* skins, as the Septuagint, *ὑακινθινον χρωμα*, colour, or *color hyacinthinus*, shine of a violet colour, as the Latine: for this were an unconvenient colour, not to set downe what kinde of skins they should be. 3. The Hebrewes in their Talmud say it was a beast that had a spotted or speckled skin: but what beast it was they know not. 4. The common opinion is, that they were Badgers skins: for so the word *tachash* may seeme to have some affinity with the word *zaro*, which signifieth a badger: and besides, badgers skins might serve well for the outward covering of the Tabernacle to defend it from the raine: they also used to make shoes thereof. Such a kinde of skin in Spaine they make their targets of, which they call in their tongue *Adarga*, *Oleaster*. These badgers skins were the utmost covering of the Tabernacle, next under the covering of red ram skins, and under that, the covering made of goats haire, and the innermost the curtaines, made of purple and blew silke, *Tostat. quæst.*

QUEST. IX. *What kinde of wood the wood Shittim was.*

Wood of Shittim. 1. The Septuagint render *ξυλα ἀσηπτα*, wood that corrupted not: so also *Iosephus* *ξυλα*, they brought *materiam lignorum sectorum ex hortis firmam*, a certaine kinde of timber to continue: but it seemeth here to bee a proper kinde of wood, though of that quality, to continue and endure. 2. Some take it for the box tree, some for the pine tree: the Rabbins confuse *Iunius*, *Vatablus*, thinke it to be a kinde of Cedar. But *Oleaster* objecteth that in many places where the word *Shittim* of the same originall that *shittah* is, signifieth in *acut*: whereupon he gathereth that this was not the *acutum* or *pinus*, which are unfit to make arke of, because they rotte in the water: he therefore taketh it to be a kinde of walnut, which is used in Noble armes heraldry, and is great store in Germanie. 3. Lindius subscribeth to *Hieronymus* opinion, who thinketh it was a kinde of wood, like unto the white thorne which grew in the desert: it was hard, a lasting wood, and durable: and the place where it grew soweth to be called thereof, *Abel Shittim*, where the people *Numb.* 33. 49. and there they abode a good while, *Iosh.* 2. 1. *Iudges.* but when the wood it was, is in part hard to define.

QUEST. X. *Why they had their Shittim wood.*

Why they had their Shittim wood. 1. It is not like that they had been further in the wilderness had this *Shittim* wood. 2. It is not like that they had gotten it from the Egyptians, for that it had been an unfit matter to have provided an arke of, since being to goe three daies, and no hand, that they needed not to be specially admonished of it, as they were, *Exod.* 3. 18. and 5. 3. that every one had not of this matter, whereof *Lyranus* followeth, and of the same opinion is R. *Abraham*, hath this conceit, that God by revelation, that his prophecie should excell a Tabernacle unto God, did of purpose cause the trees of this kinde of wood, and planted them in Egypt, and so out of Egypt the Hebrewes brought them. But this conceit did not so much take, so grossly to begin so great a matter, with the measure of trees, it is as like also this wood originally, and as it grew in Egypt, before it grew commonly and fruitfully in the dry hilly regions of Canaan: and it is without any ground, that it was provided so much so long before, that God would make his Tabernacle, and the like: but there being no reason in respect of any religion

2. *Oleaster*

Oholiab illustrating the former title, yet thinketh that they might bring of that wood out of Egypt, because, chap. 35. 24. by the phrase there used, *Every one, with whom was found Shittim wood*, &c. it seemeth that they had it then in a readinesse. But against this assertion it may be objected: 1. That the store of Shittim wood which went to the making of the Tabernacle, being in length ten cubits and a halfe and in breadth and thicknesse one cubit and a halfe, that is, halfe a yard, these boords being of such length and breadth could not conveniently be carried out of Egypt, being so combersome: for they had no other carriage, but upon their beasts and their shoulders: and being they came out in haste, it cannot be devised how they should bring out with them boords being of that length and breadth. 2. Againe, to what end should the Israelites have burdened themselves with such carriage? *Moses* yet had it not revealed unto him, that the Lord would have a Tabernacle made in the desert: and it is not like that they brought boords for their owne houses to make their tents of, as *Oholiab* thinketh: for they should have beene too much combred with such carriage.

3. Therefore the more probable opinion is, that there was some of this kinde of wood neere to Sinai, from whence the Israelites had it. *Tostatus*, which seemeth to be the opinion also of *Hierome*. *Tostatus* thinketh it not to be likely that they sent this wood from *Abel Shittim*, mentioned, *Num.* 33. 49. Whether it is not certaine, whether any such wood was there growing, and beside it was in the coasts of the Amalekites, who would not have suffered them to come into their land.

4. *Masius*. But these reasons conclude more: 1. It is like that the place being named of *Shittim*, had this wood growing there: as the valley of *Baca* was so called of the Oakes there growing, 2 *Sam.* 5. 23. Jericho is called the Citie of Palme trees, because of the Palmes there: *Deut.* 34. 3. Abel was rather in the plaine of *Moab*, whose countrie the Israelites were not to meddle with, than in the countrie of the Amorites, *Numb.* 33. 48. But because the Israelites were not yet come so farre as *Moab*, it is like that there was some of that wood neere, from whence they had it, though there might be the greatest store and abundance thereof.

QUEST. XI. *Why no iron was used in the Tabernacle.*

NOw whereas three kinde of mettals are here named among the things to be offered, gold, silver, and brasse: 1. It is to bee considered, that these three were chosen as the most precious and best sorts of mettall for the seruice of the Tabernacle. Gold and silver are here in all places to be the mettals of greatest price and value; and the brasse here named seemeth to be taken for common and ordinarie mettall, whereof is the best and easiest, but the other sort, which hath some drosse with it, whereas the purest mettall such as the Corinthian brasse was, which was tempered with fire, and purged from drosse. Or if, they like the Corinthian brasse better, it was a mixt mettall, made of gold, silver, and brasse, and therefore the more precious. 2. Whereas there were no other kinds of mettall named, not even iron, which was in use among the Egyptians, and not unfit for the seruice of the Tabernacle: it is like that iron, though it might be fit for the vse of the Tabernacle and fashioning thereof for the seruice, yet it is a base mettall, whereas God might be served with the best and purest, if he would have it: or else the pinnes which were fastned into the ground, and the cords, they would have gotten of brasse, and so should not have beene so conuenient.

QUEST. XII. *What things were offered, and which were offered.*

1. The things here prescribed, and their severall vse in the parts of the Tabernacle. 1. The gold for the Arke, the Table, and the Candlestick. 2. The silver for the sockets of the Tabernacle. 3. The brasse for the Altar. 2. The Arke was overlaid with gold within and without, round about the ring thereof, and the staues made of gold; the mercie seat was the table of Arke-boord overlaid with gold: the Cherubims, that is, the pictures of Cherubims were made of fine gold, and set at the ends of the mercie seat, and the wings of the Cherubims stretched out on high, couered the mercie seat: the Cherubims were of gold; for where the matter of the worke is not expressly set downe, the matter of the worke is expressed, as here, *Of the silver of the numbred*, &c. 3. The brasse was to make the bases of the pillars round about the Tabernacle, and the chapiters of the pillars, and the pinnes of the Tabernacle, &c. 4. The blew, purple, and scarlet, were to make the curtaines, hangings, and veiles of the Tabernacle, and the vestures of glorie and beautie, as it should seeme, chap. 28. 2. The goats haire was to make the curtaines for the Tabernacle, chap. 26. 7. The Badgers skinnes and rammes skinnes were to make the outward coverings, chap. 26. 14. The Shittim wood was employed for all the making of the Arke, the Table, and the Altar of sweet incense, and the boords of the Tabernacle, and the bolts, and the pillars, chap. 27. 1. The oile was for the lampes, chap. 27. 20. The spices were for the anointing oile, and the sweet incense, chap. 30. 23. The onyx stones and the stones of consecration were for the Ephod and the breastplate, chap. 28. 9. 17. 20. 21. 36. The linnen was for the linnen garments of the Priests, chap. 28. 39. 42. and for the linnen breeches, chap. 28. 42. and for the girdle of the Priests, chap. 28. 39. and for the mitre of the Priests, chap. 28. 39. and for the curtaines of the Tabernacle, chap. 26. 1. and for the hangings of the court, chap. 27. 9. and for the veile, chap. 26. 31. and for the hangings of the gate of the court, chap. 27. 16. and for the couering of the Arke, chap. 26. 31. and for the couering of the table of Shewbread, chap. 25. 30. and for the couering of the Altar of sweet incense, chap. 30. 1. and for the couering of the Altar of burnt offering, chap. 27. 1. and for the couering of the laver, chap. 30. 18. and for the pillars of the court, chap. 27. 9. and for the couering of the pillars, chap. 26. 32

be sacrificed, no part thereof was to be brought into the Tabernacle. And as for the cleane beasts which might be sacrificed, the fat thereof was to be burned upon the Altar, *Toſtat. qu. 6.*

3. These spices were of two sorts; some were to be tempered and incorporate together to make a soft and liquid ointment, and some to be beaten to powder, to make a sweet perfume: they were to bring them not mixed or compounded, but in their simple nature: for neither did they know how to compound them, but *Moſes* by Gods direction shewed after how they should be made: and beside, if they had had the ointment and perfume ready compounded there had beene danger, lest they should have prepared it for their private uses, which is straitly forbidden, *chap. 30. Toſtat. qu. 8.*

QUEST. XIV. *Of the mysticall end and ymall application of these divers oblations.*

Concerning the spirituall application and end of these divers oblations, 1. *Beda* doth mystically interpret them: by the gold, he understandeth a sincere faith, more precious than gold: by silver, the confession of faith: by the blew or silke colour, the lifting up of our hearts to heaven: by the purple, the sufferings and passions which are endured for the truth: by the double Scarlet, the two-fold love of God, and our neighbours: by the silke, the chastity of the flesh: by the goats heire, whereof they made sackcloth, penitence. 2. But *Rupertus* application is more fit, and lesse curious: by these divers oblations, he understandeth the divers gifts which God hath bestowed upon his Church. As some he gave to be Apostles, some Prophets, some Evangelists: *Hæc grandia dona, aurum, argentum sunt, &c.* These great gifts are as the gold, silver, and precious stones, whereby the spirituall Temple is built. 3. Likewise *Procopius* maketh this use: that as here the Lord accepteth not only the gold and silver, *sed neq; lanam caprinam aſpernatur*, so neither doth he despise even the goats haire, if it be offered with a franke mind, &c. So God regardeth the smallest and meanest gifts which are offered unto him in faith, as our blessed Saviour commended the devotion of the poore widow, that threw two mites into the treasury.

QUEST. XV. *Of the signification of the Sanctuary, and wherefore it was ordained.*

And let them make me a Sanctuarie. 1. Some Hebrew Rabbines as R. *Abraham, Ab. Ezra*, doe very curiously by the Tabernacle decipher the three worlds, the *Intellectuall* world, where is set God with his Angels: for so over the Arke was Gods mercy seat, and the Cherubims stretching their wings over it, represented the Angels and blessed Spirits. And the *Materiall* world: as they have the blew covering to signifie heaven: the vaile, the clouds: the seven lampes, the seven planets: the fire on the Altar, and the water in the laver, they understand the element of fire and water. So the third world, which is called the little world, which is within man, they would have represented by this Tabernacle: as in the Arke there were two tables, so there is in mans minde understanding, and reason: as there were divers instruments in the Tabernacle for divers purposes, so in man there are divers organicall parts for the naturall functions and operations. And in this curious manner the Rabbines goe on, and busie themselves in their owne fansies: whereas the Lord ordained not his Tabernacle for any such purpose, but onely that they might have a place, where to professe the worship of God, that he might dwell among them, and shew them comfortable signes of his presence in hearing their prayers, and granting their requests.

To these Rabbines to their curiosity adde impiety: for they thinke that God ordained the Tabernacle and the instruments of divers figures, and divers mettals, *Vt diverſæ virtutes à cœleſtibus influxa reciperent, &c.* That thereby divers vertues should have their influence from the celestiall bodies: and to this end they say, the Temple was afterward built at Jerusalem, because of some supernaturall influence in that place more than in others. In which Rabbinicall assertion *Ab. Ezra* bewrayeth, 1. Both impiety, in making God as an Inchanter or Sorcerer, working by figures and mettals, as Magicians in their inchantments observe such things; whereas the Lord by his Law condemneth all such superstitions: 2. As also absurdity, in tying the Lords supernaturall working to certaine places and instruments: Gods naturall operation indeed is exercised by such naturall subordinate meanes, as he hath appointed; but his supernaturall is not limited to places nor meanes. 3. Likewise, an impossibility followeth in making corporall and materiall things, the instruments to convey spirituall graces, whereas spirituall things are not derived, but by spirituall meanes, *Toſtat. qu. 9.*

The true ends wherefore the Sanctuary was ordained, where these: First, the *Hiſtoricall*, that seeing God had made the Israelites a peculiar people to himselfe, that they might have a peculiar kinde of worship from all other nations: therefore God appointeth a certaine place, with certaine persons and rites by whom certaine rites and ceremonies should be performed, whereby he would be worshipped with more reverence, sanctity, and purity, than the Gentiles worshipped their gods, *Toſtat. qu. 9.*

2. For the mysticall end: *Beda* saith, that this earthly Tabernacle representeth the heavenly, unto the similitude whereof we should conforme our selves in earth: *Si ad Angelorum in cœlis conſortia tendimus, viam eorum in terris ſequi, &c. imitari*; If we tend to enjoy the company of Angels in heaven, we must imitate their life in earth. The Tabernacle also signifieth Christ, by whom God is worshipped, and by whom God doth manifest himselfe unto us, *Simler.*

In every faithfull man is this Temple of God, as the Apostle applieth it: *Ye are the temple of the living God, as God hath said, I will dwell among them, and walke there.* Whereupon *Bernard* maketh this motion, *Et nos mundemus conſcientiam noſtram, &c.* And let us purge our conscience, *that when the Lord shall enter in, he may finde in us a mansion prepared.*

2 Cor. 6. 16.

De interiori Dom. cap. 6.

QUEST. XVI. *How the Lord is said to dwell in the Sanctuary.*

That I may dwell among them. 1. God hath three kinde of temples, *Habitat principaliter in ſeipſo.* He dwelleth principally in himselfe, because he onely comprehendeth himselfe;

as *Apocal.*21.22. *The Lord God Almightie, and the Lamb, are the temple of the celestiall Ierusalem.* Habet Deus in domo sacrata, &c. God also dwelleth in his sacred house, by that spirituall worship which is there exhibited unto him. *Habitat Christus per fidem in cordibus, &c.* And Christ dwelleth by faith in our hearts, *Thomas.* 2. But God is not said to dwell in the Sanctuary, as though he were there contained, whom neither heavens nor earth can containe: but because there he revealed himselfe by his word, and heard their prayers, *Et gratiosa sua præsentia signa ostendit*; And appointed there signes of his gracious presence, *Marbach.* And we must remember, *Non tantum sum Dei essentiam, sed nomen & memoriam ibi habitasse*: Not that the infinite essence of God, but his name and memoriall there dwelled. 3. And this he did in respect of the peoples infirmitie: *Præsentiam gratiæ velatis visibilis symbolis testatur*; He would testifie his presence by some visible signe, *Calvin.* And this he did for the peoples ease, that they should not need to come unto that mountaine to offer their sacrifices, *Lyran.* And because the people were not yet reclaimed from their superstitions, *Necessarium erat aliquis cultus externus, ne difflorescerent*, &c. An externall forme of worship was necessarie, lest they might have fallen to some other, *Ferus.* And God telleth them, he will dwell among them, *Ut suspicione hilariter faciant*, &c. That they more cheerefully might bestow upon this worke, *Calvin.* *Et ut eum timeant præsentem semper*; And that they might alwayes feare God, and stand in awe of him, as continually present among them, *Pellican.*

In Epist. 1. ad Corinth. cap. 3. lect. 3.

QUEST. XVII. *Whether Moses saw a paterne of the Tabernacle in the mount.*

Vers. 9. *According to all that I shew thee.* 1. *Ferus* thinketh, that God shewed unto *Moses* the Tabernacle in the mount, *Non externa visione, sed interna & prophetica*; *Not by any externall vision but internall and prophetical.* But if *Moses* had not seene the very fashion and proportion of the Tabernacle, he could not so exactly in every respect have caused it afterward to be made, according to this description. 2. Therefore *Lyranus* opinion is rather to be received: *Ostendit visione imaginaria*, &c. He shewed the Tabernacle unto *Moses* by an imaginary vision. So two wayes was the Tabernacle shewed *Moses*: for first, every thing was described and expressed in word: *Deinde ad majorem evidentiam cognitionem*; And afterward for more evident and full knowledge, they were shewed unto him in vision. *Tostat. qu.* 10. And *Oleaster* here urgeth the signification of the word *tabnith*, which signifieth not the similitude or paterne, but the edifice it selfe. So that the Lord shewed unto *Moses* the very forme and fashion of the Tabernacle: he saw it not in dreame, but it was represented to his sight, as is evident, *vers.* 40. 3. And as first that heavenly paterne which *Moses* saw, was shewed to make the terrene Tabernacle by: so also the externall Tabernacle served to be a type and exemplar of heavenly things, as the Apostle sheweth, *Heb.* 8.5. And so *Rupertus* reconcileth *Moses* and the Apostle: for because the celestiall paterne was first shewed unto *Moses*, whereby he should make the externall Tabernacle, therefore *Ipsa cælestia illi exemplaria dicuntur*; The celestiall are said to be a paterne or exemplar unto him: but because the Apostle would have the Hebrewes, that by these externall things, *Extenderent se ad cognitionem cælestium*; They should tend to the knowledge of heavenly things: *Terrestria hæc dicta sunt exemplaria cælestium*; These terrestiall things are said to be paterns of the heavenly.

QUEST. XVIII. *Of the excellencie and dignity of the Arke, and why it was made.*

Vers. 10. *They shall make an Arke.* First, those things are described which were within the Tabernacle, then the Tabernacle it selfe is appointed to be made, *v.* 27. And first he beginneth with the Arke, which was in the most holy place of all: and then those things are described in this Chapter which were without the vaile in the holy place, as the table of shew-bread, and the candlestick, *Lyran.* 2. The word here used, is *aron*, which signifieth a chest or coffin; as *Iosephs* body was put up in such an *aron*, *Genes.* 50.26. and *Iehoiada* the Priest made an arke or chest to put the money in that was gathered, *Menoch. De fabric.* 3. The Arke was the principall part of the Tabernacle; which was made for these three ends. 1. That it should be as a rest and stay of the mercie seat, from whence the Lord gave his answers: 2. That therein might be placed the tables of stone, *Deut.* 10.1, 2. *Ferus* and *Tostatus* thinke, that therein also was placed the pot of Manna, and *Aarons* rod: but it is evident, 1 *King.* 8.9. that the tables of stone only were in the Arke: the other were rather placed before it. 3. The Arke was made, that the Israelites might have some certainty where to offer their sacrifices: for whersoever the Arke was, there they might lawfully sacrifice, *Ferus.* 4. The Arke, God would have to be greatly reverenced of all: and to that end, the Lord did three wayes honour it: first, by his presence, in giving his answers and oracles from the mercie seat, *Pellic.* Secondly, in suffering none to looke upon it: for fifty thousand of the Bethshamites were slaine because they gazed upon the Arke, 1 *Sam.* 6. nay it was not lawfull for the Levites to looke into it, nor the Priests the sonnes of *Aaron*, only the high Priest, that went in once in the yeere to make reconciliation, did see it, *Tostat. qu.* 11. Thirdly, the Lord by divers miracles did countenance the Arke, as before the waters of Jordan were divided, the walles of Jericho fell downe, *Dagon*, the Idoll of the Philistims, before it lost both his head and hands, *August.*

Genes. 50.26. 2 *King.* 12. 10.

Hebrew.

Lib. 10. *de civit. Dei cap.* 17.

QUEST. XIX. *Of the bignesse of the Arke, and how the cubite is to be taken here.*

Vers. 10. *Two cubites and an halfe long.* 1. This could not be the great Geometricall cubite, which contained six common cubites, as *Origene* testifieth, *hom.* 2. *in Genes.* for then the Arke had been too wide and large to be carried upon mens shoulders, *Tostat. quæst.* 12. 2. Neither is this measure of cubite to be taken according to *Moses* cubite, as *Tostatus* thinketh; for hee speaketh of a cubite knowne and usuall measure: but if the measure should be taken according to the length of a mans arme from the cubite or elbow to the top of the fingers, it should be uncertaine. 3. Some would have it understood not of the common cubite, but of that which was called *cubitus sacer*, the sacred cubite, which contained seven hands breadth, whereas the common had but six, *Pelarg.* But *Mercatus* giveth

hands breadth unto the common cubit, and but six to the other, which he calleth *legalem sextarium*, the iust or lawfull cubit. It seemeth rather, that the vsuall cubit contained six hands breadth, that is, six fingers and the other, 24 fingers, or seuen hands breadth, as *Herodotus* sheweth, *lib. 1.* And so it is written, *Ezech. 40.5.* that the great cubit, called *regius cubitus*, the Kings cubit, was but a common cubit, and an hand breadth which was foure fingers, or three thumbs more than the ordinary. But seeing this cubit was vsed among the Persians, called *regius cubitus Persarum*, the Kings cubit, or Persian cubit, which was not in vse among the Hebrewes before the captiuity, it is not like that this measure was obserued in the making of the Tabernacle. 4. Wherefore I thinke rather, that the vsuall and ordinary cubit is here to be taken, which contained two hands breadth of the greater sort, and six of the lesse: or the great hand breadth called *palmus*, contained twelue fingers, the space betweene the thumb and little finger stretched out: the lesse called *Ambo*, contained but foure fingers. So then wherein it is said, that the Arke was five palmes or hand breadths long, and three broad, he meaneth the huge and great hand breadth, called *palmus*, and so they make two cubits and halfe in length, and a cubit and halfe in breadth. *Beda* followeth this account of *Iosephus*, saying, *Necessarium ne hominem fefellerit diuersis & secularibus distinctum hoc permisit Moyses &c.* It is not like that a Iew being learned in diuine and secular writings, could be ignorant herein. And in this sense do *Rambam*, and *Rabbi Salomon* take the cubit here.

In append. de mensur. sacris.

Rib. de Templo lib. 1. cap. 9.

Quest. XX. *whether the rings and barres were in the length or breadth of the Arke.*

The rings shall be on the two side, &c. 1. *Tostatus* therein following the opinion of *Rabbi Salomon*, thinketh that these rings, thorow the which the barres were put to carry the Arke, were not in length, but the breadth of the Arke: for if the barres had beene put long wayes, then there had been a cubit and halfe, the breadth of the Arke betweene barre and barre, which space had been too narrow for two to carry behinde, and two before; one should haue hindred another. But this is a coniecture: for they which carried the Arke may be supposed to haue borne it vpon their neckes and so they might haue roome enough without hindring one another. *Cajetane* is of the same opinion that the Arke was carried *secundum latitudinem*, as the breadth, not long wayes; and his reason is for dignity sake, that it should not be carried as a thing of burden, long wayes. But there is no more dignity in carrying one way than another: it seemeth they rather respected in the carriage the easinesse and comelinesse, which was performed in carrying it in length more than in breadth. *Iosephus* opinion is more probable, that *quinque cubitorum erant longitudo, latera vero*, the rings were in the long sides. So also *Philo Iudæus*. And this is more agreeable to the text, that saith the staues were in the sides of the Arke, which were in the length: the other were the ends, not the sides.

Lib. 3. Antiq. cap. 6.

Lib de Templ. fabric: in appendi.

Quest. XXI. *Whether any thing were in the Arke, beside the tables of stone.*

How shalt put in the Arke the Testimonie, which I shall giue thee. 1. *Rupertus* here by this Testimony vnderstandeth not only the Tables of stone, but the pot of Manna also, and *Aarons* rod. But that cannot be, as *Tostatus* reasoneth, because this Testimony here spoken of was giuen by God himselfe, so were neither of the other. And although the other were in some sense testimonies vnto Israel, as the pot of Manna testified vnto them how God miraculously fed them in the wilderness and *Aarons* Rod testified that the tribe of *Leui* vsurped not that calling, but were therein appointed of God: yet the Tables of the Law were specially so called, *quia ea tantum*, because they were the testimonie betweene God and his people, that they had receiued these precepts of God, and promised obedience vnto them. 2. But though *Tostatus* herein differ from *Rupertus* in the exposition of these words, yet he agreeth with him that all these three were in the Arke, *quoad nos*, and that the booke of Deuteronomie, which was also by Moses commanded the Leuites to put in the side of the Arke, *Deut. 31.* was likewise also which *Moses* commanded the Leuites to put in the side of the Arke, *Deut. 31.* and they thinke rightly confirmed by the Apostles testimonie, *Heb. 9. 3. after the second vaile was the Tabernacle which is called the Holiest of all, which had the golden censer, and the Arke of the Testament couered about on euery side with gold, wherein was the golden pot which had Manna, and Aarons rod that had budded, and the tables of the Testament.* But in this place, as *Iunius*, *Ribera*, *Pilatus* haue well obserued, the relative *which* is not referred to the Testament, but to the Tabernacle before spoken of: for the antecedent shall for the relative to be referred to the former antecedent, as may be obserued in diuers places. Therefore the truth is, that there was nothing in the Arke beside the tables of the Law as it is recorded, 1 *King. 8. 9.* and 2 *Chron. 5. 10.* So *Cathar* must answer, that in *Moses* time all these were in the Arke, but not in *Salomons*: so *Caietane* answereth, that in *Moses* time they might haue taken away the other, when the Arke was in their iourney: but *Iosephus* vpholdeth this reason, that there was neuer any thing put within the Arke, but the tables of stone. But *Iosephus* vpholdeth this reason, that there was neuer any thing put within the tables of stone. *Rabbi Salomon* thinketh, that the tables of stone may be said to be there, because although they were not in the Arke when it was made specially so to keep them, yet afterward they were put there. But the text is plaine that there was nothing beside, but two dimensions prescribed of this couer long before it was made. Some thinke, that they were laid vp in the Arke, because they were neere to the Arke. But it is euident by the text, that they were laid vp in the Arke, because they were not in the Arke it selfe: therefore in the same sense may all Israel be in the Arke, because they were neere vnto it. *Abulensis* would *Cajetane*, that the tables of the Law were only in the time of *King. 9. Salomon* put in the side of the Arke. But this *Ribera* saith is vntrue, because the other were in a locke that no euill might come to them: but this is but imagined: for we reade not of any such thing made to keep them in the Arke.

Iunius in his Parallel. Rib. lib. 1. de templ. c. 2.

Lib. de Clavib. script. clav. 2. Annot. 1 King. 8. 9. Iosephus lib. 3. Antiq. cap. 8. & lib. 8. cap.

Therefore

There for the best solution is this, that the tables of the Law were only in the Arke: the other two, the pot, & the rod of Aaron were only placed before the Arke. As Exod. 16. 34. the pot of Manna is said to be laid up before the Testimony to be kept. So Num. 17. 10. the Lord said to Moses, Bring Aarons rod before the Testimony to be kept: but we reade not that it is any where said of the two tables, that they were laid up before the Lord. And concerning the booke of Deuteronomie which Moses wrote, it was not put into the Arke, but without, neere unto the Arke in the Tabernacle, because it was found afterwards in Iosias time in the place where the treasure was, 2 Chron. 34. 14. Ribera, Lib. 2. de templ. cap. 2.

CHAP. XXIII. Of the particular and mysticall signification of the Arke.

Concerning the typicall and mysticall application of the Arke and the ornaments thereof, although it referre Christs incarnation, that as the Arke was made of wood, which purified in water, within and without with gold: so Christ tooke a body without sinne, in whom were hid all the treasures of heavenly wisdome. 2. Ruperius thus collecteth, that as the Arke is described to be two cubits and halfe in length, equall to the stature of a man, so God hath appeared in earth, and shewed himselfe to the capacity of men. 3. By the Arke Gregorie understandeth the Church: by the foure rings the foure Gospels, by the staves, the Preachers and Pastors of the Church, which carry the Arke, and propagate the truth. 4. Likewise Cyrill by the Arke understandeth Christs body, which was incorruptible, because it was made of dureable and lasting wood: and as it was covered within and without with gold, *Sapientia & regalis omnia de se fuit*, So all things were precious and princely in him. 5. Lyranus by the three things in the Arke contained, would have described the three offices of Christ, by the Tables of the Law, *regiam dignitatem*, the kingly dignity, because it belongeth unto the King to make Lawes; the Rod of Aaron broke neere the Priesthood; the pot of Manna, *liberam & fidelem*, the feeding of the faithfull: wherein consisteth the prophetical office of Christ. 6. Marbachius more at large doth thus gather: 1. The gold of the Arke sheweth the divine nature of Christ, the wood his humanity. 2. The crowne of the Arke signifieth, that he was crowned with the graces and gifts of the Spirit. 3. By the rings of the Gospell the name of Christ is published to all the world, as the Arke was carried by them. 4. The Tables of the Law in the Arke shew that Christ was the end of the Law. 5. The pot of Manna signifieth that Christ is the true food of our soules. 6. Aarons rod that budded was a type of Christs resurrection, whose body revived, and as it were budded out of the grave. But as in generall the whole Arke was a type and figure of celestiall things, as the Apostle sheweth, Heb. 9. 24. and the chiefe of those ceremonies was to set forth the spirituall love of the Church under Christ, yea not doubting it is not necessary neither convenient to make such a typicall application in particular of every thing which belonged unto the Tabernacle: though the priest pall ceremonies of the Law served to shadow forth the body, which was Christ, yet they had many ceremonies which had no such signification, but were only as ornaments of that externall service. Herein therefore this assertion of Tostatus may be approved, *Dicendum est simpliciter, &c.* All that it was figurative of, was figurative of the whole, (because the whole state of the old Testament had the rudiments of the new) but not in every particular.

QUEST. XXIII. *Of the covering of the Arke, what fashion it was of, whether it were of Shittim wood as the Arke was, &c.*

Ver. 19. *And shalt make a mercie seate of pure gold, &c.* The word *propitiatorium* signifieth Tostatus a covering, propitiatory, being derived of *propitio*, which signifieth to be quiet, to hide and cover, because it was a couert which covered the Arke, and so did appease the wrath of God, which was conceived against the people: which word the vvorde also doth signifie, and is sometimes taken for the Arke it selfe, from whence they should receive answers from God, and make atonement with him. This cover was not made of Shittim wood as the Arke was, and overlaid with gold, but it was made all of pure gold, because it was as it were the Lords seate, who is said to dwell between the Cherubims; *Quia super*, &c. because the cover was not held up aloft in the hands of the Cherubims, as Oleaster, Cajetan, Pererius, and some other think, that it might be as the Couert of the Arke as Gods footestoole: which was made of Shittim wood, as the Arke was. Catechism. 2. It is the generall opinion of the Hebrewes, Tostatus, Lyranus, and others, as Tostatus saith, that this cover was of the same bignesse and proportion of length and breadth, which the Arke it selfe had, that it might be fit to cover it. 2. As also the Gherubims were to be made with wide hollow wings, that they might cover out of the sides of the same cover, which could not be done so conveniently, if they had been made of the sides of the Arke it selfe. 3. As also because there is no mention made of any side boord to this cover, as there was about the Arke, and it was not like to be left open for moysture, dust, or any other thing to annoy it, that could not close above upon the Arke, *Lyranus*. And for such like reasons Tostatus thinketh that this cover also had a brim thereof, to close up and hide the joynt, where the covering and the Arke did meet. Quest. in Exod. 205. Whether this cover did agree in forme and proportion to the Arke, *Tostatus* affirmeth, and that it was commanded so to be made, that it might fit the Arke with. 5. There are but two dimensions prescribed of this cover, how long and how broad it should be, but not how thicke: therefore Tostatus thinketh that it was as thicke as the depth or height of the Arke described: but Oleaster thinketh, that it should be made of such a thicknesse, as it might be stiffe enough, that it might not bend, but be stiffe enough to put off and on, *Scipsum*. 6. This covering was made with joynts, as others think, because it was to be carried often, but they were to curious in this matter: neither needed it to have any such hollow hoopes as the Arke had, because it was not in such a place, where none used to come, *Tostatus*. 7. Lastly we reade not of any such thing imagined, but for ought we reade it was made plaine.

Therefore

Quest. XXIV. *Of the ſignification of this word Cherub.*

Vers. 18. *Thou ſhalt make thee two Cherubims of gold.* 1. The Rabbines, as R. *David* witneſſeth, *thinke* that this word is compounded of *caph*, which is a note of ſimilitude, and *rubb*, a *boy*, and the ſenſe of the word to be this, As a boy, *Vatablus*. But the Cherubims were not alwayes in the forme and ſhape of men: as appeareth, *Ezech.* 1. where the Cherubims had the face of an Eagle, a Lion, a Bullock, *Calvin.* 2. *Oleaſter* thinketh it may rather be derived of *rabbah*, which ſignifieth to multiply: and ſo it may be taken for the Angels, becauſe of their multitude. 3. *Hieron* will have this word to ſignifie the multitude of knowledge; but how it ſhould have ſuch ſignification, it appeareth not. *Pagnine* will have it derived of *nacar*, which ſignifieth to know, and *rabb*, *much*. But this ſeemeth to be fetched ſomewhat far off. 4. *Cajetan* ſaith, *Significat magnus, non quantitate molis ſed virtutis*; It ſignifieth great, not in quantity, but in vertue and power. 5. *Hieron* maketh this obſervation, that *Cherubim* with *vau*, alwayes ſignifieth the creature, but without *vau*, the worke it ſelfe of Cherubims. But this obſervation doth not alwayes hold; for in this place, *cherub*, in the ſingular number is expreſſed with *vau*, though *Cherubim* in the plurall be written without it: and yet they both in this place doe ſignifie the worke of the Cherubims. 6. Therefore the beſt and moſt likely ſenſe of this word, is to ſignifie a beautifull picture, and is metaphorically tranſlated from externall and materiall things, to ſpirituall, becauſe the Angels are beautified and adorned with many excellent gifts, *Ribera*. In which ſenſe the King of Tyrus, in reſpect of his glorious ſtate, is called the annointed Cherub, *Ezech.* 28. 14.

In 10. Ezech. & epiſt. 103. ad Paul.

Hieron. ad Marcell.

Quest. XXV. *What forme and faſhion theſe Cherubims were of.*

Concerning the forme and faſhion of theſe Cherubims, there are divers opinions: 1. *Joſephus* thinketh they had the ſimilitude of certain birds, which are not knowne unto us, being found only in the remote parts of the world: and the reaſon of his opinion may be this, leſt if they had beene after the ſimilitude of any knowne thing, it might have miniſtred occaſion of idolatry. But *Joſephus* is convinced by that which is written, *Gen.* 3. that the Cherubims were ſet to keepe the way to Paradiſe: they were not eagles or other winged beaſts, but Angels which kept that way: neither was there here any feare of idolatry, becauſe theſe Cherubims were not in the open view and ſight of the people, but in the moſt holy place, whither none had acceſſe, but only the high Prieſt, and that once in the yeere.

Lib. 3. Antiq. cap. 6.

2. R. *Abraham Ab. Ezra* thinketh, that the Cherubims doe ſignifie any ſhape, either of bird, beaſt, or man: as *Ezech.* 1. the beaſts which appeared, having the face of an Eagle, a Lion, a Bullock, a Man, are alſo called *Cherubims*. *Contra.* The Prophet calleth them *Cherubims*, not in reſpect of that forme and ſhape, wherein they appeared, but becauſe he knew them to be Angels and bleſſed ſpirits that ſo appeared; therefore he giveth the ſame name to them all, and there their forme and ſhape is expreſſed: but when they are called Cherubims, without any determination of their forme, they are alwayes held to have appeared in humane ſhape, *Toſtat. qu.* 18.

3. *Oleaſter* leaveth not this matter indifferent, as *Ab. Ezra*, but thinketh that theſe Cherubims had rather *formam animalium*, the forme of beaſts, ſuch as *Ezechiel* deſcribeth, than of men; becauſe it is no where expreſſed, that the Cherubims had the ſhape of men, as there they are deſcribed to have the faces of beaſts: and beſide, if they had beene made like men with hands, that would have hindered the ſtretching out of their wings. *Contra.* 1. As though the Cherubims in *Ezechiel* are not as well ſaid to have had the face of a man, as of other creatures there expreſſed. 2. To take away the other doubt and difficulty, we need not imagine with *Montanus*, who ſetteth forth the Cherubs with wings only, without hands: for that were an imperfect forme, to give them the ſhape of a man without hands: and the Cherubs deſcribed, *Ezech.* 1. 8. had hands which came under their wings: but the Cherubs might very well be deſcribed with ſtretching out wings, notwithſtanding their hands, which they either touched the mercy ſeat with, as ſome thinke, or rather held them upright, as praying God, as R. *Salomon*.

4. *Montanus* ſaith, *Erant maris & fœminæ ſpecie variis*; That theſe Cherubs were divers, in the ſhape of male and female. But that is not like, ſeeing they were made to repreſent the Angels and bleſſed Spirits, where is no diverſity of ſex, of male or female.

De arca fabrica.

5. The opinion then of R. *Salomon* is the beſt, that the Cherubs were pictured and portraited in humane ſhape, in the forme of young men; becauſe ſo the Angels uſed to appeare in times paſt, as to *Abraham* and *Lot*, and they were made with wings, becauſe when the Angels were ſent from heaven, they uſed to flie, as birds uſe to doe, that light upon the ground, *Toſtat.* And what ſhape the Cherubims were of here, may be gathered by the deſcription of thoſe which *Salomon* made, which ſtood upright on their feet, 2 *Chron.* 3. 13. which cannot be underſtood of any other than the humane ſhape, *Pelarg. Ribera*. They were pictured with wings, and not naked, as *Montanus* deſcribeth them, but clothed and apparelled, becauſe it is forbidden, *chap.* 20. 26. that any ones nakednes ſhould be diſcovered at Gods Altar, &c.

Quest. XXVI. *Why they are called Cherubim, not Seraphim.*

But it will here further be queſtioned, why theſe are called Cherubim, rather then Seraphim, which is another name given unto Angels, *Iſay* 6. 2.

1. Some were of opinion, that they might indifferently be called either Cherubim, or Seraphim: but *Epiſt.* 143. ad *Damaſum.* *Pſal.* 80. 1. and 99. 1. *Auguſtine* confuteth them, writing thus: *Illorum, pius licèt, attamen coarguendus eſt error, qui in orationibus ſuis dicunt, &c. Their errour, though devout, yet is to be reproved, that dare ſay in their prayers, Thou that ſitteſt upon the Cherubim, and Seraphim, &c.* for this phraſe is no where uſed in Scripture, but only, Thou which ſitteſt betweene the Cherubim.

2. Others anſwer, that the Seraphims were *ad gloriam*, for Gods glorie, which ſhall be revealed in the

next world, the Cherubims, *ad ministerium*, for the ministery and service of God: and therefore the Cherubims are here pictured, rather than the Seraphims. *Contra.* 1. But the most holy place, where these Cherubims were set, was made to represent Gods glory: therefore the Cherubim served here to set forth Gods glory. 2. The Seraphims also were ministring Spirits, as well as the Cherubims, as they are set forth *Isay 6.*

3. Neither is it a sufficient answer to say, that the Seraphims appeared with six wings a peece, *Isay 6.* and these had but two, they were therefore Cherubims, not Seraphims: for the Cherubs, that here were described but with two wings, *Ezech. 1. 6.* were said to have foure. So that if that were a good reason, these should neither be called Cherubims: Therefore they are not so called or distinguished, in respect of their more or fewer wings: for the Angels being Spirits, have neither wings, nor any other visible shape of themselves, but they are described and called diversly, according to those severall offices and imployments, wherein it pleaseth God to use them.

Lib. 2. de templ. cap. 6. 4. *Ribera* maketh this to be the reason, why God is said to sit upon the Cherubims, which word signifieth multitude of knowledge, to shew that God farre exceedeth the wisdome and knowledge even of those excellent Spirits: and therefore he is said to sit above the Cherubims. But beside that this signification of the word Cherub hath no ground, as is before shewed, God in this sense might as well be said to sit betweene the *Seraphim*, which signifieth *burning as fire*, for the Lord in brightnesse and in fiery justice exceedeth the Angels.

5. This reason then may rather be yeelded, *Visiones ad rerum suarum argumenta accommodanda sunt*; Visions must be applied unto the argument and scope of the things themselves, *Iun. in Isai. 6. 2.* Now because *Seraphim* is a name given to the Angels, in respect of their fiery and purging zeale, they are so called, when they are sent to purge and cleanse the world, in being ministers of Gods judgements: but *Cherubim* being a title of love and favour, being taken for a beautifull and lovely picture, this name was more fit to be used in this place, these Cherubs being to attend upon Gods mercy seat, from whence he shewed and extended his favour.

Quest. XXVII. *On which side of the Arke the Cherubs were placed.*

Vers. 18. *Thou shalt make them at the two ends of the Mercie seat, &c.* 1. *Cajetane* is of opinion, that these two Cherubs were set one against the other in the long sides of the Arke, and not at the ends: *Extrema propitiatorii intellige extrema longitudinis*; The ends of the Mercie seat understand to be the ends of the length. But this agreeth not with the description; for they are said to cover the Mercie seat with their wings: but if one Cherub were of one side, and the other against it in the length of two cubits and an halfe, if they stretched their wings out right, the two ends should be left uncovered; and so should they be, if they put their wings crosse one toward another.

2. Some thinke that both the Cherubs were of one side in the length, and the right wing of the one to touch the left of another. But this cannot stand neither, for their wings could not by this meanes cover the Arke; and beside, their faces must be one toward another, and toward the Mercie seat also: which could not be, if they stood both upon one side; for then turning their faces one toward another, they should turne them away from the Mercie seat.

3. Some admitting, that the Cherubs were placed at the two ends in the breadth; yet thinke that they stretched their wings on high, and not directly one toward another. And *Cajetane* is of the same opinion, *alas non expansas ad latera, &c.* that their wings were not stretched out on the sides, to the right hand or left, but upward. Now the text putteth both together, that they shall both stretch their wings on high and cover the Mercie seat: But if they should only stretch them upward upright, and their wings not one meet another, then the long sides of the Arke should be left uncovered.

4. Wherefore, it is most agreeable to the text, that these Cherubs were made, not in the length of the Mercie seat, but in the breadth; because they are prescribed to be made in the two ends; and then they stretched their wings in such sort one toward another over the Mercie seat, as that they covered it, *Tostat. Montan. Lippoman.*

Quest. XXVIII. *Whether the Cherubims stood upon the ground, or upon the Mercie seat.*

Vers. 19. *Of the Mercie seat shall yee make the Cherubims, &c.* 1. Some thinke that these Cherubims did stand upon the ground, and so held up the Mercie seat betweene them, in their hands *Sic Thomas, Cajetan.* For the Propitiatorie being the seat of God, it would seeme inconvenient, that the Cherubs should stand upon it. But this reason is nothing: for it was not the very seat and throne of God, but a figure and representation only; and yet we reade, *Isay 6. 2.* that the Seraphims indeed did stand upon the throne of God.

2. *Oleaster* seemeth to thinke that these Cherubs, *sustentarent super capita propitiatorium*, did hold the Mercie seat upon their head, as *Ezech. 10. 1.* The throne of God appeared above upon the head of the Cherubims. But that place serveth not to expresse the description of the Cherubims, made here by *Moses*, no more than the other parts of that vision, that every one of those Cherubs had foure faces, and foure wings. And if the Cherubs had held it upon their heads, it could not have beene put upon the Arke, as it is said, *vers. 21.*

3. *Montanus* in his description maketh the Cherubims naked standing upright, with their feet upon the Mercie seat. But seeing they were made with the hammer out of the Mercie seat, of the very same peece of gold, it is not like, that the whole proportion of a man at large, from the feet to the head, was beaten out with the hammer: and therefore *Tostatus* conjectureth well, *Cherubim non ponebantur in compedibus*; the Cherubims were not placed there with their feet.

4. Wherefore

Wherefore R. *Salomon* thinketh right, that *ſtabant ſuper operculum*, the Cherubs ſtood upon the cover: for *Exod.* 37. 7. they are ſaid to be made upon the two ends of the Mercie ſeat; and if they had ſtood upon the ground, the covering could not have bene put cloſe to the Arke to cover it: yet it is not to be imagined, that the Cherubs ſtood aloft with their feet and all; for ſuch a compleat and full picture, could hardly be made with the hammer out of the ſame peece: but it is like, that the upper part onely of the Cherubs was ſo beaten and drawne out; ſuch as were afterward wrought in the curtaines, *chap.* 26. 1. And thus the picture of the Cherubs ſtandeth drawne in ſome Geneva Bibles.

Quest. XXIX. *The difference betweene the Cherubims which Moſes made, and thoſe which Salomon ſet up.*

But here it ſhall not be amiſſe to obſerve the differences betweene theſe Cherubims which *Moſes* made, and thoſe which *Salomon* afterward ſet up in the inner houſe of the Temple: 1. They differed in the matter; theſe were all of gold, but thoſe were made of Olive-tree overlaid with gold, 1 *King.* 6. 21. 2. Thoſe were ten cubits high, and their wings each of them five cubits, from the end of one wing to another were ten cubits, *ibid. verſ.* 24. *Cajetane*; but theſe Cherubs wings could not be two cubits and an halfe long: for their wings meeting together did but cover the Mercie ſeat, which was but two cubits and an halfe long. 3. Their wings were ſpread all one way, and they ſtood together, with one wing they touched one another, and with the other they touched the wals of each ſide, 2 *Chron.* 3. 12. but theſe Cherubs ſtood at the two ends of the Mercie ſeat. 4. *Salomons* Cherubims looked both one way toward the Eaſt ward, but theſe looked one toward another, at the two ends of the Arke, North and South, *Rabbins*. 5. Thoſe ſtood upon their feet on the ground, *ibid.* but theſe were ſet upon the Mercie ſeat. 6. Thoſe ſerved to cover the Mercie ſeat which covered the Arke: but theſe were made over and beſide for an ornament to the houſe: for there were together both the Cherubs upon the Arke, which *Moſes* cauſed to be made, and thoſe other which *Salomon* ſet up, as *Abulenſis* thinketh. *Quæſt.* 18. in *Exod.* 25.

Quest. XXX. *Of the places where the Lord uſed to ſpeake with Moſes.*

Vers. 22. *There I will appoint with thee, &c.* 1. There were two uſes of the Mercie ſeat: one was externall, to ſerve for a covering of the Arke; the other was ſpirituall, it was as Gods oracle from whence the Lord revealed his will: as ſometime out of the fiery buſh, and afterward out of the cloud, ſo now he would ſpeake unto him from betweene the Cherubims, *Lippoman.* 2. God ſpeaketh after the manner of men, *more principis ſtatuentis locum audientiæ*, as a Prince that appointeth a place of audience: as if he ſaith thus much in effect, Thou ſhalt not need to come alwayes unto mount Sinai, to conſult with me, I will be ready to heare thee from this Mercie ſeat, *Cajetane.* 3. There were three places where the Lord gave audience to *Moſes*, and where he uſed to ſpeake unto him: one was at the doore of the Tabernacle, where the Altar of burnt offerings was, *chap.* 29. 42. the other was out of the cloudy pillar, *Numb.* 12. 5. but this for the moſt part did concurre with the other: for the pillar of the cloud did uſually ſtand in the doore of the Tabernacle, when the Lord from thence ſpake unto *Moſes*: but the chiefe and principall place from the which the Lord ſpake unto *Moſes*, was the Mercie ſeat, *Numb.* 7. 89. *When Moſes went into the Tabernacle of the congregation to ſpeake with God, he heard the voice of one ſpeaking unto him from the Mercie ſeat, &c.*

Quest. XXXI. *Whether God himſelfe, or an Angell ſpake from the Mercie ſeat.*

Vers. 22. *From above the Mercie ſeat, &c. will I tell thee.* *Toſtatus* thinketh, that it was not God himſelfe that framed this voice from the Mercie ſeat, but ſome Angell, and that by certaine inſtruments, as by the condenſation and thickning of the aire betweene the Cherubims over the Mercie ſeat: which was not ſeene by reaſon the high Prieſt when he entred into the moſt holy place filled it with the ſmoke of the incenſe, ſo that the Mercie ſeat was covered therewith, *Levit.* 16. 13. And he addeth further, That *Deus non poterat creare illas voces, &c.* God could not create thoſe voices, becauſe a voice is made by prolation ſucceſſively: *Sed Deus non poteſt agere per ſucceſſionem*; But God cannot doe any thing ſucceſſively, as we cannot doe any thing in an inſtant, &c. Thus *Toſtat. qu.* 22.

Contra. 1. It is not doubted of, but that Angels by their Angelicall power can frame voices and ſounds with meanes and inſtruments as they apply to that end: but if an Angell can bring forth a voice without meanes, much more God can doe it, that made the Angels, and that without meanes. 2. The cloud of the incenſe was not to that end to hide the congealed and thickened aire upon the Mercie ſeat, but rather to obſcure the ſight of the Mercie ſeat it ſelfe, that the high Prieſt ſhould not gaze too much upon it. 3. To ſay that God cannot create a voice, is to deny his power, to whom nothing is impoſſible. 4. And though God can doe whatſoever it pleaſeth him in a moment, yet he doth alſo ſometime worke ſucceſſively, to apply himſelfe to our capacity: as he thought good to be ſix dayes in making the world, which he could have diſpatched in a moment. So the Lord could have healed *Naaman* of his leproſie with once waſhing, but his fleſh was not healed till he had ſeven times waſhed. Our bleſſed Saviour could with once laying on of his hands have healed the blind man, but he thought good to reſtore his ſight by degrees: at the firſt he ſaw men walking like trees, and at the ſecond laying on of his hands he ſaw every man a farre off cleerely. 5. But that it was the Lord himſelfe, not an Angell, that uſed to ſpeake from the Mercie ſeat, it is evident, both becauſe they uſed to pray unto him that ſate betweene the Cherubims: and they give unto him the name of *Iehovah* God of Iſrael: as *Hezekiah* prayeth, *O Iehovah the God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone over all the kingdomes of the earth; thou haſt made the heaven and the earth.* These titles and attributes, to be *the*

2 *King.* 5. 14.

Mark. 8. 25.

Iſay 37. 16.

Lord

Lord of hosts, the God of Israel, God alone, Creator of heaven and earth, doe agree only unto God, and cannot be given unto any Angell.

Quest. XXXII. *Of the spirituall signification of the propitiatorie.*

NOw to shew the signification of this Propitiatory and Mercie seat: 1. *Augustine* thus applieth it: The two Cherubs doe shadow the Propitiatory, that is, *honorum volando*, they doe honour it in veiling it, because great mysteries are there hid: *Invicem se attendunt, quia consonant, &c.* They doe looke one on another, because they agree: for the two Testaments are there figured: their faces are toward the Propitiatory, *Quia misericordiam Dei, in qua una spes est, valde commendant*; Because they commend the mercie of God, wherein their hope only is.

Quest. 105. in Exodum.

2. *Gregorie* to the same purpose: What is signified by the Propitiatory but the Redeemer of the world, as the Apostle saith, *Whom God hath set forth to be a reconciliation, or propitiation through faith in his blood?* What doe the two Cherubims betoken, one looking upon another, *Nisi quod utrag, testamenta in mediatorem Dei & hominum conveniant?* But that both the Testaments doe agree concerning one Mediatour of God and men: whom the one pointeth out, the other exhibiteth.

Super Ezech. homil. 6.
Rom. 3. 25.

3. *Cyril* also by the Propitiatory understandeth Christ, who is our propitiator and reconciler: as the Apostle saith, *If any man sinne, we have an advocate with the Father Iesus Christ the righteous.* And he addeth further, in that the Cherubs looke toward the Propitiatory, he would have it to signifie these two things: *Nutui Dominico intenti sunt, &c.* The Angels are intent upon Gods will ready to doe it: *Et nunquam Dei satiantur aspectu*; And they are never satisfied with beholding of God.

De incarnat. unigen. cap. 13.
1 Iohn 1. 2.

4. *Rupertus* consenting with the rest, that the Propitiatory shadoweth forth Christ; the pure gold, whereof it was made, his divine substance; the two Cherubs, the two Testaments, addeth this of his owne: The shadowing of the Arke with their wings, sheweth, *quia humilitatem crucifixi Domini defendant*, that the two Testaments doe defend the humility of our Lord, being crucified, from the blasphemies of the Jewes, who thought him as smitten of God for his owne sinnes, whereas he died for ours.

5. But *Calvin* leaving other curious observations, hath put all these together: 1. God in the Cherubs and Angels, by whom he exerciseth the government of the world, *symbolum præsentiæ suæ profert*, setteth forth a symbole, or signe of his presence. 2 *Extensio alarum promptum obsequii, &c.* The stretching out of their wings sheweth their ready service. 3. They looke toward the Mercy seat, *intenti ad nutum Dei*, as waiting upon God to know his pleasure. 4. And in that they are joyned to the Propitiatorie, it betokeneth, *Christi descensu cœlos apertos*; That by Christs descending the heavens were opened, and the Angels descended and ascended for the elects sake. 5. *Mutuum intuitum consensum designat*; Their mutuall beholding one another sheweth their joynt consent in executing Gods commandement. That former conceit of applying the two Cherubims to the two Testaments, *Calvin* refuseth as too curious. 6. *Gelasius* by the spreading of their wings understandeth the reverence of the Angels to the Majesty of God, shadowing their faces with their wings, as not being able to behold it. 7. *Simlerus* addeth further, that in looking toward the Propitiatory, which signified Christ, is insinuated, that they looke toward Christ, and are ready to serve and minister unto him: and by their looking they shew their admiration of the great mystery of our redemption; which, as S. *Peter* saith, they desire to behold. 8. *Osiander* noteth further, that as God promised his presence in the Mercy seat, and from thence declared his will; so God is present to every one that seeketh him in Christ, and in him the secrets of God are revealed, and manifested unto us.

Quest. XXXIII. *Of the matter whereof the table was made.*

Vers. 23. *Thou shalt also make a table of Shittim wood.* 1. Now such things are described as were to be placed in the outward Sanctuary next unto the most holy place: and first the table, *Leyrus*. 2. And foure things are declared touching this table, the matter whereof it should be made, of Shittim wood, the forme, the parts, the crowne, border, rings, and the vessels thereunto belonging, *Pelargus*. 3. The matter whereof it was made was Shittim wood, which was a most durable and lasting kinde of wood: for the Lord intended, that these ornaments and instruments of the Tabernacle should not be renewed, but continue during all the time of the old Testament, untill the comming of the Messiah: unlesse it should chance some of them to be lost, or taken away: as it is like, that in the captivity, both the Arke and golden Altar were lost: though that report have small probability, that *Ieremie* should hide them in a certine cave, which could not be found againe afterward. After the captivitie the Altar of incense was renewed, because there was necessary use thereof in offering of incense, as wee reade of *Zacharie*, that he burned incense in his course, *Luk.* 1. 9. but the Arke was not made againe, because there was not the use thereof, the Tables of stone being missing, which the Arke was specially made to containe and keepe, *Tostat.* 4. This table also was overlayed with gold: so that, *corpus mensæ cedrinum fuit, sed aurea, &c.* the body of the table was of Cedar wood, the barke or skin of gold. And it is like that it was covered with gold, both within and without, though it be not so expressed, as the Arke was before. *Cajetane.*

2 Maccab. cap. 2. 5.

Quest. XXXIV. *Of the forme and fashion of the table.*

Vers. 23. *Of two cubits long, &c.* 1. It is of the same height with the Arke, a cubit and halfe high, but neither of the same length nor breadth, it wanteth halfe a cubit of each: it was but two cubits high and one cubit broad: and the reason is, because the Arke was made hollow, like a chest, for somewhat to be put within it; but this table was of no use in the hollow and nether part of it, but only in the plaine part above, where the rowes of bread were set, *Tostatus*. 2. *Iosephus* agreeth with this description, saving that he saith it was three hand breadths high, which maketh a cubit and halfe, this

Quæst. 27. in Exod. 25.

Liber. de templi lib. 2. cap. 10.

some

some things had barres, which they were not carried by, as the boords of the Sanctuary had barres, which served not for carriage, but to fasten them together, *Tostatus* q. 27.

QUEST. XXXVII. *Of the dishes and cups belonging to the table, & vses and names of them.*

Vers. 29. *Thou shalt also make dishes for it.* 1. Some, whereas he meant not to set downe all kinde of vessels belonging to the table, doe leave it altogether uncertaine, for what speciall purpose served. *Ab. Ezra* saith, *De his vasibus solum potest dicere magister ductus*, &c. *Of these vessels you may whet our Rabbins or maisters say*; and addeth no further, as though there were small certainty in their opinions. So also *Gorionides*, *Ingressus sum ut scirem vasa mensæ, usum eorum, &c.* I ingendred to know the vessels, I know not, neither the fashions of these vessels, nor their offices. But it is not good to leave the matter thus altogether in suspence. 2. And yet *Tostatus* opinion is not probable, that these vessels here named, were not all for the use and service of the table: but that the vessels which served for the vse of the golden, and brasen Altar, were set upon this table; as the *firmal*, which is translated *dishes*, wherein he thinketh were used to powre wine into; and the fourth sort, which the Latine interpreter calleth cups, were vessels to powre in wine withall, like unto our flagons. But as *Ribera* well obserueth, If we consider the smalnesse of the table, which was only a cubit broad, and the greatnesse of the loaves, *Panis huius vsibat hoc refugium non nosti*; We shall finde there was small roome for those vessels, to be set upon that table. And beside, in *Salomons* Temple, there were other tables beside, ten in all, which were used to set the vessels upon. And whereas the Latine Translator readeth in the last place, *Cups*, in the Hebrew *mesakkoth*, *rounds or cup like vessels*, wherein drinke offerings should be offered, as also reade the Chalde and Septuagint, the word *nasac* signifieth not only to powre out, but to cover; and so reade here, *Vasa tecta, quibus tegitur*. They were such vessels as the table was covered with: for what use of powring out could there be, where was nothing set but bread?

Lib. 3. de templ. cap. 20.

1 Chron. 4. 8.

3. Touching the number of these vessels; *Maimonides* thinketh there were but two that were under the two rowes of bread, and two above. But it is most like, that every one of the loaves had his dish below, and a cover for the same above: for to what end else served the coverings, but to keepe the bread sweet and cleane? *Iosephus* thinketh further, that every one had his incense cup above, because the Priests offered 12. incense cups, *Numb.* 7. 84. and it may be gathered, *Levit.* 24. 7. that every bread or loafe had incense put to it, for a remembrance, to be an offering made by fire unto the Lord, in stead or place of the bread when it was remued, and removed every Sabbath, *Iun. Polarg.* But herein *Iosephus* is rather to be credited, who was an eye witnesse of those ceremonies, who saith, there were two incense cups upon the two rowes, which seemeth to be most agreeable to that text, *Levit.* 24. 7.

QUEST. XXXVIII. *Of the seuerall kinds of vessels in particular, which served for the table.*

Vers. 29. *Thou shalt make dishes for it.* 1. The word is *kaarath*, or *kegbaiith*, which signifieth a hollow dish or platter. *Iunius* thinketh, they served *formandis panibus*, to fashion the bread withall, that they should be all of one fashion. But it is not like, that these golden platters or dishes were used in the baking of the loaves; for these dishes were ade removed out of the Tabernacle: It is probable, that the Priests themselues did bake the loaves of such flowre as was offered them, for so they are commanded, *Levit.* 24. 5. *Thou shalt take fine flowre and bake 12. cakes thereof.* But it is not like, as *Hieronymus* teth out of the traditions of the Hebrewes, that the Priests themselues did *serere, demetere, molere*, both sow and reape, grinde and bake these loaves. Neither, as *Iosephus* writeth, *Ex publica pecunia eon fermentum emere*; *Vnleavened bread they did buy out of the common*: but rather flowre was offered to the Priests (not ready baken bread) and then the Priests did bake it themselues, *Leuit.* 24. 7. But in the kneading and baking, they used not these golden dishes: it is like they had other iron moulds and dishes which they baked the bread in, as *Bonfrerius* noteth out of the traditions of the Hebrewes; the golden vessels only served to place the loaves in, being baked, and so upon the table. The Latine Translator calleth them *concauas*, which properly signifieth *foueres*, or little dishes; but they were so small as to have contained loaves of that bignesse, every one having eight pound, as thinketh *Ribera*: the word also signifieth sawcers to put vinegar in, whereupon the Interlineare gloss, by these *vinegar* sawcers, would be signified, *mordaces prædicatores, qui vitia carpendo*, biting speech to nip sinne. But this is very improperly uttered; for as *Tostatus* noteth, in the Tabernacle, *nullus erat vsus aceti*, there was no use for vineger.

11. cap. 10. Malach. 3. Antiquit. c. 10.

2. The second kinde of vessell is, *cophoth*, which signifieth an hollow vessell, like vnto the palme of the hand, which served for the incense, *Iunius*, *Vatablus*, *Pelargus*. The vulgar Latine calleth them cups to examine the wine in, which was offered, *Lyranus*, *Tostatus*. So also *Rupertus*, who thinketh they were glasses; but that cannot be, seeing all these vessels were of gold, and here was no use for vessels that should receive wine in: all these served for the shew-bread table.

3. The third kinde are *kesoth*, which were *pocula libationis*, incense cups, as the Latine Interpreter, *Ierom*, and *Tostatus* follow, for they are spoken of before. *R. Salomon* thinketh, they were golden platters or receits, which were put hot vnder the bread, to conuey the heat unto the loaves, that they should not mould. So also *Kimchius* and *Muscul.* But they were rather covers for the other plates and dishes, to cover the bread, and keepe it cleane, and so they might better be preserued from putrifying or mouldring. *Sanctius* thinketh *kesoth* a most ancient Hebrew writer? and this is the more probable, because *Nonius* saith, they are called *scutella argentea*, plates or vessels with *Iunius* two handles.

4. The fourth sort of vessels are called *Mezakkoth*, which word commeth of *nasak*, to cleanse, and other called *thuribula*, *scopulæ*, *Vatablus*, *Pelargus*, cleansing things, *Muscul.* *scopæ*, brushes, *emunctoria*, instruments to keepe the table cleane withall. But seeing these instruments were all made of gold, they had beene very unfit to sweepe or cleanse the table. 5. Neither were they *cyathi*, pouring cups

pots, as *Tostat. Lyran.* following the Latine text, which readeth, *to offer drinke offrings*: whereas the word *nasac*, signifieth rather here to cover, than to powre forth, as is before shewed. 3. *Oleaster* thinketh they were certaine mantils, that covered the bread and other vessels: but this could not be, because they were all of gold; and the *face*, or *shew-bread* was not covered or hid in the Tabernacle. 4. Therefore it is most like, that these were the covers to the incense cups, as they are joyned with them, *Gen.* 44. 1. & other before called *kesoth*, served to cover the bread-places, or dishes. So *Vatabl. Lippom.*

QUEST. XXXIX. *Why it was called the shew-bread or face-bread.*

And thou shalt set upon the table shew-bread, or face-bread. 1. R. *Salom.* imagineth they were called face-bread, because on two sides they were turned up like unto *shewels*. 2. Other of the Hebrewes thinke they were so named, because they were made foure square like unto a bricke, with foure plaine sides, which they call faces, *Ex Oleast.* 3. Others, because they were baked in certaine moulds, and so were of the same fashion above and below, otherwise than our common bread, which is flat on the nether part next the harth, and round above, *Tostat. Lyran.* 4. *Cajetane* conjectureth, that they were *notati duodecim filiorum Israel*, printed with markes of the twelve sonnes of Israel, and therefore so called. 5. But indeed they have that name given them, because they were alwayes in the face and sight of God: as the words following expound, *Before my face continually*. And in the same sense the Septuagint translate here ἄρτους ἐνωπίους, *face-bread*, or *presence-bread*: and sometime they call them ἄρτους προθέσεως, *shew-bread*, which terme the Apostle retaineth, *Heb.* 9. and the Latine translatour followeth, calling *panes propositionis*, shew-bread, in the same sense: because they were alwayes set forth and shewed as in the presence of God: but the sense is more full and evident to call them *panem facierum*, as *Vatab. Pagnine*, or in the singular, *panem facei*, face-bread, *Iun.* because the word *panim* in the Hebrew is with the singular, *Ribera*. And whether from the Hebrew word *panim* in this sense, the Latine word *panis*, bread, may not be derived, I leave it to the Readers consideration.

QUEST. XL. *Of the order and quantity of these loaves.*

Concerning the order and manner of setting these loaves: 1. *Tostatus* thinketh that they were set in *duobus cumulis*, in two heapes: and his reason is, because otherwise so many loaves, being of that quantity containing every one two tenth deales of an Epha, could not be placed in a table of so small breadth. 2. But it is more like, that these twelve loaves were placed in *duobus ordinibus*, in two rowes or ranks, one upon another: as may be gathered, *Levit.* 24. 6. *Thou shalt set them in two rowes, or orders*: six in each row: and the same reason alleaged for the heaps may be urged against *Tostatus*: for unlesse these loaves so many in number, and so great in quantity had beene placed in order, and not tumbled in heapes, they could not have beene all set in so small a roome. 3. And concerning the quantity of these loaves, they did each of them consist of two tenth deales of an Epha, that is, two Homers, *Levit.* 24. 5. Every Homer held about three pints, as is shewed before, *qu.* 24. in *chap.* 16. *Iosephus* saith that every loafe contained two of the measures called *Assaran*: and the *Assaran* held seven of the measures called *Caph*, which was about a pound weight: so that every one of those loaves did weigh about seven or eight pound, *Ribera*.

Lib. 3. Antiqu.

Lib. 2. de templ. cap. 10.

QUEST. XLI. *Of the mysticall signification of the table of shew-bread.*

NOw as touching the mysticall sense and application of the table of shew-bread, with the instruments thereof: 1. *Beda* by the table made of Shittim wood understandeth the Scriptures, consisting of the bookes and sayings of the Prophets and Patriarkes: By the foure rings the foure Evangelists, by whom the Gospell was carried and preached to all the world: By the foure feet, the foure sences of Scripture, *historicall, allegoricall, tropologicall, anagogicall*. *Rabanus* also followeth the same steps. 2. By the dishes, the goblets, the incense cups, the dishes, *Gregorie* understandeth the diversity of gifts in the Church, which all helpe to furnish the Lords spirituall table. 3. *Iosephus* by the table and twelve loaves, understandeth the yeere with the twelve moneths to be deciphered. 4. *Gennadius* thereby understandeth the world, and by the loaves the fruit thereof. 5. Some by the Altar of incense understand the contemplative life, which is spent altogether in the contemplation and praise of God: by the table of shew-bread, the active life of those which are given unto good workes: by the golden candlestick, such as both in words and workes, in contemplation and action doe shine as lights, *Ribera*.

But these mysticall diductions are somewhat curious. Yet thus farre these typicall ceremonies may safely be extended: the Arke signifieth the presence of God in Christ: the table of shew-bread the family of Christ, which is nourished and fed by him: by the golden candlestick, the manner of administration in the Church is represented, which the Lord doth illuminate by his Spirit, *Iun. in Analys. Rupertus* by the bread understandeth the true bread of life, which is Christ Jesus: so also *Marbachius*. *Ferus* by the frankincense upon the bread collecteth, that we must joyne prayer and thanksgiving with the preaching of the word: by the crowne is signified the hope of everlasting life, where wee shall sit downe at Christs everlasting table in heaven; *Simler*. By the twelve loaves, the whole Israel of God, which is fed by his word, *Lorichius*. And they were taught hereby, *quod Deus panem largitur*, that God giveth bread and food, *Theod. qu.* 28. and that their very meat is consecrate unto God, and therefore should feed soberly and reverently, as in his presence, *Calvin*. And by the vessels of gold, all Christians should learne, *ut detur opera, ut fiat aurea, non fictilia*; to doe their endevour, that they may be vessels of gold, vessels of grace and holinesse, not earthen vessels, and vessels of wrath, *Osiander*.

QUEST. XLII. *Of the forme and fashion of the candlestick.*

And thou shalt make a candlestick of pure gold, of worke beaten out with the hammer, &c. *Iosephus* is deceived in his description, who saith, that this candlestick was *ex auro fusili, sed non*

Lib. 3. Antiqu. cap. 3.

non solide, of molten gold, and not solid: whereas it was of one solid worke beaten out with the hammer. In another place also he saith it was made of iron, covered with plates of gold. If it be answered for *Iosephus*, that he speaketh of some other candlesticke, which was afterward made of iron: it is not like, that any time the Israelites were so destitute of gold, but that they had sufficient to make one candlesticke, *Tostat. quæst.* 29. & 31. 2. By this description of the candlesticke it is evident, that the picture which is to be seene in Rome of the golden candlesticke, which *Titus* brought from Jerusalem, and caried in triumph, is not right, because it is not set forth with boules, knops and flowers, as this is, *Ribera*. 3. The fashion of the candlesticke was on this manner; the shaft went upright, and stood in the middest upon his feet: and from this shaft went out 6. branches, 3. on the one side, and 3. on the other, one above the other: which went out by couples, one on the one side, and over against it one on the other side: neither were they all of one length: for the nethermost branches were longest, and the uppermost shorter, so that they all were of one height above, *Tostat.* 4. The body or shaft had foure boules, like unto open almonds, and as many round knops, and as many flowers. And under the first knop, came out the first two branches, and so under the second, and third: and in the top, after the branches were gone forth, were the fourth boule, knop, and flower, *Beda*. So likewise in every one of the branches, there were three boules, as many knops and flowers. R. *Salom.* and *Menasses*, with whom agreeth the description in the Geneva Bibles, make in every branch three boules, but beside, but one knop and one flower, because *vers.* 33. it is said, three boules in the plurall, and but one knop and one flower in the singular number. But *Lyranus*, with whom consent *Cajetan. Tostat. qu.* 31. and *Ribera*, thinke better, that every boule had his knop and flower, to be answerable to the worke of the shaft; which had foure boules, and as many knops and flowers, *vers.* 34. So also *Beda*. 5. Beside, *Menasses* is of opinion, that the uppermost lilies or flowers served for the sockets or lampes, where the oile was put to feed the light: so also *Rolarg. Genevens.* But the flowers only were made for ornament, *Calvin*. And beside the boules, knops and flowers, there were seven lampes, as *vers.* 37. after the description of the shaft and branches, with their knops and flowers, it is said, *Thou shalt make thee seven lampes thereof.* So *Tostatus quæst.* 29. and *Ribera*: and 1 *King.* 7. 29. mention is made of lampes, beside the flowers; which lampes were also made out with the hammer, as the rest were: for the whole candlesticke, with every part thereof, was appointed so to be made. 6. But whereas it is added, *To give light toward that which is before it, vers.* 37. *Cajetanes* and *Oleasters* observation is somewhat curious, that because these lights shined directly to that part which was before it, that is, toward the table of shew-bread, right over against it, that every socket had *rostrum in una parte*, a certaine nosle hanging out, whereby it cast light forward: but indeed the meaning is, that is was to cast light toward that which was before it, that is, every way; as *Iunius* translateth.

Riber. lib. 2. de Templ. 12.

Quest. XLIV. *Of the place where the candlesticke stood.*

NOw further it is to be considered: 1. That there was but one candlesticke in the Tabernacle made by *Moses*, which was sufficient. *Salomon* indeed afterward made ten lampes, whereof five stood on the one side, and five on the other, 1 *King.* 7. 29. because the Temple was wider and larger. *Iosephus* saith, he made ten thousand candlesticks. But it is like the place is corrupted, and ten thousand put for ten. 2. The place where this candlesticke was placed, was not in the most holy place, for thither the Priest went but once in the yeere; but the lampes of the candlesticke were renued daily: neither did it stand in the outward court, which was open, for then it had beene subject to wind and weather, *Ribera*. And there was the Altar of burnt offering, whereon the fire burned continually, and never went out, *Tostat.* The place was therefore in the Sanctuary, next unto the most holy place; where, because it was continually covered over, there was necessary use of this light, for the daily service, and ministration of the Priests there, *Tostat. quæst.* 29.

Lib. 3. Antiqu. cap. 2.

Quest. XLV. *Whether the candlesticke were made to Moses hand.*

Vers. 37. *And thou shalt make thee seven lampes, &c.* 1. Here that slender conceit of the Jewes is confuted, that thinke this candlesticke was made to *Moses* hand, because it was so curious, and full of worke, that *Moses* could not tell how to make it: for it is here directly said unto *Moses*, *Thou shalt make thee seven lampes*: if then he caused to be made one part of it, it is certaine, that he did so in the rest of the parts: and afterward, *chap.* 31. 8. *Bezaliel* and *Aholiab* were appointed among other things to make the candlesticke: therefore the Jewes conceit hath but a slender ground, because it is said, *vegasseh sier*, the candlesticke shall be made: for before it is put in the active, *vegasitho*, *And thou shalt make*. 2. And in the same word, ועשית, *vegasseh*, they have another observation as slender & curious, because the letter *jod*, is superfluous, for ordinarily it should be, ועשיה, *viggaseh* with *dagesh*, without *jod*: they think *jod*, which signifieth ten, to be added, to signifie, that afterward *Salomon* should make ten candlesticks, as he did, 1 *King.* 7. But it is an usuall thing with the Hebrewes, for this letter sometime to be *defective*, sometime to be *superfluous*, without any mystery. Yet *Tostatus* is here deceived, that saith they ground this their conceit here, *quia deficit litera jod*, because the letter *jod* was wanting: for in the foresaid word, *jod* is not wanting, but superfluous.

Quest. XLVI. *Of the instruments belonging to the candlesticke.*

Vers. 38. *The snuffers, and snuff-dishes.* 1. There were two kind of instruments which belonged unto the golden candlesticke, the *snuffers*, wherewith the lampe was purged: the word *melcoachaim*, is taken also for tongs, wherewith coales are taken out of the fire, *Isay* 6. and because snuffers are as it were little tongs to the like purpose, they are called by the same name, *Oleaster*. The other instrument *Iunius* thinketh, served to cleanse the dropping of the lampes, *Lyran.* So also *Tostatus* thinketh they were certaine vessels containing water, to quench the snuffe in, that it should not smell. 3. There were also certaine

certaine pipes to every lampe, wherein the oyle was put, to run into the nolle or boule of the candlesticke, where the lampe burned, as may appeare by *Zacharies* description, *chap.* 4. 2. where the Prophet alluding unto the fashion of the golden candlesticke in the Temple, (for otherwise if he had made any new description, the Jewes would not have given any credit unto him) maketh mention of seven lampes, and a boule, that is, to every one a boule to receive the oyle; and of seven golden pipes. Now all these are here in *Moses* comprehended under the name of lampes, which had both their severall pannes, and receptacles of the oyle, and certaine little pipes, and conveyances beside to powre in the oyle by, *Tostat. qu.* 30.

How Zacharies description and Moses agreeth together.

Quest. XLVII. *How much a talent was.*

Vers. 39. *Of a talent of gold.* 1. The scholasticall historie maketh mention of three kinde of talents: the Merchants talent, which was fiftie pound, the Citizens talent, which was 70. pound, and the talent of the Tabernacle, which was 120. pound, *Tostat. qu.* 33. 2. There was also the common talent, which contained 60. pound, and the great talent, which was 80. pound, *Ribera.* 3. *Olcaster* thinketh, that the word here used, *cicar*, signifieth not a talent, but *portionem, frustum*, a peece, or portion: which herein disenteth from all Interpreters in this place: and if no certaine quantitie of gold had beene named, it had beene a very imperfect description, to say, *Of a peece of gold.* 4. *Iosephus* esteemeth this talent at 100. pound. *Epiphanius*, at 125. pound; but the right valuation, as Rab. *Salomon* thinketh, was 130. pound, double to the common talent. So also *Rupertus, Tostatus, Ribera, Lippoman.* And every pound contained 60. common sicles, *Ribera.* As may be gathered by comparing these places together, 1 *King.* 10. 17. and 2 *Chron.* 9. 16. For in the first place it is said, *Three pound of gold went to a shield:* and in the latter, *Three hundred shekels went to a shield.* A talent of gold then by this account, weighed 7200. shekels, counting the talent at 120. pound, and every pound at 60. shekels. And a pound of gold in value is accounted at 100. crownes, and the talent at 12000. crownes, *Iun. Mercerus* then is deceived, which maketh the weight of a talent to be but a thousand and eight hundred sicles: therein following *Cambius*, and *Lord Gerson, in 1 Sam. cap.* 17. 5. Now the reasons why the summe of gold is named, whereof the candlesticke should be made, and so not in the rest, may be yeelded to bee these two; both because the candlesticke was all of gold, so were not the other, neither the Arke, nor the table: and for that their forme is set downe, both the length, and breadth, and so they might ghesse how much gold might goe to the making of them by the measure: but here, because there is no proportion set downe of the candlesticke, the gold is summed, that went to the making of it, *Tostat. qu.* 33.

Quest. XLVIII. *Of the mysticall application of the candlesticke.*

Concerning the application of this ceremoniall part of the Tabernacle. 1. *Iosephus* by the seven lampes understandeth the seven Planets, and the greatest in the middest sheweth the Sunne, the greatest and the middlemost of the Planets. 2. *Tostatus* by the candlesticke would have set forth the life of man, and by the seven branches the seven dayes of the weeke, which being multiplied doe measure out the time of mans life, *q.* 33. 3. So *Rupertus* by the six branches would have insinuated the six dayes of the creation, and by the shaft in the middest, which made the seventh, the seventh day, wherein God rested. Some, by the three branches one way, and three another, thinketh to be understood the Doctors of the Church, which in the old Testament did *fidem sanctæ Trinitatis designare, &c.* hold the faith of the holy Trinitie. But these applications are somewhat curious and against the Apostles rule, *Which are shadowes of things to come, but the bodie is in Christ, Coloss.* 2. 17. These types therefore and figures are shadowes of things to-come, not past, or then present, and they must be referred to Christ the bodie of them. 5. Wherefore, 1. this candlesticke some understand to be the Church of God, as *Apocal. chap.* 1. 2, 3. the Churches compared to candlesticks, *Ribera, Piscator.* But they are single candlesticks, not the candlesticke with seven lampes. 2. It better therefore signifieth Christ, who is the true light that inlightneth his Church: *Venerio, Quis in candelabro, nisi redemptor humani generis designatur?* Who is expressed in the candlestick, but the redeemer of mankinde? So also *Beda: Hastile candelabri ipse qui est caput Ecclesiæ debet intelligi:* By the shaft of the candlesticke must the head of the Church be understood. *Ferus* also to the same purpose: *Candelabrum Christus, qui veri luminis est sustentaculum:* Christ is the candlesticke, who is the upholder of the true light. 3. The six branches doe betoken the Apostles and Pastors of the Church, which are as branches which come from Christ, who is the vine, as these doe issue out of the shaft or bodie of the candlesticke, *Marb.* 4. The seven lampes doe signifie the manifold gifts of the Spirit, *Pelargus.* The knops and flowers, the divers graces and ornaments which the Lord endueth the faithfull with, *Calvin.* 6. As the candlesticke gave light unto the Tabernacle, so we are in darknesse, unlesse the Lord, *qui Ecclesiam illuminet*, from above doe lighten his Church, *Calvine.* 7. As the six branches doe make one bodie with the shaft, so, *Ministri in Christo concordia studeant:* Ministers in Christ must studie for concord, *Osiand.*

Lib. 3. Antiq. cap. 8.

In Ezechiel. homil. 6.

4. *Places of Doctrine.*

1. Doct. *Of the divine nature of Christ.*

Vers. 9. *According to all that I shall shew thee, so shall they make the forme of the Tabernacle, &c.* As God appointed the forme and fashion of the Tabernacle: but the matter thereof was offered by the Israelites: So Christ tooke his humanitie from among men: *Divinitas, quæ mera forma est, à Deo patre ab æterno genita est:* but his divine nature, which is as the forme, was begotten of God his Father from all eternitie, *Simler.* As touching his humanitie the Apostle saith: *For as much as the children were partakers of flesh and blood, he also himselfe tooke part with them.* Of his divine and everlasting being the

Heb. 2. 14.

Evangelist speaketh: *In the beginning was the Word, and the Word was with God, and that Word was God, Ioh.* 1. 1.

2. Doct. *God will not be worshipped with will-worship.*

FUrther it is hence gathered, *Forma Tabernaculi non relicta est hominum arbitrio, &c.* The forme of the Tabernacle is not left to the will of man, no not to the judgement of *Moses*: to teach us, that God will not be served with will-worship, according to the devices and inventions of men, but as he himselfe hath prescribed, *Pelarg. Piscator.* So our blessed Saviour alleageth in the Gospell out of the Prophet: *They worship me in vaine, teaching for doctrines the commandements of men, Mark.* 7. 7.

3. Doct. *Of the ministerie of Angels.*

Vers. 18. *THou shalt make two Cherubims of gold.* Which sheweth that God useth the ministerie of Angels in protecting of his Church, *Piscator.* As the Apostle saith, *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of salvation? Heb.* 1. 14.

4. Doct. *Our sinnes are covered in Christ.*

Vers. 21. *AND thou shalt put the Mercie seat upon the Arke.* This Mercie seat signifieth Christ; that as it covered the Arke where the tables of the law were kept, so our sinnes which are discovered by the law, *Tecta sunt operculo illo gratiæ & reconciliationis*, are covered by that covering of grace and reconciliation: as it is in the Psalme, *Blessed is he whose wickednesse is forgiven, and whose sinne is covered, Psal.* 32. 1. *Borrh.*

5. *Places of Controversie.*

1. Confut. *Against the sumptuous decking and adorning of Churches.*

Vers. 3. *THis is the offering which you shall take of them, gold and silver.* This is no warrant now, because the Tabernacle in the old Testament was adorned with silver and gold, and other precious things, that now the Temples of Christians should be set forth with such ornaments: *Ubi enim verbum, ubi mandatum?* Where have they any word, or warrant for these things, as *Moses* had then? *Galat.* The houses of prayer are to bee reverently kept, and decently set forth: but superfluous and sumptuous ornaments doe not beseeme the house of God: he looketh not to faire and beautifull Churches, but unto the humble and contrite heart, as the Prophet saith, *Isa.* 66. 2.

2. Confut. *Against the Manichees, who refused the old Testament.*

Vers. 8. *THat I may dwell among them.* The Manichees who tooke exception to the old Testament, said that herein it was contrarie to the New; that God should dwell in houses made with hands: whereas our Saviour saith in the New Testament, that *heaven is Gods seat, and the earth is his footstoole, Matth.* 5. there can be then no house made for God to dwell in. This objection *Augustine* returneth upon them againe, shewing that this testimonie is first alleaged in the old Testament, *Heaven is my throne, earth is my footstoole, where is that house that you will build for me? Isa.* 66. 1. And therefore therein the old Testament and new concurre, that God dwelleth not in Temples made with hands: and yet both in the old and new Testament God is said to have his house: therefore he concludeth, *Adaliquam significationem in utroq; testamento accipi, &c.* that is so said and taken to signifie some other thing, &c. God then is said to dwell in the Tabernacle, not because any place can comprehend his Majestie, but because there he pleased him by some visible signes to manifest his presence.

August. contra Adiman. c. 10.

3. Confut. *Against the superstitious opinion of the vertue of ceremonies.*

Vers. 22. *THere will I appoint with thee.* Though the Arke were the place where the Lord revealed himselfe, and shewed evident signes of his presence: yet the Israelites were too superstitious, afterward addicted to the externall ceremonie: and thought themselves sufficiently protected, if the Arke were with them. As in *Heli* his time, when they brought the Arke into the campe, they thought themselves sure of the victorie against the Philistims: but the Lord causeth both them and the Arke to come into their enemies hand, to teach them to lay aside all carnall confidence, and to seeke unto the Lord. As the superstitious Israelites in this respect abused the Arke; so the Romanists put their confidence in their breaden god, consecrated host, going with it in procession, and carrying it about in the field. But this is to attribute too much unto signes, *Simlerus.*

1 Sam. 4.

4. Confut. *That Moses Arke is not at Rome in S. Iohn Laterans Church.*

THis Arke which *Moses* made, the author of the Scholasticall historie thinketh to bee in Rome in the Church of S. *Iohn Lateran*, under the Altar there; and by that supposed evidence, would prove that the Arke was not made according to the measure of the Geometricall cubit. But *Tostatus* sheweth that not to be so, because it is mentioned, 2 *Maccab.* 2. how *Ieremie* hid the Arke in a cave, which afterward could not be found. This authoritie presseth them, because they hold the first and second books of the Maccabees to be canonicall. And howsoever it standeth for the truth of this report, it is evident that the Arke was lost before or in the captivitie of Babylon, and that the second Temple built after the captivitie never had it. By this then it appeareth what small credit is to bee given unto those relikes, which are so much boasted of in the Papall Church.

Tostat. qu. 14. *in* 25. *cap.*

5. Confut. *Against the erecting and setting up of Images.*

Vers. 22. *BEtweene the two Cherubims.* The idolatrous Romanists have no warrant from hence for their Images, which they set up to be adored in their Churches: 1. *Moses* had Gods commandment to doe it, they have no such direction. 2. That was a time of figures and ceremonies, and typicall representations: but now in the cleere light of the Gospell all such types and figures are ceased. 3. Those Cherubim

Cherubims were not ſet forth publikly in the peoples view, but kept in the moſt holy place, whither none had acceſſe but the high Prieſt: neither was it lawfull for any other Prieſt or Levite to gaze or looke upon it. Therefore this is no warrant for the ſetting up of Images in Churches in the open ſight and view of the people, who thereby are bewitched, and withdrawne from the true ſpirituall worſhip, *Simler. Gallaſ.*

6. Confut. *Againſt the Iewes, that they are caſt off for crucifying of Chriſt.*

Verſ.22. *There will I appoint with thee*, or, *meet thee. Chryſoſtome* from hence doth notably convince the Jewes, that God hath forſaken them, and caſt them off, becauſe now they have not the Arke nor Propitiatorie ſeat, from whence the Lord uſed to ſpeake. And if the Jewes ſhould, *hominibus imputare rerum ſuarum vaſtationem*, impute unto men the ruine and deſtruction of their ſtate; hee thus anſwereth: Firſt, that men could not have deſtroyed their Citie, *Niſi Deus permiſiſſet*, unleſſe the Lord had permitted it to be done. Secondly he ſaith: But be it granted that men pulled downe your walles, *Num ignem ex alto devehi vetuit homo?* Did man forbid fire to be brought from heaven? *Num voces ex propitiatorio audiri ſolitam inhibuit homo? &c.* Did man forbid that a voice ſhould be heard out of the Propitiatorie? Did man take away the declaration of Gods will by the precious ſtones in the Prieſts breaſt-plate, and the ſacred unction? &c. *An non Deus hæc omnia ſubmovit? &c.* Did not God take all theſe away? Thirdly, if the Jewes ſhall anſwer, *Quoniam civitate caremus, caremus & iſtis, &c.* Becauſe we are without a Citie, we want theſe things alſo, &c. He addeth further: yet after the Temple was deſtroyed, and the Altar broken downe, there were Prophets in the captivitie, *Daniel* and *Ezechiel*: ſay then, *Quam ob cauſam nunc non habetis Prophetas?* What is the cauſe that now ye have no Prophets? Is it not evident by this, *Quod Deus vos repulerit*, that God hath caſt you off? And why hath he caſt you off? *Ob illum crucifixum, & impium illud facinus*: becauſe of that impious fact in the crucifying of Chriſt. And whence doth this appeare? becauſe before, when ye lived wickedly, ye obtained many things, now, *cum videamini modeſtius vivere*, when yee ſeeme to live more ſoberly, yet ye ſuffer more grievous puniſhment, *nec quicquam eorum contigit habere, qua prius habebatis*, and ye enjoy none of thoſe things which before ye had, &c. To this purpoſe *Chryſoſt.* *Orat. 3. contra Judæos.*

7. Confut. *Againſt the Romaniſts, concerning their nine orders of Angels.*

NOw further, whereas theſe winged pictures, which were made upon the Mercie ſeat, are called *Cherubim*, which is a name indifferently given to the bleſſed Angels in generall; it is evident, that it is no ſpeciall order, as the Romaniſts have curiouſly ſorted the Angels into nine orders: whereof the Cherubim, Seraphim, and Thrones, are the three higheſt. And *Toſtatus*, one of their owne writers, confeſſeth, *Quæſt. 19. in c. 25. Exod.* that in this place, *Æqualiter Cherubim ad omnes beatos ſpiritus referantur*, That the Cherubim here equally may be referred to all the bleſſed Spirits, &c. And as in this place, ſo in other alſo, the Cherubim and Seraphim are names and titles given to the Angels in generall, as *Iſai. 6. Ezech. 1.* and 10. See more hereof elſewhere, *Synopſ. Centur 2. err. 1.*

8. Confut. *Againſt the ſuperſtitious uſe of candles in Churches.*

Verſ.37. *Thou ſhalt make thee ſeven lamps thereof, &c. to give light, &c.* The uſe then of this candleſticke and the lamps thereof, was to no other end than to give light in the Sanctuarie, which was covered. *Toſtatus* addeth further, *Non ſolùm lumen candelarum eſt ad neceſſitatem tollendarum tenebrarum, ſed etiam ad honeſtatem & cultum, &c.* The light of candles is not onely for neceſſitie to remove the darkneſſe, but for more comelineſſe, and it belongeth unto worſhip, &c. Which ſuperſtitious conceit is convinced in this place. Theſe lamps were ordained onely to give light: therefore at noone day when there is no uſe of candle light, to ſet up tapers and candles, is a ſuperfluous and a ſuperſtitious uſe. *Quæſt. 30. in cap. 25.*

6. Morall Obſervations.

1 Obſerv. *God muſt be honoured with our riches.*

Verſ.2. *Receive an offering for me of every man, &c.* Whereas God requireth an offering of the people out of their ſubſtance; it ſheweth that our goods are not ours, to waſte at our willes, but God looketh to be honoured with them, and to have them employed unto his glorie, B. *Babing.* As the Wiſe-man ſaith, *Prov. 6. 8. Honour the Lord with thy riches, and with the firſt fruits of thine increaſe.*

2. Obſerv. *We muſt give unto God with a willing heart.*

Whoſe heart giveth it freely. So alſo *chap. 35. 5. Whoſoever is of a willing heart, let him bring this offering unto the Lord*; which ſheweth, that what is beſtowed upon Gods ſervice, ſhould be given willingly and cheerefully: as it is ſaid in that great offering of *David* and the people toward the building of the Temple which *Salomon* made, *The people offered willingly unto the Lord, with a perfit heart. 1 Chron. 29. 9.* and *David* thus profeſſeth, *verſ. 17. I have offered willingly in the uprightneſſe of mine heart all theſe things.* So the Apoſtle ſaith, *The Lord loveth a cheerefull giver, 2 Cor. 9. 7.* B. *Babing.*

3. Obſerv. *Of the diverſitie of gifts, which every man muſt employ accordingly, as he hath received.*

Verſ.3. *Take of them gold, ſilver, braſſe, &c.* This ſheweth that in the Church there are diverſities of gifts: God hath endued ſome with gold and ſilver, ſome with braſſe: all have not the like gifts, as the Apoſtle ſaith, *There are diverſities of gifts, but the ſame ſpirit, 1 Cor. 12. 5.* No man therefore can excuſe himſelfe, that he hath nothing to offer: if he have neither gold, ſilver, nor braſſe, yet hee may bring goats haire, B. *Babing.* He that hath neither gold, ſilver, nor braſſe, *Offerat vel pilas caprarum, & munere ſuo defunctus eſt*; Let him but offer goats haire, and he hath done his dutie, *Ferus.*

Evangeliſt ſpeaketh: *In the beginning was the Word, and the Word was with God, and that Word was God, Ioh.1.1.*

2. Doct. *God will not be worſhipped with will-worſhip.*

FUrther it is hence gathered, *Forma Tabernaculi non relicta eſt hominum arbitrio, &c.* The forme of the Tabernacle is not left to the will of man, no not to the judgement of *Moſes*: to teach us, that God will not be ſerved with will-worſhip, according to the devices and inventions of men, but as he himſelfe hath preſcribed, *Pelarg. Piſcator.* So our bleſſed Saviour alleageth in the Goſpell out of the Prophet: *They worſhip me in vaine, teaching for doctrines the commandements of men, Mark.7.7.*

3. Doct. *Of the miniſterie of Angels.*

Verſ.18. *Thou ſhalt make two Cherubims of gold.* Which ſheweth that God uſeth the miniſterie of Angels in protecting of his Church, *Piſcator.* As the Apoſtle ſaith, *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes that ſhall be heires of ſalvation? Heb.1.14.*

4. Doct. *Our ſinnes are covered in Chriſt.*

Verſ.21. *And thou ſhalt put the Mercie ſeat upon the Arke.* This Mercie ſeat ſignifieth Chriſt; that as it covered the Arke where the tables of the law were kept, ſo our ſinnes which are diſcovered by the law, *Tecta ſunt operculo illo gratiæ & reconciliationis*, are covered by that covering of grace and reconciliation: as it is in the Pſalme, *Bleſſed is he whoſe wickedneſſe is forgiven, and whoſe ſinne is covered, Pſal.32.1. Borrh.*

5. *Places of Controverſie.*

1. Confut. *Againſt the ſumptuous decking and adorning of Churches.*

Verſ.3. *This is the offering which you ſhall take of them, gold and ſilver.* This is no warrant now, becauſe the Tabernacle in the old Teſtament was adorned with ſilver and gold, and other precious things, that now the Temples of Chriſtians ſhould be ſet forth with ſuch ornaments: *Ubi enim verbum, ubi mandatum?* Where have they any word, or warrant for theſe things, as *Moſes* had then? *Galat.* The houſes of prayer are to bee reverently kept, and decently ſet forth: but ſuperfluous and ſumptuous ornaments doe not beſeeme the houſe of God: he looketh not to faire and beautifull Churches, but unto the humble and contrite heart, as the Prophet ſaith, *Iſa.66.2.*

2. Confut. *Againſt the Manichees, who refuſed the old Teſtament.*

Verſ.8. *That I may dwell among them.* The Manichees who tooke exception to the old Teſtament, ſaid that herein it was contrarie to the New; that God ſhould dwell in houſes made with hands whereas our Saviour ſaith in the New Teſtament, that *heaven is Gods ſeat, and the earth is his footſtoole, Matth.5.* there can be then no houſe made for God to dwell in. This objection *Auguſtine* returneth upon them againe, ſhewing that this teſtimonie is firſt alleaged in the old Teſtament, *Heaven is my throne, earth is my footſtoole, where is that houſe that you will build for me? Iſa.66.1.* And therefore therein the old Teſtament and new concurre, that God dwelleth not in Temples made with hands: and yet both in the old and new Teſtament God is ſaid to have his houſe: therefore he concludeth, *Adaliquam ſignificationem in utroq; teſtamento accipi, &c.* that is ſo ſaid and taken to ſignifie ſome other thing, &c. God then is ſaid to dwell in the Tabernacle, not becauſe any place can comprehend his Majeſtie, but becauſe there it pleaſed him by ſome viſible ſignes to manifeſt his preſence.

Auguſt. contra Adimant.c.10.

3. Confut. *Againſt the ſuperſtitious opinion of the vertue of ceremonies.*

Verſ.22. *There will I appoint with thee.* Though the Arke were the place where the Lord revealed himſelfe, and ſhewed evident ſignes of his preſence: yet the Iſraelites were too ſuperſtitious afterward addicted to the externall ceremonie: and thought themſelves ſufficiently protected, if the Arke were with them. As in *Heli* his time, when they brought the Arke into the campe, they thought themſelves ſure of the victorie againſt the Philiſtims: but the Lord cauſed both them and the Arke to come into their enemies hand, to teach them to lay aſide all carnall confidence, and to ſeeke unto the Lord. As the ſuperſtitious Iſraelites in this reſpect abuſed the Arke; ſo the Romaniſts put their confidence in their breaden god, conſecrated hoſt, going with it in proceſſion, and carrying it about in the field. But this is to attribute too much unto ſignes, *Simlerus.*

1 Sam.4.

4. Confut. *That Moſes Arke is not at Rome in S. Iohn Laterans Church.*

THis Arke which *Moſes* made, the author of the Scholaſticall hiſtorie thinketh to bee in Rome in the Church of S. *Iohn Lateran*, under the Altar there; and by that ſuppoſed evidence, would prove that the Arke was not made according to the meaſure of the Geometricall cubit. But *Toſtatus* ſheweth that not to be ſo, becauſe it is mentioned, 2 *Maccab.2.* how *Ieremie* hid the Arke in a cave, which afterward could not be found. This authoritie preſſeth them, becauſe they hold the firſt and ſecond books of the Maccabees to bee canonicall. And howſoever it ſtandeth for the truth of this report, it is evident that the Arke was loſt before or in the captivitie of Babylon, and that the ſecond Temple built after the captivitie never had it. By this then it appeareth what ſmall credit is to bee given unto thoſe relikes, which are ſo much boaſted of in the Papall Church.

Toſtat.qu.14. in 25.cap.

5. Confut. *Againſt the erecting and ſetting up of Images.*

Verſ.22. *Betweene the two Cherubims.* The idolatrous Romaniſts have no warrant from hence for their Images, which they ſet up to be adored in their Churches: 1. *Moſes* had Gods commandment to doe it, they have no ſuch direction. 2. That was a time of figures and ceremonies, and typicall representations: but now in the cleere light of the Goſpell all ſuch types and figures are ceaſed. 3. Tho

Cherubi

Cherubims were not set forth publikly in the peoples view, but kept in the most holy place, whither none had accesse but the high Priest: neither was it lawfull for any other Priest or Levite to gaze or looke upon it. Therefore this is no warrant for the setting up of Images in Churches in the open sight and view of the people, who thereby are bewitched, and withdrawne from the true spirituall worship, *Simler. Gallas.*

6. Confut. *Against the Iewes, that they are cast off for crucifying of Christ.*

Vers.22. *There will I appoint with thee*, or, *meet thee. Chrysostome* from hence doth notably convince the Jewes, that God hath forsaken them, and cast them off, because now they have not the Arke nor Propitiatorie seat, from whence the Lord used to speake. And if the Jewes should, *hominibus imputare rerum suarum vastationem*, impute unto men the ruine and destruction of their state; hee thus answereth: First, that men could not have destroyed their Citie, *Nisi Deus permisisset*, unlesse the Lord had permitted it to be done. Secondly he saith: But be it granted that men pulled downe your walles, *Num ignem ex alto devehi vetuit homo?* Did man forbid fire to be brought from heaven? *Num vocem ex propitiatorio audiri solitam inhibuit homo? &c.* Did man forbid that a voice should be heard out of the Propitiatorie? Did man take away the declaration of Gods will by the precious stones in the Priests breastplate, and the sacred unction? &c. *An non Deus haec omnia submovit? &c.* Did not God take all these away? Thirdly, if the Jewes shall answer, *Quoniam civitate caremus, caremus & istis, &c.* Because we are without a Citie, we want these things also, &c. He addeth further: yet after the Temple was destroyed, and the Altar broken downe, there were Prophets in the captivitie, *Daniel* and *Ezechiel*: say then, *Quam ob causam nunc non habetis Prophetas?* What is the cause that now ye have no Prophets? Is it not evident by this, *Quòd Deus vos repulerit*, that God hath cast you off? And why hath he cast you off? *Ob illum crucifixum, & impium illud facinus*: because of that impious fact in the crucifying of Christ. And whence doth this appeare? because before, when ye lived wickedly, ye obtained many things, now, *cum videamini modestiùs vivere*, when yee seeme to live more soberly, yet ye suffer more grievous punishment, *nec eorum quemquam contigit habere, quæ prius habebatis*, and ye enjoy none of those things which before ye had, &c. To this purpose *Chrysost.* *Orat. 3. contr. Judæos.*

7. Confut. *Against the Romanists, concerning their nine orders of Angels.*

NOw further, whereas these winged pictures, which were made upon the Mercie seat, are called *Cherubim*, which is a name indifferently given to the blessed Angels in generall; it is evident, that it is no speciall order, as the Romanists have curiously sorted the Angels into nine orders: whereof the Cherubim, Seraphim, and Thrones, are the three highest. And *Tostatus*, one of their owne writers, confesseth, that in this place, *Æqualiter Cherubim ad omnes beatos spiritus referantur*, That the Cherubim here equally may be referred to all the blessed Spirits, &c. And as in this place, so in other also, the Cherubim and Seraphim are names and titles given to the Angels in generall, as *Isai.6. Ezech.1.* and 10. See more hereof elsewhere, *Synops. Centur 2. err.1.* *Quæst. 29. in c.25. Exod.*

8. Confut. *Against the superstitious use of candles in Churches.*

Vers.37. *Thou shalt make thee seven lamps thereof, &c. to give light, &c.* The use then of this candlestick and the lamps thereof, was to no other end than to give light in the Sanctuarie, which was covered. *Tostatus* addeth further, *Non solùm lumen candelarum est ad necessitatem tollendarum tenebrarum, sed etiam ad honestatem & cultum, &c.* The light of candles is not onely for necessitie to remove the darknesse, but for more comelinesse, and it belongeth unto worship, &c. Which superstitious conceit is unproved in this place. These lamps were ordained onely to give light: therefore at noone day when there is no use of candle light, to set up tapers and candles, is a superfluous and a superstitious use. *Quæst. 30. in cap.25.*

6. Morall Observations.

1 Observ. *God must be honoured with our riches.*

Vers.2. *Receive an offering for me of every man, &c.* Whereas God requireth an offering of the people out of their substance; it sheweth that our goods are not ours, to waste at our willes, but God looketh to be honoured with them, and to have them employed unto his glorie, B. *Babinge.* As the Wise-man saith, *Prov.6.8. Honour the Lord with thy riches, and with the first fruits of thine increase.*

2. Observ. *We must give unto God with a willing heart.*

Whose heart giveth it freely. So also *chap.35.5. Whosoever is of a willing heart, let him bring this offering unto the Lord*; which sheweth, that what is bestowed upon Gods service, should be given willingly and cheerefully: as it is said in that great offering of *David* and the people toward the building of the Temple which *Salomon* made, *The people offered willingly unto the Lord, with a perfit heart, 1 Chron.* 29.9. and *David* thus professeth, *vers.17. I have offered willingly in the uprightnesse of mine heart all these things.* So the Apostle saith, *The Lord loveth a cheerefull giver, 2 Cor.9.7.* B. *Babing.*

3. Observ. *Of the diversitie of gifts, which every man must employ accordingly, as he hath received.*

Vers.3. *Take of them gold, silver, brasse, &c.* This sheweth that in the Church there are diversities of gifts: God hath endued some with gold and silver, some with brasse: all have not the like gifts, as the Apostle saith, *There are diversities of gifts, but the same spirit, 1 Cor. 12. 5.* No man therefore can excuse himselfe, that he hath nothing to offer: if he have neither gold, silver, nor brasse, yet hee may bring goats haire, B. *Babing.* He that hath neither gold, silver, nor brasse, *Offerat vel pilas caprarum, & munere suo defunctus est*; Let him but offer goats haire, and he hath done his dutie, *Forms.*

4. Observ. *What desire we should have to the Lords house.*

Vers.8. *That I may dwell among them.* Seeing the house of God is the place of Gods habitation, and there is his presence, it sheweth with what delight and desire wee should come unto Gods house, and with what reverence wee should behave our selves there, as *Iacob* said, *How reverend is this place! this is no other but the house of God, and the gate of heaven, Gen.28.17.* So *Chrysostome* excellently saith, *Non est ecclesia tonstrina, aut unguentaria taberna, &c. sed locus Angelorum, regia coeli, ædes ipsum, &c. The Church is no Barbers shop, or Apothecaries house, but a place of Angels, the palace of heaven, yea heaven it selfe.*

Homil. 36. in 1. ad Corinth.

5. Observ. *Gods law must be laid up in the heart.*

Vers.16. *Thou shalt put in the Arke the Testimonie.* As the tables of the Law were laid up in the Arke, so the Law and Word of God must be kept in a faithfull heart: as the Prophet *David* saith, *I desired to doe thy good will O my God, yea thy law is within my heart, Psal.40.8. Piscator.*

6. Observ. *We must readily obey Gods will, as the Angels.*

Vers.20. *The Cherubims shall stretch their wings on high.* The Angels have their wings readie spread, to shew how serviceable they are at all appointments, alwayes in a readinesse to do the will of God; to teach us that we also should imitate this cheerfull and readie service of the Angels, in our willing and prompt obedience in the earth: as we are taught to pray in the Lords prayer, *Thy will be done in earth as it is in heaven, B Babing.*

7. Observ. *To use the creatures of God soberly.*

Vers.30. *Thou shalt set upon the table shew-bread.* Seeing the daily bread which they did eat, was made of the same corne, whereof the shew-bread was, which was alwayes in the presence of God; it teacheth that we should soberly use the creatures of God, as alwayes being in his sight: as the Apostle saith, *Whether yee eat or drinke, &c. doe all to the glorie of God, B. Babing.*

8. Observ. *That nothing can escape Gods sight, in whose house there is alwayes light.*

Vers.37. *Thou shalt make seven lamps, &c. to give light.* There is light in Gods house: whatsoever is there done, is soone espied: nothing can escape Gods sight: *Ne putes te in domo Dei male posse conversari & occultari, &c.* Thinke not that thou canst live wickedly in Gods house and bee hid, *Oleaster.* Therefore Christs eyes are said to be as a flame of fire, which pearceth and searcheth all things, *Revel.1.14.*

CHAP. XXVI.

1. *The Method and Argument.*

AS in the former Chapter such things are described, as were to bee placed within the Tabernacle, so now followeth the description of the Tabernacle it selfe in this Chapter, whereof there are two parts: the first containeth a declaration, how the Tabernacle should be made, with every part thereof, to *vers.31.* the second, in what order every thing should be disposed in the Tabernacle, *vers.31.* to the end.

In the first: 1. The curtaines are appointed to be made: 1. Of what matter and how many, *v.1.* 2. Of what measure, forme and fashion, *v.2,3.* 3. The things thereunto belonging are described, the strings & taches with the use of them, *v.5,6.*

2. The coverings are described: first the curtaines of goates haire: 1. The number of them, *vers.7.* 2. The measure and scantling, *vers.8.* 3. The necessarie appertenances thereunto, the strings and taches, *vers.10,11.* 4. The use, *vers.12,13.* secondly, the covering of rammes skinnes: thirdly, the covering of badgers skinnes is appointed to be made, *vers.14.*

3. The boords are mentioned in the next place, which should serve to hold and beare up the Tabernacle: which are described, first in generall, their measure and fashion, with tenons, *vers.16,17.* secondly in particular: 1. Both for the number of boords, with their sockets on the South side, *vers.18,19.* then on the North side, *vers.20.21.* and on the West side, *vers.22,26.* 2. As also for the forme and fashion; they must have five bars of every side, *vers.26,27,28.* and both the bars and boords must be covered with gold, *vers.29.*

In the second part, which sheweth the disposition and order: first, the manner of disposing of the things belonging to the most holy place is described: 1. Concerning the partition, consisting of a vaile, *vers.31.* pillars, *vers.32.* and the sockets and hooks, *vers.32,33.* 2. As touching the things to bee placed there: the Arke, *vers.33.* with the Mercie-seat, *vers.34.*

Secondly, in the outward part of the Tabernacle, without the vaile. 1. The order is set downe, how the things there placed should be disposed, the table, and the candlesticke. 2. The vaile is described, with the pillars, their heads and sockets, *vers.36,37.*

2. *The divers readings.*

G. I. Vers.1. *Of fine twined linen.* G. or, *è xylino, bombasine.* I. *Iosephus* thinketh they were, *contexta è lana* woven of wooll, or cotton, better than, *è bysso, of silke, cater.* for seeing the curtaines of the outward court were made of the same, *chap.27.9.* it is like that it was not silke, *Shos.*

Vers.4.

Verſ.4. *Thou ſhalt make ſtrings.* G.I.or, *loops.*B.*laqueolos.*A.P.better than, *anſulas*, claſpes.L.S.*cum ca-ter.* they are deſcribed afterward, *verſ.6.Inleoth.* loops,ſtrings.H. *C. B. I.*

Verſ.5. *In the edge of the firſt curtaine, on the outſide in the coupling.* I.A.P.better than. *in the edge of the ou curtaine, in the ſelvedge of the coupling.*B.G.For it is not here expreſſed with ſelvedge; the word ſignifieth the *extremitie*, or extreme part, that is, the further edge of the firſt curtaine, where it was joyned to the ſecond; the other Interpreters, S.L.C. are further off from the ſenſe. *I.A.P.*

Verſ.5. *The ſtrings ſhall hold one curtaine to another.* I.not, *the ſtrings ſhall be one right againſt another.* *I.* *cater.* See in the end of the 7. *qu.* more of the beſt reading here.

Verſ.24. *Shall be as twinnes.* I. or, *double*, or, *couples.* V.A.P. better than, *ſhall be joyned.* B. G. L. *cum ceteris amin.*H.twinnes, as Gen.38.27. *I.V.*

Verſ.28. *The middle bar ſhall be in the middeſt of the boords going from end to end.*I.better than,*the middle bar in the middeſt of the boords, ſhall goe from end to end.* B. G. V. *cum cater.* The place of the bar is deſcribed, not the manner of going thorow, which was common to them all. *I.*

Verſ.37. *Their hooks of gold, uncis.* I.knops or buttons, *uncinis.*B.V.A.P.not heads. C.L.S.*vanim*, ſignifieth crooked hooks, like the letter *vau.* See *qu.*24.

3. *The queſtions diſcuſſed and handled.*

QUEST. I. *Of the name of the Tabernacle, and which part of the Sanctuarie was properly ſo called.*

Verſ.1. *THou ſhalt make the Tabernacle.* 1. This word tranſlated Tabernacle, in the Hebrew, *miſcan*, which properly ſignifieth, *habitaculum*, an habitation, is taken either generally, and ſo it was divided into two parts, *in clauſam, & apertam*, into that part which was covered, which was properly called the Tabernacle, or that which was open, where they offered their burnt offerings, which could not be made in the covered part, becauſe of the fire and ſmoake aſcending: or particularly, the Tabernacle was taken for the ſpeciall and principall part, which was, the curtaine made of blew and purple ſilke, *Ariu Montan.* 2. The reſt, beſide this, were either *aperioria Tabernaculi, vel laterà*, the coverings of the Tabernacle, which were three, of goates haire, rams skins, and badgers skins. By looking then exactly into the text, wee ſhall finde, that the Tabernacle conſiſted ſubſtantially of thoſe ten curtaines firſt deſcribed, *Cajetan.* 3. *Toſtatus* giveth this annotation of this word *Tabernacle*, which ſignifieth an houſe made *ex tabulis*; of boords. But howſoever the Latine word may be ſo derived, the Hebrew word *miſcan*, ſignifieth an habitation, of *ſucan*, to dwell, as the Lord himſelfe ſaith, *chap.* 25. 8. *They ſhall make me a Sanctuarie to dwell in.*The boords were not this Tabernacle; for it is ſaid, *verſ.*15. *Thou ſhalt make boords for the Tabernacle*; and the curtaines of goates haire was a covering for the Tabernacle, *verſ.*17. The curtaines then firſt deſcribed, are properly called the Tabernacle, *miſcan*: the other curtaines were called, *ohe, himirinim*, a Tent, *Vatablus.*

QUEST. II. *Why the Lord appointed a Tabernacle to be erected, and that in the wilderneſſe.*

THou ſhalt make a Tabernacle. 1. It was requiſite, that a ſpeciall place for Gods worſhip ſhould bee made, for more reverence ſake, as we ſee that Kings and Princes, *pulchriores habitationes poſſident*, have more coſtly and beautifull houſes, that they might be had in greater admiration. So that, although in reſpect of God himſelfe, who filleth heaven and earth, there was no neceſſitie of any place; yet in regard of men, it was neceſſarie in thoſe two reſpects, that having a peculiar place ordained for the worſhip of God, *cum majori reverentia accederent*; They ſhould approach with greater reverence, *Et per diſpoſitionem talis Tabernaculi ſignificarentur, &c.* And that by the diſpoſing of ſuch a Tabernacle, thoſe things might bee ſignified, which belonged unto Chriſt. *Thomas.* *I. 2. qu. 102. art. 4. in Cor. & ad 1.*

2. It pleaſed God, that this Tabernacle ſhould be firſt erected in the wilderneſſe, before they came into Canaan: 1. Not ſo much becauſe *Moſes* that great Propher, who was to end his dayes before they ſhould come into the promiſed land, was the meeteſt inſtrument, to ſet forward that worke. For God, who indued *Moſes* with thoſe gifts, could alſo have raiſed as great Prophets as *Moſes*. 2. But one reaſon was, that his people being to ſojourne in the deſert 40. yeares, might be kept from idleneſſe, and be exerciſed in the rites and ceremonies of the worſhip of God: leſt, if no forme of worſhip had beene preſcribed unto them, they might have ſwarved, and declined unto ſuperſtitious uſages. 3. Another reaſon was, that they might be afore inſtructed, in the manner of the true worſhip, leſt they ſhould have fallen preſently to the idolatry of the Canaanites, after they had obtained their land; if they had not beene ſetled before and well grounded in the right worſhip, *Toſtatus qu.* 2.

QUEST. III. *Why the Lord would not yet have a Temple yet built.*

YEt the Lord would not injoyne his people now, to make him a Temple in ſome certaine place, becauſe they were now continually to remove their tents and dwelling, all the time of their ſojourning in the wilderneſſe. And it was a long time after they had poſſeſſion of the land, before the Lord would have a Temple built: becauſe till ſuch time as the people had a King, to be able to defend them, and they had peace and quietneſſe from their enemies, a Temple could not conveniently be built: therefore, neither in the time of the Judges, was this worke taken in hand, becauſe none of them was of ſufficient power, and ability to doe it, the government ſtill ſhifting and changing from one to another: neither under *Saul*, and *David*, was it a fit time to begin that worke, becauſe they had much trouble and buſineſſe with their enemies. God therefore reſerved that worke for the peaceable reigne of *Salomon. Toſtat. qu.*3.

4. And this further may be alleaged as a reaſon, why firſt the Lord would have a Tabernacle built, and afterward a Temple: *Quod Tabernaculum præſentis ædificium Eccleſia deſignat*; Becauſe the Tabernacle doth

doth deſigne and ſhew the ſtate of the Church now preſent, ſojourning in this world, and continually exerciſed: but *Salomons* Temple was a figure of the Church of God in heaven, where there ſhall be peace and tranquillitie; as in the building of *Salomons* Temple, the noiſe of a hammer was not heard, *Bede.*

De Tabernac. l. 2. c. 1. fol. 1.

QUEST. IV. *Of what ſtuffe theſe curtaines were made.*

Verſ. 1. *THen curtaines of fine twined linen, &c.* 1. To omit here, both *Auguſtines* note of ſome corrupt Interpreters, that in ſtead of the Greeke word αὐλαίας, in Latine *aulæa*, curtaines, did reade *aulas*, courts; as though there ſhould be ten courts in the Tabernacle: and to let paſſe alſo *Rupertus* notation of the word *cortina*, curtaine, which hee taketh to be derived of *corium*, leather; becauſe at the firſt curtaines were made of leather. 2. Theſe curtaines were not made of divers peeces of cloth, of contrarie colours ſewed together, but the matter and ſtuffe was fine twiſted ſilke and linen, *Simler.* The word *ſhes*, ſilke or linen may bee derived of *ſhaſah*, which ſignifieth to take the fixth part; becauſe it is like it was twined in ſix threeds together, *Oleaſt.* Like unto a fine cord or line, *Iun.* 3. *Oſiander* thinketh that theſe colours were ſo mingled together, as yet one among the reſt moſt appeared: and therefore ſome of them are called coverings of blew ſilke, ſome coverings of skarlet, *Numb.* 4. 7, 8. But thoſe there deſcribed, were not theſe great curtaines, but other ſmaller coverings, that ſerved to cover the things which were carried: It ſeemeth that theſe coverings were indifferently tempered of all theſe colours.

QUEST. V. *Of the manner of worke uſed in theſe curtaines.*

IN them thou ſhalt make Cherubims of broidered worke. 1. Some thinke that theſe curtaines were not onely pictured with Cherubims, Angels, but withall flowers and ſuch like, *Cajetan. Ioſephus* thinketh, that there were no pictures of men or beaſts at all, but onely of trees or flowers: but this is contrarie to the text, which maketh ſpeciall mention of Cherubims, *Calvin. Simler.* 2. *Arias Montanus* imagineth that they were the full and perfect pictures of Cherubs, like unto young men with wings: and he alſo conjectureth with what colours they were ſet forth: their fleſh with white and red, their wings with blew. But it is neither like that they were pictured in their full proportion: for then there ſhould have beene a great part of the curtaines left bare and naked without any pictures, unleſſe we imagine ſome other filling worke: but they were ſuch Cherubs, as were deſcribed before upon the Mercie ſeate: neither were they pictured naked, which was againſt that law, *Exod.* 20. 26. which provideth that the nakedneſſe of none ſhould be diſcovered. As for the colour of their face and wings, it was like to be ſuch, as beſt ſerved to reſemble them.

3. Concerning the manner of worke: it was not painted, and ſo ſet forth with colours; becauſe then they ſhould not have needed to have brought ſtuffe of divers colours to make the curtaines of, *Toſtat. qu.* 6. *Cajetane* thinketh that they were not made *ſuendo, ſed texendo*, by ſowing, but weaving. So the *Septuag. Vatab.* Some thinke it was altogether needle worke: as the Latine Interpreter, *Toſtatus, Pagnine.* But the word ſignifieth artificiall or curious worke, or worke deviſed, *Oleaſter.* There was both woven worke in it, as may be gathered, *chap.* 28. 32. and needle worke alſo, becauſe it was like on both ſides: as appeareth in that the vailes, and eſpecially that which divided the moſt holy place from the Sanctuarie, were wrought with Cherubims, *verſ.* 31. which were of both ſides all one, ſeeing they ſhewed both wayes, *Iun.* But ſuch curious worke could not be wrought but by the needle.

QUEST. VI. *Whether every curtaine were coupled by ſtrings one to another, or five onely to five.*

Verſ. 3. *FIve curtaines ſhall be coupled.* 1. Some thinke that theſe five curtaines were ſewed together, and ſo made one great curtaine: and five other more likewiſe ſewed together, and made another great curtaine: and theſe thus ſewed together ſeemed as two great curtaines, which were coupled together with ſtrings and taches. So *Lyran. Montanus, Toſtatus*, who laſt named ſheweth this to be the reaſon, why theſe two great curtaines were coupled together by taches or rings and ſtrings in the middeſt, in the very partition of the holy place from the moſt holy, that by them might hang the vaile, which divided the moſt holy place from the holy place without. 2. But I rather thinke with *Iunius* and *Cajetanus*, that the five curtaines were faſtned one to another by loops and taches: and ſo likewiſe the other five, and that theſe two great curtaines were not faſtned together at all, both becauſe they were fitter to be carried, being not put all ten together, but five in one great curtaine, and five in another: as alſo becauſe as the Tabernacle below was divided, the moſt holy place from the other, ſo it was fit their coverings ſhould bee ſeverall. And that every of the five curtaines was coupled to another with ſtrings and taches, it may be thus gathered: 1. The words of the text are plaine, *verſ.* 3. *Five curtaines ſhall be coupled one to another, and five one to another*; Which cannot be underſtood, that five ſhould be coupled to five, but that every one of both the fives ſhould be coupled one to another. 2. *verſ.* 4. there is mention made of the ſecond coupling; ſo that the coupling ſpoken of before is the firſt coupling: but if theſe two great curtaines ſhould onely be joyned together, there ſhould be but one coupling in all. The meaning then is that in the furtheſt edge of the firſt curtaine there ſhould bee fiftie ſtrings, in the firſt coupling, that is where it joyneth with the ſecond curtaine: for the firſt edge or ſide of the firſt curtaine had neither ſtrings nor tachessand in the furtheſt edge or ſelvedge were the ſtrings in the firſt coupling, and ſo likewiſe in the furtheſt ſide of the ſecond curtaine in the ſecond coupling, where it was joyned with the third curtaine: and ſo *Auguſtine* very well interpreteth: *So thou ſhalt doe in the ſecond coupling, Vbi committitur aulæum aulæo, tertium, ſcilicet ſecundo, &c. Where one curtaine is joyned to another, the third to the ſecond which was coupled to the firſt.* 3. Neither is *Toſtatus* reaſon ſufficient: for there needed not any ſuch rings in the partition betweene the holy and moſt holy place, to hang the vaile on, for there were pillars and hooks appointed to that end, to hang up the vaile, *verſ.* 32. 4. And whereas *Toſtatus* further giveth this reaſon, why theſe two great curtaines were coupled together with golden rings: *Quia tota vis extenſi-*

Toſtat. quæſt. 6.

Quæſt. 173. in Exod.

ni curtinarum pendebat à medio, &c. Because all the force and weight in the stretching out of the curtaines did depend upon the middest: which would easily have parted, if it had not beene surely tied and coupled together, &c. It may be answered, that seeing the curtaines were large enough without any extension or stretching of them to cover the Tabernacle, there was no such feare of drawing the one from the other: and seeing no mention is made of the coupling of these two great curtaines together, but onely of joyning five single ones together, and five more together: wee may rather thinke there was some other fastning made to stay the curtaines, than to resolve of that which is not expressed.

QUEST. VII. *Of the loops and strings, how they were set and placed in the curtaines.*

Vers. 5. FIftie *strings or loops shalt thou make in one curtaine, &c.* 1. Some think that the curtaines were tied together by strings, and that one string of one curtaine was right against another in the other curtaine, *Genevens.* But this is not like, for then the taches or hooks afterward appointed to be made, *vers. 6.* had beene superfluous. If it be answered, that the taches were set by the strings, *ad decorem* (onely) for comelinesse, *Lippom.* the text is against it, *vers. 6.* the taches were made for necessarie use to couple the curtaines together.

2. *Cajetane* thinketh that these loops were not put to the curtaines, *Sed in ipso corpore cortinæ erant consutæ quinquaginta*, but there were fiftie holes cut in the bodie of the curtaines, which were fastned together with double hooks, that clapsed them on both sides together. But the text sheweth, that these loops rather than loope holes were made of blew silke: they were not then cut out of the curtaines, which were of blew silke, purple and skarlet.

3. Some are of opinion, that the curtaines on both sides of the coupling had loopes and strings, and that the rings; as the Latine translator, or buttons, as *Vatablus*, were in the middest, and so were fastned to the loops on both sides: so also *Lyran. Montan. Oleaster*; and so they understand these words, *that the strings or loops should be one against another.* But the text favoureth not this interpretation: for if there were strings or loops on both sides of the coupling of the curtaines; why is it said, that they shall be in the further edge of the first, and likewise of the second curtaine? why should the further edge of the curtaines be onely mentioned, if both sides and edges had strings?

4. Wherefore it is more agreeable to the text, that in every coupling, on the one side there were loops or strings, and on the other side taches or hooks: because in the description of the place where the strings should be, onely the furthest edge or selvedge of the curtaine is spoken of: which sheweth that in the neerest or first selvedge of every curtaine should be the hookes: excepting the first curtaine, which because it was not joyned to any, needed not those hooks: as the last curtaine in the further side had no loops or strings. And concerning these words, *The strings shall be one right against another*; They are thus in the originall, *The taches shall receive* or *hold, (the women to her sister)* that is, *one to another*; Which cannot be understood of the strings, or loops, that they should hold one another: but the same phrase is before used, *vers. 3.* of the curtaines, which should be joyned, *the woman to her sister*, one to another: the strings then did not hold one another, but they held together the curtaines, *Sic Iun. Piscator.*

QUEST. VIII. *How these first curtaines were disposed in the Tabernacle, and how they hanged.*

Vers. 6. THey *shall be one Tabernacle.* 1. Not that they should be coupled together by loops and taches, and so be as one entire covering, as *Tostatus* with others expound: but they were so to be put together, as no space should be left betweene, that they might seeme all as one covering, *Iun.* 2. These curtaines being 28. cubits in length, covered the breadth of the Tabernacle from the South to the North, and being ten in all, and foure cubits broad a peece, which maketh in their breadth 40. cubits, they in their breadth covered the length of the Tabernacle from the East end to the West. 3. But because the whole length of the Tabernacle was but 30. cubits in all, as may appeare by the measure and number of the boords, which were twentie, every one being a cubit and halfe broad, *vers. 18.* which maketh 30. cubits: the overplus of ten cubits in the curtaines, which were 40. cubits in breadth from East to West, was thus disposed of: Neither did two cubits of these ten hang downe before at the entrance of the Tabernacle, as *Piscator* thinketh: for the first great curtaine consisting of five great curtaines, the breadth whereof was twentie cubits, served to cover the holy place; and where that curtaine ended, the most holy place began, *Iun.* for to what end else was that dividing of five curtaines from the other five? Neither yet were these ten cubits, that is, two curtaines and an halfe, cast all behind on the backside Westward of the most holy place which side as the rest were ten cubits high, as *Lyran. Cajetan.* for then the covering should have come lower at the end even to the ground, than it did on the sides, where it touched not the ground by a cubit, as shall even now be shewed. But it is like to make the falling of the covering alike in the end to the sides, that it came a cubit short of the ground, and so nine cubits hung over at the end, and the other cubit might goe over the first great curtaine where they met together. 4. And concerning the length of twentie eight cubits, which covered the Tabernale in the breadth, not twelve of them covered the top and breath of the Tabernacle, which *Iosephus* thinketh was twelve cubits broad, and *Piscator* consenteth with him: for then there should be but eight cubits hanging downe of a side, which was ten cubits high, as is gathered by the length of the boords, *vers. 16.* then two cubits on a side of the boords should be left uncovered, whereas one cubit more in length covered all the side of the Tabernacle, as followeth *vers. 13.* Therefore thus it was, of these twentie eight cubits, ten covered the top or roofe, which was plaine according to the fashion of houses in those countries, *Beda*: and eighteen cubits hung downe on the sides, nine on the one side, and nine on the other: so that they came short of the ground by a cubit. *Sic Lyranus, Tostatus qu. 7. Cajetanus, Lippoman.* 5. *Thomas* here hath this singular conceit, concerning these curtaines, *Tegebant solum latera Tabernaculi*, that they covered onely the sides

1. 2. *qu.* 102. *art.* 4. *ad* 3.

Of

of the Tabernacle, and not the top, and, *tegebantur interius tabulæ cortinis*, that the boords were covered within with thoſe curtaines: whereas the text is contrarie directly in both theſe points: for the firſt it is ſaid, that theſe curtaines made one Tabernacle, *v.* 6. but if the curtaines had made the ſides onely and not the top, it could not be ſaid to bee a Tabernacle, wanting a covering above. For the ſecond point: the ſecond curtaines of haire were to cover the Tabernacle, which was made of the other curtaines, *verſ.* 13. but they could not cover thoſe firſt curtaines, unleſſe they had hanged without: for there the haire-coverings hanged. *Arias Montanus* therefore upon better ground, placeth the Cherubim curtaines on the ſides without, covering alſo the roofe and top above. So alſo *Ioſephus*: *Superne obtegebant, & parietes à lateribus, & à tergo. They covered them above, and the walles on the ſides, and on the backe-part.*

Lib.3. Antiq. 6.5.

QUEST. IX. *Of the difference and diverſitie betweene the firſt curtaines and the ſecond.*

Verſ.8. *THe length of a curtaine ſhall bee 30. cubits, &c.* Theſe ſecond curtaines were far unlike unto the other: 1. In their number, theſe were eleven, the other but ten. 2. In the matter; the other were made of blew ſilke, purple, skarlet; theſe of goates haire, which yet was no vile cloth, but ſuch as our chamblets are, *Montan. Oleaſter.* Theſe had but taches of braſſe, the other of gold: and the ſtrings of the other curtaines were of blew ſilke; here it is not expreſſed of what theſe ſtrings ſhould be made. But ſeeing the curtaines themſelves were of haire, *Quid niſi capillaceas eas credibilius accipimus, &c.* What are the ſtrings more like to be made of than haire, *Auguſtin.* 3. In the length theſe were 30. cubits, the other but 28. 4. In the manner of placing them; the other were laid ſtraight, theſe were folded and doubled the breadth of two cubits before and behind. 5. The firſt curtaines were coupled, five and five together; theſe are cupled five together, and the other ſix together, *Oleaſter.*

QUEST. X. *How the ſecond curtaines were diſpoſed, and of the doubling of the ſixth curtaine.*

Verſ.9. *THou ſhalt double the ſixth curtaine, upon the forefront of the covering, &c.* 1. Whereas theſe curtaines being eleven in all, and each of them of foure cubits in breadth, made in all 44. cubits, which covered the Tabernacle in the length, which was but 30. cubits; *Beda* thinketh, that the other 14. cubits remaining, hung downe, ſeven cubits before, at the entrance Eaſtward, and foure cubits on the backſide Weſtward: and ſo theſe curtaines in his opinion, did hang downe lower by two cubits at each end, than the other, which he thinketh hung over at the ends five cubits. But this is not like, becauſe at the entrance before, there was a vaile hung, *verſ.* 31. ſo that there was no uſe of the hanging of any curtaines there. 2. *Iunius* thinketh, that this halfe of the ſixth curtaine being the firſt in the ſecond order of curtaines, did ſerve to cover halfe of the laſt of the five curtaines. But that cannot bee, for two cubits of this ſixth curtaine did hang beyond any part of the other curtaines, which were but 40. cubits broad, whereas theſe were 44. cubits. Neither is it like, that any of the firſt curtaines hung over, becauſe there was a vaile there of the ſame ſtuffe, of blew ſilke, purple, and skarlet. 3. Some thinke, that by the forefront, or forepart, here is underſtood the Weſt end, becauſe it was the more worthie place, the Arke being ſet there, and that this doubling was on the backſide, *Lippoman.* But *verſ.* 12. that end of the Tabernacle is called the backſide, the ſame place could not be called, both the forefront and the backſide in the ſame deſcription. 4. Therefore the meaning is this, that whereas theſe ſecond curtaines exceeded the other in their breadth, which covered the length of the Tabernacle foure cubits; two cubits of this ſixth curtaine, ſhould hang over before at the entrance, and be foulded or doubled, that it might ſerve as a pentice to defend the vaile, which did hang there: and the two other cubits, ſhould hang downe likewiſe on the backſide, and be there folded, ſo that it ſhould fall downe lower than the other curtaines, by a cubit doubled or folded. But this muſt not be underſtood, *de eodem ſago numero*, of the ſame curtaine in number, but of the like quantitie in the overplus of another curtaine, *Lyran. Toſtat. qu.* 9. For it muſt not be imagined, that the ſixth curtaine ſhould as it were be cut in two: and the one halfe thereof hang before, and the other behind: but that the curtaines ſhould be ſo placed, as that they might overhang two cubits at each end, before and behind, *Rupert. Hugo de S. Victor. Cajetan.*

QUEST. XI. *The great curtaine of the ſecond ſort, conſiſting of ſix ſingle curtaines, what place of the Tabernacle it covered.*

Verſ.9. *THe ſixth curtaine.* 1. The ſixth curtaine is ſaid to be doubled, becauſe *Pars ejus replicatur*, a part thereof is doubled. 2. And hereby it may bee gathered, which of theſe two great curtaines, that which had ſix coupled together, or that which had five, covered the fore-part of the Tabernacle, which the hinder part; for here the one halfe of the ſixth curtaine is doubled in the fore-front; ſo that the ſix curtaines covered the fore-part of the Tabernacle, and the other five the moſt holy place, and the back-part thereof. 3. And hereupon it followeth, that becauſe theſe ſix curtaines contained in breadth 24. cubits, whereof two cubits hung downe before, ſo that 22. remained, and yet the firſt part of the Tabernacle without the ſecond vaile, was but 20. cubits long, that theſe ſix curtaines went two cubits beyond the diviſion of the Tabernacle, which ſeparated the holy, and moſt holy place: and conſequently, that then theſe two great curtaines did not meet together, where the other two did of the firſt ſort, which conſiſted of five curtaines a peece; but that they reached two cubits beyond the joyning together of thoſe curtaines, toward the Weſt, *Toſtat. qu.* 9.

QUEST. XII. *What was done with the cubit which was overplus on the two ſides.*

Verſ.13. *THat the cubit of the one ſide, and the cubit on the other ſide of that, which is left of the length of the curtaines, may remaine on either ſide of the Tabernacle to cover it, &c.* 1. Some underſtand theſe cubits to be left, the one in the fore-part of the Tabernacle, the other on the back-part. But that cannot be, for theſe reaſons: 1. Becauſe the text ſpeaketh of that which remained of the length of the curtaines:

curtaines: but it was the breadth of the curtaines, not the length, that covered the length of the Tabernacle, from the East end to the West: 2. This overplus was to cover the Tabernacle on both sides; but the East end of the Tabernacle was left open, there onely hanged a vaile: 3. These are said to be the sides of the Tabernacle, which were North and South, the other were the ends, not the sides, *Toſtat. qu. 9. 4.* And beside, here there is but a cubit remaining on each side: but in the two ends, before, and behind, there was halfe a curtaine over, which was two cubits, *verſ. 13.*

2. *Piſcator* thus apportioneth out theſe 30. cubits; 12. above in the roofe, which was the wideneſſe of the Tabernacle, and 9. of each ſide. But if this were ſo, the ſides being ten foot in height, then ſhould not theſe curtaines reach downe to the ground by a cubit: whereas the Text ſaith, that they covered the Tabernacle on the ſides, *verſ. 13.* and it is not like, that the boords covered over with gold, were left naked.

3. The ſounder opinion then is, that theſe ſecond curtaines did hang downe to the ground; and ſo the length of 30. cubits was employed, ten cubits on each ſide, and ten cubits above, *Saga ad terram pertinebant, &c. The curtaines came downe to the ground, Strabus.* So alſo *Lyranus* in the ſame words: *Cajetane* likewiſe. So alſo *Oleaſter, Ad terram deſcendebat omnia operiens*; It went downe to the ground, covering all things. So *Ioſephus* alſo ſaith, that the curtaines ſpread unto the ground, *Inſtar thalami*, like the covering of a bed. *Lib. 3. de Antiquit. cap. 5.*

Quest. XIII. *Of the two outward coverings, whether they went all over the Tabernacle.*

Verſ. 14. *Or the Tent, thou ſhalt make a covering of rammes skins.* 1. So the Tabernacle had foure coverings: one for ornament, the firſt curtaines of divers colours; the other for neceſſitie, to keepe the fine curtaines from the weather, ſome leſſe, and ſome more, *Pront quæque viliora, ita tempeſtatibus viciniora, &c.* As the coverings were more baſe or courſe, ſo they were neerer to the weather: firſt the badgers skins, then the red rammes-skins, and after them the haire cloth; and the beſt and inmoſt, were the curtaines of blew and skarlet. And the Tabernacle being thus adorned with varietie of colours, *Non diverſa videbatur, quàm ſiquis cœlum contueretur, &c.* It ſhewed, as if one ſhould behold the heavens, *Ioſephus ibidem.*

2. Some are of opinion, that theſe two outward coverings, did not cover the ſides of the Tabernacle, but onely the top or roof, *Tectum tantùm operiebant*; they onely covered the top, *Strabus, Cajetan. Lippom.*

3. But *Lyranus*, whom *Toſtatus* followeth, thinks, that they covered the ſides alſo, which otherwiſe would ſeeme not ſufficiently defenſed from the weather: and ſeeing the length, and wideneſſe of theſe coverings of skins is not expreſſed, it ſeemeth they went all over the Tabernacle, both before, and behind, and above, and below downe to the ground.

4. But I rather ſubſcribe unto *Iunius*, who thinketh, that the badgers skins onely covered the roofe; not much unlike as an houſe is covered with tiles, *Pelarg.* And the lower parts were hung with the rams-skins. 1. For they falling downe right, might keepe off the wearher well enough, which did beat upon the ſides. 2. And this may be gathered out of the text, which ſaith, *They ſhall be covered with badgers-skins above, verſ. 14.* that is, in the roofe or top: and for the ſame reaſon, that the other two curtaines were ſorted five and ſix together, for more convenient carriage, ſo it is like that theſe were divided, and went not over all the Tabernacle, for then they had beene too comberſome to carrie. 3. The cauſe why the meaſure of theſe skins is not ſet downe, as of the other, was, for that they were made of skins, which were not all of one quantitie, ſome greater, and ſome leſſe: and it being knowne how many cubits in length and breadth would ſuffice to cover the Tabernacle, in the deſcription of the other curtaines, it was not neceſſarie to ſet it downe againe.

Quest. XIV. *Of the myſticall application of the coverings.*

COncerning the myſticall application of theſe curtaines and coverings: 1. *Auguſtine* by the ten firſt curtaines, underſtandeth the ten Commandements: and by the eleven, the tranſgreſſion of the law; becauſe that number exceedeth ten by one. 2. *Beda* referreth the firſt curtaines of divers colours, to the divers ſorts of the faithfull and elect, whereof the Church conſiſteth: by the length of them, the patience and longanimitie of the Saints: by the breadth, he underſtandeth charitie: by the ſtrings and loops the Commandements of God, as in remembrance thereof, they were charged to make fringes in their garments: by the number of fiftie, the great yeare of Jubile in the Kingdome of God, or the grace of the holy Spirit, which came downe upon the fiftieth day. The haire-covering, and rams skins, he taketh to ſignifie the Paſtors and guides of the Church, by whom it is defended, and protected from hereſie: by the red skins, the Martyrs; by the badgers-skins, he would have ſignified thoſe, which have mortified the fleſh with the luſts thereof. 3. *Gregorie* by the curtaines underſtandeth the faithfull: *Qui per fidem in cordibus cœleſtia ſecreta velant*; Which doe vaile by faith in their hearts the heavenly ſecrets, &c. By the badgers skins the carnall, which are ſometime preferred in the Church: By the inward curtaines, ſuch as are given to contemplation, and ſhine in vertue. 4. *Rupertus* by the rams and badgers-skins, inſinuateth the rich in the Church, *Qui Sanctis neceſſaria vitæ ſubminiſtrant*; Which miniſter neceſſarie things for life unto the Saints. Thus diverſly according to their ſeverall conceits, the Fathers doe allegorize the externall Tabernacle, with the parts thereof, with more curioſitie, than profit or edifying. *Quæſt. 107. in Exod.* *Homil 38.* *25. Moral. c. 12.*

4. But thus farre, theſe typicall rites and ordinances may be myſtically applied, as we have Scripture to direct us. 1. The three parts of the Tabernacle doe ſignifie the outward court, the Church of the Jewes under the old Teſtament: the holy place, the militant Church in earth, the moſt holy, the triumphant Church in heaven, *Ferus.* As the Apoſtle ſheweth, that of this familie, there is one part in heaven, another in earth, *Epheſ. 3. 13.* 2. The Tabernacle in generall, is a type of the Church of Chriſt: for as that was *habitaculum*

taculum ceremoniale, the ceremoniall habitation of God, ſo this is the ſpirituall, *Leon.26.11. 2Cor.6.16. Piſcator.* 3. The foure coverings ſhew the moſt ſure protection and defence of the Church by Chriſt, againſt all the aſſaults of Satan, as our bleſſed Saviour ſheweth, that his Church is built upon a rocke, that the gates of hell ſhall not prevaile againſt it, *Matth.16. Marbach.*

QUEST. XV. *How thicke the boords of the Tabernacle were.*

Verſ.15. *ALſo thou ſhalt make boords, &c.* 1. The length and breadth of theſe boords is expreſſed in the text: but ſo is not the thickneſſe: 1.R. *Salomon* thinketh they were a cubit thicke. So alſo *Borrhaius*. But that cannot be, for then from one outſide to another, it would be 12. cubits; it being ten cubits from one inſide to another, (for it was within ſix boords broad, which made nine cubits; and the two corner boords, being halfe a cubit a peece, made the tenth cubit.) Then it would follow, that the firſt curtaines covered not the ſides by two cubits. But it is ſhewed before, *queſt.*8. out of the 13. verſe, that they reached downe to the ground within one cubit: and that the ſecond coverings of haire did hang downe on the ſides to the bottome, for they are ſaid to cover the Tabernacle. But if the boords had beene a cubit thicke, and the Tabernacle from outſide to outſide were 12. cubits broad, and the two ſides made 20. cubits, each ſide being ten cubits high; then the curtaines of 30. foot in length, could not reach to the ground, by a cubit on each ſide, *Toſtat.qu.*11.

Lib.3.Antiq.c.5. 2. Therefore *Ioſephus* opinion is more probable, that the boords were foure fingers thicke, and no more: though *Montanus* therein diſſent from him, thinking that they were of a greater thickneſſe, which yet he doth not certainly define. With *Ioſephus* conſent *Lyranus*, *Toſtatus*, with others. And this may be a good conjecture thereof, becauſe that is the uſuall ſcantling for the thickneſſe of planke boord. Seeing therefore the thickneſſe is not ſpecially mentioned, it is like that therein *Moſes* is referred to the ordinarie uſe.

QUEST. XVI. *Whether the tenons were in the ſides, or in the bottome of the boords.*

Verſ 17. *TWo tenons ſhall be in one boord, ſet in order, as the feet of a ladder.* 1. The Latine Interpreter readeth, *In lateribus tabulæ duæ incaſtraturæ erunt, &c. In the ſides of the boord ſhall be two regals*, or inciſians, *whereby they ſhall one be joyned to another*: ſo alſo the Chalde, or, *one run into another*, Septuag. This reading *Toſtatus* followeth, who thinketh that theſe regals ſerved to ſhoot the boords together in the ſides, that one might run within another. 2. *Oleaſter* alſo urgeth the Hebrew phraſe, becauſe it is ſaid, *The woman to her ſiſter*, that is, one againſt another: He thinketh it more probable, *Quòd una ingrediabatur alteram, That one went into another.*

Contra. 1. If one boord ſhould have beene ſhot within another, there would have beene at the leaſt an inch abated in the breadth of every boord, in twentie boords; twentie inches, almoſt two foot, above one cubit: then the twentie boords, being a cubit and halfe broad, would not have made 29. cubits, the length of the Tabernacle, which was 30. cubits. 2. And whereas all the boords were to have theſe two inciſians, one on the one ſide, and the other on the other; *Toſtatus* is driven to confeſſe, that the two utmoſt boords of the North and South ſide, had but one inciſian, becauſe they were joyned but on the one ſide to other boords, *qu.*11. 3. The Hebrew phraſe inferreth no ſuch thing: but as *Cajetane* better expoundeth, *Quia æquales erant in omnibus inciſiones*, Becauſe the inciſians were all alike, the breadth, the depth, the ſpaces, it is ſaid, *A woman to her ſiſter.* 4. The word, *in lateribus*, in the ſides, is not in the originall.

2. Therefore the word *jadoth*, which ſignifieth hands, is rather taken for the tenons, *In imo tabulæ*, in the bottome of the boords: which ſome tranſlate *denticulos*, teeth, *Vatab.* Some the hinges, Chalde, *Iun.* which went into the ſockets, or foot-ſtals of ſilver, as is deſcribed, *verſ.*19. *Two ſockets under one boord, for his two tenons*: Which ſheweth that theſe tenons were not in the ſides of the boords, but under them, becauſe they went into the tenons, *Cajetan. Lippoman.* So alſo *Ioſephus*, *Singulis tabulis inerant cardines bini immiſſi per duas baſes*; Every boord had two hinges, which went into the two ſockets.

3. Theſe tenons are ſaid to be ſet in order, as the feet of a ladder: not becauſe they were made ſlope, broad above, and narrow below, as *Cajetane*: but for that as ladder ſtaves they were equally diſtant one from another, *Iun.*

4. There were not foure of them in every boord, as *Oleaſter*, two on the ſides, and two below: but two onely under the boords, to goe into the ſockets or foot-ſtals.

QUEST. XVII. *Why three ſides onely were covered with boords.*

Verſ.18. *TWentie boords on the South ſide.* 1. The word *temanah*, the South, ſignifieth on the right hand: ſo that the South ſide is counted at the right hand, and the North is counted the ſecond ſide, *v.*20. 2. *Auguſtine* here reading *columnas*, pillars, in ſtead of boords, moveth this doubt, why on the Eaſt ſide no pillars are deſcribed, as in the three other: and reſolveth, that either the curtaines muſt be there extended, *ſine columnis*, without pillars: or ſome other thing is ſignified. But *Auguſtine* is deceived, becauſe following the Septuagint, he readeth στῦλοι, pillars, for boords: which, beſide the inconvenience he falleth into, thinking that the curtaine on the Eaſt was ſtretched out from ſide to ſide without pillars, is contrarie to the text, *v.*37. where five pillars are appointed to be made to ſtand in the doore of the Tabernacle. 3. The truth then is this, that three ſides onely were compaſſed with boords, the Weſt, South and North: the Eaſt end had no boords, but there onely did hang a vaile upon five pillars, *Toſtat. Mont.*

Quæſt. 173.

QUEST. XVIII. *Of the ſockets and foot-ſtalls their number, and whether they were faſtened in the ground.*

Verſ.19. *THou ſhalt make forty ſockets.* 1. The word *adne* in the plurall, *eden* in the ſingular, which ſignifieth a ſocket, baſe or foot-ſtall, is derived of *adon*, which ſignifieth a Lord or maſter; becauſe as *adonai*, the Prince, is the ſtay of the Common-wealth; as a King is called in Greeke βασιλεὺς, becauſe he

be in the ſtay and baſis of the people: ſo theſe footſtalls or ſockets did beare up the whole frame, *Oleaſt. Lippoman.* 2. The moſt are of opinion, that theſe ſockets were ſharpe at the nether end, and ſo were driven into the ground, *Lyran. Toſtatus.* 3. But they were more like to be plaine and flat, *Montan.* for otherwiſe, being made of ſilver, they might have beene worne by often putting into the ground; *Simler.* And that they might have beene ſet upon any floore, *Super marmoreum ſtratum*, though it were paved with marble, as occaſion might ſerve, *Cajetan.* 4. Theſe ſockets were in number 96. two to every boord, which were in all 48. twentie on each ſide, and on the end eight, *Montan.* 5. *Beda* doth inferre out of *Ioſephus*, that theſe footſtalls were foure fingers thicke, anſwerable to the thickneſſe of the boords, which were ſo fatre lifted from the ground.

QUEST. XIX. *Of the two corner boords, what breadth they were of.*

Verſ. 23. *ALſo two boords ſhalt thou make in the corners, &c.* 1. *Cajetane* thinketh that theſe two corner boords were of the ſame breadth which the reſt were; becauſe it is ſaid, that every boord ſhould be a cubit and halfe broad, and ſo hee thinketh that the Tabernacle was twelve foot wide within. *Bonhaius* alſo thinketh that all the boords were of the ſame breadth, and that theſe eight boords made twelve cubits, whereof two cubits covered the ſide walles, which they met with in the corners, which were a cubit thicke. But this is not like, as is before ſhewed, *qu.* 15. that the boords were a cubit, that is, two great hand breadths thicke, 24. fingers: for they had beene then too comberſome to carrie, neither could the hangings have covered the ſides to the ground.

2. Some thinke that theſe two corner boords were but halfe a cubit broad at each end, ſo making up with the ſix boords, ten cubits, *Lippoman. Toſtatus*, and *Ioſephus* ſaith, that a boord was cut to halfe a cubit in the middeſt. But the boords were a cubit and halfe broad: one being then cut in the middeſt, would make an halfe cubit, and a quarter of a cubit, that is, ſix fingers. And beſide, if they were but an halfe cubit broad, there ſhould bee no over meaſure to meet with the ſides, which were foure fingers thicke.

3. *Oleaſter* thinketh that theſe two corner boords were a cubit broad a peece; whereof one cubit made up the breadth, the other cubit halfe in one corner, and halfe in another covered the ſides. But it is not like that theſe boords were of a divers ſcantling from the reſt, they were all of one breadth, a cubit and a halfe.

4. *Lyranus* will have theſe two boords, halfe a cubit and foure fingers broad: which meaſure of foure fingers was to cover the ends of the ſides. But by this meanes a new ſcantling of the boords muſt bee brought in, which is not to be admitted.

5. Therefore it is moſt likely that theſe boords were made of one, cut into two, as *Ioſephus* conſtrueth; and every halfe ſhould be in breadth a cubit and ſix fingers, which ſerved to fill up the corners: for the overplus of two fingers would not make ſuch oddes: or elſe every one of theſe two boords cut into two, were put together, and the one ſerved as it were to line the other, for the ſtrengthening of the corners; as *Cajetane* thinketh, that there were *fruſta adjuncta tabulis angularibus*, certaine peeces joyned to the two corner boords: and therefore they are ſaid in the 24. verſe to be as twinnes, *Oleaſter.* And this may ſeeme the more probable, becauſe they are ſaid to be eight boords: but one boord cut in two for the two corners, was not two boords, but two halfe boords. And that the corner boords were thus doubled, it may ſeeme the more probable, by the like in the pillars that compaſſed the court, which ſtood double at the corners together, as is ſhewed in the 15. queſtion of the next Chapter: for there being twentie pillars on a ſide, and ten a peece in the ends, and each of them ſuppoſed to be of equall diſtance, five cubits one from another, there will not be found to be ſo many, unleſſe we allow two to every corner: *Cajetan.* Theſe corner-boords, though but halfe in breadth to the other, had each their two ſockets as the reſt, for the ſtrengthening of the corners: for theſe eight boords had their ſixteen ſockets: and one of them by likelihood was pitched in every corner.

QUEST. XX. *How the corner-boords were joyned as twinnes.*

Verſ. 24. *AND they ſhall be joyned beneath as twinnes and above, &c.* 1. This is not to be underſtood of all the boords, that they were faſtned below by their baſes, and above with rings, *Lyran. Toſt.* for the words following, *Thus ſhall it be for them two*, ſhew that the two corner-boords are onely ſpoken of. 2. *Iunius* thinketh they were called *gemellipara, twinnes*, becauſe both the ſides of the boords in the corner which went the length and breadth of the houſe, were joyned together in the corner, and ſo they ſent out of each ſide, as it were twinnes. But this ſhould ſeeme to be ſuperfluous, ſeeing it is ſaid before, *verſ.* 21. that theſe boords ſhould be in the corners: which ſheweth as much in effect, that the two ſides meeting together in the corner, ſhould come out as twinnes: and againe it is ſaid that theſe boords ſhould be as twinnes: but now theſe of themſelves were not twinnes, but joyned with the other ſide corner-boords. 3. *Cajetane* thinketh, that they had onely *fruſta aſſuta*, certaine peeces joyned to, below and above, where the boords were cloſed together as twinnes. 4. *Oleaſter* therefore among other, giveth this as the moſt probable ſenſe, that they ſhould be as twinnes, that is, *tota duplicata*, all double, *ut anguli eſſent craſſiores & abſtruſiores*, that the corners might be thicker and cloſer from looking in. So *Vatablus* tranſlates, *Gemini erunt inferni*; They ſhall be double below, and double above, that is, thorowout.

QUEST. XXI. *Of the order and number of the bars.*

Verſ. 26. *THou ſhalt make five bars of ſhittim wood.* 1. Some thinke that theſe five bars were all in one row, one following in the end of another. But this cannot be: 1. For one order or ranke of bars had not beene ſufficient to keepe the boords together in every part above and below, they being ten cubits high. 2. The five bars one running into another along the ſides, which were twentie

cubits

cubits long, must be of the length of foure cubits: but the breadth being but ten could not receive so many barres being put one to another; and yet all these barres must be supposed to be of the same length and measure, because no difference is made, *Tostat.quæst.*12. 2. Rab. *Salomon* thinketh, that there were five barres on a side in three ranks, two above, and two below, one joyning at the end of another, and the middle barre went thorow from one end to another: and of this opinion seemeth *Lyranus* to be, *Simler.*, *Borrhaius.* But there can be no reason yeelded, why there should be but one barre in one ranke, and two in another: neither is it like that any one barre was twentie cubits long; for then it had beene subject to breake in sunder, and it had beene unfit for the length to be reared and transported. 3. *Marbachius* thinketh there were fifteene barres, five in a side in as many ranks. But it is not like that any the barres were so long to reach from one end to another. 4. Therefore *Tostatus* opinion is more probable, who saith, that these *quinque vectes*, were *quinque vectium ordines*, five ranks of bars. So also *Montanus*; and *Iosephus* saith that these bars were five cubits long a peece: so that there were no fewer than foure bars in a ranke in the sides of twentie cubits long, which (there being five ranks) come to twentie bars on one side, and twentie of another; and in the end which was ten cubits, having but two bars in a ranke, there must bee ten in all: so the whole number of bars in the end and sides was fiftie.

QUEST. XXII. *Whether the middle bar went thorow the boords within.*

Vers.28. *And the middle barre shall be in the middest of the boords, &c.* 1. The Latine translator understandeth this of all the bars, *Qui mittentur per medias tabulas*; They shall goe thorow the middle of the boords. So *Cajetane* understandeth, that *quilibet vectis iret medius, &c.* every barre should goe in the middest, that is, thorow the breadth of the boords. But the text is against this sense, which speaketh but of one middle barre. 2. *Lyranus*, and *Montanus*, *Borrhaius*, *Simlerus*, *Marbach*, *Pelarg.* are all of opinion, that the middle barre went thorow the middest of the boords within, being hidde in the boords. But this is not like: 1. Because all these barres were to goe thorow the rings: but this middle barre needed no rings, if it pierced the boords running thorow them. 2. Neither was there any use of laying the barres over with gold, if they were hid. 3. Beside it would have beene a great weakening to the boords to be bored thorow, *chap.*13. *Tostatus.* 4. And the boords must be supposed to have beene of a very great thicknesse: whereas they were all drawne with eight oxen, and carried in foure charets, *Numb.*3.6. and 7. *Iun.* 3. The usuall reading is, *The middle barre shall goe thorow the middest of the boords*: as if they had gone thorow some other way than the other. But the true reading is, *The middle barre shall be in middest of the boords, going thorow, &c.* so that the place is onely described, when this middle barre shall be set just in the middest. 4. Wherefore this barre is said to be in the middest, not in respect of the thicknesse of the boords, but of their length: the foure other ranks of bars should bee two above, and two below, and this third in the middest of the length of the boords, *Tostat.qu.*13. *Iun.* 5. *Osiander* thinketh that this middle barre was the sixth, and that there were five beside. But the text speaketh but of five in all, *vers.*26. 6. *Cajetane* thinketh that these bars went on the inward side of the boords, because they were laid over with gold. But *Lyranus* and *Montanus* thinke more probably, that they were on the outside; and the plaine side of the boords which was the fairer to be within. So also *Iunius.* And though they were without, yet they were to be laid over with gold, as the boords were on both sides: and so the first five curtaines, though they hung over on the outside, were of the same worke which that part was, which covered the top, and was seene within.

QUEST. XXIII. *Of the mysticall sense of the boords with their sockets and bars.*

CONcerning the mysticall application of the boords, with their sockets and bars, I will omit the curious allegories of the Fathers. 1. *Prosper* by the boords understandeth the Apostles, which were as pillars of the Church. 2. *Rupertus* by the boords would have signified the Pastors of the Church: by the bars, *Divitum & potentium subsidia*, the helpes and supplies of the rich and mightie, whereby the other are upheld and maintained. 3. *Beda* by the boords deciphereth the Apostles: the bases or sockets are, *Legis & Prophetarum*, the bookes of the Law and the Prophets, *Vectes quinque sunt libri Mosaicalegis, &c.* the five bookes of Moses law, *&c.* 4. *Gregorie*, *Quid per tabulas nisi Apostoli extensa in mundum prædicatione dilatati? What is understood by the boords but the Apostles, which were spread abroad by their preaching thorow the world?* 5. But these things may thus better be applied: The boords which as pillars stand up are understood to be the faithfull and beleevers, which are as pillars in the Temple of God, *Apocal.*3.12. The bars are the Pastors and Ministers, given for the edifying of the Church, by whom the whole body is coupled together, *Ephes.*4.12. Christ hee is the foundation, upon whom all the building resteth: as the Apostle saith, *Other foundation can no man lay than that which is laid, which is Iesus Christ*, 1 *Cor.*3.10. *Marbach. Pelarg.*

Lib.28.moral. cap.9.

QUEST. XXIV. *Of the vaile which hanged before the most holy place.*

Vers.31. *Thou shalt make a vaile of blew silke, &c.* 1. Though the quantitie of this vaile be not expressed either for length or breadth, as in the other curtaines; yet it may be easily conjectured that it hung all the breadth of the Tabernacle, which was ten cubits, and the height of ten cubits; because it was to separate the most holy place, and to keepe it secret, *Simler.* 2. The pillars were here but foure, but in the doore of the Tabernacle there were five, because that being in the entrance, was to be opened in more places than one, but this was seldome to be opened, *Simler.* 3. These pillars had sockets of silver, nor sharpe at the one end to goe into the ground, as *Lyranus* thinketh, but they were plaine, to be set upon the ground, as the sockets of the boords were: their heads, what they should bee made of, is not expressed: and therefore *Cajetane* thinketh they were of wood, as the bodie of the pillars were, but overlaid with gold, as the bodie or shanke of the pillars was: and so it is said in direct words, *chap.*36.38.

their Chapeirs. 4. The word *עבי* is the traviled hoods or Latines Chaldron about the chapters and knops of the pillars. *Ainsworth* thinketh that in this place it is taken for the hooke or ring in the next verse, which is evident, *Chap.* 38. 28. where both these words are used, *vavim*, and *rashim*, that is hooks. The first word signifieth the crooked like to the letter *v*, such turning hooks. *Lippom.* So also *rashim*, which were set in the pillar hooks, to hold up the vaile upon the which

QUEST. XXV. *Where was it or hooks the vaile hanged under.*

Thou shalt hange the vaile under the taches. 1. *Iunius* readeth in head of In place of those taches: for the word *tachath* signifieth both *under*, and *in stead*: and his meaning is, that the vaile hung up in that place, where the second of the neerest great curtaine, mentioned *v.* 3. began, which had no taches: for the last of the first five had no loopes, and the first of the second five had no taches, and the holy place should begin, where the length of the holy place ended. But this reason is not certaine: for it is like that the second great curtaine began there, but lapped over the end of the other: The five curtaines containing twenty cubits in breadth, would have covered the most holy place ten cubits wide, and the backe side being ouhes ten in height, downe to the ground, whereas the table on the backside, as is evident *vers.* 32. and so the vaile should not have been observed in the hanging of the curtaines, though his covering durst not have had rings or hookes, and that this vaile did hang by taches. But this had been superfluous, seeing the pillars had hookes made of purpose for them: and these to be the same with the hookes mentioned in the former verse. *Gomarus*, and others were in the top of the chapiters or heads of the pillars, and upon these hookes might these bar rods be, whereon the vaile hanged. But seeing the word here used is *tachath*, which hath before interpreted taches, and the other word is *bariah*, two divers things are signified, neither her taches upon the top of the pillars for then it had been superfluously added. *Thou shalt hang thy vaile by taches, non ita pendere possent, nisi taches haberent*; for it could not hang otherwise than by taches, *Cajetanus* especially seeing it is said before, *Thou shalt hang it upon the foure pillars*: hereby it is insinuated, *quod hæc in fixi erant in columnas & capitella*; that those taches were between the pillar and the chapter, *Cajetanus*. Therefore the meaning is, that this vaile should hang by taches, as the other curtaines did. *Cajetanus* thinketh there were certaine golden chaines upon the which the vaile did hang, *mediantibus uncinis aut catenis aureis*: golden taches comming betweene. *Lippomanus* thinketh better, *Inserebantur velum funiculi aurei circulis*: The vaile was held up by cords going thorow golden rings, whereby it might easily be drawne to and fro. So *Iosephus*, *Annexi funiculo pendens*; It hung by rings upon which cord or line went thorow the hookes, which were fastned to the pillars, spoken of in the next verse: and upon this cord did hang the vaile by rings or taches. *Lib. 3. Antiq. cap. 5.*

QUEST. XXVI. *To what part of the Tabernacle the vaile was hung up, and why.*

Thou shalt hang the vaile upon the taches, &c. 1. Though the place be not expressed where this vaile did hang; yet it may easily be gathered, that whereas the whole Tabernacle was thirty cubits long, the most holy place tooke up the third part, ten cubits thereof: for where the first five curtaines joyned to one, ended, which were in breadth twenty cubits, there the most holy place began, *Iunius* to that end it seemeth the curtaines were divided into two parts, five being put together here, and five there. *Beda* and *Cajetanus* doe gather as much by the proportion of *Salomons* Temple, which was thirty cubits long, whereof the third part, twenty cubits, was for the most holy place: and so it is like that *Moses*, whom *Salomon* tooke his proportion, allowed for the place of the Arke the third part of the length of the Tabernacle, which was ten cubits. 2. Hence also it is evident, that the most holy place was a iust square, ten cubits long, ten cubits broad, and ten cubits high: 1. Because *Salomon* observeth the same proportion in the Temple: the place of the Oracle was twenty cubits broad, twenty cubits long, and twenty cubits high, 1 *King.* 6. 20. 2. This most holy place was a figure of the celestiall Jerusalem, which is foure square: the length, breadth and height were equall, *Revel.* 21. 16. 3. And this vaile was hung to separate the most holy place from the rest of the Tabernacle, for these reasons: 1. That the Arke might have a peculiar place, for greater reverence, from whence the Lord spake unto *Moses*. 2. That the Lord might hereby magnifie his people, when it should be knowne to other nations, that God had his habitation among them. 3. That the people might have the greater confidence in God, whom they had as a presence visibly present, *Tostat. qu.* 14.

QUEST. XXVII. *Why the table was set on the North, the candlestick on the South.*

How shalt set the Table without the vaile, and the candlestick over against the table on the South side, &c. 1. *Tostatus. quæst.* 16. giveth this reason, why the candlestick was set on the South side of the table on the North: *Quia lux corporum cœlestium venit ab austro*; Because the light of the heavenly bodies commeth from the South. *Lyranus* also hath the like conceit, *Quia sol videtur plus moveri*, because the motion of the planets, which is from East to West in our hemisphere, declineth from the equinoctiall row and the South: and the table with the bread is set on the North, because in the Scripture by the word, is the plenty of corne, and other fruits. But the Apostle saith, *Heb.* 8. 5. that they served unto the pattern and shadow of heavenly things: therefore they were not appointed to signifie those worldly and carnall things. 2. Rather that allusion of *Iunius* is received, who

faith, that both these were placed without the vaile, *Quia in hac solummodo vita, vel scripturis sanctis, vel caeteris redemptionis sacramentis opus habemus, &c.* Because only in this life wee have need of the scripture, and the Sacraments of our redemption: in the next life, which is signified by the most holy place, we shall have use of none of these things. And he further giveth this reason of the situation of the *Lucerna posita dicitur contra Austrum plebem significans, quia prior lucem divinae cognitionis accepit, &c.* South side signifieth the ancient people of God, which first received the light of divine knowledge: therefore the candlestick is placed on that side: the North part signifieth the Church called from the Gentiles, which last received the light of truth: to this purpose *Beda*. 3. But the Apostle, who maketh mention of the candlestick and table, speaketh nothing of their situation or placing, *Heb.* 9. 2. for our curiosity, that we should not seeke to draw every particular circumstance of the Tabernacle to a figurative sense.

QUEST. XXVIII. *Wherein the first vaile and the second differed.*

Vers. 36. THou shalt make an hanging for the dore of the Tabernacle, of blew silke, &c. and fine twined linen wrought with the needle-worke. *Cajetane* noteth foure differences betweene this vaile, and the other described before, *vers.* 32. 1. That hung upon foure pillars, this upon five: 2. That had sockets, this of brasse: 3. That was of embroidered worke, this wrought with the needle: 4. That was set forth with Cherubim worke, this was not. 2. *Iosephus* thinketh that this vaile was in all things *textura priori par*, like unto the former in largenesse, colour, and workmanship. 3. The Latine Interpreter also in both places readeth, *operis plumarii, &c.* they should be of embroidered worke, making no difference at all betweene the worke of the one and of the other. 4. But I subscribe rather to *Cajetans* opinion, that the other vaile was wrought with Cherubs, this was not, but with other pictures of flowers, branches and such like: and in them both there was needle worke, and the same manner of fine and curious workmanship. The first phrase, *maaseh choshev*, is referred to the skill of the workman; it must be wrought curiously, artificially, *Oleaster*, *Iunius*. The second phrase, *maaseh rocem*, with embroidered worke, or of divers colours, is referred to the worke it selfe, which was nothing else but cloth embroidered with divers colours, which the Italians call *rechamare*, after the Hebrew word; the Spaniards *bordar*, so it is taken, *Iud.* 5. 30. *rechabim rimmah*, embroidered with colours: which kinde of working, because it was first found in *Phrygia*, was called *opus Phrygionicum*, Phrygian or embroidered worke, as *Martinus Iunius* translateth: such as they made their flags and streamers of, which they hung upon the ends of their ships, *Ezech.* 27. 7. *byssus berimach*, of silke or fine linen so embroidered, brought out of Egypt. *Oleaster* saith it is not like they used needle worke about their sailes. So then neither was this vaile altogether divers both in the fashion of the worke, and the manner of workmanship, as *Cajetane*, not altogether the same as *Iosephus*. But there was this difference, that the one was wrought with Cherubims, the other without: as by this it may be conjectured, that although they were both made of the same matter, yet not after the same manner of curious worke, because the pillars of this vaile had sockets of brasse, the pillars of the other of silver, and so in the rest, it is like that this vaile was not altogether so costly wrought as the former.

QUEST. XXIX. *Why the first vaile had no Cherubims as the other.*

THe reasons also, why the first vaile differed from the second, both in manner of worke without Cherubims, and in number of pillars, were these: 1. Because this outward vaile was open to the view and sight of the people: therefore God thought it not fit, it should be made with the picture of Cherubims, lest it might have beene an occasion unto that weake and inconstant people of idolatry: with whither the Priests only came, were the pictures of the Cherubims to be seene in the curtaines and vailes, because they were not so apt to be entised by the view of them, as the people. But the Cherubims which were made of gold, and not only expressed in colours, were kept in the most holy place, even from the sight of the Priests also, the high Priest only excepted: because they had the most lively representation and image of Angels in humane shape, and were so much the more dangerous, *Tostat. quæst.* 1. 2. This outward vaile had five pillars, whereas the other had but foure; not because it was wider than the other, for the Tabernacle was but of one breadth, ten cubits from side to side; but by reason, that the outward vaile lay open to the winde and weather, it had the more pillars to strengthen it, *Tostat.* As also because they might enter in more than in one place, the pillars were encreased, whereas the other vaile was not so often opened, but once in the yeere for the high Priest to enter, to make atonement for the people, *Heb.* 9. *Beda* also thinketh, that beside these five pillars, there was a great barre or beame, that went from side to side in the doore of the Tabernacle. But no such thing is expressed in the text.

QUEST. XXX. *What vaile of the Temple it was which was rent in the passion of our blessed Saviour.*

NOw, it is also a question, seeing here mention is made of two vailes, one which hanged before the holy place, the other before the most holy: whether of these two vailes was rent in sunder, in the passion of our blessed Saviour. 1. *Thomas* thinketh, that *exterius velum scissum fuit*, it was the outward vaile of the Temple which was rent: and his reason is this, because the outward vaile did signifie the hiding of those mysteries which belonged unto the Church, which were revealed by Christ: the other signified *velationem posteriorum cælestium, quæ nobis revelabuntur*, the vailing of the celestiall mysteries, which shall be revealed in the next life; and these remaine vailed still. But this reason grounded upon his owne conceit and collection, is of no great force. 2. *Tostatus* opinion herein is better, that the vaile, *Quod ponitur ante sanctæ sanctorum*, which was put before the most holy place, was that which is called, *Matth.* 27. the vaile of the Temple, and was rent in sunder: and hereby (saith he) was signified that those things, *quæ erant in veteri lege occultata*, which were hid in the old Law, are by Christ

...revealed, *ibid.*14. And that it was the second, not the first vaile, it thus appeareth: because in *Salomons* Temple there was but one vaile made, which was drawen before the most holy place, whereof ... is made, 2 *Chron.*3. and so *Iosephus* witnesseth, *lib.*8.*cap.*2. To this purpose *Ribera*. And the ... interpreter in that place of *Matth.*27.51. calleth the vaile, *faciem portæ*, the face of the gate: *Quia ... frontis instar in oculos incurrerat*; because it confronted those which came in by the gate, ... them as it were full in the face, *Iansenius*. So also reverend *Beza* upon the same place, *Antemurale, quo dividebantur sancta sanctorum à sancto*; *Hee understandeth the curtaine, or vaile, whereby the holy place was divided from the holy place.* And the Apostle otherwise interpreteth the second vaile, ... doth: applying it to the opening of the way to the holiest of all, that is, to the kingdome ... *which was not opened, while the first Tabernacle was standing.* This vaile was then rent by Christ, ... by him the way is opened unto everlasting life.

*Ribera lib.*1. *de Templ. cap.*19.

*Heb.*9.8.

QVEST. XXXI. *Of the mysticall sense of these vailes.*

The mysticall application followeth of these vailes: 1. By the inward vaile is set forth unto us the glorious heavens, whereunto Christ is entered to appeare in the sight of God for us, as the Apostle expoundeth, *Hebr.*9.24. As the Priest entred once in the yeare into the most holy place: The same sense *Beda* and *Rupertus*. So that these two parts of the Sanctuary, have a signification of the Church ... in heaven, and of the militant Church in earth, which is nourished by the word of God, and ... Sacraments, in the hope of everlasting life, as in the outward part of the Tabernacle was set the candlestick on the one side, and the table with the shew-bread on the other.

2. *Augustine* saith, the former vaile and Tabernacle was, *Figura veteris Testamenti*, a figure of the old ... ment: and the second vaile with the most holy place, was a figure of the new Testament; whereby ... ified, that Christ hath removed the vaile, which shadowed the most holy place, and opened by his ... the way unto everlasting life, which could not be opened by the sacrifices of the Law, as the Apo... saith, *Hebr.* 9.8.

Quæst. in Exod. 111.

3. The Apostle also by the vaile understandeth the flesh of Christ, which vailed and shadowed his Di... by the which vaile he hath made a new and living way, so that by his bloud we may be bold to ... into the holy place, *Heb.*10.19,20.

4. By the vaile may be understood that separation, which was betweene the Church of the Jewes and ... which division and wall of partition is now removed by Christ, who hath made of both one, ... 14. *Marbach. Petarg.*

4. *Places of Doctrine.*

1. Doct. *The Church is knowne by the Word and Sacraments.*

Thou shalt set the table without the vaile. *Beda* by the table of shew-bread, understandeth the table of Christ, and the Sacraments of the Church; by the candlestick, the light of Gods ... by the which two, the Church of God militant in earth, is discerned and knowne. So also *Simler.* ... same would have understood, *mensam Domini, & lucem verbi Dei*, the table of the Lord, and the ... of Gods word. And as the table was never empty, but alwayes had bread: so saith the prodigall ... my fathers house is bread enough, *Luk.*15. there is the spirituall food of our soules to be had.

2. Doct. *That none intrude themselves into the office of teaching without calling.*

And thou shalt make an hanging for the doore of the Tabernacle, &c. This vaile was to keepe off the people from entring into the holy place, whither the Priests had accesse for their ... and ministery: which sheweth, that none should take upon them that Priestly function, but ... thereunto called and appointed: *Ne quis se temere ingerat ad docendum*; that no man should ... thrust himselfe into the office of teaching, *Osiander.* As the Apostle saith, *No man taketh this ... himselfe, but he that is called of God, as Aaron, Hebr.*5.4.

5. *Places of confutation.*

1. Confut. *Against the Iewes.*

Thou shalt hang the vaile, &c. Chrysostome urgeth this place against the Jewes, *Sicut gloria domus est, ubi velum pendet, &c.* As it was the glory of the house, where the vaile hanged, and ... it hanged; so the renting of the vaile of the Temple in two, *ignominia templi est*, is the ignominy ... of the Temple, and sheweth that the Spirit of God is departed from them, &c. Like as while the ... stood, and the vaile was whole and sound, it shewed that they had the presence of God, and he ... yet forsaken his habitation among them: So the parting and dividing of the vaile testified, that ... had dissolved their state, and would no more dwell among them, as our blessed Saviour foretold ... *Behold your house is left unto you desolate, Luk.*13.35.

*Homil.*2. *de cruce & latrone.*

2. Confut. *Against the superstitious usage of the Romanists in the division of their Churches.*

... this hanging up of the two vailes, which made two parts of the Sanctuary, and the outward court ... the third, whither the people only were admitted, *Bellarmine* would warrant the distinction ... in their Churches or Temples, dividing it into the porch or entrence, the body of the Church ... queere, which they say resembleth the holy place, to the which none were suffered to enter of ... people, but onely their clerkes and queere-men. And to this purpose they used in time of Lent

to draw a curtaine in the middest of the chancell, to represent this vaile, which was spred before the most
Lib. 3. de cultu Templi. cap. 3. holy place, B. Babington.

Contra. 1. To follow the paterne of *Moses* Tabernacle, or *Salomons* Temple, for comelinesse and decencie, and due proportion of building in Churches, is not unlawfull for Christians, but it is a thing indifferent: any thing for comelinesse sake may be imitated, and borrowed from the example of former times. 2. But two wayes the Romanists offend in this imitation: both because they make a superstitious distinction of places, thinking the queere or chancell to be a place of greater holinesse: and in making a difference of the people, as though some were more holy than others, and not fit to enter into the holy
1 Pet. 2. 5. place, whereas Christ hath made all his servants, *an holy Priesthood* toward God, though for order sake and better edifying of the Church, there ought to be a distinction betweene the Pastor, and people. As also in placing the people a great way off, that they only see and gaze, but heare little, they hinder their edifying
1 Cor. 14. 26. and instruction: contrary to the Apostles rule, *Let all things be done unto edifying.*

6. Morall observations.

1. Observ. *God requireth diligent and cheerfull service.*

Vers. 1. *IN shem thou shalt make Cherubims, &c.* God seemeth to be delighted with these similitudes of Cherubims, which were winged to shew their speed and agility: to shew that he is delighted with those, *qui summa diligentia verbum ejus faciunt*, which are diligent in performing his word, *Oleaster.* As the Prophet *David* saith, *I will run the way of thy Commandements, when thou shalt enlarge my heart.*
Psalm. 119. 32.

2. Observ. *That we should be inwardly adorned, and not make a faire shew outwardly.*

Vers. 37. *THou shalt cast five sockets of brasse for them.* Men use to set the fairest shew outward; so doe not God: without are sockets of brasse, but within sockets of silver: to teach us, that Christians should not make a faire shew outwardly, but seeke to adorne the inward man, *Oleaster.* As it is in
1 Pet. 3. 3. the Psalme 45. 13. *The Kings daughter is all glorious within.* So S. *Peter* teacheth women, that their apparelling *should not be outward, with broidered haire, and gold put about, but that the hid man of the heart in uncorrupt, &c.*

3. Observ. *God revealeth himselfe more and more to his children.*

FUrther, whereas one comming into the Tabernacle, at the first entrance saw brasse, but going in further, the light of the golden candlesticke directing him, he saw nothing but gold: So he more and more looketh into Gods secrets, being illuminated by the Spirit, he shall finde every thing still more glorious
Iob. 42. 5. and heavenly, *Borrh.* As *Iob* at the first had heard of God but by the eare; but having had comfortable experience of his mercie in his affliction, then he saw him with the eye.

CHAP. XXVII.

1. The Method and Argument.

HItherto, *chap.* 25, 26. such things have beene described, as belonged unto the Tabernacle, with a description of the Tabernacle it selfe. Now in this Chapter such things are set forth as were without the Tabernacle, with a particular precept concerning the preparing of oile for the lampes. So that this Chapter hath two parts, an explication of the instruments belonging to Gods service without the Tabernacle, to *v.* 10. and of the service required concerning the oile of the lampes.

In the first, there is expressed, how the Altar of burnt offering should be made, to *vers.* 9. then a description of the place where it should stand, in the outward court, to *vers.* 20.

1. Concerning the Altar, these things are declared in particular: 1. The Altar it selfe is described, the bignesse of it, *vers.* 1. the parts thereof, the hornes in the corners; the matter, of Shittim wood within and of brasse without, *vers.* 2. 2. The instruments that belong unto it, *vers.* 3. 3. The fashion of the Altar, it must be made with a grate in the middest, *vers.* 4, 5. with barres and rings, *vers.* 6, 7. and hollow *vers.* 8.

2. The court is described in particular, how each side shall be, South, North, East, West; what length and breadth; what curtaines and pillars, to *vers.* 16. Then the gate is set forth how it shall be made, *v.* 16. Then is it described in grosse, how the pillars of the whole court shall be made, *vers.* 17. and what shall be the length and breadth of the whole, *vers.* 18. and of what matter all the vessels and pins shall be made *vers.* 19.

In the second part is shewed, concerning the oile, by whom it shall be prepared, and to what end, *v.* 20. and how it shall be used by the Priests, *vers.* 21.

2. The divers readings.

Vers. 3. Of the divers reading of this verse, and of the divers names of the instruments, see *quæst.* 6. following.

I. *Vers.* Vers. 4. *According*, or *by the grate, thou shalt make foure rings upon the foure corners thereof*: that is,

the grate. V. that is about the fourth place of the Altar, where the grate is: better than, shall make to the grate. S. or, upon the grate. A. P. B. G. for the grate was within, and the rings were fastened in the Altar: the preposition ſhall may be as well tranſlated, ſecundum, by or neere, as above upon.

28. Thou ſhalt make the Altar hollow of boords. I. B. V. C. Et tabulis concaua facies altare. S. better than, hollow boords. I.B.V. boords. G. P. for he ſpake of no boords before: or, Thou ſhalt make it, not ſolid, but hollow. L. for the word which ſignifieth boords, is omitted.

Hangings full of eyes, or holes. A. like unto a ſling or caſting-net, Oleaſter: for ſo he calleth ſignificantes of grate with inciſions and indenting, 1 King. 6. 29. the reſt grate curtaines or hangings in the temple, any other addition. I. A.

The queſtions diſcuſſed.

QUEST. I. *Why the Lord commanded an Altar to be made, and of the higneſſe thereof.*

THou ſhalt make the an Altar. 1. Seeing the chiefe part of Gods exteriall worſhip then conſiſted in ſacrifices, it is neceſſary that an Altar ſhould be made, whereupon their ſacrifices ſhould be offered; and the ſame but one, and in one place, leſt it might have given them occaſion to doubt of the true ſacrifice, that they ſacrificed to many gods, *Toſtat. queſt.* 3. 2. This Altar was but ſmall high, of an indifferent height, that the Prieſts might with a little ſtep ſtand up, and ſo execute their miniſtery at the Altar, *Toſtat.* But the height of three cubits was more than any man could reach unto miniſtred, as *Auguſtine* thinketh, ſeeing foure cubits is juſt a mans height, *Iuniꝰ*: and therefore Queſt. 113. like, that although there were no ſteps made to the Altar, yet there might be ſome ſlope going up, that the Prieſt might aſcend as it were by degrees: for how elſe could they afterward have miniſtred upon *Solomons* Altar, which was ten cubits high? 2 *Chron.* 4. 1. *Iun. in cap.* 20. 26. 3. It is called foure ſquare, not in reſpect of the whole Altar, for it was not ſo high as it was broad and long: but it is ſo called becauſe of the length and breadth, as is ſhewed above, which was foure-ſquare, every way five cubits. There were two Altars, this of the burnt offerings, of braſſe, and the golden Altar of incenſe, *chap.* 30. 1.

QUEST. II. *How fire was made upon the Altar, framed of wood.*

Of Shittim wood. Here *Auguſtine* moveth a doubt, how this Altar could be made of wood, ſeeing Queſt. 113. in Exod. that the ſacrifices were burnt upon it, and the fire never went out. 1. Some anſwer, that *præſervatis ſimilitudo quo & locus ſacrificiorum a muſcis*; that both the wood and haſſle that covered it were ſo ſeaſoned, that they conſumed not with the fire, as the place of the ſacrifices was preſerved from flies, *Lyranus* ſo alſo *Oleaſter*. But we need not run unto miracles, where other probable reaſons may be yeelded. *Beda* anſwereth out of *Hieroms*, that *Altaris ligna, quæ de lignis paradiſi ſunt, non exemimunt ignem*. That the wood of the Altar, which are of the wood of Paradiſe, were not burned by the fire, which was neere it, &c. And *Beda* himſelfe telleth of a certaine kinde of wood, which *quanto plus aſſeritur, tanto magis tenebroſum redditur, &c.* the which the more it burneth, the more pure it is. But, as *Hugh de S. Victore* ſaith, if the Altar were made of a wood that could not be conſumed with fire, *Quid opus fuerit lamina, &c.* What needed it to be covered with braſen plates? And yet it muſt be confeſſed, that ſeeing the fire never went out upon the Altar, and ſo the braſſe without being continually hot, muſt needs burn the wood within, that there was ſome extraordinary thing in it, as the fire of the Altar burned neither was quenched with any raine, as *Toſtatus* obſerveth, *qu.* 9. 3. *Lyranus* thinketh, that as the wood of Shittim, were *imputribile, ſic & inconſumptibile*, was not apt to conſume, ſo not eaſie to be burned or conſumed. But it is againſt the nature of wood not to yeeld unto the fire. 4. *Toſtatus* with others ſay, that the Altar being hollow was filled up in the middeſt with earth, and upon the earth with the grate made, which came not neere the ſides, the Altar being five cubits broad, and as many long, *qu.* 4. But if the Altar had beene ſo ſtopt with earth, there ſhould have beene no place for the grate, which was put under it. Therefore *Ioſephus* opinion is better: *Craticulam profaculo ſuppoſitam habuit*. That it had a grate Lib. 3. Antiq. cap. 7. in ſtead of an earth: *in illo erebro compoſita ligna ardebant*, the wood was laid in order upon the grate, and ſo burned, which grate was all of braſſe. Adde hereunto, that the Altar was covered with plates of the braſſe, to defend the heat: And the wideneſſe and length of it was ſuch, as that the fire could not come neere the ſides. 6. *Toſtatus* thinketh, that it was not *tectum totum æreum*, all the Altar was not covered with braſſe, but only midway, ſo farre as the grate went. But *Abrahams* ſaith better, that it was *totum æreo obductum*; That it was all covered with plates of braſſe, both within and without: and this is more agreeable to the text, that ſaith, *Thou ſhalt cover it with braſſe*: which being ſet down without any limitation, ſheweth that all the Altar was ſo covered.

QUEST. III. *Whether the Altar were made of boords.*

WHereas it is appointed to be made of Shittim wood: 1. *Cajetane* thinketh that it was not made of boords of Shittim wood: why he ſaith, *Nulla conuerebant tabulæ*; There went no tables to the making of the Altar. And whereas it is ſaid, *verſ* 8. Thou ſhalt make it hollow of boords; *Cajetanus* interpreteth it, *vacuum tabularum*, void of boords, quite contrary: and *Oleaſter* miſliketh not that ſenſe, but the better reading is, *cauum tabularum*, hollow with boords: or, hollow of boords, as reade *Chald. Vatab. Pagnin.* and the *Septuag.* ἐκ σανίδων, a boorded hollow ſhalt thou make it: it was therefore, *inſtar arcæ*, hollow like a cheſt without bottome or cover, *Oſiander*: and becauſe the Altar was holy, and ſanctified whatſoever was offered upon it; as our bleſſed Saviour ſaith, *Ye fooles and blind*, Matth. 23. 19. whether

whether is greater, the offering, or the Altar which sanctifieth the offering? it is like it was made close, that it might be more secret, and so the more reverenced.

QUEST. IV. *How this place agreeth with that, Exod. 20. 25. where the Altar is prescribed to be made of earth, or unwrought stone.*

Vers. 1. *Of Shittim wood.* This should seeme to be contrary to that Law, *Exode.* 20. 25. which the Altar is commanded to be made of earth, or unhewen stones: how then could it be made of wood? 1. Some answer, that God which made that Law, might also abrogate it; *Tostatus* saith not like: that God would give unto *Moses* contrary Lawes almost at the same time? 2. *Tostatus* findeth other answer, that the end and scope of that Law is here kept: for they were commanded to make the Altar of earth, or of rough stone, *ne fierent in altari aliqua imagines*, that there should be no images made on the Altar, lest it might have beene an occasion of idolatry: the intent of the same Law is here kept, because this Altar was made plaine without any figure or portraiture. But where a Law is made, not only the scope and intent of the Law, but the letter is to be kept: and beside, the reason there given of the Law why they should use unwrought stones is this: *If thou lift up thy toole upon them, thou hast polluted them*, *vers.* 25. The same reason as well restraineth the lifting up of the toole upon wood, as well as stone. 3. *Iosephus* answereth, that in the other Law, *altaris nomine totius templi area*, by the name of the Altar is understood the body of the Altar, upon the which the fire was made. But here by the Altar is understood *id quod cubit altare*, that which compasseth the Altar, &c. and was but as the walles and sides of it: and within it was filled up with earth, whereupon the fire was laid, *Tostat.* But here the whole Altar is described, with the hearth and all, which was the grate, as afterward shall be shewed, and beside it was hollow, therefore not filled up. 4. Therefore *Iunius* his solution is best, and *Gallasius* hath the same: *quibusdam esse visum, quia temporaria, &c.* He speaketh there of Altars to be made upon the sudden, upon some extraordinary occasion, which were but for a time, and so were to be dissolved againe; such as *Moses* and *Elias* made: but this Altar was to remaine and continue.

QUEST. V. *What the hornes of the Altar were, and to what use.*

Vers. 2. *How shalt make unto it hornes, &c.* 1. *Lippoman* thinketh, that these were not made indeed after the similitude of the hornes of bullocks, or goats, but they were certaine shining ornaments, that came out in the foure corners, as *Moses* had not hornes, (where the same word is used) but his face shined: so he thinketh, that these commings out in the corners of the Altar were only for ornament. But it shall appeare afterward, that there was a necessary use of them: neither is there any reason why here to depart from the literall sense of the word. 2. Some thinke that these foure hornes were certaine little pillars that went up streight in the corners, they were not crooked like hornes, *R. Salomon, Gersonides.* But why then should they be called hornes, if they had not any such likenesse or resemblance? 3. *Arias Montanus* in his description, maketh them to be plaine corners comming out straight without any running upward or downeward. But the contrary appeareth, *Ezech.* 43. 16. where it is said, the hornes shall goe upward. 4. Therefore according to the signification of the word, *erant figura cornua*, they had the proportion (it is like) of an horne, *Cajetane*: which were not only for ornament, but for diverse uses: 1. Into these hornes they used to binde their sacrifices, *Psalm.* 118. 27. 2. The hornes of the Altar were a sanctuary to them which laid hold of them, as is evident in *Ioabs* practice, 1 *King.* 2. *Palæphatus*, 3. *Oleaster* also thinketh, that they served to hold up the grate, which hung within the Altar, upon the foure hornes by rings and chaines. 4. They also signified, that God was the strength of Israel, as *David* calleth him the horne of his salvation, 1 *Sam.* 22. 3. *Gallas.* 5. And upon these foure hornes or corners did they use to sprinkle the blood of the sacrifices, whereby was shadowed forth the blood of Christ, that should by faith be sprinkled into the foure corners of the world, *Simler.* 6. *Tostatus* imagineth another use of these hornes, to hang the brasen instruments and vessels upon, which were of foure sorts: it followeth in the next verse, *quæst.* 4. But he is deceived in following the vulgar Latine: there were not severall kindes of instruments, and not foure only.

QUEST. VI. *Of the vessels and instruments belonging to the Altar.*

Vers. 3. *How shalt make his ashpans, &c.* 1. The first word (*sir*) signifieth *ollam*, or *lebetem*, a great pot or caldron, a great vessell made to receive such things as were put into it, whether they were drie or liquid. They had pots and caldrons beside, to seeth the flesh of the sacrifices in; but these were not to that end, they served only to receive the ashes, as it is expressed in the text. *Tostatus* thinketh, that the vessels wherein the flesh of the peace offerings was sod, were not consecrated vessels, but such as the Priest provided, which brought the sacrifice, to whom it belonged to seeth the flesh, and then to give the Priest his due, as may be gathered, 1 *Sam.* 2. 13, 14. where the Priests boy came to him that boiled the flesh, and thrust in his flesh hooke, and tooke up that which came next to hand. And beside, *Levit.* 2. 28. it is prescribed, that *the earthen pot wherein the flesh of the sinne offering was sodden, should be broken; if it were a brasen pot, it should be scoured*: but if they had beene consecrate vessels, they were holy already, they needed not to be so purged. But herein *Tostatus* is deceived, he maketh all the offerings alike, whereas the Law in *Leviticus* is concerning the sinne offering, which was so holy, that even the Priest was to wash his ministring garments, if any of the sinne offering dropped upon it, even in the holy place: therefore the vessell though otherwise consecrate, after they had touched the sinne offering, were to be cleansed, as the Priests consecrate garments: therefore it is like, that there were other peculiar vessels appointed for the seething and dressing of the flesh of the sacrifices, in the court of the Tabernacle, though they here expressed served only for the Altar.

2. The next instrument is *japhion*, which some interpret *scopas*, besomes, as *Vatab. Pagnin. Geneva.* But

all these were made of brasse, it is not like they were besomes: some take them for firetongs, *La. Tost.* But they were an instrument, *quo cinores removebantur*, wherewith the ashes were removed, *Oleaster.* They were then (*pale*) the fire-shovels, which tooke the ashes from the Altar, *Iun. Montan.* They are called *jaghim*, of *jaghah*, to remove or take away, as *Isai.* 28. 17. *The haile shall sweepe away the vaine confidence.*

The third sort is *mizrokoth*, which commeth of *zarak*, to sprinkle: they were not to sprinkle with, translateth them, *aspersoria*, the *sprinkles*, being made of brasse, neither to carry the ashes, for to that end were the two former instruments: but they were *pelves sparsoria*, the sprinkling basons, which held the blood, *Vatab. Pelves ad fundendum sanguinem*, basons to powre out the blood *Hugo de S. Victor.* So *Iunius* reades, *crateras*, bowles, goblets. This third kinde is omitted by the La. Translator.

The fourth kinde is *mazleg*, which some take to be a fire-forke, which served *ligni componendis*, to set the wood upon the fire, *Osiander.* The most take it for a fleshhooke, Sept. *fuscinula*, *Iun.* an instrument which served to pull the flesh out of the pot, as 1 *Sam.* 2. 12. *Tostat. Oleaster.* It is like they had hookes to that purpose; but this being appointed for the Altar, served to this end, *Quibus carbones ardentes ultimum componebantur*; wherewith the coales and parts of the sacrifices were laid in order, *Hugo.*

The last word is *machta*, which some translate *forcipes*, tongs, *Iun. Montanus.* But there is another word for tongs, *Isa.* 6. 6. *melekachaim*, of *lakach*, to take: some take them for censers, *Chal. Genev.* which word is sometime used, *Numb.* 16. 12. But the censers were no instruments belonging to the brasen Altar: they were therefore certaine fire-pans, which they kept the fire in, of *chatah*, to take or receive, Exod. 30. 14. *There is not a sheard found, to take fire from the hearth:* there the same word is used. The use of these fire-pans was *ad portandas prunas*, to carry the coales, *Hugo de S. Victor.* To transport them to the Altar of incense, *Cajetan. Ad fovendum ignem*, and to keepe fire in, when they covered the Altar, *Osiander, Marbach.*

QUEST. VII. *Whether all the instruments were of brasse.*

Thou shalt make all the instruments thereof of brasse. 1. *Cajetane* thinketh, that all the instruments fit for the service of the Altar, are not here named: and therefore this generall clause is added. But it is evident, *chap.* 38. 3. that those five sorts were all the instruments that belonged to the Altar. It may be objected that the tongs, which the Angell tooke a coale with from the Altar, are not here mentioned. It may be answered, that although they be not here expressed in that very word, yet the fire forkes here mentioned, which some call *forcipes*, firetongs, were to that use, and under that name they may be understanded, or under the last, as *Iun.*

Philo thinketh, that all these instruments were of gold. But therein he evidently doth contradict the text which saith, *Thou shalt make all the instruments of brasse.*

It is evident then, that *nihil ex ferro admittitur*, nothing is made of iron, *Cajetan.* It will be demanded wherefore, as well the iron, as brasse, which they tooke in the spoile of Jericho, *Iosh.* 6. 19. was consecrate to the Lord, and was to come into the Lords treasury. *Tostatus* answereth, that the iron might serve for divers purposes, though it were not used to make any of the vessels or instruments of the Tabernacle: as to make hammers of, for the Levites to take downe, and set up the Tabernacle; as also hatchets to cut the wood, and knives to slay and dresse the sacrifices, *qu.* 5.

QUEST. VIII. *Whether the grate made to the Altar were set within or without.*

Thou shalt make unto it a grate like networke. 1. Some thinke that this grate was put on the outside of the Arke, and compassed it round about, a cubit and halfe from the bottome: and that rather *ad pulchritudinem, quàm necessitatem*, for beauty and comelinesse of the worke, than for any use. And within they say the Altar was filled up with earth, whereon the sacrifices were burnt, *Tostatus*, following R. *Salomon:* So also *Osiander, Pelarg. Marbach.* And *Cajetane* defineth how large it was, 20. cubits square to compasse the Altar round about, and a cubit and halfe high from the ground. And that it was made like unto a sieve with networke, with small holes; that both the fire might passe thorow it, and yet it might keepe the winde from the flame.

1. The text sheweth, that this grate should be in the middest of the Altar; but if it compassed round a cubit and halfe high, it was not all in the middest, it was as well in the bottome, as in the middest. If this grate were without, it should seeme to bee of no great use, and as it were a superfluous thing: for it was unfit being full of holes, to keepe off the winde; and the Altar was compassed with fire round, that it needed no such defence. 3. And if this grate were not placed within, the chiefe and principall part of the Altar should be omitted, where the fire should be made, and the sacrifices burnt. Whereas they say it was filled up with earth in the middest; *Ribera* sheweth it was rather raised with stones, which he would prove by that place, 1 *Macchab.* 4. 44. where it is said, *They destroyed the Altar of burnt offering which was defiled, and laid up the stones upon the mountaine, &c. till there should come a Prophet that should shew what should become of them.* But it seemeth that Altar was made all of stone, and filled only with stones; for to what end should they be reserved, if they had beene rough and unhewen stones? and the rest of the Altar had beene as well defiled, as the stones, if it had not beene all of stone. *Lib. 2. de Templ. cap. 20.*

2. Some Hebrewes are of opinion, that the Altar was ten cubits high, and this grate served as a step for the Priests to stand upon, and minister upon the Altar, which was three cubits above the grate, which,

which, they say, covered seuen cubits below; so that where the Altar is said here to be three cubits high, they say that part of the Altar is only meant, that was above the grate.

Contra. 1. But it had not beene possible to have carried an Altar of that height, vpon barres which were made to beare it, *vers.* 7. and seeing the grate came vp to the middest of the Altar, if it were but two cubits high, then there must be five cubits still remaining above the grate, which had beene too high for a man to reach vnto. This grate was not then made for any such vse, to stand vpon.

3. Some thinke that this grate was put within the Altar, and that it had an hearth beneath about the middest of the Altar, with a doore in the side to put in the coales, and rake out the ashes: and this grate was in the top almost equall with the brim of the Altar, whereon they laid the sacrifice, which was consumed by the flames which ascended thorow the grate. So *Beda*, whom *Ribera* followeth, and *Oleaster.*

Contra. 1. This opinion seemeth to be grounded vpon the errour of the Latine Translator, who interpreteth the word *carcab*, which signifieth the circuit or compasse, *ambe*, the hearth, thus reading, cap. 38. 4. he made *a brasen gate of networke, and vnder it in the middest of the Altar, an hearth*: whereas the true reading is this, *vnder the compasse of it, beneath in the middest of it.* 2. The grate was in the middest of the Altar, therefore not *in fummitate*, in the top, as *Ribera.* 3. If any such doore had beene made in the side, it is like it should not have beene omitted in the description of the Altar, it being so necessary a part. 4. And this opinion is contrary to the text, *Levit.* 1. 8. where it is shewed, that the sacrifice should be laid vpon the wood: they were not then put asunder. *Tostatus* vrgeth this place, which *Ribera* only answereth, denying that it concludeth any such thing, standing vpon the Latine text, which only hath *ordinantes, laying in order aboue*, which he vnderstandeth of the grate: whereas the words, according to the originall are, *they shall lay the parts in order vpon the wood.*

Lib. 3. de Antiquit. cap. 5. 4. I preferre then the opinion of *Iosephus*: *Craterem pro facula superpositam habens*; That the Altar had this grate in stead of an hearth, and that the ashes and imbers fell thorow it to the ground. So also *Iunius Montanus*: and the ashes so falling downe to the ground might be conveniently taken thence by the Leuites, *Lippoman.* This best agreeth to the description: for thus wee shall have an hearth for the Altar which otherwise should be omitted: the Altar shall be left hollow, *vers.* 8. and the grate is placed by this meanes just in the middest, being put within the Altar, and so resting in the middle. It was made like vnto net-worke with small holes, not very wide, for then not only the ashes but the fire, and some parts of the flesh might have fallen thorow. *Iun. Cajetane* also giveth this note, that it is resembled both to a sieve or grate, and to a net: *vt aliquid cribri, & aliquid retii intelligeremus*; that we should vnderstand it had part of a sieve, part of a net: it was in fashion like a net, but the holes were small, as in a sieve.

QUEST. IX. *Of the rings of the Altar, whether they were put to the grate or to the Altar.*

Vers. 4. ALso vpon, or *at the grate shalt thou make foure brasen rings, &c.* 1. The Latine interpreter and they which follow him, are driven here to a great streit: for in this place he readeth; *Quæ pones subter arulam altaris*; *Which rings thou shalt put vnder the hearth of the Altar.* Here he maketh the rings vnder the hearth, which was vnder the grate: but *chap.* 38. 5. he readeth, *Fusis quatuor annulis per quatuor ejusdem reticuli extremitates*; *He cast foure rings by the foure ends of the net or grate.* Then were the rings both above the hearth, for so the grate was, and vnder it. *Tostatus* is driven to this shift to say, that they were *secundum vnum modum subter*, in one respect vnder it, in another above it: in respect of the hearth of the Altar the rings were vnder it; but considering the rings were without, and the grate with the hearth within, they might be said to be above. *Contra.* 1. But so the rings are well said to be without, not above, seeing they were further from the brim of the Altar by this description, than the grate. 2. This inconvenience is better avoided, in having recourse to the originall, where the word is *carcab*, which signifieth the circuit or compasse, and is referred to the Altar, not an hearth with relation to the grate, as is before shewed. *Quæst. 7.*

2. *Oleaster* thinketh that these rings were made in the ends of the grate, and that it did hang vpon the hornes of the Altar by these rings. So also *Ribera*, who thinketh, that beside these foure rings belonging to the grate, there were foure more in the Altar to beare it by. *Contra.* The contrary appeareth, *chap.* 38. 5. *He cast foure rings of brasse for the foure ends of the grate to put barres in, &c.* There were but foure rings made in all: the same rings which were made for the grate, serued also to carry the Altar.

3. *Montanus* thinketh, so also *Genevens.* in their description, and *Ribera*, that the grate had foure feet whereupon it stood within the Altar, and was lift vp by the rings, to be taken in and out, as occasion serued. But seeing the rings of the grate are expressed, why should the feet be omitted? It is not safe without good warrant, to supply that which is not in the text expressed.

4. Some thinke that the grate was fastened with nailes vnto the Altar, as *Oleaster* reporteth their opinion: but it seemeth by the text the grate setled in his place, by the very putting of it into the Altar, without any other fastening, *vers.* 5.

5. Others, that place this grate without below in the compasse of the Altar, thinke that the rings were set into the Altar, at the foure corners of the grate. But this opinion is at large confuted before, [illegible]

6. This then remaineth, that these rings were not set to the grate, but they were put into the Altar, that place where the Arke rested within; so that the preposition *ghal* is not to be translated here, *vpon*, but rather *secundùm reticulum, after*, or *according to the grate, Iun.* or *ad rete facies*, thou shalt make them at the grate, *Vatabl.* So is the preposition *ghal* taken, *vers.* 21. the *vaile*, which was not *vpon*, but *before* or *ouer* the testimony. The rings then were fastened without, for the barres to goe thorow to beare the Arke, and within the ends or hookes of those rings were a rest for the grate, *Iunius*. *Rete intrinsecus, [illegible] sustentans*

...ferentem unctis & aruliis; The grate was within the Arke, &c. being held up with the hookes and rings in the corners of the Arke, *Lippom.* Thus this grate was as the hearth for the fire and wood to bee ...ed upon, being therefore made all of brasse, not of wood covered with brasse, as the rest of the Altar: and it being in the middest of the Altar a cubit and halfe deep from the top, the fire might play and burne cleere, being fenced in by the sides of the Altar from winde and weather.

QUEST. X. *Of the mysticall interpretation of the Altar.*

THis Altar is thus mystically applied: 1. *Gregorie* by the Altar understandeth the penitent heare: *Ubi cor mentis compunctionis igne ardet, & caro consumitur*; Where by the griefe of heart the fire of compunction is kindled, and the flesh is consumed, &c. and by the two Altars, the one of incense, the other of burnt offerings, he saith, are set forth two kindes of compunction; the one proceeding of love, the other of feare. 2. *Beda* by the Altar likewise would have signified, the hearts of the faithfull, by the five cubits in length and breadth, the mortifying of the five senses; by the foure hornes in the corners, the foure cardinall vertues; the divers vessels and instruments, signifie the divers actions of the faithfull, whereby they serve their Creator: by the *grate* is set forth the place, which the elect doe prepare for God in their hearts: by the foure rings, the foure Gospels; and by the barres, the Preachers which propagate the same. To the same purpose *Ribera* following *Beda*. But these mysticall applications are somewhat curious. This Altar rather signifieth Christ himselfe, who was sacrificed for us upon the Altar of the Crosse: of him the Apostle speaketh, *Heb.* 13. 10. *We have an Altar, whereof they have no authority to eat, which serve in the Tabernacle.* 2. By the hornes is noted the power of our Saviour, who both is the horne of our salvation, and with these hornes will push at the enemies of his Church. 3. By the hollownesse and emptinesse of the Altar is signified the humility of our blessed Saviour, *qui se exinanivit*, who abased and emptied himselfe, taking upon him the forme of a servant. 4. By the barres and other vessels, are described the Ministers of the Church, which carry the truth by preaching from place to place, purge the earth, and nourish the heate or fire of charity, *Pelarg. Murbach. Borrh. Osiander.*

QUEST. XI. *Whether one court were made, or two, or more.*

Thou shalt make the court of the Tabernacle. Here is but one court described; and yet *David* in the Psalmes maketh mention of *courts* in the plurall, as *Psal.* 84. 2. *My soule longeth, &c. for the courts of the Lord:* and *Psal.* 92. 13. and in other places. 1. *Calvine* thinketh, writing upon this place of Exodus, that there were two courts, *unum sacerdotale, alterum commune totius populi*; one of the Priests, the other common for all the people. But howsoever the courts might be increased afterwatd, it appeareth here by *Moses* description, that there was but one, in the middest whereof was the Tabernacle. *Simler* thinke, *duo quadrata hoc spatium continet*, that this large court was divided into two squares; one wherein the Tabernacle was, the other where the Altar of burnt offering stood, and each of them was fifty cubits square, *Simler.* But howsoever the Tabernacle was situate, there was no division of the court: for then should have beene separated with pillars and curtaines, as the rest of the sides; but there is no mention made of any such. 3. I rather thinke therefore with *Iunius*: *Hoc institutum fuisse temporarium, dum Ecclesia fuit Israelitarum respublica, &c.* That this was but appointed for a time, while the Israelites had as it were a walking and removing common-wealth: but afterward the courts were inlarged and distinguished, as there was one of the Levites apart, another of the men apart, and of the women apart, for the better expedition both of the Ministers, and of those which came to worship. Neither herein did they depart from the first institution, of retaining the substance; they did alter some fashion and circumstances of the place, as might seeme most fit for the furthering of the service of the Tabernacle. *Iun. in Analys.*

QUEST. XII. *Why the court was made, and of what largenesse.*

NOw this court was thus appointed to be made: 1. Because it was fit and requisite, both in respect of the brasen Altar, which could not stand within the Tabernacle, because the fire and smoke would have annoyed it, and spoiled the hangings: and the Altar being consecrated to holy uses, was not to stand in any prophane and common place: as also the majesty of the Tabernacle, and the sanctity and reverence of the place so required, that it should be fenced about, and none be suffered to come neere it, *Tostat. qu.* 7. and it was fit to be made of a large capacitie, one hundred cubits long, and fifty broad; both for the spreading out of the cords, which being fastened unto brasen pins in the ground, did beare up the Tabernacle: as also for the divers services of the Levites, which were performed in the outward court; and because of the number of the officers, who were admitted to come in, there to eat and drinke of their peace offerings before the Lord, *Deut.* 12. and 16. *Tostat. qu.* 8.

QUEST. XIII. *How the Tabernacle was situate in the middest of the court.*

NOw the Tabernacle was situated in this court, it is also questioned: 1. *Tostatus* reporteth the opinion of some, that thinke the Tabernacle was set wholly without the court; and that this court was a square place compassed in with pillars and curtaines by it selfe, yet not farre from the Tabernacle. 1. Then this court should have beene superfluous, if the Tabernacle had not beene within it, not only the Altar, which was at the doore of the Tabernacle, *chap.* 29. 42. for to what use should it have served, if there had beene no holy ministration there? 2. It is contrary also to the text, *chap.* 40. 33. which saith, *he reared up the court round about the Tabernacle*: then it must needs follow, that the Tabernacle was within it. *Lippomanus* and *Lippomanus* thinke that the Tabernacle was equally distant both from the sides, that is, fifty cubits from the North side, and as many from the South, the Tabernacle being ten cubits broad, and so wee have the breadth of fifty cubits: and likewise he thinketh, that the Tabernacle containing

containing in length thirty cubits, the rest of the length, which is seventy cubits, was equally divided: the Tabernacle was pitched in the length 35. cubits from the East, and 35. cubits from the West. But this is not like, as *Tostatus* well noteth, that there was no more space left before the Tabernacle, than behinde, seeing all the services of the Levites, and the offerings of the people were before the Tabernacle; and that part behinde seemed to be a void place. *Iosephus* indeed saith, *Tabernaculum statuit in medio*; He set the Tabernacle in the middest, &c. But we need not understand precisely in the very middest: it was set within, and the court did compasse it round about.

Lib. 3. de Antiquit. cap. 5.

3. *Montanus* in his description of the Tabernacle, though he set not downe a certaine proportion of distance betweene the ends of the Tabernacle, and the ends of the court, East and West, yet seemeth to joyne the Tabernacle, by the sight of his plat, as it were ten cubits from the West-end: and he allowed a greater space in length, from the East-gate of the court unto the East-end of the Tabernacle, than from thence to the West-end of the court. But then the standing of the Tabernacle should not observe an uniforme proportion, it being further from the sides, namely, twenty cubits, than from the West-end.

4. Therefore I preferre their conjecture, which thinke that the length of the Tabernacle, with the space betweene the most holy place, and the West-end of the court, contained fifty cubits, halfe the length of the court: that is, the length of the Tabernacle thirty cubits, and twenty cubits the space betweene the West-end of the Tabernacle and the court: and the other fifty cubits remaining in the length were extended from the doore of the Tabernacle to the doore or entrance of the court, *Bertram. Rodigas.*: for thus the Tabernacle of every side, saving before, shall observe a due proportion of distance, being twenty cubits on the three sides, removed from the walles of the outward court.

Quest. XIV. *Of the hangings which compassed the court, the fashion and bignesse of them.*

Vers. 9. *The court shall have curtaines of fine twined linen, of an hundred cubits long for one side.* These curtaines or hangings were not so costly as the other which covered the Tabernacle, for these only were made of fine linen, not of blew silke, purple, and skarlet, as the other; neither were they wrought with Cherubims as the other: the reason whereof may be this, lest the sight of images and pictures might have beene an occasion of idolatrie unto the people, *Tostatus quæst.* 8. 2. *R. Salomon* thinketh, that they were made with eyes and holes like net-worke, that the people might see thorow. So also *Lyran. Iun. Oleaster.* For the word is *kelagh*, which signifieth a sling or casting net: some thinke it was wrought with the pictures of a sling; but that is not like; the curtaines rather were full of network, for the reason before alleaged. 3. For the length of these curtaines, they were neither all one curtaine, as *Calvin* thinketh, on one side, an hundred cubits long, for they had beene too cumbersome to carry: nor yet were they so narrow, as a cubit, as *Simlerus* would gather, *vers.* 15. *There shall be on the other side fifteene hangings*, for *cubits* must be supplied, as in the former verse, *There shall be hangings of fifteene cubits.* But *Lyranus* conjecture is more probable, that they were five cubits broad, from pillar to pillar, which stood five cubits asunder, and so were joyned and coupled together. 4. These hangings were an hundred cubits long on one side, and an hundred on the other, and 50. on each end, so that they made in all 300. cubits.

Quest. XV. *Of the situation and placing of these pillars.*

Vers. 10. *It shall have twenty pillars, with their twenty sockets of brasse, &c.* 1. These pillars being twenty on each side, and ten in each end, doe make in all sixty pillars: whereof two must be imagined to stand in each corner, for otherwise there would fall out 22. on a side, or twelve at an end, if they stood in like distance one from another, or if ten bee counted at the ends with the corner pillars, there will be beside them but eight at an end, and so there should want foure pillars of the number: therefore *Cajetanes* conjecture is more probable, that there were two pillars in each corner, to make up the full summe of sixty pillars, than *Montanus* description, wherein the corner pillars are counted both of the number of the ten in the ends, and of the twenty pillars in the sides. And further, these pillars were set on the inside of the hangings, as *Gregorie* saith, *Intus columnæ immobiles stant, foris paxilli funes continent*; The pillars stood immoveable within, and the pins held the ropes without, *super Ezech. hom.* 5. *Iosephus* also saith, it was so hanged about, *Ut nihil à pariete differre videretur*; that it seemed little to differ from a wall, *Lib.* 3. *de Antiquit. cap.* 5.

Of the height.

2. Concerning the heigth of these pillars, both *Montanus* is deceived, who thinketh they were nine or ten cubits high: and *Procopius* who followeth the Septuagint, who reade in the 15. verse, *Quinque cubitorum velorum altitudo*; The heighth of the curtaines of 15. cubits: which *Augustine* would thus helpe, *Quæ jacentium latitudo, erectorum altitudo est*; That which is the breadth of the curtaines lying, is the heigth standing, &c. as though they should call that the heighth, which is the breadth: but there is no such word in the originall, that signifieth heighth. They were then but five cubits high, as *Iosephus* saith, and it is evident in the text, *v.* 18. The heighth shall be five cubits, which was but halfe the heighth of the Tabernacle, so that it might well be seene and discerned; and yet it was higher, than that one might looke over, *Tostat. quæst.* 8.

Quæst. ultim. in Exod.

Of the distance.

3. The distance also of these pillars was five cubits off each from the other, as may be thus gathered: there were twenty pillars on a side, which was an hundred cubits long; and ten pillars were in the ends of fifty cubits broad: so there were ten pillars in fifty cubits, and twenty in the length of an hundred cubits, and sixty pillars in the compasse of three hundred cubits.

Whether the pillars were of brasse.

4. For the matter, whereof these pillars were made, there is also some question. *Lyranus* thinketh they were

were all of brasse: So before him *Iosephus*, whom *Ribera* followeth: *Simlerus* is of the same opinion. *Lyranus* would prove it by the Latine text, *chap.* 38. 10. *Columnæ æreæ viginti*; *The brasen pillars twenty*: whereas the true reading is, *their pillars were twenty*, and *their brasen sockets twenty*. *Montanus* therefore thinketh more probably, that these pillars were of the same wood, which the former were of: the foure pillars in the entrance of the most holy place, and the five pillars in the dobre of the Tabernacle, *chap.* 26. *vers.* 32. 37. *Ribera lib.* 1. *de Templ. cap.* 34.

Iosephus also thinketh, that the heads of the pillars were of silver, so also *Simlerus*. *Tostatus* thinketh they were not the heads of the pillars, but of certaine rods, two of each side, which stood up above the pillars: but no such rods are mentioned in the text: neither doth the word *vavim* signifie the heads of the pillars, but rather the hookes, as is shewed before, *chap.* 26 *quæst.* 24. they were *clavi capitibus curvatis instar literæ* ו *vau*, certaine nailes with crooked heads like the letter *vau*, *Iun.* But heads of the pillars are not there spoken of, but their hookes and fillets, which were of silver, and their sockets of brasse. It is like also, that the heads of the pillars were overlaid with silver, as may be supplied out of *chap.* 38. 28. *He overlaid their chapters, and made fillets about them*: so also thinketh *Montanus*. What the heads of the pillars were made of.

4. These pillars also had certaine fillets or circles of silver, which compassed them round: which *Lyranus* thinketh were only upon the heads of the pillars: but they were overlayed with silver, as is before shewed, and therefore they needed no such fillets. *Tostatus* thinketh they were all over the pillars, which may seeme to be more probable, because as the other pillars were overlayed with gold, *chap.* 26. 32. 37. so it is like, these were done about with silver: and because it is said, *chap.* 38. 28. that the fillets were made about the pillars. And this also may further appeare, by the use of these fillets, which was, as *Iosephus* thinketh, to binde the curtaines and fasten them to the pillars. Concerning the fashion of these fillets, *Tostatus* following the Latine Translator, thinketh they were *celatura*, certaine knots and flowers, graven or carved about the pillars. But the word *casuk*, signifieth a *circle*. *Oviedo* imagineth them to have beene like unto hoopes about a barrell: *Cajetane* thinketh they compassed the pillars from top to bottome going still about, like unto a wilde worme: which kinde of wreathing of the fillets was more easie to see unto. What the fillets were which compassed the pillars,

5. Another thing to be considered in these pillars, is, their sockets, or foot-stalles, which *Lyranus* following *Iosephus*, thinketh to have beene made sharpe, and so driven into the ground, as the other foot-stalles set under the boords. *Tostatus* maketh a difference betweene these sockets, and the other in the Tabernacle, he taketh that these were plaine, and lay flat under the pillars, as now pillars are made to stand upon their square-bases, or bot-homes. But of the two, it is more like that these sockets were set into the ground, than the other, because these were of brasse, the other of silver, which were more precious, and to be still in the ground; for then a courser mettall would have served as well as silver. But yet because no mention is made of the tenons to goe into those sockets, as before in the description of the boords: it seemeth that the pillars were wrought into these bases, not to be severed from them, as the boords were from their sockets. Of the sockets of the pillars, whether they were fastened unto the ground.

6. There remaineth only one doubt, how these pillars were fastened. *Iosephus*, as he is before alleaged, thinketh that the sockets of the pillars were made piked and sharpe below, like unto a speare-head, which were driven into the ground. So also *Lyranus*, *Ribera*. But *Tostatus* thinketh otherwise. And *Iosephus* addeth, that the upper end of the postes or pillars, were fastened by rings, with cords and brasen pins, or nailes of a cubit long into the ground, to keepe them steady against the winde and weather. And this may be gathered out of the 19. verse, where it is said that all *the pins of the court were brasse*, which were driven into the ground. *Cajetane* further thinketh, that there were *catenæ aduncæ, ligantes columnas inter se*, certaine chaines with crookes, that fastened the pillars one to another. And so it is more probable, that the postes were fastened by cords and pins, than driven into the ground, for the more speedy remoouing of the Tabernacle.

Quest XVI. *Of the gate of the Tabernacle.*

14. *Also hangings of fifteene cubits.* Now followeth the description of the gate or entrance of the court, in these three verses following: 1. The East side of fifty cubits is thus divided: the middest was the space of the entrance of twenty cubits long, consisting of foure postes and pillars, and of each side remained fifteene cubits, and three pillars, to make up the number of ten pillars, and fifteene cubits at the end. 2. *Augustine* is here deceived, who thinketh that these 15. cubits were the sides of the court North and South, and the twenty cubits were the East end: so he saith, *Erat hoc atrium latius quam longius*, this court was broader than longer, for he maketh the forefront in the breadth twenty cubits, and the sides but fifteene cubits: and he saith further, *Latera fuisse obliqua*, that the sides went slope. *Oleaster* also is deceived, who thinketh, that as twenty cubits and foure postes, are allowed for the East gate or entrance, so fifteene cubits and three postes are allotted of each side, for the North and South gate, or entrance: whereas mention is made but of one gate of the court, *vers.* 16. and beside, all that is from *vers.* 14. belongeth to the description of the East end; the other three sides, the South, North, and West, are made an end of before. 3. Now this gate was unlike the other, both for the breadth, that was twenty cubits broad, the gate of the Tabernacle was but ten; so that the whole Tabernacle might be seene and discerned of one standing in the gate of the court. It was also unlike, for the hangings: for this was neither so plaine all of one colour, as the hangings of the court, it differed from them both in matter and forme; they were only made of fine twined linen, this of blew silke purple, and scarlet beside, *Cajetan.* Neither yet was it so curious as the curtaines of the Tabernacle, which were wrought with Cherubims, so was not this, *Tostat. qu.* 27. It was set forth with divers kindes of pictures *Quæst. ultim. in Exod.*

of

of flowers, trees, knots, *exceptis duntaxat formis*, the formes and shapes of living creatures only excepted, *Iosephus*.

Lib. 3. de antiq. cap. 3.

Quest. XVII. *Whether any of the Lay people were admitted into the outward court.*

THe outward court being thus described, somewhat must be added concerning the use thereof. Some thinke that the Levites only were admitted to come into this court, as the Priests of the second sort only went into the holy place, and the high Priest only into the most holy place: thus thinketh *Abarbinel*, who would seeme to prove it by that place, *Exod.* 40. 8. because *Moses* is bid to *hang up the hanging or vaile at the court gate*: which was made twenty cubits wide, that the people might see the whole Tabernacle, and not desire to come neere it. But this place proveth no such thing: it followeth not, because a vaile was hung before the gate, that therefore none of the people might come in: the doore or entrance was made so wide, that the people might not onely see the Tabernacle, but it was so large, because many were to enter that way: and as *Cajetane* conjecureth, it being twenty cubits wide, it had *quinq; aditus ingressu*, five passages in the entrance, one betweene every two posts.

2. *Lippoman* seemeth to be of the same opinion, that none but of the tribe of *Levi* were suffered to enter: *Quo habeamus eam Tabernaculum, quibus Sacerdotes cum Levitis in majori reverentia*; That they might have the Tabernacle, and the Priests with the Levites in greater reverence. But here in consisted rather the reverence to be shewed toward the Levites and Priests, that they onely were appointed to minister before the Lord, and to present the peoples offerings unto God: and the like reverent estimation also they had of the Tabernacle; that although they might see it, and come neere it, yet they might not enter into it.

3. I rather thinke then with *Tostatus*, that the people which came to offer, were admitted into the court, which was made so large, *Ut ipsi offerentes haberent locum, in quo starent tempore sacrificiorum*, that the offerers might have a place to stand in, in the time of their sacrifice, *quæst.* 8. And that the people might come into this outward court, it may thus further be proved. 1 *Deut.* 12. 18. it is said, *Thou shalt eate it before the Lord thy God in the place which the Lord thy God shall chuse, thou thy sonne, and thy daughters, &c.* This eating and standing before the Lord, was *coram Altari*, before the Altar, as *Tostatus* well interpreteth. 2. The people are commanded to bring their offerings, and present them at the doore of the Tabernacle of the Congregation to the Priest, *Levit.* 17. 5. but they could not come to the doore of the Tabernacle, but first they must enter into the court. 3. This also appeareth by the practise of the people afterward, 1 *Sam.* 1. 9. *Anna* is said to have prayed before the Lord, and *Eli* was not farre off, sitting upon a stoole by one of the posts of the Temple, which is like to have beene one of the posts or pillars of the outward court. *David* also alludeth to this use and practice: saying, *One day in thy courts is better than a thousand elsewhere, Psalm.* 84. 10. Neither was *David* only privileged to enter into Gods courts; but hee speaketh in generall of all the faithfull and true worshippers: *Blessed is he whom thou choosest, and causest to come to thee, he shall dwell in thy courts*: which as *Lippoman* himselfe expounded, is, *Membrum erit Ecclesiæ tuæ*, he shall be a member of thy Church. 4. *Beda* also having reference unto this entrance and ingresse of the people into the court; thus applieth it, *Atrium Tabernaculi exterius, incipientium rudimenta demonstrat, &c.* The outward court of the Tabernacle doth shew the condition of those which are beginners, and newly entred into Gods Church. Therefore *Iunius* judgement is here to be approved, who thinketh, that although afterward the courts were divided, of the Levites apart, and of the people apart, and of the women by themselves: yet in this *Ambulatoria republica, unum fuit atrium commune*, walking common-wealth (as it were) of the Israelites, there was one common court for all. So also *Simlerus*, *Populus in hoc ingrediebatur*; Into this outward court the people came, &c.

Quest. XVIII. *Whether all the instruments of the Tabernacle were of brasse.*

Vers. 19. *ALL the vessels of the Tabernacle, &c. and all the pins thereof shall bee of brasse.* 1. *Tostatus* thinketh, that some vessels belonging to the service of the outward court, as for the ministry of the Altar, were of gold, as the bowles and goblets, which were set upon the table of shew-bread, which they used in the drinke-offerings. And hee further is of opinion, that some vessels of brasse served for the use of the inward Tabernacle, as the fire pans, which they carried fire in unto the Altar of incense. But it is not like, seeing such a curious distinction is made betweene the vessels of the Tabernacle, and the vessels of the outward court, that the one should be of gold, the other of brasse; and that the Ministers of both places were distinct, for the Levites came not into the Tabernacle, but ministred in the outward court. It is like also, that the vessels were appointed to their severall places and services; that neither the brasen vessels were carried into the Tabernacle, nor the gold vessels used abroad in the outward court.

2. Some other thinke that all the vessels and instruments whatsoever belonging to the setting up, or taking downe of the Tabernacle, as the hammers, mattockes, spades, were of brasse, *Lyran. Ius.* but to what end then served the iron which afterward was consecrated to the use of the Tabernacle? *Ios.* 6. 19. And they may as well say, that the hatchets, to hew wood, and cutting-knives, and cleavers, and such like, wherewith they did slay, flea, and divide the beasts for sacrifice were of brasse, which was no fit mettall for such uses.

3. Therefore seeing there were three kinde of instruments belonging to the service of the Tabernacle, some that directly concerned some act of religion, as the vessels belonging to the Altar; others which were necessary parts of the Tabernacle, though not imployed specially to any religious use, as the pins, and nailes: and some againe, that were no parts of the Tabernacle, but were used only to set up the Tabernacle, and take it downe, as hammers, spades, mattockes, and to prepare things necessary for the use of

the

the Tabernacle, as hatchets, knives and such like; the two first kinds must be of brasse: it was not necessarie the third should; for they were not properly vessels or instruments belonging either to the constitution, or daily service of the Tabernacle. These then might be made of iron and steele, as fittest to make them of; *Tostat. qu.* 5.

By all the vessels of the Tabernacle *Cajetane* understandeth such vessels and instruments, which were not before expressed, and appointed to be made of gold, yet served for the Tabernacle: as he saith, the brasen nailes served to joyne together the double boords in the corners. But for that use there were rings appointed, *chap.* 26.24. which were of gold, *vers.* 29. neither is it like that any brasse was used within the Tabernacle, but either gold or silver. *Osiander* by all these vessels of the Tabernacle understandeth the vessels belonging to the brasen Altar. But they were at large described before, *vers.* 3. *Thou shalt make all the instruments thereof of brasse*, so that this repetition needed not. *Iunius* seemeth by the Tabernacle to understand the outward court onely. But the words following, *as well the pins thereof, as the pins of the court*, shew that the court is distinguished from the Tabernacle. Therefore I thinke rather, that this is but an explanation of the former part of the verse, *All the instruments of the Tabernacle*, namely the pins, not before spoken of, which were fastned in the ground, together with the pins of the court. So *Pellicanus* understandeth this verse, *Etiam clavi & paxilli non negliguntur*; The very nailes and pins are not neglected. And this may further appeare, *chap.* 38.20. where after the description of the outward court, which was made according to the direction given unto *Moses* in this place, it is added, as this verse is here: *But all the pins of the Tabernacle, and of the court round about were of brasse*; no other Instruments are mentioned but the pins.

Quest. XIX. *Of the mysticall application of the court.*

Concerning the mysticall application of this part of the Tabernacle, namely the outward court: I will omit that curious allegorizing of *Beda*; who, by the fine linen hangings, the matter whereof groweth out of the earth, and by much knocking, beating, whiting, washing, is brought to that perfection, understandeth the mortifying and subduing of the flesh: by the pillars, the Doctors of the Church, who in respect of the sound of preaching are resembled to brasse, and for the puritie of doctrine to silver; by the 100 cubits in length, the great Jubile of eternitie: by the three posts in the sides, the three theologicall vertues, faith, hope, and charitie. And in this manner *Beda* goeth on in a large discourse, allegorizing every part of the court. 2. *Rupertus* by this court understandeth the Prophets and Patriarks, who were as the bottom pins, without the which the court nor Tabernacle could stand: so without their faith the Church of God was not builded. The length of 100 cubits, *longanimem significat Patriarcharum spem*, doth signifie the patient hope and expectation of the Patriarks. So also *Gregor.* 3. *Procopius* by the pillars would have the Apostles: and by the brasen sockets, the beautifull feet of those which preach the Gospell.

But thus better may this part of the Tabernacle bee applied: 1. The great capacitie of the court signifieth the amplitude and largenesse of the Church, *In qua tam periti, quam imperiti habitantes, &c.* wherein both the skilfull and unskilfull dwelling are pronounced blessed: as *Psal.* 64.5. *Blessed is he whom thou choosest, he shall dwell in thy courts, Borth.* It signifieth also the length of it from East to West, and breadth from North to South, the dispersing and propagating of the Church into all the world, *Marbach.* 2. The vaile set up at the entrance, that all must not bee admitted into Gods presence, but such as are prepared with humilitie and repentance, *Pelarg.* 3. The sockets and pins wherewith the court was fixed, doe shew, *Ecclesiam ita esse firmatam, &c.* the Church to be so confirmed and setled, that the gates of hell cannot prevaile against it, *Osiander.* 4. And the ornaments of the pillars, *de donis Spiritus sancti nos admonefaciunt*, doe put us in minde of the divers gifts of the Spirit, which the Lord hath bestowed upon his Church, to every one in measure, for the edifying thereof, *Marbach.*

Quest. XX. *What manner of oyle they are willed to bring.*

Command the children of Israel, that they bring unto thee pure oyle, olive beaten, &c. 1. This charge and commandement is so to bee understood, that it was not imposed as an absolute and perfect precept under some penaltie, if they did it not; but they onely hereby were advised, and admonished of the Lords will; and so charged to doe it, as yet notwithstanding they brought it with a willing mind, as they are required to doe, *chap.* 25.2. 2. They are willed to bring of the purest oyle, beaten, not pressed out. There were three kinds of oyle: first, that which flowed forth from the olive berries of it self, without any forcing and strayning, which was the best of all: the second sort was that, which was pressed out of the olives with some beating instrument: the third kinde was that, which was made by grinding and crushing them all to peeces. As there are three sorts of wine: one which commeth of the grape in the wine presse, without any pressing: the second is forced with treading: the third is drawne forth, by great weights and stones laid upon the grapes. The first of these, as well of the oyle as wine, is the best; the second next, the third is the worst. R. *Salomon* thinketh, that the first of these was for the lamps, the second for their drinke-offerings, the third for the use of the people. But the text is against this opinion, which appointeth it should be beaten oyle.

Tostatus thinketh that the meaning is, not that they should onely bring oyle beaten out, which was the second sort, but it should at the least be of that sort; they might bring of the first and best sort, if they would, *quæst.* 19. But it is like that God would have them bring of the best, and fittest oyle, and did limit them the very kinde.

Iunius thinketh, that although the first liquor of the olive be very commendable, yet *Primam undam superat ea quæ tudiculis solum extunditur, that which is beaten out with pestles, doth excell the first liquor of the presse.*

4. But I rather incline to *Pellicans* opinion, who thinketh the purer and thinner oyle to have beene uſed for the holy anointing: and the ſecond ſort, as the fitteſt, though not the pureſt, becauſe it was a more fat and thicker oyle, to be for the lamps. There was beſide theſe religious uſes, a prophane uſe of this oyle, as either for meat, *Oſiander*: or medicine. This oyle is therefore preſcribed to be beaten onely: because *tundendo ſola caro frangitur*, in beating the fleſh onely as it were of the olive is bruſed: but it being ground, the ſtones alſo are bruiſed together with the reſt, and ſo the oyle hath an impure mixture of the dregs, *Cajetan.*

Verſ.20. *That the lamps may alwayes burne.* 1. Some upon theſe words have thought, that the light in the lamps never went out, but burnt continually both day and night: their reaſons are theſe:

1. *Cajetane* would prove it by theſe words, *That it may alwayes burne: Hinc apparet, quod indefectum erat lumen candelabri, tam die, quam nocte*; Hence it appeareth, that the light of the candleſtick failed not, neither by day nor night.

Toſtatus anſwereth, that here the word *jugiter*, alwayes, *non ſignificat temporis continuitatem*, doth not ſignifie a continuance of time, but a perpetuall ordinance, though interrupted. So alſo *Piſcator* expoundeth, continually, that is, *ſtatis temporibus*, at ſet times continually; as the daily ſacrifice was called, *Juge ſacrificium*, a continuall ſacrifice, and yet it was offered but twice every day, at morning and even.

2. *Simlerus* thinketh that the lamps gave light by day, becauſe, *quia Sanctum feneſtris caret*, the holy place wanted windowes, and therefore for a ſupplie of them, the lamps did burne upon the candleſticke. So alſo *Pelarg.*

Quest. XXI. *Whether the lamps burned in the Tabernacle both day and night.*

But *Pellican* anſwereth, *Solis clariſſimum jubar, &c.* that the moſt cleare Sunne beames, which ſhined by day, needed not have any helpe of candle light: for ſeeing all the Eaſt end was open, onely a vaile drawen before it, there might come in light enough, the Tabernacle opening toward the moſt light ſome part of the heavens, the riſing of the Sunne, to illuminate every part of the Tabernacle.

Lib.2.de Temp. cap.12.

3 *Ribera* would prove as much by that place, *Levit.24.3. Aaron ſhall dreſſe them both evening and morning before the Lord alwayes.* They were dreſſed to that end evening and morning, *ut ſemper arderent*, that they might alwaies burne.

But as *Cajetane* noteth, concerning the ſenſe of that place; though he concurre in the ſame opinion, *Non tempus lucendi, ſed diſponendi lucernas decernitur*; Not the time of giving light, but of diſpoſing the lights is there decreed: So alſo *Gallaſ.* expoundeth theſe words, *chap.30.7.* that *Aaron every morning dreſſed the lamps*; *Notatur tempus ordinandi lucernas*, The time of ſetting in order the lamps is noted. And the lamps were dreſſed in the morning, that is, cleanſed from the ſoile which it had gathered in the night: the Prieſt in the morning, *quicquid immunditiarum noctu contraxerit, &c.* did purge and deanſe whatſoever uncleanneſſe was gathered in the night, *Vatablus in cap.30.7.*

2. Therefore it is the better opinion, that the lights burned onely in the night, and were extinguiſhed and put out in the morning.

1. *Toſtatus* and *Oleaſter* doe prove it by the words following in this place, in the next verſe, *Thou ſhalt dreſſe them from evening to morning*: They therefore burned onely till the morning: which the Latine Interpreter thus expoundeth, *Ut uſque mane luceat*, That it may give light till the morning: and the Septuagint reade, καίσει αὐτὸ, ſhall kindle it, or ſet it on fire from the evening till the morning.

2. *Piſcator* alleageth that place, *chap.30.8.* where the Prieſt is ſaid to kindle the lamps, or ſet them on fire in the evening: the word is *behaghaleth*, in cauſing them to aſcend: that is, ſetteth them on fire. *Pagnine*, becauſe the fire aſcendeth, or goeth up: but in the morning he is ſaid onely *behetibo*, to make good the lamps, that is, to cleanſe them and dreſſe them.

3. *Vatablus* and *Iunius* inferre as much upon that place, *1 Sam.3.3. Ere the light of God went out*; that the lamps burned all night, and were put out in the morning.

4. *Pelican* uſeth this reaſon, *Interdiu ſole lucente, & omnia illuſtrante*; The Sunne ſhined by day, and gave light to every place, ſo that there was then no uſe of the candle light: they burned not in the day. *Quia id divino operi non honorificum eſſet*; Becauſe that had beene to the diſhonour of that divine work of God, in creating the light of the Sunne, if any ſhould have thought it needed the helpe of humane and artificiall light.

5. *Beda* upon this, that the lamps burned onely in the night, and were put out in the morning, maketh this alluſion, *Cùm nocte tranſacta ſeculi hujus mane futuri ſeculi inclaruerit, &c.* When the night of this world being paſt, the morning of the next world ſhineth cleere, we ſhall then no more need *lucerna librorum*, the light of books, the true light of the world ſhining upon us.

6. *Lyranus* alſo thus expoundeth: *Semper, id eſt, qualibet nocte*; Alwaies, that is, every night. *Iſaphus* thinketh, that all the ſeven lamps burned by night, and three of them onely by day. But upon the former reaſons it is evident, that the lampe burned not at all by day: the reaſon why the ſeven lamps were all ſet on fire was this, that though one or more by ſome negligence might goe out in the night, yet not all, that ſome might hold light out ſtill, and ſo there ſhould bee alwaies light in the Tabernacle. *Pellican.*

Quest. XXII. *What is meant by the Tabernacle of the Congregation, and whether it be ſo rightly called.*

Verſ.21. IN *the Tabernacle or Tent of the congregation.* 1. Some doe read, *In Tabernaculo teſtimonii*, *In the Tabernacle of the teſtimonie.* So the Latine and Septuag. But there is another word

which afterward followeth, *gheduth*, which ſignifieth the teſtimonie: the word here uſed is *moghed*. So *Numb.*17.4. both theſe words are uſed together, in the Tent, *maghedh*, of the appointed meeting, before the Arke *gheduth* of the Teſtimonie. And here the Latine Interpreter, to avoid the concurrence and repetition of the ſame word, is forced to read, *Tabernaculum fœderis, the Tabernacle of covenant*. Neither was the candleſticke ſet in the place where the Arke of the teſtimonie was, but in the holy place without the vaile: therefore for diſtinction ſake of the places, it cannot be here called the Tabernacle of the teſtimonie, *Simlerus*: as *Toſtatus* taketh it, following the Latine text. So alſo *Oleaſter*.

2. The Chalde Interpreter calleth it, *Tabernaculum fœderis*, the Tabernacle of the covenant. But there is another word uſed for a covenant, *aron berith*, the Arke of the covenant, 1 *Sam.*4.3.

3. The moſt uſuall reading is, *The Tabernacle of the congregation*: for ſo the word *maghed* is taken for the aſſemblie or congregation, *Numb.* 16.2. So *Pagnine, Simlerus, Oſiander*, with others. But *Oleaſter* uſeth a good reaſon againſt this interpretation; becauſe the aſſemblies of the people came not into the Tabernacle, but onely to the outward court: as the people themſelves confeſſe, *Numb.*17.13. *Whoſoever approcheth to the Tabernacle of God ſhall die.*

4. Therefore the word *maghed*, comming of *jaghad*, or *jaad*, (as *Oleaſter* readeth) which ſignifieth to come, or meet with at a certaine or appointed time; it is better interpreted, *Tabernaculum conventus*, the Tabernacle of meeting, *Iunius*: or, the Tabernacle of appointment, *Vatablus*: as the Lord himſelfe giveth the ſenſe of the word, *chap.*25.22. *Where I will meet with thee*, or *appoint with thee*. So alſo *Numb.* 17.4. It may therefore moſt fitly be called the Tabernacle of appointment, or of the appointed meeting, where the Lord appointed to meet with *Moſes*, and to talke with him.

QUEST. XXIII. *Whether it belonged to Aaron onely to dreſſe the lamps.*

Vers.21. SHall *Aaron and his ſonnes dreſſe them.* 1. *Cajetane* well noteth, *Non erat Levitarum hoc officium, ſed ſacerdotum*; This was not the office of the Levits, but of the Prieſts, the ſonnes of *Aaron*, to dreſſe the lamps. 2. And it muſt not bee read with a conjunction copulative, *Aaron and his ſonnes*, as *Lat. Vatab. Montanus*, as though all the whole companie of them ſhould goe in together: but disjunctively, *Aaron, or his ſonnes, Toſtat. Iun.* 3. *Hilarie* ſeemeth to be of opinion, that it belonged onely unto *Aaron* to dreſſe the lamps; making this alluſion, *Summus ſacerdos lucernas fovens, &c. imago Chriſti eſt, qui ſolus miniſtrat & donat Spiritum ſanctum*; *The high Prieſt nouriſhing the lamps, is a repreſentation of Chriſt, who onely giveth the holy Ghoſt.* But this text ſheweth, that not onely *Aaron*, but his ſonnes alſo are charged with this dutie. 4. Therefore *Beda* well applieth this text, underſtanding by the ſonnes of *Aaron*, the Miniſters and Paſtors of the Church, *Qui filii ſunt veri ſacerdotis noſtri; qui lucem verbi miniſtrant*; *Which are the children of our true high Prieſt*; *which miniſter the light of Gods word.* And whereas *Levit.*24.3. it is ſaid, *Aaron ſhall dreſſe them*, it muſt be underſtood of *Aaron*, and of his ſonnes the Prieſts, *ex ipſius mandato*, by his commandement, or appointment, *Iunius*. And therefore *Aaron* is only named, becauſe all was done by his direction. *In Pſal.103.*

QUEST. XXIV. *Of the myſticall application of the lamps and oyle thereof.*

THe myſticall application of this oyle, which muſt be offered to maintaine the lamps, is this: 1. In that the candleſticke was placed not in the moſt holy place, which was a figure of celeſtiall Jeruſalem, it teacheth that in the Church now preſent wee have need of the direction of the word of God, yet in the kingdome of heaven there ſhall be no ſuch need: *For the Lambe ſhall be the light thereof, Apocal.*21.23. *Iunius*. 2. By the light we underſtand the word of God, which the Prophet *David* ſaith, *is a lanterne to my feet, Pſal.*119.105. *Pelargus*. 3. *Oleum gratiam Spiritus ſancti oſtendit*; The oyle ſignifieth the grace of Gods Spirit, *Iſidor*. Of this holy oyle or ointment the Apoſtle ſpeaketh, *Ye have an ointment from him that is holy, 1 Ioh.*2.20. 4. As the oyle is preſſed forth of the Olive, ſo *Oleum Spiritus ſancti è cruce Chriſti expreſſum*, The oyle of the holy Spirit is preſſed out of the Wine-preſſe of the croſſe of Chriſt, *Ibid.* 5. In that they are commanded to bring pure oyle without mixture or dregs, the puritie of doctrine is ſignified: *Hæretici adulterinum excogitant oleum*; Heretikes doe deviſe adulterate oyle, that is, corrupt doctrine, *Procopius*. 6. Laſtly, *Auguſtine* thus applieth all together: by the Tabernacle he underſtandeth the world: *Lucerna accenſio verbi eſt incarnatio; candelabrum crucis lignum; lucerna in candelabro lucens Chriſtus in cruce pendens*; The lighting of the lampe is the incarnation of Chriſt; the candleſticke is the croſſe; the lampe giving light in the candleſticke is Chriſt hanging upon the croſſe, &c. *Auguſt. ſuper verba Chriſti Matth.*5.ſerm.6.

QUEST. XXV. *Of the deſcription and ſituation of the whole Tabernacle.*

THis then was the forme and faſhion of the whole Tabernacle: 1. The outward court was firſt ſet up, which was an hundred cubits long of each ſide, and fiftie cubits broad at each end; and round about were fiftie pillars, twentie of a ſide, and ten at each end: and this court was hung round about with curtaines of five cubits high: on the Eaſt end was the gate in the middeſt of the ſide of twentie cubits, hanging with a vaile of foure colours, white, blew, ſcarlet, purple. 2. Then was ſet up the Tabernacle, which was thirtie cubits long, and twentie cubits broad; the which was compaſſed on each ſide, ſaving before toward the Eaſt, with boords laid over with gold, twentie on each ſide, and at the Weſt end eight. Then it was hanging over with the fine curtaines wrought with Cherubims, which hung on each ſide of the Tabernacle, and went over the roofe: upon them were laid the haire curtaines: then round about below were covered the red Ramme skins, and above them the covering of Badgers skins. Thus the Tabernacle was finiſhed without. 3. After this it was divided into the moſt holy place, which contained ten cubits ſquare, and there, upon foure pillars, was hanged a vaile wrought with Cherubims: then followed the holy place, which contained twentie cubits in length, the reſt of theſe thirtie cubits: on the Eaſt ſide whereof, was hanging up a vaile upon five pillars, which was made of fine twined linen, blew ſilke, purple, ſcarlet, as the other,

other, but not wrought with Cherubims. 4. The Tabernacle being thus set up and divided, then the holy instruments were placed therein: in the most holy place was the Arke, with the tables of the Law onely within it: and before it *Aarons* rod, and the pot of Manna: in the most holy place without the vaile, was set on the South side the candlesticke; over against that on the North side the table with the shew-bread: and before the vaile of the most holy place the Altar of incense. In the outward court, before the doore of the Tabernacle, toward the North was the brasen Altar for sacrifice, and betweene that and the Tabernacle, the brasen Laver, wherein the Priests did wash their hands and feet, *chap.*30.19. *Mm.*

Ribera lib. 1. de Templ. c.34.

5. Now it appeareth by this description, that *Augustine* is in great error: 1. He saith, *Introibat in Tabernaculum ab occidente*: They entred into the Tabernacle on the West. Whereas it is most evident, *chap.*26.22. that the West end of the Tabernacle was closed up with boords, that there was no entrance in that way. 2. He saith, that the outward court had *obliqua latera, uneven sides*: which he saith was twentie cubits wide at the entrance, and but fifteen cubits long on the sides, and thirtie cubits wide at the doore of the Tabernacle, whither he extendeth it, and no further: whereas this outward court by *Moses* description, is one hundred cubits long, and fiftie cubits broad at each end. 3. He addeth further, *Duo aurium exteriorii latera aequalem habent longitudinem, &c.* That the two sides of the outward court were of equall length with the sides of the inward Tabernacle, each of them consisting of twentie pillars on a side: whereas it is evident, that the sides of the inward Tabernacle were but thirtie cubits long, but the sides of the court one hundred long: neither had the inward Tabernacle pillars, but boords. 4. He thinketh that the first ten curtaines, and the second sort of haire, which were eleven, did compasse the Tabernacle and court round about, and did not cover it over from side to side: and he putteth them together one at the end of another; as the first ten, which were 28. cubits long, make 280. cubits in length, *Quibus concludebatur interius Tabernaculum*, wherewith the inward Tabernacle was inclosed: the other eleven, five of them made 150. cubits, being each of them 30. cubits long, and the other six made 180. cubits: and by the compasse of these curtaines, *eingebatur atrium Tabernaculi*, the court of the Tabernacle was invironed: whereas it is evident, *chap.*26.13. that the Tabernacle was covered with these curtaines, and not compassed onely. 5. He further divideth these curtaines; and hangeth the outward court round about with the curtaines of haire, and the Tabernacle within with the other: whereas the text sheweth that the haire curtaines were made to cover the other, *c.*26.9. And many other things *Augustine* mistaketh in the description of the Tabernacle, and falleth into that inconvenience, which he himselfe feared, saying: *Quod sequitur ita est ad intelligendum difficile, ut veream ne id exponendo fiet obscurius; That which followeth is so hard to be understood, that I feare it will be made more obscure in the opening of it.*

Augustine greatly deceived in the description of the Tabernacle.

*Quest.*173. *in Exod.*

Quest. XXVI. *Whether every part of the Tabernacle had a spirituall signification.*

NOw for the mysticall application of the whole fabricke and frame of the Tabernacle: 1. Some there are, that thinke, that every part thereof had some speciall signification, and accordingly doe give a mysticall and typicall sense of every ceremonie and circumstance belonging unto it. Thus *Beda, Augustine, Rupertus*, with other, draw every thing in the old Testament to bee a type and figure. 2. Others are of opinion, that every part had a speciall signification, *Sed non omnia possumus investigare*; But wee cannot finde out every thing, *Simlerus*. But I rather approve *Calvins* judgement, that we must not be so scrupulous in exacting every part, as to thinke, *Quod nihil sit in signo externo cui non respondeat veritas*, That there is nothing in the outward signe and shadow, to the which some veritie is not answerable. *Tostatus* also therein concurreth, whose opinion is, that although, *totus status fuit figuralis*, the whole state in generall of that people was figurative, yet it was not in particular: for they had many ceremonies, which were made to attend as handmaids, upon the externall service of the Tabernacle, which were not ordained for any speciall signification. And therefore, as *Simlerus* well saith, *Satis est si corpus in umbris suis* [illegible]. It is sufficient if we have the bodie and substance shadowed forth, though we cannot finde out every particular. So also *Iunius, Singula non sunt rapienda, &c.* Every thing must not be forced to a typicall signification: *Nugas agit quisquis hoc nititur*, He doth but trifle, that goeth about this, in *Analys.*

Quest. XXVII. *The spirituall use of the whole Tabernacle, and the parts thereof.*

THus then the Tabernacle may be spiritually applied; first in generall, then in particular. In the generall application: 1. We understand by the three parts and divisions thereof, the orders and degrees of the Church: first, the whole companie of the faithfull and beleevers; as the people were admitted into the outwart court: secondly, the calling of the Ministers of the Gospell, of the Apostles, Prophets, Evangelists, Pastors, Doctors; as there entred none into the holy place, but the Priests: thirdly, as none had accesse into the most holy place, but the high Priest; so in him is represented our high Priest Christ Jesus, who onely made a way for us by the vaile of his flesh into heaven. 2. Hereby are shadowed forth three degrees of the Church. By the court, where the Altar of burnt offering was, the Church under the old Testament is signified, which had the sacrifices of beasts. By the holy place, where the candlesticke was set, and the table of shew-bread, is set forth the Church of Christ militant here in earth, which is nourished by the word of God, and the Sacraments. By the most holy place, is shadowed forth the Kingdome of heaven, where we shall enjoy the sight and presence of the Angels. 3. Here appeareth the difference betweene the old and new Testament: for as there was a vaile hung before the most holy place; so while the Tabernacle stood, the way was not manifested unto the Kingdome of God: but this vaile was rent asunder in the passion of Christ, and so our Saviour hath broken downe the partition wall, both betweene God and us, and betweene the Jewes and the Gentiles. 4. By these three divers places in the Tabernacle, one still exceeding and surpassing the other; wee learne, that there are divers degrees of knowledge in Christ

Christian profession. First, wee must bee initiate in the faith of Jesus, as the Altar stood in the outward court, whither they first entred: then, as in the Sanctuarie, they had the candlestick and table of shew-bread; so they which profit and goe forward in Christian knowledge, receive greater illumination and spirituall nourishment, till we be admitted unto the full fruition of everlasting life, which is insinuated by the most holy place, *Borrhaius*, 5. And generally, as the vessels of the Tabernacle were made of pure gold, so we are taught, that our hearts should be pure and cleane, when we come before God, *Simler*.

Now in particular, this use may be made of the parts of the Tabernacle. 1. The foure coverings of the Tabernacle, doe shew the divers gifts and graces which God bestoweth upon his Church: beside, the covering of rams and badgers skins, doe signifie the sure defence and protection of the Church under Christ Jesus: the coupling of them together by loops and taches, expresse the spirituall conjunction of the Church by love.

2. The boords of the Tabernacle doe shadow forth the Apostles, which are as pillars of the Church; but Christ God and man is the foundation, as there were two sockets under every boord: by the bars are vnderstood the Ministers and teachers of the Gospell, by whose preaching the frame of the Church is held together.

3. The two vailes did both keepe the people from curious gazing, and bold accesse: which admonisheth us, that we must not draw neere unto God, without great reverence.

4. The large outward court, did represent and prefigure the vocation of the Gentiles, which should be called in great multitudes, whereas the Church of the Jewes was straitned and pent up in a small corner, *Simler*.

4. *Places of Doctrine.*

1. Doct. *There is no salvation but in Christ.*

Vers. 1. *Thou shalt make the Altar.* The Israelites had but one onely Altar appointed, upon the which they were to offer all their sacrifices: and therefore both *Ieroboam* sinned, that afterward set vp two other Altars, one in Dan, the other in Beersheba; and *Urias* the high Priest, who to please the idolatrous King *Ahaz*, caused a new Altar to be set up, after the patterne of the Altar of *Damascus*. This 2 *King.* 16. new Altar was a type of our blessed Saviour, who onely satisfieth for our sinnes, neither are we to use any other helpes in our owne works, or in the merits or mediation of Saints beside Christ; for this were nothing else, *Quam aliud novum Altare præter Christum instituere*, Then to appoint another new Altar beside Christ, who onely is ordained of God to bee the Saviour of the world, *Marbach*. As S. *Peter* saith, *Neither is there salvation in any other, for among men there is given no other name under heaven, whereby we must be saved*, Act. 2. 12.

2. Doct. *That all things should be done orderly in the Church.*

Vers. 9. *Thou shalt make the court of the Tabernacle.* We learne by this, that, *Nihil in Ecclesia confusum esse debet*; Nothing in the Church must be confused, but all disposed in order: as in the Tabernacle, the outward court was appointed for the Levits, and vulgar sort; the holy place for the Priests; the most holy place none could enter into but the high Priest. So now in the Church of God, all things should be done in comelinesse and order. Our assemblies should be orderly and reverently set and disposed. Distinction of degrees and persons to be observed; not all confusedly shuffled together, as now in many Churches, men and women, one with another are mingled together, *Oleaster*. This is S. *Pauls* rule, that *all things be done honestly, and by order*, 1 Cor. 14. 40.

3. Doct. *The mysteries of Christian religion are manifested to all.*

Vers. 16. *In the gate of the court shall bee a vaile of twentie cubits.* Although the court were compassed about with curtaines, yet, *Ostium satis amplum habuit*, It had a doore wide enough, thorow which they might see all the breadth of the Tabernacle: and the Hebrewes thinke, that the curtaines were made with holes, *Quibus ea, quæ in atrio agebantur, conspici potuerint*; *Whereby such things as were done in the court, might be seene*. By the which is signified, that the holy mysteries of the Church are not hid, as the ceremonies of *Ceres* of Eleusis, which were not imparted to strangers, or of *Iuno* of Coos, into the which servants were not admitted: but the secrets of the Gospell are revealed to all the world, *Pelargus, Lippoman*. As the Apostle saith, *If our Gospell bee hid, it is hid to them that are lost*; 2 Cor. 4. 3.

5. *Places of Controversie.*

1. Confut. *Against free will in good things.*

Vers. 4. *Thou shalt make unto it a grate like networke, &c.* Beda thinketh that the fire was made under this grate, and that thorow the holes thereof, the flame ascended, and consumed the sacrifice: vpon he giveth this note, *Nequaquam obduremus corda nostra, more Pelagianorum, &c. sed theare, &c.* Let us not harden our hearts, and locke them up as the Pelagians against the grace of God: so open them, that as thorow many doores, in all things that we begin well, the grace of God illuminate us, &c. And he sheweth what the error of the Pelagians was, *Sine gratia Dei, se aliquid bonum posse præsumant*; They presume they can without the grace of God, doe some good thing. They doe not set a grate before their hearts, for the sacred fire of Gods Spirit to enter: *Sed quasi solidum inter se & ignem Spiritus sancti interponunt*, But doe put a thicke wall betweene them, and

the fire of the holy Spirit, leſt they ſhould be heated thereby, and warmed with love. With the Pelagians herein conſent the Romaniſts, whoſe aſſertion is this, *That a man naturally without faith, doth with ſpeciall aſſiſtance from God, and without it, can performe ſome morall good worke, if no temptation let,* Bellarmin. But againſt both theſe, may be oppoſed that ſaying of our bleſſed Saviour, *Without me can ye doe nothing,* *Ioh.*15.5. See more hereof, *Synopſ.Centur.4.err.43.*

Lib.5.de gratia cap.9.

2. Confut. *Againſt Altars in Popiſh Churches.*

Verſ.7. *The bars ſhall be in the two ſides of the Altar, &c.* This Altar was a type and figure of Chriſt; and it was to continue till Chriſt the true Sacrificer ſhould offer himſelfe upon the Altar of the croſſe. But now the Church of God knoweth no ſuch materiall Altars, as *Rupertus* well obſerveth, this Altar was holy, *Antequam Chriſtus, qui per hoc promittebatur, veniret, &c.* before Chriſt came, who was promiſed by it: but after that he is entred into the moſt holy place, *Nunc reprobatum & abjectum eſt.* Now it is repelled and rejected. The Romaniſts therefore doe Judaize, in retaining ſtill Altars in their Churches. Antiquitie knew no ſuch Altars of ſtone; as *Celſus*, as *Origen* ſaith, objected it as a fault among the Chriſtians, *Quod nec imagines, nec Templa, nec aras haberent,* That they had neither images, Temples, nor Altars. *Auguſtine* calleth it, *Menſam Domini,* The table of the Lord; *Chryſoſtome* ἱερὰν τράπεζαν, The holy boord: *Athanaſius, Menſam ligneam,* The table of wood, B. *Babing.* Neither have they any colour for their Altars out of that place, *Heb.*13. *We have an Altar, whereof they have no authoritie to eat, which ſerve in the Tabernacle, &c.* For the Apoſtle there ſpeaketh of no materiall Altar, but of the death and paſſion of Chriſt, as it followeth, *verſ.*12. And *Bellarmin* forbeareth to urge this place, becauſe divers of their owne writers apply it to Chriſts croſſe, *lib.*5.*de miſſ.cap.*9.

3. Confut. *Againſt the ſetting up of candles in the day in popiſh Churches.*

Verſ. 1. *Shall dreſſe them from evening to morning.* The lamps burned in the Tabernacle onely in the night, and were put out in the day, as is before ſhewed, *queſt.*21. which ſheweth that the Romaniſts are herein more ſuperſtitious than the Jewes, in ſetting up candles and tapers by day in their Churches. *Hierom* ſaith, *Ceras non clara luce accendimus, &c. We doe not light candles at noone day, but to qualifie the darkneſſe of the night.* *Lactantius* alſo ſaith, *Num mentis compos putandus, &c. Is he to bee thought well in his wits, who offereth the light of candles for a gift, to the author and giver of light?* B. *Babingt.*

Cont.Vigilant. lib.6.cap.2.

6. Morall Obſervations.

1. Obſerv. *Our hearts muſt be purged of worldly thoughts in our prayers.*

Verſ.4. *Thou ſhalt make unto it a grate.* As the ſpeciall uſe of this grate was to avoid the aſhes and imbers from the hearth, where the fire burned: ſo in the Altar of our hearts, there muſt be *cratricula*, a grate, *qua cineribus excretis ignem ſplendentem foveat, &c.* which may cheriſh the bright fire by ſeparating the aſhes, &c. *Borrhaius.* Wee muſt purge our hearts of all earthly thoughts, when wee offer up the ſpirituall ſacrifice of prayer, upon the Altar of our hearts: which is the meaning of the Wiſe-man when he biddeth us take heed unto our feet, when we enter into the houſe of God, *Eccleſ.*4.

2. Obſerv. *We muſt humble our ſelves before God.*

Verſ.6. *Thou ſhalt make bars unto the Altar.* They were to carrie it on their ſhoulders, and not to refuſe any the meaneſt ſervice in Gods worſhip; that men of never ſo high degree in the world ſhould thinke themſelves of no reputation before God: as *David* humbled and abaſed himſelfe, when he danced before the Arke, 2 *Sam.*6. *Oleaſter.*

3. Obſerv. *The ſpirituall lights of the Temple are to be cheriſhed.*

Verſ.20. *Command the people to bring oyle, &c.* Hereupon *Origen* giveth this note, *Niſi dederit oleum populus, extinguitur lucerna in Templo*; Unleſſe the people give oyle, the lampe will goe out in the Temple, &c. They then which by their light of doctrine doe lighten the Church, ought to be maintained: *For ſuch as labour in the Word, are worthie double honour*; of reverence and releefe.

Hom.13. Levit. 2 Timoth.5.17.

CHAP. XXVIII.

1. The Method and Argument.

AFter the deſcription of the Tabernacle finiſhed, followeth the inſtitution of the Miniſters of the Tabernacle, the Prieſts, whoſe apparell is deſcribed in this Chapter, and their conſecration, with the execution of their office in the next.

In this Chapter, which ſheweth what Prieſtly garments ſhould bee made for *Aaron* and his ſonnes, and how: firſt, it is ſhewed in generall, to *verſ.*6. then in particular, to *verſ.*43.

In the generall ſumme, theſe things are declared: 1. For whom theſe garments ſhould bee made, *verſ.*1. 2. To what end, *verſ.*2. 3. By whom, *verſ.*3. 4. How many, *verſ.*4. 5. And of what matter, *verſ.*5.

In the ſpeciall and particular explication; firſt, the garments peculiar to the high Prieſt are deſcribed to *verſ.*40. then ſuch as belonged to other inferiour Prieſts, *verſ.*40. to the end.

The high Priests garments were these: 1. The Ephod, both the matter thereof, *vers.* 6. the forme and fashion, *vers.* 7,8. the ornaments, the two precious stones, with their graving, *vers.* 10,11. their placing with their use, *vers.* 12. the instruments of the Ephod to fasten it, *vers.* 13,14.

2. The breast-plate is described: 1. The matter, *vers.* 15. 2. The forme and fashion, *vers.* 16. 3. The ornaments of precious stones to be set in foure rowes, to *vers.* 21. 4. The instruments, chaines and rings to fasten it, *vers.* 22. to 28. 5. The use thereof is expressed, *vers.* 29,30.

3. The robe is set forth. 1. The matter thereof, *vers.* 31. 2. The forme of it, *vers.* 32. the ornaments with bels and pomgranats, *vers.* 33,34. 4. The use, *vers.* 35.

4. The golden plate is described. with the matter, forme, instruments, and use, *vers.* 36. to 39.

5. Then three other parts of the Priestly rayment are handled together, the embroidered coat, the mitre, and girdle, *vers.* 39.

Secondly, the speciall attire for *Aarons* sonnes, whereof some were common both to *Aaron* and them, to wit, namely, these foure: their coats, girdles and bonnets, *vers.* 40. with the use of them, *vers.* 41. and their linen breeches, with the place where they shall weare them, *vers.* 42. and their use, *vers.* 43.

2. *The divers readings.*

Vers. 4. A *breast-plate*, or pectorall B.G.I.V. *cum cæter.* better than, *a rationall*, that is, a vesture shewing reason, or judgement. L. C. the word is *ephoth*, a pectorall. *B.G.I.*

Vers. 4. A *broidered coat*, as woven with eyes or checker worke. B.G.I.A.P. better than, *a strait coat.* L.S.C.V. the word *shabats*, is better taken in the first sense, to embroider, or make with eyes, as vers. 14. *B. G. I.*

Vers. 9. *Two sardonix stones.* I. So also *Iosephus*, and so they are called, *Apoc.* 21. 29. better than, *Onyx* stones. B.G.I.C.P.A. or, *smaragdes.* S. *Sapheirum.* H.V. *I.*

Vers. 14. *Of a certaine length.* B. or, *equall.* I. better than, *at the ends.* G. V. the word is, *migebulath*, *B. I.* *ex aduerso*, ending together. A.P. this word is omitted by the rest. L.S.G.

Vers. 17. *A rubie*, or, *sardie*, *&c.* see the severall names, and divers readings of these precious stones afterward at large, *quæst.* 21.

Vers. 24. See also the divers readings of this verse, *quæst.* 24.

Vers. 30. *Thou shalt put in the breast-plate*, *&c. Urim, and Thummim.* B. G. I. V. A. P. C. better than, *doctrine and veritie.* L. or, *manifestation and veritie.* S. the words of themselves are better retained: which signifie *illumination* and *perfection.* *B.G.I. cum cæter.*

Vers. 36. *Holinesse to the Lord.* G.A.P.C.L.I. better than, *the holinesse of the Lord.* B. S. V. the meaning is, that all holinesse is to be ascribed unto God: and it is better translated, *holinesse*, I.B.G. *cum cæter.* than, *holy.* V.C. the word is *kodesh*, which signifieth holinesse, *kadosh*, is, *holy.* *G.A.I.*

Vers. 38. *To make them acceptable.* B.G. *cum cæter.* not, *that he may be acceptable* I. the word is *lahem*, *B. G. cum* to them. *cæter.*

Vers. 41. *Thou shalt fill their hands.* B.G. *cum cæter.* *consecrate their hand.* L. P. *offer their sacrifice.* C. *B.G.I.* *consecrate their ministerie.* I. the first translateth the words, the rest give the sense.

3. *The questions discussed.*

Quest. I. *Wherefore the Lord instituted a Priesthood.*

Vers. 1. *Cause thy brother Aaron to come unto thee*, *&c.* 1. *Ordo præposterus*, here the order is inverted: for first the garments were made, and afterward *Aaron* came and his sonnes, to bee invested with them, and consecrated, *Cajetan.* 2. And here they are bidden to come unto *Moses*, to bee ordained and consecrated: but first they were appointed, and ordained of God: so there was a double application, or drawing neere of *Aaron* and his sonnes: first, they were applied, sequestred, and ordained by the Lord for his service: then they were applied unto *Moses*, to receive their consecration from him, *Heb.* 3. 3. This applying of *Aaron* unto *Moses*, signifieth, *Nihil in Sacerdotibus plebeium requiri, nihil vulgare*, *&c.* That nothing in the Priests is required, like unto the common people, *Ambros.* But that as they were called to a more excellent and eminent place, so their gifts and conversation should exceed the vulgar and common sort. 4. Thus, as God first made the creatures, and last of all man, whom he created for his glorie: So after that God had appointed the Tabernacle to be made, and every thing thereto belonging, he in the last place setteth downe the office and ministration of the Priests, who served to set forth Gods glory in the Tabernacle, as man was created to that end in the world, *Borrh.* 5. And to this end God ordained the ministerie of man in his service, to succour and releeve the imbecillitie of the people, who were not able themselves to endure the Lords voice, *Simlerus.* *Lib. 1. epistol. epist. 6.*

Quest. II. *Why Aaron was chosen to be the high Priest.*

Vers. 1. *His brother Aaron.* 1. The Lord maketh speciall choice of *Aaron*, *Moses* brother, for the Priesthood: *Propter principatum, & frequentia cum Deo colloquia.* Because of his preeminence, and the often conference they had with God, and the great works which were done in Egypt by the hands of *Moses* and *Aaron.* And therefore because in these respects they were more noble and famous than the rest of the people, the Lord doth single out *Aaron* for this high office, *Simler.* 2. And the Tribe of Levi was taken from the rest of the Tribes, *Ad honorem Moisi & Aaron ducum populi*, *&c.* For the honour of *Moses* and *Aaron*, the captaines of the people, *Ferus.* 3. And *Aaron* was appointed to be the high

and

and chiefe Priest, to be a figure and type of Christ, *Simlerus*. The divers glorious vestures made for this Priest, doe shadow forth the most heavenly graces of the Spirit, wherewith Christ was adorned, *Ferus*. And he is therefore called *Moses* brother, *Quis enim amplius alteri est frater no fœdere nexus, quam Christus Mosi, legi gratia, novum Testamentum veteri?* For who can be neerer allied unto another by a brotherly league, than Christ to *Moses* grace to the law, the new Testament to the old? *Beda*.

QUEST. III. *Wherein the Priesthood of Christ, and of Aaron agree, and disagree.*

NOw *Aaron* in some things most fitly resembled Christ, and in some things betweene them, there is great difference.

First, *Aaron* herein prefigured Christ, both in his peculiar function, in entring into the holy place, to make attonement for the people. So Christ is now entred into the heavens to appeare in the sight of God for us, *Hebr.*9.23. As also in those functions, which were common to *Aaron* with the rest: which were these three, *docendo, precando, offerendo*, in teaching, praying, offering, or sacrificing: So Christ hath taught and lightned the world, with the revelation of his Fathers will, and by the preaching of the Gospell. Christ also prayeth and maketh intercession for his people, *Heb.*9.25. And he also offered up himselfe in sacrifice for our redemption, *Tit.* 2. 19. *Hee gave himselfe for us, that hee might redeeme us from all iniquitie.*

But yet there is great difference betweene the Priesthood of *Aaron*, which was the type and figure, and the everlasting Priesthood of Christ. 1. In the dignitie of their persons: *Aaron* was a meere man, Christ was both God and man. 2. In their condition, the Priests of the Law were men compassed with many infirmities, and subject to sinne: but Christ was *holy, harmelesse, undefiled, separate from sinners*, *Heb.*9.26. 3. In the excellencie of the sacrifice: they offered the sacrifices of beasts: but Christ offered up his owne bodie, as the Apostle saith, *Heb.*9.12. *Neither by the blood of goats and calves, but by his owne blood entred he once into the holy place.* 4. In the effect they differ: the Priests of the law did not perfectly reconcile, but onely shadowed forth by that typicall reconciliation, the true remission of sinnes by the bloud of Christ, who hath obtained eternall redemption for us, and hath redeemed us from the curse of the law, *Galath.*3.13. 5. In the continuance, the Priesthood of *Aaron*, was not to continue for ever, but as the Apostle saith, *This man, because he endureth for ever, hath an everlasting Priesthood, Heb.*7.24. 6. In the manner of confirmation: *They were made Priests without an oath: But this is made with an oath by him, that said unto him, The Lord hath sworne, and will not repent, thou art a Priest for ever after the order of Melchisedeck, Heb.*5.21. *Marbach.*

QUEST. IV. *Why Christ is called a Priest after the order of Melchisedeck and not of Aaron.*

AND although *Aaron* were a type and figure of Christ, yet he is called a Priest after the order of *Melchisedeck*, and not after *Aaron*; not because there was no resemblance betweene Christ and *Aaron*, but for that *Melchisedeck* and his Priesthood did in three things more lively set forth Christs Priesthood, than did *Aarons*: 1. In the eternitie thereof: 2. Office and function: 3. And name.

1. As *Melchisedeck* is set forth without father and mother, without beginning of his dayes, or end of his life: not that he was so indeed, but they are concealed in storie, to make him a more lively type and figure of Christ, who was in respect of his Divinitie ἀμήτωρ, without mother: in regard of his humanitie, ἀπάτωρ, without father.

2 As *Melchisedek* was both a King and a Priest: so Christ was a Priest in the expiation of our sinnes by the sacrifice of himselfe upon the crosse; and a King, both in gathering his Church together by the sceptre of his word, and governing them by his Spirit; as also in that all power over all creatures, and over the universall world is committed unto him.

3. The name of *Melchisedek* fitly agreeth unto Christ, which signifieth the King of righteousnesse: and the place, whereof he was King, which was Salem, that betokeneth peace, did also set forth the peaceable Kingdome of Christ; both making peace betweene God and us, and taking away the wall of partition, that was betweene the Jewes and Gentiles, making of both one: as the Apostle sheweth, *Ephes.*2.13. *Now in Christ Iesus, yee which were once farre off, are made neere by the blood of Christ, for he is our peace which hath made of both one, Marbach.*

QUEST. V. *Why these Priestly garments are commanded to be made.*

Vers. 2. HOly garments, &c. glorious, and beautifull. 1. These garments were called holy in two respects; both because in respect of the end, they were consecrated and ordained onely to holy uses: and therefore the Priests onely were to put them on, and none other beside: and they were not at all times to use them, but onely when they went into the Tabernacle; when they went out, they put them off: as also in respect of the manner of consecration, they were anointed with the holy oyle, *Exod.*30. and so set apart for holy uses, *Tostatus quæst.* 2. This apparelling of *Aaron*, with such glorious apparell, was commanded both in respect of themselves, that they by these ceremonies might bee assured that their calling was of God, *Ferus*. 3. And in regard of the people, hereby the Lord would have their ministerie the more reverenced, and had in reputation, *Marbach*. As *Iosephus* writeth, how *Alexander* the Great, when the high Priest met him adorned with his Priestly attire, reverenced him, and adored the great God of heaven in him, whose Priest he was. 4. Beside the comelinesse and outward glorie of the Priestly attire, there was another cause of their institution, *peculiaris usus ipsorum vestium*, the speciall action and use of those garments; for some of them were for some speciall ministration and service: as the breast plate, which was set with twelve precious stones, in remembrance of the twelve tribes of Israel, *Tostatus*. 4. *Ornatus exterior vere & spiritualis defectus notavit*: The outward adorning noted the defect of true spirituall ornaments, &c. *Calvin*. And hereby was signified the insufficiencie of *Aarons* Priesthood.

5. *Ad*

5. And God by this glittering shew of the Priestly garments, *voluit ploy quam Angelicum virtutum omnium splendorem ostendere*, would set forth the more than Angelicall brightnesse of all vertues, which should shine in Christ. 6. And as those vertues served *ad vitia tegenda*, to cover the faults of the bodie: so wee are thereby taught, that we must come before God not cloathed with our owne righteousnesse, but appareled with Christs robes, which shall make us to appeare comely in the sight of God, *Simler.*

QUEST. VI. *Of the cunning men that wrought in the Tabernacle.*

Vers. 3. *Thou shalt speake to all cunning men, whom I have filled.* 1. Although there might be men of ordinarie skill in the host, yet that had not beene sufficient for this extraordinarie worke: *Communis peritia non satisfecisset huic operi*; Common skill had not beene answerable to this worke, *Gallus.* and therefore the Lord infused into them a speciall gift of understanding and dexteritie to worke in all kinde of curious worke. 2. And it is probable that these principall and chiefe workmen had not onely their skill and knowledge increased, which they were indued with before, but that the Lord did wholly and absolutely infuse into them the knowledge of these Arts: as the text is, that God had filled them with the Spirit of wisdome, *Oleaster.* Like as the twelve Apostles were men altogether unlearned, whom God used in the spirituall building up of the Church, as these were employed in the materiall Tabernacle. 3. These were not onely endued with an understanding heart, to invent curious works, and give direction to others: but their hands, and other parts of their bodie, were fitted accordingly for the execution and practice and finishing of these works. And *chap* 31.4. it is said, they were filled with wisdome, &c. *to finde out curious works, to worke in gold and silver, &c.* They did not onely invent and finde them out, but did also helpe to worke themselves, *Tostat. qu.* 4. 4. It may be that such like works, *quotidie nunc fiunt, &c.* are now made in many places: but then in that simple age and rude time, such things having not beene done before, these curious works seemed strange and admirable, *Tostat. qu.* 2.

QUEST. VII. *Whether this gift of cunning and wisdome remained in the workmen after the Tabernacle was finished.*

Tostatus here putteth forth a question, whether, after that the Tabernacle and the worke thereof was finished, these cunning men still retained this gift of understanding in Sciences and Arts. 1. The negative part may bee thus proved, that their knowledge and skill then ceased, because there was no more use thereof, after they had finished that worke for the which it was given them As also, like as the gift of prophecie alwaies continued not with the Prophets, but during that time onely wherein they prophesied. But *Tostatus* here answereth, that though the worke were ended, for the which the cunning men were indued with such wisdome, yet it was not necessarie that the gift should be taken from them, though the use were discontinued: and againe, there is difference betweene an habit of the minde, and an act onely of the minde. The Prophets had not a Propheticall habit infused, but onely an actuall illumination was set upon them while they prophesied, and that illumination being intermitted, they left prophesying: and therefore he concludeth, *Deum non abstulisse habitus infusos*, That God did not take away from them the habits of these Arts and Sciences infused, after the Tabernacle was finished, *quæst.* 3. 3. But the more probable opinion is, that this gift was neither altogether lost, which they had received, neither yet did it wholly remaine: for these workmen were indued with a double faculties; one was in the illumination of their minde, to invent how to fashion the worke according to *Moses* direction, and that platforme which was shewed in the mount: the other was a dexteritie and agilitie in their hand to worke that which they had devised and invented. The first of these, being a propheticall gift, and proceeding of a speciall instinct, serveth and find out worke answerable to the patterne, ceased and was intermitted in them, after the Tabernacle was finished: for it was an act rather of the minde, than an habit: neither was there any cause why that inward instinct should continue, the end being atchieved wherefore it was first infused. But the other faculties in their handiworke, which was increased by their practice and experience, and was confirmed by use and custome, could not be so soone forgotten and laid aside: it is not unlike but that the same remained still, which they might have put in practice in other works and buildings, if there had been occasion offered.

QUEST. VIII. *Of the number of the Priestly garments and ornaments.*

Vers. 4. *Now these shall be the garments.* 1. *Beda* is of opinion, that there were but eight kinde of garments in all which the high Priest was apparelled with, namely these: 1. The breast-plate, or rationall for the breast. 2. The Ephod for the shoulders. 3. The robe. 4 And coat for the whole bodie. 5. The Miter for the head. 6. And the girdle for the waste. 7. The linen breeches to cover the secret parts. 8. And the plate of gold for the Miter: whereof three, the linen breeches, the linen coat, and the girdle were common to the inferiour Priests. But *Beda* is greatly deceived: and in these three points: The coat here named called *cetoneth taschebets*, the embroidered coat, was not common unto the inferiour Priests, but peculiar to the high Priest, *vers.* 39. *Moses* is bid to make *Aarons* sonnes coats also, *et aaseh*, though they were not embroidered, *vers.* 40. 2. The high Priest also had a kinde of girdle proper to himselfe, which was made of needle worke, *vers.* 39. and the inferiour Priests also had other girdles beside, *vers.* 40. 3. The other Priests also had bonnets, which were of a divers fashion from the Miter, which was made for the high Priest, *vers.* 40.

Salomon maketh but nine parcels of the Priestly attire; and *Rabbi* likewise: namely foure, which were common to all the Priests: the linen breeches, the linen coat, girdle and bonnet: and five peculiar to the high Priest: his Ephod, breast-plate, robe, girdle, and miter. But herein they are deceived, because they omit that garment which is called *cetoneth taschebets*, the embroidered coat, which was a speciall garment appertaining to the high Priest: and so the high Priest, beside his Ephod and robe, which *Lib. 3. de Temp.*

which had pomegranats and bels hanging at it, had also another embroidered coat, *Mont. Vatab.* whereof mention is made, *vers.*39.

3. *Lyranus* and *Tostatus, qu.*2. following *Iosephus*, doe number ten severall Priestly ornaments: foure common to all the Priests: 1. The linen breeches. 2. The linen coat. 3. The girdle. 4. And bonnet. Six other were peculiar to the high Priest: 1. The Ephod. 2. The pectorall or breast-plate. 3. The robe with the bels and pomegranats. 4. The girdle. 5. The miter. 6. The golden plate set upon the miter. But they commit the same error with the other before, in omitting the Priests embroidered coat: which maketh up the number of ten: the golden plate being not reckoned apart by it selfe, but counted with the miter.

4. This then is the best numbring of these Priestly garments: to appoint six as peculiar to the high Priest, as they are set downe in the text, *vers.*4. where the golden plate must be comprehended under the miter, because it was but a part of it: and foure other were common to all the Priests; the linen coats, girdles, bonnets, and breeches: as they are described, *vers.*40. to the end; so they were ten in all: and if the golden plate bee counted by it selfe, there will bee in all eleven severall kinde of raiment and ornaments; some for *Aaron*, some for his sonnes. And so *Cajetane* accounteth them: and *Thomas* maketh seven garments of the high Priest, and foure of the rest.

Thom.1.2.qu.
103.ar.5.ad.9.

QUEST. IX. *What garments were peculiar to the high Priests, what common.*

Vers.4. *These holy garments shall they make for Aaron thy brother, and for his sonnes.* 1. These garments then being appointed onely for *Aaron*, and his sonnes the Priests, were not also common to the Levits: and so *Ribera* collecteth out of *Iosephus*, because the Levits sacrificed not.

2. Some are of opinion, that all the garments which the inferiour Priests used, the high Priest put on: as *Iosephus* saith, *Pontifex etiam utitur hoc, nihil eorum quæ enumeravimus omittens, &c.* The high Priest also useth these, omitting nothing of those which we have rehearsed. So also *Tostat. qu.*2. and *Ribera*. But this is not like: for to what end should the high Priest weare two girdles, one of the common sort, which the inferiour Priests used, the other the embroidered girdle? and likewise it had beene superfluous for him to put on two bonnets, as *Iosephus* thinketh: one of linen, as other Priests, the other of blew silke.

Lib.3. de Temp. cap.5.
Lib.3. de Antiq. cap.8.
Lib.3. de Temp. cap.5.

3. Therefore the garments are better thus distinguished: that some of them were peculiar to the high Priests, as the six in this verse set downe: some were peculiar to the inferiour Priests to be usually and ordinarily worne, as their linen coats, girdles, bonnets, *vers.*40. which sometime the high Priest did weare also, as in the day of expiation; but not ordinarily. See *quest.*41. Some common to them both, as the linen breeches, which are said to be for *Aaron* and his sonnes: but the other three, mentioned *vers.*40. are said to be made for *Aarons* sonnes, *Iun. in Analys. Montan.* The high Priest had like garments unto those three, *a coat, a girdle, a miter*, but they differed in manner of workmanship. So then the high Priest had three garments unlike to the rest both in matter and forme, the Robe, the Ephod, the Pectorall: and three other, though like in fashion, his coat, miter, girdle, yet differed in costly stuffe and curious workmanship.

QUEST. X. *Which garments were put on first, which last.*

BUt further it is here to be considered, that the garments are otherwise and in another order rehearsed in this verse, and afterward appointed to be made, than they were put on: for, as *Rupertus* observeth, *Feminalia linea, &c. postremò posita sunt*: The linen breeches are set last in this description, &c. and yet they were put on first. In this manner then and order did the high Priest apparell himselfe: 1. He put on the linen breeches, which came no higher than his waste. 2. Next to that was the long broidered coat, which was made with eyes, or like checker worke, which reached downe to the feet. 3. Upon that was put the Robe, which had bells and pomegranats in the skirts. 4. After that the breast-plate before. 5. Then the Ephod upon the shoulders behind. 6. The girdle. 7. The Miter with the golden plate.

QUEST. XI. *Whether the Priestly garments might at any time be carried and used out of the Tabernacle.*

Vers.4. *That he may serve me in the Priests office.* 1. In that it is added, *That he may serve me*, the use of these Priestly garments is restrained for such service as was done before the Lord in the Tabernacle: the Priest then was neither to use these garments ordinarily, for he had other wearing apparell beside: nor yet in such Priestly offices as were to be done abroad, as when he went to view a leprous person, or leprous house, which belonged to the Priest, *Levit.*13. for such places and persons infected with the leprosie were uncleane by the law, and therefore in such offices it was not fit to use the holy garments. 2. Whereas then the Priest is commanded to wash his cloaths, after he had seene performed all the ceremonies concerning the red Cow which was slaine without the host, *Numb.*19.7. they must be understood to be his owne ordinarie, and not the Priestly garments: which were not to be polluted or defiled, and so consequently were not to be washed and cleansed as other prophane and common vestures. 3. Thirdly appeareth, *Levit.*16.23. where the high Priest is commanded to put off his Priestly garments, with the which hee entred into the holy place, and then to wash his flesh with water, and put on his owne cloaths: he is not willed to wash the Priestly raiment with water. But if it be objected, that the washing of his flesh sheweth he was uncleane, and so by that meanes the holy garments were uncleane also: it may be answered, that the Priest in this case having prayed for his and the peoples sinnes, did wash his flesh not as a signe of any legall uncleanesse, for then he should not have entred into the holy place, but to signifie that hee was purified from his sinnes. And this may further be observed, that whereas there were two kinds of pollutions, one by morall offences, which indeed defiled the soule, the other by legall transgressions, which touched not the soule, but the externall observation of the ceremonies onely: in the first they onely washed the flesh, in the second sometime their garments onely, sometime their flesh and garments together, if it were a great pollution: but never their flesh alone, *Tostat. qu.*7. & 8.

Quest

QUEST. XII. *Whether the high Priest did well in meeting Alexander in his Priestly attire.*

But if it were not lawfull to carrie the Priestly garments out of the Tabernacle: it will be objected, that *Iaddua* the high Priest, being apparelled in his Priestly robes, met *Alexander* the Great without the gates of Jerusalem, and by the sight of him *Alexanders* wrath was appeased, and the Citie delivered from the danger which was feared. 1. Here it may be answered, that as wee receive this part of *Iosephus* narration, how *Alexander* meeting the high Priest, reverenced him, and adored that God, whose name hee carried written in his forehead: so if we give credit to the rest, how that, after publike supplication made before unto God, and solemne sacrifice for their deliverance, the Lord appeared in a dreame the next night unto the high Priest, appointing him to go forth to meet *Alexander* in his Priestly attire; this being admitted for truth, this question is at an end: for by Gods extraordinarie direction, the Priest might do that, which ordinarily was not lawfull: as, though they had a strait charge to offer their sacrifices at the doore of the Tabernacle, yet the Prophets, as *Samuel*, *David*, *Elias*, built Altars in other places, and there offered their sacrifices, *Tostat. quæst.* 17. 2. But though there had beene no such vision shewed to the high Priest, which it is not necessarie to beleeve, seeing *Iosephus* is found to be very forward in setting downe such things as might tend to the credit of his nation: yet this act of the high Priest might be justified, in respect of that necessitie whereunto they were then brought: for the ceremoniall lawes were to give way in such cases; as *David* to satisfie his hunger, might lawfully eat of the shew-bread, which otherwise none were to eat of, but the Priests. So likewise, they might upon the Sabbath lead their oxe or asse to water, or helpe them out, being fallen into a ditch, and yet not transgresse against the rest of the Sabbath. If these ceremonies were dispensed with for the safegard and preservation of one man, or of a few cattell, much more for the deliverance of the whole Citie, which was then in danger, might the high Priest, without any extraordinarie direction, have put on his Priestly apparell, to meet that victorious King. *Lib. 11. de Antiq. Iudæorum c. 8.* *Luk. 13. 15.*

QUEST. XIII. *Of the matter whereof the holy garment should be made.*

Vers. 5. *They shall take gold and blew silke.* 1. By gold is here understood, *Aurum in massa, & aurum in filis*; Gold in the lumpe or masse, and golden thread, for the garments were made of golden thread: the precious stones were set into gold, and thereof was made the golden plate in the high Priests attire, *Tostat. qu.* 8. 2. And under the name of gold are comprehended also the precious stones, because they were inclosed, and set into the gold, *Simler.* 3. And these five are named, *gold, blew silke, purple, skarlet, fine linen*, not that all these concurred to the making of every garment, *Sed quia nullum ornamentum erat, quod non ex istorum aliquo, &c.* But because there was not any of the ornaments, which was not made of some of them, *Cajetan.* 4. The blew colour was like unto the skie, or violet: the purple was like to the skarlet colour, which was made of the liquor or bloud of a certaine shell-fish called the *purple*: the skarlet was died with certaine graines growing in a tree, whereof *Plinie* writeth: and to make the colour deeper, it was twice died, in the wooll, and afterward, when it was spun: the fine linen was made of a most fine and white kinde of flax or linen, *Ribera.* 5. These foure colours represented the foure elements; two of them in colour, the skarlet the fire; the blew the skie or ayre; the other in their originall; the purple the sea, the linen the earth, out of the which they came: and hereby as *Iosephus* noteth, was signified, *Sacerdotem illum esse summi rerum omnium conditoris*: That he was the Priest of the high Creator of all things, because the colours of his garments did represent the whole world. 6. *Beda* also thus collecteth, that because all things were prescribed to be made of gold, and precious colours: *Nihil vile, vel sordidum in Sacerdotis ore, vel opere debet apparere*; There should no vile thing appeare either in the Priests words or workes, &c. *Ribera.* *Lib. 9. cap. 41.* *Lib. 6. de bell. Iudaic. cap. 6.* *Lib. 3. de sacr. vestib. cap. 5.*

QUEST. XIV. *Of the name of the Ephod, and the divers kinds thereof.*

Vers. 6. *And they shall make the Ephod.* 1. The Latine Interpreter calleth it *superhumerale*, following the Septuagint, which interpret it ἐπωμίδα, the shoulder garment: *Iunius* translateth it *amictum*, a short cloake: but the Hebrew word is better retained, *Ephod*, because it was a peculiar garment belonging to the high Priest, so called of the word *aphad*, which signifieth to close or compasse, or gird on; as *chap.* 39. 5. *Thou shalt close them to him with embroidered gard of the Ephod, Oleaster.* 2. There were two kinds of the Ephod; one was common (made of linen onely) both to the inferiour Priests, as also put to the sword 85. Priests, that did weare a linen Ephod: as also to the Levits, as *Samuel* ministred before the Lord girded with a linen Ephod, 1 *Sam.* 2. 18. Some thinke that this kinde was also permitted unto all men in generall, *Ribera.* Some, that the Kings had a privilege to weare it, because *David* danced before the Arke in a linen Ephod, 2 *Sam.* 6. But R. *Salomon* thinketh more probably, that none were girded with the Ephod, but *colentes Deum, aut servientes ei, They which worshipped God, or were specially addicted to his service.* Other then beside the Priests might weare the linen Ephod, but onely in sacred actions: as *David* at that time danced before the Arke, *Gallas. Oleaster.* The other kinde of Ephod was peculiar to the high Priest, which was made of gold, and of the foure colours before named, *Hierome ad Fabiolam.* And this Ephod it was not lawfull for any other to imitate: which was the cause of the fall of *Gedeon*, because he made an Ephod like unto that used in the Tabernacle, *Gallas.*

QUEST. XV. *How Gedeon offended in making an Ephod.*

Iudg. 8. whereas *Gedeon* made that Ephod of 1700. sicles of gold, *Iudg.* 8. 26. 1. *Augustine* moveth a question, how so much gold could be put into one Ephod; and thinketh that by the Ephod are understood, as the whole by the part, *Omnia quæ constituit Gedeon in civitate ad colendum Deum*; All the things which *Gedeon* made in his City to worship God by, as in the Tabernacle. And he thinketh further, that all Israel is said to go a whoring after it: although *Gedeon* made no image, *Quia extra Tabernaculum simile fas non erat*, Because it was not lawful to make any like thing out of the Tabernacle. *Quæst. super Iudicum q. 41.*

2. But

2. But it need not seeme strange that so much gold was put into one vesture: for the whole summe, counting sixtie sicles to a pound, amounteth but to eighteen pound weight, or thereabout: and seeing the text maketh mention of no other ornaments, which *Gedeon* made, but the Ephod, we cannot conjecture that he made any beside that. And though it were unlawfull to make an Ephod elsewhere like that which the high Priest used in the Tabernacle; yet that was not onely *Gedeons* fault, but for that also by this occasion the people fell to idolatrie, and abused that Ephod in the idolatrous service of *Baal Berith*, as it followeth in the same place, *Judg.9.33. Iun.*

QUEST. XVI. *Of the fashion of the Ephod.*

Vers.7. *THe two shoulders thereof, &c.* 1. R. *Ab. Ezra* thinketh, that this Ephod onely covered the back-parts of the Priest, and that the breastplate or pectorall served for the other part before: but if it had beene so, then how could the shoulders thereof be joyned together one to another? therefore the Ephod had two parts, one before, and another behind, *Cajetan.*

2. *Beda* thinketh that the Ephod was made double, and so halfe of it was in sight without, and halfe within, and so it was joyned together. But *Hierom* calleth it, *pallíolum mira pulchritudinis*, a cloake of exceeding beautie: it was not therefore onely put double upon the back-parts; it was fastened in the shoulders, one part to another, *Montan.*

3. *Iosephus* thinketh it had sleeves; so also *Ribera.* But the contrarie is received, that it was *sine manicis*, without sleeves, *Lippoman.*

Ribet. lib. 3. de sacr. vestib. c. 10. Tostat. qu. 2.

4. *Iosephus* also thinketh, that it was but a cubit long, and so came but to the waste. So also *Ribera* and *Tostatus* thinke, that *pertingebat usq; ad zonam*, it came but downe to the girdlestead, or waste: *Procopius* extendeth it, *usq; ad præcordia*, unto the parts about the heart. But it rather reached *à lumbis usq; ad humeros*, from the loynes to the shoulders, as *Iunius*, and *Montanus* in his description, *usq; ad umbilicum*, downe to the navell, *Cajetane*: for if it did not hang downe beyond the waste, the broidered gard of the Ephod could not handsomely serve to close in the other garments, and gird them in the waste together with the Ephod: as is prescribed, *chap.39.5.*

5. Thus then was the Ephod made; it had foure laps or wings: whereof two were joyned together on each shoulder, and two were coupled beneath under the arme holes, *Tostat. quæst.2.* which are called the broidered gard, or girdle, as *Iun. Oleaster*, which was not made of the same stuffe onely which the Ephod was made of, but out of the same peece, to make a difference betweene the girdle of the Ephod, and the other embroidered girdle, which was put aloft upon the garments: so that the nether lappes of the Ephod served as a girdle to fasten it below, *Iun. Oleaster.*

6. It was made of broidered worke, not pictured either with beasts, or flowers, or any such, but devise worke, as the word signifieth: such as Turkie and Arabian worke is, *Montan.*

7. On the forepart of the Ephod, was left a certaine hole or void place, for the pectorall to be placed in. *Iosephus. Contra pectus nihil contextum erat, &c.* Against the breast there was nothing wrought, that place might be left for the pectorall or breast-plate, *Hierom.*

8. Beside, the Ephod had two golden chaines, not to hold up the breast-plate or pectorall, as *Tostatus* seemeth to thinke, for these chaines are described afterward, *vers.22.* but they served rather, *Ut ligarent partes superhumerales, &c.* To fasten together the parts of the Ephod in the shoulder on both sides, *Cajetan. Oleaster.* For they were fastned on both sides to the bosses of gold upon the shoulders, where were set the two precious stones, *vers.14.* which now come in the next place to be handled.

QUEST. XVII. *Of the two Onyx or Sardonyx stones, why they are called stones of remembrance.*

Vers.9. *THou shalt take two Onyx stones.* 1. The Hebrew word is *shoham*, which the Chalde, whom *Montanus* followeth, takes for *Beryll*, of a sea colour: the Septuag. for the *smaragd*, which is of greene colour: *Procopius* for the Saphire, of skie colour: but *Iosephus* calleth it the Sardonyx, *Iunius*: and commonly it is called the Onyx stone, rather the Sardonyx, because it is so called, *Apoc.* 21. 20. which is of the colour of the naile shewing upon the flesh, wherein there is a red mixed with white; so the Sardonyx hath a mixt colour of red, as the Sardius stone, and of white as the Onyx, which is of the colour of the naile, *Tostat. qu.10. Oleaster, Ribera.*

Plinie lib 37. cap.6.

2. In these two stones were graven the names of the 12. Tribes, according to their eldership: in the stone on the right shoulder, six of the eldest, and in the other, the six younger, *Iosephus.* The six eldest were, *Ruben, Simeon, Iudah, Dan, Nepthali, Gad*: the six younger, *Aser, Issachar Zebulon, Ephraim, Manasses, Benjamin*; for *Levi* was left out, that Tribe being now to bee sequestred for the service of the Tabernacle, and for *Ioseph* were written his two sonnes, *Ephraim* and *Manasser.*

3. These are called stones of remembrance, not that the Lord need be put in remembrance; but that hereby the Israelites might be assured, that they were alwayes had in remembrance with God, *Mont.* And *Beda* assigneth three other reasons, why they are so called: *Vt ipse fidem Patriarcharum memoriter imitari*; That he should remember to imitate the faith of the Patriarks, whose names he did beare: that the Priest should remember the Tribes in his prayers unto God: and to admonish the people in generall not to decline from the steps of their fathers, *Beda.*

QUEST. XVIII. *Of the mysticall application of the Ephod, and the two precious stones.*

NOw this first priestly garment is diversly applied: 1. *Iosephus* by the two precious stones understandeth the Sunne and Moone. 2. *Philo*, the two Hemispheres of the world. 3. *Hierome* by the twelve names written in the precious stones, would have signified the twelve Apostles, which first preached the Gospell. 4. *Beda*: The Priest is admonished hereby to follow the life, and embrace the faith of the Patriarks and Prophets. 5. But most fitly rather is hereby signified, that Christ doth beare his Church

stant upon his shoulders, even as the Eagle beareth her young ones upon her wings, *Deut.* 32. 11. *Marbach*, *Gland*, *Simler*. *Rupertus* also hereby understandeth the bearing of our iniquities, which were laid upon Christs shoulders: *Prosper*, the government which is laid upon Christ. *Procopius* by the names graven in the stones, their names who are written in the booke of life, whom Christ carrieth as it were upon his shoulders into heaven.

QUEST. XIX. *Why it was called the breast-plate of judgement.*

Vers. 15. *Thou shalt make the breast-plate of judgement, &c.* 1. The Septuagint call it λόγιον, and the Latine Interpreter following them, *rationale*, that is, the rationall or reasonable ornament: so named (as *Tostatus* thinketh) of the effect, because by that, *Ratio reddebatur de his quæ inquirebantur*; a reason was given of those things which were inquired. So also *Ribera*: because it was *fatidicum*, it propheſied of things to come. *Procopius*, because *rationalis animi pars, &c.* the reasonable part of the minde is placed in the heart, which the breast-plate covered. *Vatablus* giveth this reason, *Quia exacta ratione considerandæ erant, &c.* Because the things therein, as the *Urim* and *Thummim*, were exactly and with deepe reason to be considered of the high Priest. But this descanting upon the word is here superfluous, seeing the Hebrew word *coshen* signifieth a pectorall or breast-plate, and not as the Septuag. and Latine translate.

2. It is then called the breast-plate of judgement: not as the Hebrewes, because the high Priest found therein what the judgement of God was in that matter, which was inquired upon: for it shall afterward be shewed, that the *Urim* and *Thummim* were not given to that end: nor yet because the high Priest in all weighty matters of judgement did put on the Ephod with the breast-plate, *Marbach*. for by that reason it might as well be called the Ephod of judgement: neither, because *Aaron* should in judgement have the people in remembrance, when he went into the holy place, *Oleaster*. But it was therefore so called, because the high Priest did put it on, when he consulted with the Lord about the causes of the people, to give right judgement: as *Numb.* 27. 21. *He shall aske counsell for him by the judgement of Urim before the Lord, &c.*

QUEST. XX. *Of the fashion of the breast-plate.*

Vers. 16. *Foure-square shall it be.* The breast-plate is thus described: 1. For the manner of workmanship, it must be of broidered worke like the Ephod. 2. For the matter, five things are required to the making thereof, as before in the Ephod: gold, blew silke, purple, skarlet, fine twined linen. For the forme and fashion, it must be foure-square, every side of even length, as appeareth by the foure rowes of the stones: and double it must be, that it might be of more strength to hold and receive the stones, *ut firmius subsisteret auro*, that it might be the stiffer for the gold and precious stones, *Pellican*. For the quantity, it was an handbreadth, which was halfe a cubit, that is, twelve fingers: for if it had been but the small handbreadth, that is, foure fingers, it had not beene sufficient to cover the breast before. *Iunius*, *Ribera*, *Pelargus*. 5. The ornaments also of the pectorall are set forth, which were twelve precious stones, set in foure rankes or rowes.

QUEST. XXI. *Of the twelve precious stones, their names, colours, qualities, and congruitie with the twelve Tribes.*

Vers. 17. *A Rubie, Topaze, and a Carbuncle is the first row.* In the severall application of these stones, these foure things shall be observed: 1. The name. 2. The colour. 3. The vertues and qualities. 4. The congruity with the tribes of Israel.

Rubie. The first stone is called *odem* of *adam*, which signifieth to wax red. *Iosephus* calleth it the *Sardine*: in the Septuagint the *Sardie*: it is most like to be the *Rubie*, *Montan. Genevens.* 2. The colour of it is red, *Oleaster*, as the signification of the word is, rather than yellow, of the colour of fire, as *Iunius* calleth it for *Pyropus* the Carbuncle, a precious stone like fire. 3. They say it repelleth feare, and cheareth the maketh bold, *Tostat.* sharpeneth the wit, and stancheth bloud at the nose, *Magirus*. 4. This stone, they say stood for *Ruben*: *Montanus* maketh an allusion betweene *Ruben* and the *Rubie*: but *Ribera* giveth the reason: that as the *Sardie* is red and somewhat of a fiery colour: so he went into his fathers concubine, *& igne libidinis incensus fuit*, and so was set on fire with concupiscence. 1. The Rubie or Sardius.

Topaze. 1. The Hebrew word is *pitdah*, in which there are three radicall or principall letters, *p*, *t*, *d*, which being transposed, *t*, *p*, *d*, make *topad*, or *topaz*, not much differing in sound, *Montan.* It is so called of the place where it was found, *Topazos* in Æthiopia, *Marbach*. Or the Isle *Topazon* gave the name to it, *Plinie lib.* 37. *cap.* 8. so called of τοπάζω, to seeke, because it was much sought for, *Gloss. interlin.* would have it called *Topazium*, as if we should say, *topadium*, that is, of all colour; but there is no reason of that etymology. 2. Some take it to be of greene colour, *Montan.* And so some of the Hebrewes thinke it to be *Smaragd*. *Ribera* out of *Plinie lib.* 37. *cap.* 8. alleageth, that in greenenesse of colour it exceedeth all other precious stones. But it is rather of yellowish colour, mixt betweene gold and skie colour, *Isidor. Hispalen. lib.* 16. *Tostat. Gloss. interlin.* There are two sorts of it: one of the colour of gold, which is more precious: the other like unto saffron, which is of the second sort, *Marbach*. And it seemeth to be of yellow colour, because *Iob* 28. 19. the *Topaze* of Æthiopia, and the fine gold are named together. 3. It is profitable against phrensie, and lunacie, and melancholy, as *Dioscorides*. 4. *Simeon* is resembled to this stone, not so much *ob animum præsentem*, for his present and resolute minde, which *Ribera* would have signified by the greene colour: as because he was inflamed with ire and rage, when he slue the Sichemites. 2. The Topaze.

Carbuncle. 1. *Iosephus*, with the Septuagint, call it the *Smaragd*, so also *Iunius*, *Vatablus*: the Chalde and Latine Interpreter: but that stone is of greene colour, it seemeth rather to be the *Chrysolite*, *Montan.* 3. The Carbuncle, or Chrysolite.

Montan. or the *Carbuncle, Geneuenſ.* The word is *bareketh*, derived of *barak*, which ſignifieth to lighten. 2. It was then a precious ſtone that ſparkled and gliſtred as the lightening, which could not be of greene colour: though the *Smaragd* be commended for the exceeding gliſtering brightneſſe; in ſo much that a Romane Emperour is ſaid to have ſeene in his *Smaragd* the ſword players, as they did fight. But becauſe *barak* ſignifieth lightening, as *Ezech.*1.13. *Out of the fire went (barak) lightning*; this ſtone being named thereof, may better be taken for the Carbuncle, or Chryſolite. 3. The Carbuncle is of ſuch exceeding brightneſſe, that it giveth light, and ſhineth in the darke. 4. Hereunto ſome reſemble *Levi*, *Montan.* *Toſtat.* But it is more like that *Levi* was omitted, becauſe the high Prieſt of *Levi*, who was to weare this glorious breaſt-plate, might ſtand for the whole Tribe: then *Iudah* was rather named in the third place, *Ribera*, *Pelarg.* whoſe royall power, ſtreaming glory, and princely dignity, is more lively ſet forth in the ſhining Carbuncle, or gliſtering Chryſolite, *Pelarg.* than in the greene *ſmaragd*: as *Marbach.* And whereas the Carbuncle is ſo called of the ſimilitude of fire, *licèt ignes non ſentiant*, although theſe ſtones feele no fire themſelves, *Plin.* 37.7. by this property *Meſſiah* the Prince of Juda is ſhadowed forth, who in that reſpect may be called *apyrotus*, not to be vanquiſhed or overcome with the fire of affliction: *Of his government* (as the Prophet ſaith) *there ſhall be no end*, *Iſai.* 9.10.

4. The Emraud, or Smaragd.

Verſ. 18. In the ſecond row, an *Emerand*, or *Smaragd*, a *Saphir*, a *Diamond*. An *Emeraud*, or *Smaragd*: 1. The word is *naphech*, which is of an obſcure ſignification. *Montanus* deriveth it of *haphach*, which ſignifieth to turne, or change: ſome take it to be an obſcure ſtone. But it is like that the Lord made choice of the moſt ſpeciall and principall precious ſtones to adorne the prieſtly pectorall. Moſt take it for the Carbuncle, *Septuag. Lat. Vatab. Marbach. Pelarg. Ribera.* *Sanctes Pagnine* following R. *David*, taketh it to be a ſtone of a blacke colour. But it is moſt like to be the *Smaragd*, as the Chalde Paraphraſt calleth it *Semeragdin.* So alſo *Thargum Hieroſol. Montanus*, *Oleaſter* therein alſo conſent. *Iunius* tranſlateth it the *Chryſopraſe*, which is of a bright greene colour, as it were betweene the colour of gold, and greene: for ſo the word is compounded of χρυσος, gold, and πρασον, leekes: but the *Smaragd* and *Chryſopraſe* are two divers kinde of precious ſtones: the one is the fourth, the other the tenth in that order, ſet downe, *Apoc.*21.19. 2. The colour of the Smaragd is exceeding greene, that other greene things being compared unto it, ſeeme not to be greene. 3. It is comfortable to the ſight, it is gliſtering, & receiveth the images of things, and maketh a ſhew and repreſentation of them, *Plin. lib.* 37. *cap.*5. *Iſidor. Etymol.*16. it is good for the memory, *Montan.* reſiſteth poiſon, and is an enemy to venery, inſomuch that it ſometime breaketh in ſuch uncleane acts, *Borrh.* 4. *Ribera*, *Pelargus* ſay that *Dan* was reſembled hereby: who as fire conſumed the City Lais: and *Sampſon* of *Dan*, as fire devoured the Philiſtims: rather the *Smaragd*, which is of a greene colour, like the greene ſerpents, ſetteth forth *Dan*, whom *Iacob* reſembleth to a ſerpent, *Geneſ.* 49.17. And *Sampſon* of *Dan*, was as comfortable to Iſrael, as the *Smaragd* is to the eyes, and a preſervative againſt the Philiſtims, as the other is againſt poiſon.

5. The Saphir.

The *Saphir*. 1. So it is called alſo in the Hebrew, and therefore without all queſtion it can be no other ſtone. *Oleaſter* thinketh it to be the *Iaſper* ſtone: but the ſame word in the originall, is a ſufficient direction to led us to finde out the kinde. 2. There are divers ſorts of Saphirs: ſome are white, and ſo hard, that they will abide the ſtroke of the hammer upon the anvill; which therefore are taken to be a kinde of *Adamant*, *Montan.* But the uſuall colour is blewiſh, like unto the cleare heavens, *Exod.*24.10. and it ſhineth with golden ſpeckes in it, as *Plin. lib.*37. *cap.*9. whereupon the Nazarites were compared for their ruddy colour, to poliſhed Saphir, *Lament.*4.7. *Riber.* 3. It ſtayeth the flux of bloud, is good againſt poiſon, comforteth the heart, *Toſtat.* It is good for the ſight, and being beaten into powder, and ſo drunke, it healeth melancholy, and cureth the ſtinging of ſcorpions. 4. *Montanus* giveth this ſtone to *Iſachar*; *Toſtatus* to *Dan*: but the next in order of birth, which is here obſerved, was *Nepthali*, *Levi* being omitted, who is reſembled to the Saphir, becauſe of the heavenly colour; for that ſome of the Apoſtles are held to have beene of this Tribe, who delivered the heavenly doctrine of the Goſpell. And ſo as *Nepthali* is compared to an Hind let goe, giving goodly words, *Geneſ.*49.21. the Apoſtles were as Hinds let goe, and ſent out by our Saviour, uttering heavenly and comfortable words, *Ribera.* And the Hind to the which *Nepthali* is compared, for ſpots and colour, is not much unlike the Saphir.

6. The Diamond.

The *Diamond*. 1. The word is *jahalam*, which is derived of *halam*, to ſmite, which ſheweth it to be a ſtone, that is not broken with ſmiting or beating: ſo *Onkelus* calleth it, *cabehalam*, of the ſame ſignification: it appeareth then to be the Adamant, or Diamond, which is of ſuch hardneſſe, that *neq; igne, neq; ferro molleſcit*, it is neither mollified with fire, nor iron: the Arabians call it *Almas* for *Adamas*, the Adamant: R. *Saadias*, and R. *Abraham*, whom *Montanus*, *Oleaſter*, *Iunius*, *Pelargus* follow, take it for the Diamond: the Septuagint, *Joſephus*, whom *Ribera*, *Marbach*, *Borrhaius* follow, take it for the Jaſper, which is of greeniſh colour, with certaine bloudy ſpeckes; but the Jaſper is the laſt which is named, called *Iaſpheh* in Hebrew, *Iaſpheh*. 2. The Diamond is in colour like unto Chryſtall, ſomewhat yellower, but more ſhining and tranſparent. 3. It is of invincible hardneſſe, yet may be mollified with goats bloud, *Marbach.* 4. This ſtone, *Toſtatus* would have to reſemble *Nepthali*, becauſe he counteth *Levi* one; *Montanus*, *Zebulon*: but the next in order, *Levi* being not reckoned, is *Gad*, who for his courage and valour, is compared to a Lion, *Deut.*33.20. and in that reſpect his invincible courage may be ſignified, by the hardneſſe of the Diamond, *Pelarg.*

Verſ. 19. *In the third row, a Turkeis, an Achate, an Amethyſt, &c.*

7. The Turkeis.

A *Turkeis*. 1. The Hebrew word is *leſem*: *Hierome* following the Septuagint, and ſo alſo *Ioſephus* before him, call it *Lygurium*, the *Lygurian* ſtone. Some thinke it ſhould be read the *Lyncurian*: which men thinke to be a ſtone engendred of the *urine* of the *Lynx*, which he covereth in the ſand, *Vatabl. Oleaſ. Marbach.*

Marbach. Pelarg. and ſo the Chalde Paraphraſt uſeth the word *kauchyri*, which commeth neere the word *lakuri*, *Montanus*. But *Plinie* denieth the *Lyncurie* to be a precious ſtone, but rather a kinde of Amber, *lib.37.cap.3.* *Ribera* thinketh it ſhould be rather called the *Ligurian*, than *Lyncurian*; and thinketh *Eraſmus* to be deceived, that in *Hierom*, for *Lygurian*, would have read, *Lyncurian*; and he taketh it for a kinde of Carbuncle, which was thought to be bred in *Liguria*, though *Plinie* deny it, *lib. 37. cap.7.* But it is more like to be the *Turkeis*, *Genevenſ.* which *Iunius* taketh for the ſtone called *Cyanus*, which is of a blew colour. *Gloſſ. interlin.* ſaith it is a ſtone of blew colour, which is found in *renibus bovis*, in the kidneyes of an oxe. But no ſuch ſtone of price is like to be there ingendred, or of the *Lynx* urine, as to be thought meet to be put into the peſtorall. *Riber.lib.3.c.11.*

2. *Ribera* taketh this ſtone to be of a yellow and fiery colour, as the Carbuncle; but *Hierome* judgeth it rather to be the *Hyacinth*, which is a blew precious ſtone, as the *Turkeis* is. *Toſtatus* ſaith, it hath *colorem inter aureum & argenteum medium*, a middle colour betweene gold and ſilver. This third order of ſtones rather imitated the purple colour, which was one of the foure uſed in the Tabernacle: as the firſt row did reſemble the skarlet, the ſecond the white colour, the fourth the blew or hyacinth, which were the foure colours of the Tabernacle.

3. The vertues of it are theſe: It taketh up ſtrawes, as the Load ſtone draweth iron: it diſcovereth poiſon: is good for thoſe that want colour, *Toſtat.* They ſay it is comfortable to the ſtomacke, and ſtayeth the flix, *Marbach.*

4. Here, as *Toſtatus* thinketh, was *Gads* name written: *Montanus*, the name of *Dan.* But *Aſher* is the next in birth to *Gad*: whom *Ribera* and *Pelargus* would have reſembled by this ſtone, in regard of the plenty of bleſſings, wherewith he was endowed, *Deut.33.24,25.* as of favour, multitude of children, abundance of oile, braſſe, and iron: the *Turcais* is of a bleiſh metalline colour: and thereby might be ſignified the abundance of metals and minerals in *Aſhers* countrey.

8. The Achate.

An *Achate.* 1. The Hebrew word is *ſhebo*: the Chalde tranſlateth it *tarkaia*, which *Montanus* taketh to be the *Turcais* before ſpoken of: the *Septuag. Ioſephus*, *Hierome* with the reſt, call it the *Achate*: which as *Plinie* writeth, is ſo called, becauſe it was found in Sicilia neere unto a river of the ſame name, *lib.37.cap.10.* 2. *Iſidor* ſaith, it is of blackiſh colour, *lib.16. Etym. cap.10.* R. *David*, of blew or skie colour: but is indeed of divers colours, white, red, greene, blew, azure, *Borrh.* of ſuch variety, that ſometime therein are repreſented, woods, mountaines, beaſts, rivers, *Marbach.* *Pirrhus* is ſaid to have had ſuch an *Achate*, that the nine Muſes, and *Apollo* playing upon his Harp, might be deſcried therein, not by any artificiall workmanſhip, but the naturall mixture of divers colours, *Borrh.* 3. It is thought to reſiſt thunder, to allay tempeſts, to procure dreames, to prevaile againſt poiſon, *Toſtatus.* 4. Therein was not written *Aser*, as *Toſtatus*; nor *Nepthali*, as *Montanus*; but *Iſſachar* rather, who followeth next in order: who is reſembled to this ſtone of divers colours, becauſe of his variety of vertues: and for his piety, for calling the people to the mountaine and ſervice of God, *Deut.33.19.* *Pelarg.* *Ribera*: but rather (ſaving that all theſe are meere conjectures) the variety of the colours repreſenting mountaines, woods, cattell, ſheweth *Iſſachars* deſire to husbandry and tillage, to the which he ſhould be addicted, *Gen.49.15.*

9. The Amethyſt.

The *Amethyſt.* 1. The Hebrew name is *achlamah*, derived of *chalam*, which ſignifieth to dreame. The Hebrewes hold that it cauſeth dreames, which ſeemeth rather to be one of their dreames, *Oleaſter*: rather, *valet adverſus inſomnia*, it availeth againſt dreames, *Montan.* It is uſually called the *Amethyſt*, *Ioſeph. Hierome*, *Vatab. Iun.* with others. Some take it for the Hematite, *Genevenſ.* but that is another ſtone of the colour of bloud. 2. It is ſome what of violet colour, *Plin. lib.37.cap.10.* or neere to purple, *Marbach.* 3. It hath a ſingular force againſt drunkenneſſe, *Dioſcorides.* 4. In this ſtone was written, *Iudah*, as *Toſtatus*; *Gad*, as *Montan.* rather *Zabulun*, who followeth in order: whereby is ſignified his ſtudy and heavenly vertues: wherein he is joyned with *Iſſachar*, *Deut.33.19.* *Pelarg.* *Ribera*: rather the violet and purple colour of the *Amethyſt* betokened their ſhipping, ſailes and ſtreames, which were of blew and purple, *Ezech.27.7.* And ſo *Zabulun* is celebrated for their navigation, voyages and goings out to ſea, *Deut.33.18.*

Verſ.20. *And in the fourth row, Beryll, Onyx, and Iaſper.*

10. The Beryll.

Beryll. 1. In Hebrew the word is *tarſhiſh*, which is taken for the Sea; it was then a pretious ſtone of the colour of the Sea, *Chald. Montanus*: ſo is *Beryll*, as *Iunius* tranſlateth; not the *Chryſolite*, *Sept. Latine*, *Genevenſ.* or *Pelargus*: for that is of yellow gliſtring colour like gold: much leſſe can it be the Carbuncle, as ſome interpret, *Tarſhiſh*, *Ezech.* 10. Some take it for the *Turkais*. B. but that was the ſeventh ſtone *Iudah*, for the Hyacinth. 2. For the colour thereof, it was like unto the ſea, from whence it hath the name. *David Chimhi* ſaith, it was *cærulei coloris*, of a blewiſh colour: *Sanctes* and *Vatab.* of the colour of Hyacinth, which was of a deepe blew: the *Beryll* rather is of a greene ſea colour. 3. *Beryll* is good for weary eyes, and it cheriſheth matrimoniall love, *Dioſcorides*: the naturall qualities thereof we allow, ſupernaturall are but after mens fanſies, and therefore not to be inſiſted upon. 4. Here was written in this ſtone *Zabulun*, as *Toſtatus*; and as *Montanus* following the Chalde, *Aſher*: but *Ephraim* following next in order, whom this ſea colour reſembleth, becauſe he ſhould mightily increaſe, as the Sea, *Pelarg.* rather, for his multiplicity of vertues, becauſe *Ephraim* in *Ioſeph* is bleſſed with ſweet dewes, and pleaſant fountaines and depths below, *Deut.33.13.*

11. The Onyx or Sardonyx.

The *Onyx.* 1. The Hebrew word is *ſoham*, which the *Sept. Ioſephus*, *Lat. Vatab. Pagnine*, take for the Sardonyx ſtone: ſo alſo *Ribera*, *Pelarg.* *Iunius* here taketh it for the *Sardio*: but before *verſ.9.* the ſame word he interpreteth the *Sardonyx*: *Montanus* will have it to be *Beryll*, becauſe the Chalde uſeth the word *burla*, and *Tharg. Hieroſ. bedulha*: yet he thinketh the *Beryll* to be a kinde of *Onyx* ſtone: whereof

whereof he saith, he had seene ten severall sorts, and one *Iacobus Trezzius* of Millaine promised to shew him eighteene sorts of the *Onyx* stone. But the *Beryll* is more like to be the stone of *Tarsus*, the Sea colour, next before described. 2. *Tostatus* saith, it is of a fiery colour, with white veines in it: but it rather resembleth the colour of the naile upon the flesh, whereof it is so called: ὄνυξ signifieth a naile, *Plin. lib. 37. cap. 6.* 3. It casteth the shape and images downeward, as we see in hollow glasses. It hath evill effects, procureth sorrow, kindleth strife, *Tostat.* but it rather being hung about the necke serveth to strengthen the body, and restraineth venery, *Berrhains ex Albert. Mag.* 4. Here was written *Ioseph, Tostat. Manasses:* rather *Manasses*, who otherwise should be excluded: by the reddish whitenesse of this stone they understand *candorem virtutum*, the pleasant vertues in *Ioseph*, and in *Manasses* his sonne, his courtesie, and humanity, *Pelarg. Ribera:* the flesh colour of this stone may well signifie, the humane and fleshie and tender affection.

12. The Iasper. The *Iasper*. 1. The Hebrew word is answerable, which is *Iospheh*: *Olsasi.* and in the Arabian tongue it is called *jasp*, *Montan. Onkelos* calleth it *pazpheren*, it may be because the *Iasper* is spotted like the *Panther*: the Septuagint, and *Iosephus*, whom *Hieronyme* followeth, translate here *Beryll*: but the originall word sheweth that it must be the *Iasper*. 2. It is of a greenish colour and transparent, *Plin. lib. 37. cap. 8.* But the Jaspers which are brought from the East, have spots and specks like bloud, *Berrh.* 3. It hath a speciall astringent quality, and stancheth bloud, *Berrh.* 4. This stone, which as *Plinie* saith, *tot habet virtutes, quot venas*, hath as many vertues as veines, resembleth the perfection of vertues in *Benjamine:* in whose tribe it pleased the Lord to dwell, and there to build his Temple, *Deut. 33. 12. Ribera, Pelargus.*

Quest. XXII. *That it is not now certainly knowne, what these precious stones were, their qualities and signification.*

But now in the description of these precious stones, these things generally must be observed: 1. That neither their names, colours, nor properties are certainly knowne either to the Hebrewes, or Greekes, as appeareth by the variety and difference of opinion, and translation. 2. But as for the supernaturall properties, which *Dioscorides* attributeth unto them: as that the *Smaragd* chaseth away Devils, the *Sardius* preventeth witchcraft, the *Saphir* giveth victory: the *Achates* causeth one to dreame, and allayeth tempests: the *Onyx* raiseth strife, causeth feare: the *Chrysolite* worne in gold, prevaileth against evill spirits: of these strange operations there can be no reason given, and they are beyond the reach and compasse of naturall things: and such observations tend rather to superstition, than any profitable instruction. 3. Likewise it is uncertaine which of these precious stones were assigned to each of the tribes. *Mouanus* setteth downe the tribes in this order: *Ruben, Simeon, Levi, Iuda, Issachar, Zebulun, Dan, Nepthali, Gad, Asher, Ioseph, Benjamin*, therein following the Chalde Paraphrast: In which order he setteth downe all the sonnes of *Leah*, before the sonnes of the handmaids. But this is against the text, *vers.* 10. which directeth their names to be set in order, according to their generation and age. *Tostatus* observeth the order of nature as they were borne: *Ruben, Silleon, Levi, Iudah, Dan, Nepthali, Gad, Asher, Issachar, Zebulun, Ioseph, Benjamin:* *Ribera, Pelargus* follow the same order, saving that they leave out *Levi*, and for *Ioseph* put in *Ephraim* and *Manasseh*, which is the more probable: because the high Priest of *Levi* was to beare this pectorall, who stood for that tribe, that there needed no stone of remembrance. And seeing this breast-plate was to continue a long time, it is like the tribes were rehearsed, as they were afterward appointed: *Ephraim* and *Manasseh* being counted for two tribes. 4. Yet there is more certainty what stones stood for every tribe, because the order of their birth is knowne, than which of the twelve precious stones should be assigned to the Apostles, *Apocal. 21. 19.* whose certaine order is no where set downe in the Gospell: but they are rehearsed diversly, *Mat. 10. Mark. 3. Luk. 6. Act. 1.* 5. There is some difference betweene the rehearsall of these twelve precious stones, which stand for the Patriarkes, and those twelve *Apocal. 21. 19.* which signifie the twelve Apostles: 1. The order is not the same, for the last here, which is the Iasper, is the first there, neither are the rest set downe after the same manner. 2. There are some names, which are not here, as the *Chalcidon*, the *Hyacinth*, the *Chrysolite*, and *Chrysoprase:* though the three last are named here by some, the former by *Vatablus* in the tenth place, the first of the fourth row which the Septuagint call the *Chrysolite:* but it is before shewed to be *Beryll:* and the *Chrysoprase Iunius* taketh for the first of the second row, which is rather the *Smaragd*. 3. Yet I take it that these twelve precious stones, and the other are the same in kinde though differing in names: the *Iasper*, the *Saphir*, the *Smaragd*, the *Sardonix*, the *Sardius*, *Beryll*, the *Topaze*, the *Amethyst*, are here also expressed by their names: all the question is about these foure: the *Chalcedon* the third, the *Chrysolite* the seventh, the *Chrysoprase* the tenth, the *Hyacinth* the eleventh: which may be reduced to these kindes: the *Chalcedon* and *Arethas* saith, is *similis coloris cum carbunculo*, of like colour to the Garbuncle: so also *Isidor. lib. Etym. 16. cap. 13.* and therefore it may be referred to the precious stone, which is here in the third place, *Barkath*, the Carbuncle, as the *Chalcedon* is the third there, so called, because it was found in the Chalcedon Sea: or rather the *Diamond* may be the *Chalcedon* stone: for as *Beda* saith, *Quasi ignis lucerna pallore suo cingitur*: It shineth with a pale and wan colour, as the light of a lantorne: and the Diamond, is *fere candenti similis*, like unto iron red hot: then the *Chrysolite* may be the Garbuncle, the *Chrysoprase* the Achate, which is of divers colours, and so is the *Chrysoprase*, mixed of a yellow and greene colour: the *Hyacinth* may be the *Turkais*, which *Hierome* taketh for the *Hyacinth:* which is the seventh stone in order here: and he thus further saith, *Iidem in fundamentis ejus ponuntur lapides, &c.* The same precious stones are there laid in the foundation of the celestiall Jerusalem, which are named here.

The twelve stones in the high Priests pectorall, compared with the twelve stones, Apocal. 21. 19.

Quest.

QUEST. XXIII. *How many rings the breast-plate had, and how placed.*

Vers. 22. *Thou shalt make two chaines, &c.* 1. *Tostatus* thinketh, that the breast-plate had foure rings in the foure corners thereof, and that there were foure rings answerable thereunto in the Ephod, to which the breast-plate was fastened by certaine laces of blew silke: and beside, in the upper side of the breast-plate, he thinketh there were two rings more, which were fastened with two golden chaines, to the golden bosses upon the shoulders by certaine golden hookes, *quæst.* 2. But it cannot be gathered out of the text, that the breast-plate had any more than foure rings: so also thinketh *Montanus*; two of those rings were made above, which should be fastned to the embossements of gold, upon the shoulders by two golden chaines, *vers.* 24, 25. and the other two rings were on the neather side of the breast-plate below, toward the embroidered girdle of the Ephod, *vers.* 26. 2. *Hierome* also thinketh, that the foure rings in the breast-plate, *Habentes alios quatuor contra se in superhumeralı*, had foure other rings against them in the Ephod. But there is mention made onely of *two* rings beneath in the Ephod, by the which the breast-plate was fastened with a blew silke lace, to the two rings of the Ephod, *vers.* 27. for the upper side was fastened with chaines by the two rings, unto the embossements of gold upon the shoulders.

QUEST. XXIV. *What is meant by the forepart thereof.*

Vers. 25. *Thou shalt put them on the shoulders of the Ephod, on the fore-side of it.* 1. *Cajetane* understandeth this of the backer part of the Ephod, because the words are, *contra faciem ejus*, against the face of it. But what else is against the face of the chaines ascending up, than the back-part, where they were to be fastened? But the text speaketh of the face or forepart of the breast-plate, *on the face of it*, not of them, that is, the chaines in the plurall. 2. *Iunius* thus interpreteth, *Versus anteriorem partem ejus*; Toward his forepart, that is, the high Priests. But it is evident, *vers.* 27. that it is to be referred rather to the Ephod; for no mention is made before of the Priest in this place. 3. Therefore the meaning is, hee should fasten the chaines to the shoulders of the Ephod, *in anteriore parte ejus*, in the forepart thereof, *Lippomanus*. As the Latine Interpreter also giveth the sense: in that part, *quod rationali respicit*, which looketh toward the rationall, or pectorall.

QUEST. XXV. *Whether the breast-plate were ever or never untied, and loosed from the Ephod.*

Vers. 28. *That the breast-plate be not loosed from the Ephod.* 1. *Beda* is here of opinion, that the breast-plate was fastened by chaines to the Ephod, *tempore induendi*, in the time onely of the putting on. 2. But it is more probable, that they were not parted or separated the one from the other, no not when they were put off: for to what end should they have beene so surely fastened together, if the breast-plate were continually to be put to, and taken off againe? And this may further appeare, that they went together; because when *David* bad *Abiathar* to bring the Ephod, 1 *Sam.* 23. 9. the pectorall also with the *Urim* and *Thummim* were joyned to it, whereby he consulted with God for *David*. 3. Yet were they, as is said, as *Cajetane* thinketh, *Ut nonnullum ab altero separari posset*; That one could not be separated from another: for then they should have beene made all one garment, not two: but they were so fastened together, that they could not be separated, *nisi quis ea separaverit*, unlesse one upon some occasion did sever them, *Tostat. quæst.* 12.

QUEST. XXVI. *Whether the high Priest went into the most holy place in his glorious apparell.*

Vers. 29. *So Aaron shall beare the names of the children of Israel, &c. when he goeth into the holy place for a remembrance before the Lord continually.* 1. In that mention is made here of the holy place, it seemeth that the high Priest did not put on all these garments, when he went once a yeere into the holy place: and it is so expressed, *Levit.* 16. 4. that he should then put on the linen coat, the linen breeches, a linen girdle, and a linen miter: the other precious priestly garments are not mentioned. 2. *Iunius* thinketh, that here by a Synecdoche, the rest of the priestly attire is understood; these are named for all, and so by certaine parts, all are to be conceived: so also *Barrhadius*: so also *Ostiander* and *Marlorat*, make the high Priest here a type of Christ, that as hee put off his costly robes, and went forth and appeared in his owne attire: so Christ was stripped of his purple rayment, and put on other clothes, when he went to be crucified. 3. But I preferre rather herein the opinion of *Lyranus*, following R. *Salomon*, *Tostatus quæst.* 11, and *Pellican*. That the high Priest at this time was only clad in linen: their reasons are these: 1. Because when the high Priest went in to pray for the people, and to make reconciliation for them, that was to be performed with all humility, and therefore the high Priest was to shew his meeknesse in his outward apparell; but afterward when hee went out to sacrifice, that was a solemne deed, it was fit hee should there administer in his priestly robes, *Lyranus*. 2. The most holy place was the habitation, and there all was of gold: therefore it was not fit that the high Priest should come in there with his garments adorned with gold, R. *Salomon*. 3. But *Pellican* better explaineth this reason, although the high Priest in his costly apparell seemed glorious in the eyes of the people, yet *omnia ornamenta a coram Deo faces erant*, all those ornaments were but as drosse before the Lord: and therefore in his sight, he was not to appeare in them. 4. But an invincible argument may be taken from that *Levit.* 16. 23. where the Priest is bid to put off the linen clothes, and leave them in the holy place, and then to put on his owne rayment, and so come out, and make his burnt offering: then were not those ordinary wearing clothes, for it is not to be imagined, that the Priest when hee sacrificed, did not minister in his priestly raiment: therefore by his owne clothes are meant, the raymente peculiar to the high Priest: whereas the other linen garments, which he had put on before, were common to the other Priests, *Lyranus*. 5. By this it is evident, that the high Priest did come into the outward court in his priestly attire, to offer sacrifice at the brasen Altar; though he entred not into the most holy place with

with them: both becauſe it was fit he ſhould be ſeene and beheld of the people in his glorious apparell, for greater reverence. And ſeeing he was not to enter into the holy place, but in that apparell, it is like hee put them on at the doore of the Tabernacle, as hee did when hee was firſt conſecrated, *chap.* 29. 5. 6. But it will be objected, that the high Prieſt was to beare the names of the children of Iſrael continually before the Lord, when he went in, and therefore it is not like, but that he went into the moſt holy place in his glorious apparell, wherein the ſtones of remembrance were: the anſwer is, that this being but once in the yeere, when the high Prieſt went into the moſt holy place, and yet after he came out, hee put on his prieſtly robes, he might be ſaid notwithſtanding, continually to beare their names before the Lord.

Quæſt. XXVII. *What the Urim and Thummim were.*

Verſ. 30. *Alſo thou ſhalt put in the breaſt-plate of judgement the Urim and Thummim.* There are divers opinions concerning this *Urim* and *Thummim* what they ſhould be: 1. Some are of opinion, that it is not certainly knowne, neither can be defined what they were. R. *David* ſaith, *Non eſt manifeſtum apud nos, quid hæc ſignificent*; It is not manifeſt among us what theſe things ſignifie, &c. *Cajetan* alſo ſaith, what is ſignified by theſe names, *Urim* and *Thummim*, *Nullus (quantum novimus) hactenus explicavit*; None (that we know) hath hitherto explained. 2. *Hierome* following the Septuagint, retaineth not the Hebrew words, *Urim* and *Thummim*, but giveth their interpretation, *doctrinam & veritatem*, doctrine and verity; ſo the Septuagint, δήλωσιν καὶ τὴν ἀλήθειαν, manifeſtation and truth: and they ſeeme to thinke that hereby was meant only, that the Prieſt ſhould be endued with ſincerity and truth, as *Eſd.* 2. 63. where the text is *Till a Prieſt roſe up with Urim and Thummim*: *Hierom* tranſlateth, *Donec ſurgeret Sacerdos doctus & eruditus*; Untill a learned and skilfull Prieſt ſhould riſe up. But it is cleare, that the *Urim* and *Thummim* was ſome reall thing in the pectorall, as *Levit.* 8. 8. *Hee put in the breaſt-plate Urim and Thummim*: and beſide, they give not the right ſenſe of the words, which ſignifie *lights*, or *illuminations*, and *perfections*, not *doctrine* and *verity*.

3. *Toſtatus* alſo referreth theſe words unto the cleare anſwers, which the Prieſt conſulting with God, uſed to give: that they were not ambiguous and doubtfull, as the oracles of *Apollo*, *Sed illa manifeſtatio dubiorum, &c. erat clariſſima ut lux*, but that manifeſtation of doubts, which was made by applying the pectorall, was as cleare as the light, *queſt.* 13. But there was ſome materiall and reall thing, which was called *Urim* and *Thummim*, and not in ſignification only, as is before ſhewed.

4. R. *Abraham Ab. Ezra* thinketh they were certaine plates put within the breaſt-plate, in the folding thereof, the one of ſilver, the other of gold: from the ſimilitude whereof the Aſtrologians afterward tooke the faſhion of their Aſtrolabes, by the which they underſtood ſecret things. But this is a ſuperſtitious conceit: 1. Theſe plates, which he imagineth, being put within the fold of the breaſt-plate, how ſhould they come to be ſeene of others, to make their Aſtrologicall inſtruments by? 2. The Aſtrolabe ſerveth onely to ſearch out the ſecrets of nature: but by the *Urim* and *Thummim*, the Prieſt gave anſwer of ſupernaturall things: 3. Neither did the Prieſt when hee conſulted with God, looke upon any ſuch figures, as he imagineth to have beene in theſe plates; but received anſwer from God, *Sic Joſhaphat. quæſt.* 12.

5. R. *Salomon* thinketh, that the *Urim* and *Thummim* was nothing elſe, but the name of *Jehovah*, which was written in letters, and put within the breaſt-plate: which name ſome ancient Hebrewes, even before Chriſt, did take to ſignifie the Trinity: In this word יהוה, *Jehovah*, the firſt letter *jod*, they would have taken for the Father; *he*, for the Sonne, which letter is doubled to ſignifie his two natures, the humane and Divine: and *vau*, which is a conjunction copulative ſignifieth the holy Ghoſt, *Vatabl.* But betweene theſe words *Urim* and *Thummim*, and the name *Jehovah*, there ſeemeth to be ſmall affinity.

6. Some of the Rabbines, as *Paulus Fagius* reporteth their opinion, thinke that this *Urim* and *Thummim*, was an expoſition of the name *Jehovah*, conſiſting of certaine letters 42. in number, which were put within the pectorall: and *Hugo de S. Victor* thinketh, that they were *characteres inſcripti divinis literis*, characters written with certaine letters. But there is no reaſon to call ſo many letters by the name of *Urim* and *Thummim*.

7. Some thinke that theſe very words, *Urim* and *Thummim*, were graven in the pectorall: of which opinion ſeemeth *Philo* to be, calling the *Urim* and *Thummim*, *duas virtutes depictas*, two vertues ſet forth and pictured in the rationall, or pectorall. But the phraſe of putting in the *Urim* and *Thummim* ſheweth that they were not wrought into the breaſt-plate, but put into it after it was made.

Lib. 3. de vit. Moſis.

8. *Suidas* thinketh it was a bright Diamond in the pectorall, which ſhined extraordinarily, when the Lord gave an acceptable anſwer: ſome thinke they were two precious ſtones ſet into the pectorall, beſide the other twelve, as *Calvin* thinketh, *Duas fuiſſe inſignes notas*; That they were two notable marks in the pectorall, to the which theſe names agreed. But the order of the precious ſtones being ſet in foure rankes, would not leave any place for any other to be ſet in, *Zanchy*. And it is not like that this Diamond was one of the twelve; for why ſhould one of theſe ſtones be called *Urim* and *Thummim*, rather than another?

9. *Oleaſter*, *Lapomon*, *Oſiander*, thinke that the *Urim* and *Thummim* were the very ſtones themſelves called *Urim* of their brightneſſe, and they were called *Thummim* of their perfection, or becauſe they filled up the places, where they were ſet in. But if they were nothing elſe but the very precious ſtones themſelves, which were deſcribed before to be ſet in the breaſt-plate, what needed it be added againe, *Thou ſhalt put in the breaſt-plate of judgement, Urim and Thummim*? *Ribera*.

10. And the ſame *Ribera*, though he miſlike the former opinion of *Oleaſter*; yet he doth not

differ from it; adding only this, that the *Vrim* and *Thummim* were those twelve precious stones, not simply, *Sed quia eniu per eos Deus solebat futura pronunciare, & respondere in agendis*; but as God did by them foretell things to come, and give answer what was to be done. And he urgeth this as a reason, because *Exod.* 39. where it is reported, what things the workmen had made according to *Moses* direction; the least thing being not omitted, yet no mention is made of the *Vrim* and *Thummim*, which sheweth that they were the very same with the twelve stones. Of the same opinion seemeth *Iosephus* to be, that the *Vrim* and *Thummim* were the twelve precious stones, which he saith, used to shine exceeding bright, when the Lord would give good successe to the people in their warre. *Lib. 3. de Antiq. cap. 4.*

But this reason may be retorted againe, that seeing no mention is made of *Vrim* and *Thummim*, that it was not prepared by the workmen, but was rather some sacred monument, which *Moses* received of God: as he did the tables of stone. To this opinion I before inclined in another place, that the *Vrim* and *Thummim* were the precious stones themselves, so called of their excellent brightnesse and perfection: but now upon better reason I am moved to thinke, that they were a reall and distinct thing from the precious stones: for the workmen set in the stones, *Exod.* 39. 10. they filled it with foure rowes of stones: but *Moses* put in the breast-plate, after it was made, the *Vrim* and *Thummim*, *Levit.* 8. 8. *Harmon. in 1 Sam. cap. 28. quæst. 5.*

2. *Thomas* thinketh, that *Quædam scribebantur in rationali, &c.* Some things were written in the pectorall, which concerned the verity of justice and doctrine. But this was no place for such writing in the pectorall being filled with the stones. *1. 2. qu. 102. ar. 5. ad 9.*

3. Some therefore are of this judgement, that this *Vrim* and *Thummim*, *Rem fuisse multiplici figura distinctam, claram, &c.* was a thing of great variety, cleare, bright, as may appeare by the signification of the words, and that they are put in the plurall number, *Non humano artificio factum, sed divinitus Moysi datum*; Not made by humane workmanship, but given unto *Moses* of God. What matter it was of, can be no more conjectured, than of what stone the tables were made, wherein the Law was written; and whereof the Manna was, which melted with the Sunne, and was hardened at the fire; or of what substance the holy fire consisted, which came downe from heaven upon *Aarons* sacrifice. This precious monument of *Vrim* and *Thummim*, was put into the fold of the pectorall, which was to that end made double. *Montan. in apparat.* To the same purpose also *Iunius*: who thinketh that it was, *Soli Mosi a Deo datum*, given unto *Moses* only of God, and so put into the breast-plate, *Levit.* 8. 8.

4. *Piscator* reporteth this to be the opinion of *Matthias Martinius*, that these words, אורים ותומים, *Vrim* and *Thummim*, *Intra duplicitatem pectoris interposita fuisse*, were put betweene in the doubling of the breast-plate. So also *Beda*, *Doctrina & veritas in rationali judicii sive literis est impressa, seu nominibus*. Doctrine and verity was imprinted either in letters, or in names in the rationall, or pectorall of judgement: likewise *Rupertus*, *Doctrina quæ & veritas inscribitur illi*; Doctrine and truth is written thereto: that is, the Hebrew words, *Vrim*, *Thummim*, which they so interpret doctrine and verity: but they rather signifie *light*, or *illumination*, and *perfection*. *Procopius* inclineth to the same opinion, *Incertum est an illi intelligendi sint lapides, vel capienda sit quædam duorum nominum, quasi in tabella, inscriptio*; It is uncertaine, whether other stones are here to be understood, or wee may take it for a certaine inscription of these two names in a table, &c.

These two latter opinions I put together: that it is like, these *Vrim* and *Thummim* were written upon some precious matter, not made by art, but prepared of God, and given to *Moses*, who put them within the breast-plate. So *Gallasius* resolveth, *Diversum aliquid fuisse a lapidibus & catenis, minime dubium est*: It is without doubt, that they were a divers thing from the stones and chaines: and what if we say, that these names, *Vrim* and *Thummim*, *inscripta fuisse intra pectorale*, were written within the pectorall?

Quest. XXVIII. *How judgement was given by the Vrim and Thummim.*

NOw it will be further inquired, how the Lord made answer, and the Priest consulted with God by *Vrim* and *Thummim*? 1. *Iosephus* thinketh, that when the Lord promised good successe to his people, the stones shined extraordinarily: but he saith, *Desiit eam effon, quam Sardonix fulgorem emittere, &c.* As well the Pectorall, which he calleth the *effon*, or rather *chosben*, which is the Hebrew name of the Pectorall, and the Sardonix stone upon the right shoulder, which used to shine extraordinarily, as often as the high Priest sacrificed, did cease to send forth such brightnesse, and that two hundred yeeres before his time: which *Tostatus* thinketh was in the time of the Macchabees: as he doth gather out of that place, 1 *Macchab.* 4. 46. where it is said, that they laid up the stones of the Altar, upon the mountaine of the Temple, *till there should come a Prophet to shew what should bee done with them.* It is like then they wanted that direction, to know the Lords will by the shining of the stones, *Tostat. qu.* 15. I thinke it more probable with *Montanus*, that the *Vrim* and *Thummim* was lost in the captivity, as the Arke, tables of stone, *Aarons* Rod, and the pot of Manna: as also thinketh *Burgens. addit.* 2. And why not the fire, *Ezra* 2. 63. that after the captivity they had no Priest with the *Vrim* and *Thummim*. The Priest which met *Alexander* in his glorious apparell, might have precious stones in his breast, without the *Vrim* and *Thummim*.

Some also thinketh, that they used to write the thing inquired upon in a peece of paper, and so put within the breast-plate upon the *Vrim* and *Thummim*: and there they should finde written an answer of their question and demand. But it is evident, that the Lord, when he was consulted with, answered by voice. 1 *Sam.* 22. 10.

2. *Suidas* thinketh, that when the Lord granted their petition, the Adamant shined extraordinarily: if *Suidas in dictum. Ephod.* *non addebat ad solitum lapidis fulgorem*, nothing was added to the usuall brightnesse of the stone;

and

and when the Lord threatned warre, pestilence or famine, the stone had the colour of bloud. But it is shewed before that the *Vrim* and *Thummim* was no such stone.

4. *Hugo de S. Victor.* thinketh there were certaine characters of letters, *quibus projectis, ex literarum junctura desuper apparentium, &c.* by the casting whereof, and the joyning together of certaine letters, it appeared what was to be done. But the *Vrim* and *Thummim* was no such uncertaine conjunction of letters: but some certaine glorious thing put into the Pectorall, as is before shewed.

5. *Monanus* thinketh, that the *Vrim* and *Thummim, inde proferebantur*, were taken out of the Pectorall, when any answer was to be given: and that the Priest by the inspection thereof had his direction. But it is not like after *Moses* there put them, that they were taken out: as *Tostatus* well thinketh, *Oportebat eas educere è plicatura rationalis, quod non conveniebat, &c.* That it was not convenient to draw them out from the folding of the Pectorall.

6. *Nehemonides* is of opinion, that the answer given by *Vrim* and *Thummim* was *madregeh*, a certaine degree and instinct of the Spirit, inferiour to prophecie; yet of an higher nature than *nathkol*, the voice which came from heaven: *Ex Pelarg. Ribera* also thinketh, beside the brightnesse of the stones, that the Priest, *ad præsentiam rationalis spiritum prophetiæ accipiebat*, at the presence of the Pectorall received the spirit of prophecie. But for the Lord to answer by *Vrim*, and by Prophets, were two distinct things: 1 *Sam.* 28. 6. the Lord would not answer *Saul* neither by dreames, by *Vrim*, nor by Prophets.

7. Wherefore it is most like, though this be not certainly determined in Scripture, that the Lord, when the Priest asked counsell of God by *Urim*, made answer by voice: As when *David* asked of God by the Priest that had the Ephod, whether *Saul* would come downe, and whether the Lords of Keilah would deliver him into his hands: the Lord answered to both his questions, that *Saul* would come downe, and that the other would deliver him. So, 1 *Sam.* 30. 8. *David* asked counsell of the Lord, saying, *Shall I follow after this companie, shall I overtake them? and the Lord answered, Follow, for thou shalt surely overtake them, and recover all.* Hence *Tostatus* well inferreth, *Non fiebat inquisitio in aliqua tabula, sed à Deo inquirebatur veritas*; *There was no inquisition made in any such place, but the truth was inquired of God, quæst.* 12. *Ribera* also useth this reason: that seeing God answered to every point, it was necessary there should be some voice heard: *Nam fulgor gemmarum vix tantas, minuta declarare non potuit, &c.* For the brightnesse of the precious stones could not declare such and so many small particulars. God used then to answer the high Priest by voice: as *Numb.* 7. 89. *When Moses went into the Tabernacle of the congregation to speake with God, hee heard the voice of one speaking unto him from the mercie seat.* But it will then be asked, if the Priest discerned not the Lords will by the *Vrim*, why is it called the *Vrim* of judgement, and what use was there of it? I answer, that it was so called, not of the effect, as though by the inspection of the *Vrim* hee gave judgement, but *ex consequenti*, by a consequent, because the Lord onely vouchsafed to give judgement in the cause enquired of by the Priest, when he applied the Pectorall with the *Vrim* and *Thummim*: which was ordained to be a type of Christ, the true and perfect light, to signifie that in him all wisdome dwelleth, and that by him only the will of God is revealed to us, *Calvin.* And this further may serve as a proofe thereof: that it is like, if there had beene any reall demonstration in the stones of Gods will, that meanes had beene certaine and perpetuall, and never failed. But it was otherwise, for God answered not *Saul* by *Vrim*; and in *Iosias* time, who was a vertuous King, the high Priest *Hilkiah* enquired Gods will of the Propheteſſe *Huldah*, which he needed not to have done, if he might have knowne Gods will by looking into *Vrim*. The Lord therefore onely when it pleased him made answer by *Vrim*: which sheweth that it was by voice, rather than by any usuall signification appearing in the precious stones, or *Vrim*.

Lib. 3. de sacr. vestib. cap. 12.

2 King. 22.

Quæst. XXIX. *Whether the high Priest used to ake counsell of God by the Vrim, or Ephod, and what Ephod it was.*

1 Sam. 23. 9.

BUt it is said, that the Priest applied the Ephod, not *Vrim*, when he asked counsell of the Lord for *David*: 1. The reason thereof is, because the Ephod, wherein the *Vrim* and *Thummim* were, was tied fast unto the Pectorall, and the Pectorall unto the Ephod, so that the one was not loosed from the other, as it is said here, *vers.* 28. So then by applying the Ephod, the Pectorall, *Vrim*, and all were applied together. 2. Neither is this to bee understood of the ordinary and common Ephod, such as the inferiour Priests did weare, as *Saul* put to the sword in one day 85. persons, that did weare a linen Ephod: but it was the glorious Ephod, which was set with the foure rowes of the precious stones, peculiar onely to the high Priest: for *Abimelech* the high Priest being dead, the right of the Priesthood descended by succession unto *Abiathar* his sonne, who escaping from that danger, as hee fled tooke the Ephod out of the Tabernacle at Nob, and brought it with him to *David*, 1 *Sam.* 26. 6. where it is not called a linen Ephod, as before, where the Priests are said to have worne lined Ephods: but simply the Ephod, *Tostat. quæst.* 15. wherein Gods providence appeared, that the right Ephod should be preserved and kept with *David* the true King, *Genevens.* and that he might have meanes to consult with God in all his dangers.

Quæst. XXX. *Of the mysticall application of the priestly pectorall with the Vrim and Thummim.*

NOw the mysticall signification of the Pectorall with the *Vrim* and *Thummim* followeth: First I will omit the curious significations, which are brought by some, as being impertinent and superfluous: 1. As *Iosephus* and *Philo* by the breast-plate understand the *Zodiake*; by the twelve precious stones, the twelve signes in the *Zodiake*, and the twelve moneths of the yeere: which application *Hierome* himselfe seemeth not much to mislike. 2. *Hierome* by the foure rowes of precious stones

would have signified the foure morall vertues, *Prudence, Fortitude, Iuſtice, Temperance*; *Epiſt. ad Fabiol.* 3. *Beda* thus applieth them, that as there were foure order of ſtones, and in every of them three: ſo, *In quatuor virtutibus ſancta Trinitatis fidem teneamus*; That wee ſhould profeſſe and hold the faith of the Trinity joyned with the foure morall vertues. 4. *Gregorie* by the twelve ſtones, containing the names of the twelve Patriarkes, inſinuateth thus: *Aſcriptos patres ſemper in pectore ferre, eſt antiquorum vitam ſine intermiſſione cogitare*; To beare the fathers written in the breaſt, is alwayes to thinke of the life of thoſe which are gone before.

Secondly, there are fitter applications than theſe. To omit the reſt: 1. *Hierome* by the twelve precious ſtones underſtandeth the twelve Apoſtles, by whom the Church was inlightened, and upon whoſe doctrine the Church of God was founded: as the twelve Apoſtles are ſet forth by theſe twelve precious ſtones, *Apocal.* 21. So alſo *Gregorie*: *Sancti Apoſtoli lapides ſunt ornamenti in pectore*; The holy Apoſtles are the ſtones of ornament in the breaſt. 2. As the *Urim* and *Thummim* was put unto the precious ſtones, it ſignifieth *Chriſtum eſſe & converſari cum ſanctis*, that Chriſt is converſant with his Saints, *Propoſit.* 3. *Rupertus* underſtandeth it thus, that as the Prieſt did beare two ſtones on his ſhoulders, and twelve in the breaſt-plate of judgement: ſo Chriſt, *cunctorum ſuper humeros peccata portavit*, carried the ſinnes of all upon his ſhoulders: and in judgement, ſhall give nnto every one according to his workes: by the twelve ſtones ſignifying the divers manſion places in the kingdome of heaven. 4. The *Urim*, that is interpreted light, ſhewed, that *in Chriſto ſunt reconditi omnes theſauri ſcientiæ & ſapientiæ*, in Chriſt are laid up all the treaſures of wiſdome and knowledge: and *Thummim*, which betokeneth perfection, *ſymbolum fuit perfectæ puritatis, &c.* was as ſigne or ſymboll of perfect purity, which is to be ſought only in Chriſt, *Calvin.* So alſo *Marbach.* 5. So both theſe doe ſignifie, that *extra Chriſtum nihil aliud niſi tenebræ & peccatum*, without Chriſt there is nothing but darkneſſe and ſinne, he is our illumination and perfection, *Gallaſ.* 6. As the two ſtones, each of them having ſix names were upon the Prieſts ſhoulders, and the twelve ſtones with their particular names in his breaſt: ſo Chriſt, *non geſtat ſolum electos in humeris potentiæ, ſed & in pectore per dilectionem*, doth not only beare his elect in his ſhoulders by his power, but by love and dilection in his breaſt: neither this in generall, but every of their names are there written: ſo, *ſinguli fideles, &c.* the faithfull in particular are for ever written in Chriſts breaſt, *Ferus.* 7. As there are two offices of the Mediatour, one to reconcile us unto God, the other to communicate the graces of God unto us: ſo both theſe functions of the Mediatour are here ſhadowed forth. As the Prieſt did beare the names of the tribes in his breaſt: ſo Chriſt doth preſent the Church in the ſight of his Father: and as there was *Urim* and *Thummim* beſide, ſo Chriſt from God communicateth unto us illumination and perfection: hee is both our wiſdome, and righteouſneſſe, *Iun. in Analyſ. Piſcator.* And that Chriſt was prefigured by the *Urim* and *Thummim*, this may be a reaſon, becauſe in the ſecond Temple they were wanting, as likewiſe the Arke with other things. *Id agente Deo, &c.* God ſo providing, *ut ſanctiorum rerum deſiderio afficerentur, &c.* that they might long for more holy things which ſhould be offered in the new Teſtament, *Montan.*

QUEST. XXXI. *Of the robe of the Ephod, the faſhion, and matter thereof.*

Vers. 31. THou ſhalt make the robe of the Ephod. 1. The word is *meghil*, which *Montanus* ſaith, was of two ſorts, there was one common as well to the Prieſts as others, a civill kinde of garment anſwering unto the Greekiſh gowne, or Romane cloake, which was a looſe and open garment: there was another, called the robe of the Ephod, peculiar onely to the high Prieſt, which was whole round about, having only a place for the head and armes: ſo alſo *Ribera* thinketh that *meghil* was as the cloake and outward garment, and that *chetonez* the coat, differed from *meghil*, as with the Greeke χιτὼν, and ἱμάτιον, with the Romanes *tunica* and *pallium*, the coat and cloake: as our Saviour ſaith, *Hee that will take away thy coat, let him have thy cloake alſo.* But *Oleaſter* thinketh rather, that this was a ſtrait coat: for looſe garments were not ſo fit for thoſe which did miniſter, and becauſe it is ſaid, that *Samuel* made him a little *meghil* coat. But becauſe there was another coat beſide under this, this is better taken to be the robe, which was the outward garment: the coat was next underneath, which was a longer garment, but this the looſer: it is better therefore tranſlated *pallium*, a robe, *Iun.* than *mantum*, *Vatab.* Matth. 5. 40. 1 Sam. 2.

It is called the robe of the Ephod, *quia pars non minima ſuperhumerali tegebatur*, becauſe a great part of him was covered with the Ephod, or ſhoulder garment, *Beda*. *Et quia immediate erat ſub veſte ſuperiori*; And becauſe it was next under the Ephod, *Cajetan.*

2. For the faſhion of it: *Hierome* thinketh, that it had *aſſutas manicas*, ſleeves ſewed unto it. So alſo *Lyranus*. But the more probable opinion is, that it was *ſine manicis*, without ſleeves, and had only holes or ſlits in the ſides for the armes, *Montan. Iunius Ribera*: and *Joſephus* ſeemeth to be of the ſame opinion, *Quo brachia exeruntur eſt ſuſſa*; It was ſlit for the going out of the hands, &c. for the robes uſed not to have ſleeves, but the coats and inward garments.

It had an hole in the middeſt for the head to goe thorow: and it ſeemeth to have beene *inconſutilis*, to have beene made whole of weavers worke without any ſeame: and ſo was the edge round about the hole for the head, made alſo *opera textoris*, of woven worke: *ne extrinſecus aſſuatur*, it was not ſowed or made out of the ſame, *Auguſtinus*. So alſo *Hierome*: though *Toſtatus* and *Ribera* ſeeme to thinke that the edge was ſewed to, therein following *Joſephus*. But the text is againſt them: which forbideth the edge to be made, *textorio opere*, with woven worke: and the reaſon is added, *ne facile rumpatur*, that it be not rent: but if it had beene ſewed to, it had not beene ſo ſtrong, and would more eaſily rent, than being woven unto it.

3. The

5. The Septuagint, whom *Iosephus* followeth, calleth it ποδήρη, *tunicam talarem*, a coat downe to the feet: but it was shorter than the inward coat, which was a side garment reaching downe to the ground, *Montanus*. And if the bels and pomegranates had hung downe to the feet, it would have hit upon the Priests feet, and so hindred his going, *Simler*. *Mouerons* and *Lyranus* in their description, make it to reach but a little beyond the knees.

6. For the matter of it, it was unlike unto the Ephod, to the making whereof went five things, gold, blew purple, silke, skarlet, and fine linen: but this was made altogether of blew silke, like to the hyacinth: which *Gajetanus* taketh to have beene a violet colour: some an azure colour like to the aire: but it was rather betweene both: for if it had beene a perfect violet, it would not have differed much from the purple: it is better translated then a blew colour, than a violet, *Geneuens.*

QUEST. XXXII. *Of the bels which hung in the skirts of the robe.*

Vers. 33. *Thou shalt make Pomgranates.* 1. The Pomgranates are prescribed to be made of three colours, blew, purple, skarlet: all which doe appeare in the Pomgranates themselves: for the kirnels within are red: the colour of the rine or barke on the Sunside is purple, and on the other blewish. And by this mixture, the naturall colours of the Pomgranates were fitly represented, *Montan.* 2. *Oleaster* seemeth to thinke, that these Pomgranates were rather *acupicta, quàm suspensa*, wrought in with the needle into the skirts of the robe, than hung on. But seeing that the bels were made by themselves, and did hang betweene the Pomgranates; it is like also that the Pomgranates were made after the same manner, and so put to, as the bels were. 3. *Montanus* conjectureth that the golden bels were made *ad formam mespilorum*, after the fashion of medlers, being open below, as little brasen bels of that fashion are in use this day: and being thus made, they were more apt to send forth their sound. 4. *Hierome* thinkes, that there were 72. golden bels hanging in the skirts, and as many Pomgranates: *Prosper* saith, there were fifty of each sort: *Iustin in Tripho* saith there were twelve, to signifie the twelve Apostles: but of this there is no certainty: only it is said, *Ecclesiastic.* 45. 9. that *he compassed him about with many bels*: there were many of them, but what was the certaine number, it is not expressed.

QUEST. XXXIII. *Why the sound of the bels was to be heard.*

Vers. 35. *And his sound shall be heard, when he goeth in, &c. and commeth out, that he dyeth not.* 1. Some thinke, that because in the holy place there were divers visions and apparitions of Angels, that by this signe the Priest comming in about his office and ministery, might give warning, and not rush in of a sudden to see the Lords secrets: like as men use to knock at their neighbours doores, before they enter in. But God needeth not any such signe to be warned by; hee knoweth every mans going in and out: and the holy Angels being searching Spirits, could have knowne when the Priest was coming, without any such notice. 2. But the reasons why the Lord would have the bels heard, were these two: first in respect of the Priest himselfe, that hee might enter with more reverence: like as one will not rush into a great mans house by stealth, but first will knock at the doore, or ring the bell, *Tostat. quæst.* 17. *Oleaster*. The other reason was in regard of the people: it was done for a remembrance to them, *Ecclesiast.* 45. 9. that they might know when the high Priest entred in, and then lift up their hearts, when the high Priest went in to minister before the Lord for them, *Calvin.* 3. Mention is made of his going in, and comming out, because only, when he went and moved himselfe, the bels sounded; but while hee remained within, and stood still, the bels stirred not. 4. The Lord threatneth death, if the Priest should enter otherwise, than thus apparelled with these garments: *Non quòd sonus aliquid conferret ad evadendum mortem sed obedientia erat illa, quæ conferebat, &c.* Not that the sound helped any thing to escape death: but it was his obedience that helped, *Cajetan.*

QUEST. XXXIV. *Of the mysticall application of the robe.*

THis priestly robe is diversly applied. 1. *Iosephus*, by the linen coat, understandeth the earth; by the blew robe, heaven; by the pomgranates, the lightning; by the bels, the thunder. 2. *Philo* resembleth the aire to the blew robe, which was long and side, as the other is extended from the Moone to the earth, and the consent of the elements among themselves, to the sound of the bels. 3. *Hieronym* approveth *Philo* his conceit concerning the coat, and *Iosephus* for the bels. 4. *Rupertus* by the bels much better understandeth the sound of Christ preaching in the dayes of his flesh. 5. *Bede* by the blew robe, which resembleth the heavens, the celestiall conversation of the Ministers of the Gospell. 6. *Athanasius* saith, that *talaris tunica*, the side coat is a type of humane flesh, which Christ wholly put on. 7. *Procopius* saith, the bels doe signifie the fiery tongues that sate upon the Apostles. 8. *Augustine* saith, that by these bels is insinuated, *Honesta & conversatio Sacerdotis*, that the conversation of the Priest should be knowne to all. 9. *Pererius*, by the blew robe of skie colour, understandeth immortality: the Pomgranates, *urbium quandam species præseferunt*, doe signifie Cities, which consist of walles and houses, as the pomgranate of the bark, and the graines or kirnels within: that as every pomgranate had a bell by it, so in every City there should be preaching. 10. But the best accommodation of the type is this: the pomgranates, which are of themselves of pleasant savour, and the bels doe shew, that *Deus fragrantiam & suavitatem requirebat unicuique sensui*; That God in that garment required both a pleasant smell and sound, signifying that we being clothed with Christs righteousnesse, as with an heavenly garment, are accepted unto God, and this sweet savour is dispersed, and communicated unto us, by the sweet sound of the Gospell, *Calvin, Simler.*

Quæst. 129. in Exod.

QUEST. XXXV. *Of the golden plate, the fashion thereof, inscription, and fastening.*

Vers.36. *THou shalt make a plate, &c.* 1. Concerning the fashion of this plate of gold, *Iosephus* saith it was like, *dimidiato globo*, to an halfe circle or globe; and *Lyranus* in his description, maketh it like an halfe moone, or an horne turning up with both the ends. But it seemeth by the text, that it lay plaine upon the forefront of the miter; as *Tostatus* thinketh, it was an halfe coronet, reaching from eare to eare: which is most like, because it is afterward called, *chap.* 39. 30. the holy crowne: it therefore compassed the head before, as a coronet, *Borrh. Pelarg.* 2. Hence also it appeareth, seeing the text maketh mention but of one plate or crowne; that *Iosephus* narration hath no warrant out of the text, who saith, *Hunc corona triplici circumdabat*; Hee compassed the miter, or bonet, with a three-fold Crowne. 3. This plate had written in it, *holinesse to the Lord, kodesh lajovah*, holinesse to *Iehovah*, not *la adonai*, as *Tostat.* which was the Jewes superstition, who were afraid to pronounce the name of *Iehovah*, but in stead thereof said, *Adonai*. The meaning is, that all holinesse belonged unto God, *ille solum actus est purus*, that he only in himselfe is a pure act: and that all his workes are pure, *Cajetane*. It also signified, that *sacerdotalis majestas sacra Deo*, that the priestly dignity was holy unto God, *Borrh. Et non aliunde petendam esse sanctitatem*, and that they should not looke to be sanctified elsewhere, *Calvin*. Wherein the high Priest was an evident type of our blessed Saviour, who sanctified himselfe for us, and in whom wee are sanctified: and this to be the meaning, the next words doe shew, because *Aaron* did beare the iniquities of their offerings, and sanctified them. 4. For the fastening of this plate, or crowne of gold: *Tostatus* thinketh it was tied at both the ends to the miter, with two silke laces at the two eares. But the text maketh mention only of one silke lace. *Cajetan* saith, that the plate did lye and rest upon this silke string or lace, which was *in infima parte*, in the neather part thereof, and so it stood upright, *neque inclinabatur antrorsum*, and was not put close to the miter: but the golden plate could not lye without some fastening: therefore *Iunius* better giveth the sense, *Appones cum vitta hyacinthina*, Thou shalt put it to, with a blew lace.

QUEST. XXXVI. *How Aaron is said to beare their iniquities.*

Vers.38. *THat Aaron may beare the iniquity of the offerings.* 1. *Augustine* by *iniquities* here understandeth those things which are offered for their iniquities: *quæ peccata dicuntur, quia pro peccatis offeruntur, &c.* which are called sinnes, because they are offered for sinnes: and so his meaning seemeth to be, that *Aaron* shall take those things, which the people offer for their sinnes. But in saying, *the iniquities of the offerings*, it is evident that in this place a difference is made betweene the offerings themselves and the *iniquities* of the offerings. 2. *Oleaster* taketh here iniquity, *pro pœna iniquitatis*, for the punishment of iniquity: and would have this to be the meaning, that if any oversight were committed by the people in their offerings, in not doing as they should, by *Aarons* default, who was to looke unto it, he should be punished for it. But the words following in the end of the verse, *to make them acceptable before the Lord*, shew, that the meaning is, not that *Aaron* should be punished, but that by his office, their offerings, though otherwise imperfect, should be accepted. 3. Some thinke, if any errour were committed in the ceremonies, *id remissum fuisse sacerdotis precibus*, that it was pardoned by the prayers of the Priest. But *Calvin* calleth this *frigidum*, a slender conceit: for here is no mention made of any prayers of the Priest, but only of the having the golden plate in his forehead. 4. *Tostatus* giveth this reason, why the Priest herein was acceptable unto God, *quia sola erat obedientia in istis, quæ Deo placebat*, because it was obedience only in these things, which pleased God: which the Lord so highly esteemed of, that where obedience was wanting, things otherwise commanded were not accepted, as *Sauls* sacrifice: and where it was found, even the service in things of themselves evill, was pleasing unto God, as *Abrahams* obedience in sacrificing his sonne, *Tostat.* 19. Who hath given a good reason, why the Priest in his owne person could bee accepted of God, performing his obedience in such things, as were commanded: but the Priests obedience was no cause why the Lord should be pleased with the people: for the word is *lahem*, that with them God may be pleased. 5. *Cajetane* saith, this is the reason, *ut profitendo sanctitatem summo pontifici immunditiam sacrificiorum, &c.* that in professing holinesse unto God (as it was written in his forehead) hee might take away the uncleannesse of their offerings. But *Tostatus* addeth further: *Hoc gestari meritorium est*; To professe this, that is, to give God the praise, and to ascribe all holinesse to him, was meritorius. But *Aaron* herein merited not for himselfe, much lesse for others: the bearing of the plate could be no such meritorius thing of it selfe. 6. Herein therefore the high Priest was a type of Christ: *Condonabitur propter sacerdotem summum*; It shall be pardoned because of the high Priest, who represented Christ, *Vatabl. Sic in fronte unici sacerdotis omnes sensus vestri defixi maneant, &c.* Let all our senses be so fixed in the forehead of the only high Priest, that wee may know that all holinesse floweth from him to his Church, *Calvin*.

Quæst. 120. in Exod.

QUEST. XXXVII. *The mysticall signification of the golden plate.*

This golden plate upon *Aarons* head, is diversly applied: 1. *Hierome* maketh this application: The writing of the name aloft, sheweth *universa, quæ subter sunt, Dei nutu gubernari*, that all things beneath are governed at Gods becke. 2. *Lippoman* thus: It signifieth, *ut in fronte & anima portent nomen Dei*, that men should beare in their forehead, that is, in their soules, the name of God: as *Apocal.* it is said they had the name of the Lambe, and the name of his Father written in their foreheads. Hee adds also to the same purpose, *Significat hæc lamina ipsam professionis nostræ fiduciam*; This plate in the forehead signifieth the confidence of our profession. 4. *Origen*: Hereby is signified, that the name *Iehovah* was set highest above the rest of the garments, *sic super omnia eminentior scientia Dei*, that the knowledge of God exceedeth all. 5. But it is more properly referred, and applied to Christ: This

Hom. 8. in Lev. vid.

golden

golden plate, *corona est gloriæ & honoris in capite, &c.* is the crowne of glory and honour in the head of our Redeemer; whom God hath exalted, and given unto him a name above all names, as the Apostle saith, *Philip.2. Rupertus.* And hereof prophesied *David, Psal.*132.18. *Upon him shall his crowne flourish*: as if he should say, *Super ipsum erit lamina diadematis*; Upon him shall be the plate of the Diadem. He it is indeed that hath sanctified himselfe, to beare the iniquities of the people, *Lippoman.*

QUEST. XXXVIII. *Of the embroidered coat, the fashion and making thereof.*

Vers.39. THou shalt embroider the fine linen coat, &c. 1. *Iosephus*, whom *Ribera* followeth, taketh this to be the linen coat, which was common as well to other inferiour Priests, as to the high Priest, which, he saith, was called *chitonem.* But herein he is deceived: for this coat is embroidered: whereas the other for *Aarons* sonnes, are simply called coats, without any other addition, which were of linen only, *Levit.*16.4. 2. *Pagnine* readeth, *stringes*, thou shalt tye close the linen coat: and so the Latine Interpreter, *Stringes tunicam bysso*; Thou shalt tye the coat with silke: which some understand of the girdle, which should gird it about: but the girdle is described afterward, which was not made of linen, but of needle worke. 3. *Tostatus* understandeth it of the robe of the Ephod, which was made of blew, that hee should tye and binde it about with silke, as the Septuagint reade, κοσυμβοι, and the knoppes or purles of the coats shall be of silke. But the robe before described is called *meghil*, this is named *cetoneth*, which are rehearsed as two distinct garments, *vers.*4. 4. The word *shabats*, rather here signifieth, thou shalt *embroider*, or make with eyes: which *Montanus* thinketh were made in the garment, as in the Low Countries they have linen clothes with birds eyes, which we call Diaper. *Iunius* calleth it *tessellatam tunicam*, a coat made as it were with checker worke. 5. *Hierome* thinketh it was a strait coat, without any wrinkle, and close to the skin. So *Lippoman: Adhærebat cuti*; It was next to the skin: and that it had sleeves, and came downe to the feet: all which seemeth to be true, saving that an embroidered coat was not like to be next to the flesh: neither was it so strait or close as a shirt, because it was girded about, *Levit.*8.8. which needed not, if it had beene so close and strait. 6. *Hæc tunica descendebat ad talos*; This coat came downe to the ankles, *Oleaster. Hoc erat primum ornamentum, &c.* This was the first ornament, and it was under the robe of blew silke, *Cajetane*: and it was seene hanging downe beneath the blew robe or mantle even to the ground, as both *Montanus* and *Lyranus* doe set it forth in their description.

QUEST. XXXIX. *Of the high Priests miter.*

Vers.39. THou shalt make a miter of fine linen. 1. *Iosephus*, whom *Ribera* followeth, thinketh that the high Priest had a linen cap underneath, and then a miter upon that, of an hyacinth or blew colour: *Hierom* thinketh contrariwise, that the blew silke miter was underneath, and covered with linen. But the text is otherwise; that this miter was made of fine linen: as *Cajetan* well noteth thereupon, *Ubi clare vides, non sericam, vel auream, sed lineam scribi mitram pontificis*; where you see that the high Priests miter is written to be of linen, not of silke, or gold, &c. So also *Ribera* thinketh, that the high Priests miter, and the other Priests bonets were made of the same. The golden plate put upon it, made a difference betweene the high Priests miter, and of the rest: there was also some difference in the fashion, as appeareth by the divers names, whereby they are called. 2. *Hierom* following *Iosephus*, thinketh, that this miter covered not all the head, *sed tertiam partem à fronte inapertam relinquit*, but it left the third part from the brow or forehead uncovered, and was tied behind with a lace or string. But the word *mitznepheth*, which is derived of *tzanaph*, which signifieth to compasse, or goe out, sheweth rather, that it covered the head, and compassed it round, much like to the Turkish *Torbant*, as *Montanus* thinketh. 3. For the fashion of it: *Iosephus* saith, *Gestabat pileum non fastigiatum*; The Priest did weare a cap, which did not rise to a top: so also *Hierom*, *Non habet acumen in summo*, it is not sharpe above, as *Lyranus* describeth it to be, and *Genevens.* But it was rather in fashion like unto the caps of estate, which Princes weare; it may bee called a Diadem: as *Isai.*62.3. the like word *tzeniph*, of the same root is used. *Hierom* calleth it *Galerum*, an hat, and *rotundum pileolum*, a round cap. The other Priests bonets did rise up like a miter, as the word *migbaoth* signifieth, of *geba*, which is an hillock: so *Oleaster* saith, that the Priests cap or miter, was *involucrum capitis*, wrapped about the head, but the other were *mitræ elevatæ*, miters rising up. The high Priests cap came neerer unto the fashion of a Princes Crowne and Diadem, than a Bishops miter: though *Iosephus* thinketh, that none of the Priests bonets did rise, or were lifted up, as is touched before.

QUEST. XL. *Of the girdle of needle worke, and embroidered.*

Vers.39. THou shalt make a girdle of needle worke, &c. 1. Some thinke that this which is here called a girdle, was *medietas vestis*, halfe a garment reaching downe from the middle to the foot, like unto an apron. But this is not like, for it was necessary that the Priest should have a girdle, to tye his garments together, which were loose about him, which otherwise would have hindered him in his ministery. *Iosephus* opinion then is more probable, whom *Hierom* followeth, that this girdle was about foure fingers broad, hanging downe somewhat before, *Tostat. quæst.*6. 2. This girdle was made of needle worke, and that of divers colours, not of linen only, but of blew silke, purple, and skarlet, as it is described, *chap.*39.29. 3. This girdle, *Lyranus* thinketh, was put above upon the Ephod, and so girded the Ephod and the robe, and the rest of the high Priests garments; so also *Beda*, and *Cajetan.* But it appeareth otherwise, *Levit.*8.8. that the girdle was put upon the broidered linen coat. And so thinketh *Hierom*, after he had described the fashion of this girdle, that it was in colour like unto a snakes skin, and that it was made round and hollow, *Ut marsupium longius putes*, that you would take it for a long purse, and that it was made of skarlet, purple, and blew silke, addeth, *Lineam tunicam inter umbilicum & pectus*

& pectus hoc ſtringunt baltheo, they doe tie the linen coat betweene the navell and the breaſt, with this girdle, &c.

QUEST. XLI. *How the high Prieſts attire differed from the apparell of the inferiour Prieſts.*

Verſ.40. THou ſhalt make for Aarons ſonnes coats, &c. Here follow three other kinds of garments, which were common unto the inferiour Prieſts, the linen coats, girdles and bonnets, which differed from thoſe which the high Prieſt did weare: 1. *Aarons* inward coat was embroidered, as is ſhewed before, *verſ.*39. but the other coats for the inferiour Prieſts were onely of linen, *chap.*39.27. *Aaron* upon his fine linen coat, had firſt a robe, then upon that, the Ephod with the pectorall: but the other Prieſts did weare their linen coats uppermoſt of all: theſe linen coats of the Prieſts were called Ephods or mantils, 1. *Sam.*2.18. and 28. and *chap.*21.18. *Iun.* becauſe it was their uppermoſt garment; but the high Prieſts coat was not ſo called, but the uppermoſt garment onely, which had the pectorall faſtned to it, wherein were the precious ſtones ſet, was named the Ephod.

2. Their girdles alſo differed: for *Aarons* girdle wherewith he girded his fine linen coat, was of diuers colours, *chap.* 39. 29. but the other girdles were of fine linen onely, *Levit.* 16. 4. Againe, *Aaron* beſide that coſtly girdle, which girt his linen coat, he had a kinde of girdle upon his Ephod, the neather parts whereof did cloſe in the robe and Ephod, *chap.*29.5. ſo that the high Prieſt had in effect two girdles, the one upon his linen coat, the other which was faſtned to the Ephod.

3. Their bonnets differed not in matter from *Aarons* miter, they were both made of fine linen, but in forme they were divers: the miter was round to the head, the bonnets were piked and ſharpe above, as is before ſhewed, *queſt.* 38. Likewiſe the high Prieſts miter had a crowne or plate of gold, ſo had not the other.

QUEST. XLII. *Whether Aaron did alwaies put on the common Prieſtly garments.*

Verſ.41. AND thou ſhalt put them upon Aaron and his ſonnes. Hence *Cajetane* collecteth, becauſe both *Aaron* and his ſonnes are named, that theſe three garments before mentioned were common to them both. But here are three opinions: 1. *Ioſephus*, thinketh, that the high Prieſt did weare all theſe together, both the linen garments of the inferiour Prieſts, and then his owne glorious apparell put upon them: ſo alſo *Beda*, *Lyranus*, *Toſtatus*. But this is both againſt the text, *chap.*39.5. and *Levit.*8.8. where mention is made but of one coat, or tunicle, upon the which the next was the robe, then the Ephod: and beſide, it is unlike that he did weare two bonnets, one upon another, *Cajetan*: neither is it like that he had two girdles one upon another, as *Toſtatus* reaſoneth, *qu.*19. for one girdle wou'd have ſufficed to bind many garments together cloſe.

2. Some thinke, that *Aaron* did not weare them all together, the common Prieſtly garments and his owne, but apart: his owne, *cum ſacra obeunda eſſent*, when hee was to offer ſacrifice; and the common, when he did any other ſervice about the Tabernacle, *ex Simler.* But the text is otherwiſe, the ſound of the bels muſt be heard, as often as he goeth in and out of the Sanctuarie, *verſ.*35. and he muſt beare the iudgement of the children of Iſrael, which was the *Urim* and *Thummim*, put into the pectorall, before the Lord continually, *verſ.*30. Therefore at all times when he miniſtred, *Aaron* was to put on his glorious attire.

3. I therefore here conſent rather unto *Cajetan*: *Doe not ſo* (ſaith he) *underſtand this, quòd Pontifex omnes iſtis tribus, &c.* that firſt the high Prieſt put on theſe three garments, and then the other ſeven: not that, *quandoque utebatur iſtis, quandoque illis*, ſometime he uſed theſe, ſometime thoſe, &c. not all at once, but at divers times: as in the day of reconciliation, hee onely put on theſe plaine linen garments, *Levit.*16.4. and not the other: and this ſeemeth to bee *Ioſephus* opinion, as hee is explained by *Ribera*; though, as he is uſually tranſlated, he is drawne to a contrarie ſenſe, as though he ſhould thinke that the high Prieſt did weare his glorious apparell onely then, when he went into the moſt holy place, which was but a yeare; whereas *Ioſephus* meaning is, that then *viliorem aſſumebat*, he put on a plainer garment: and he giveth a reaſon, *Quia eo die omnes jejunare mos eſt*, Becauſe it is the cuſtome that all faſt upon that day, and humble themſelves.

De bel. Iudaic. lib.6. cap.6. Riber. de veſtib. ſacr. l.3. cap.14.

QUEST. XLIII. *What it is to fill the hands of the Prieſts.*

Verſ.41. THou ſhalt fill their hands. 1. *Toſtatus* underſtandeth it thus, *In manus cujuſlibet complebis ceremonias, quæ requiruntur ad conſecrationem ejus*; Thou ſhalt fulfill in their hands the ceremonies, which belong to their conſecration, *qu.*19. he underſtandeth all the ceremonies which were uſed in their conſecration, as their waſhing, annointing, putting on their garments. But this rather is underſtood by the next word following, *Thou ſhalt ſanctifie them.* 2. Some underſtand it of their annointing, becauſe their hands were as filled with oyle, when they were annointed. But the annointing is ſpoken of immediatly before, *Oleaſter.* 3. Some take this to bee the ſenſe, Thou ſhalt give them poſſeſſion of the Prieſthood: for when poſſeſſion is given, they uſe to put ſomewhat into the hand, *Vatablus.* But the poſſeſſion of the Prieſthood went not before their conſecration. 4. Some underſtand it of filling their hands with gifts and ſacrifices, which they ſhould bring and offer to the Lord: ſo the Chalde, *Oleaſter*, *Borrh.* Some take it for their conſecration, becauſe they uſed to put ſome part of the ſacrifice into their hand, when they were conſecrated, *Gallaſ.* *Pagnine* alſo tranſlateth, *Conſecrabis*, Thou ſhalt conſecrate them. But the filling of their hands, ſignifieth rather the conſecrating of their miniſterie, which is ſignified by the hands, not becauſe any thing was put into their hands at the time of their conſecration, as *chap.* 29. *Moſes* ſaith to the Levits, when they went up and downe ſlaying the Idolaters, *Conſecrate your hands unto the Lord*: the Hebrew phraſe is, *Fill your hands*, *Iun.* To this purpoſe alſo *Calvin*, *Implere manus dicuntur, dum aptantur ad offerendum*; Their hands are ſaid to be filled, while they are made fit to offer;

offer: *Quamdiu profana sunt, vacua censentur, &c.* as long as they are prophane, they are counted empties, because no gift is acceptable to God, *nisi jure sacerdotii*, but in the right of the Priesthood.

QUEST. XLIV. *Of the fashion and use of the linen breeches.*

Vers.42. *Thou shalt also make linen breeches, &c.* 1. *Iosephus* describeth the fashion of them, that they were made of twisted silke, or rather, linen; and first the Priest put thorow his legs, and so drew them up to cover his secret parts, and tied them about his middle. 2. They reached downe from the middle, or loynes, to the knees: they could not be so woven together, but were first woven and afterward sewed together with the needle, *Hierom.* 3. The word is *micnesaim*, which is derived of *casa*, which signifieth to tie, or gather together, as *Iosephus* interpreteth it, *Constrictorium*, a gathering garment, or trussing up: because thereby the secret parts were trussed together: or as Rab. *Salomon*, because the two slops or breeches were tied and knit together about the middle. 4. These linen breeches, though they are last spoken of, were first put on, as well of the high Priest, as of the inferiour Priests, *Cajetan.* 5. These are not mentioned afterward, where *Moses* caused *Aaron* to put on his Priestly apparell, *chap.* 29.5. and *Levit.*8.8. the reason is, *Quod ad genitalia nostra lex non mittit manum, sed ipsi secretiora nostra tegere debemus*, because the law reacheth not unto our secret parts, but we of our selves should cover our privie members, *Hierom.* Because modestie it selfe, the garment being once prescribed, would put them in minde to weare it, it is therefore in those places omitted. 6. The use of this garment was for comelinesse, to hide their secrets; lest while they went about their service in the Tabernacle, if they should chance to fall they might discover that, which was to be hid, *Hierom.* And beside, *Tostatus* giveth this reason, that by the trussing up of those members, the inordinate motion thereof might thereby be better stayed, *qu.*21. And *Hierom* further addeth, why these uncomely parts should not be discovered, that is should not appeare to the eye, *Quomodo de fœdissimis initiis, tanta hominum nascatur pulchritudo*, How from such homely beginnings, such great beautie in men and other things is brought forth.

QUEST. XLV. *How this precept and charge concerning the linen breeches, agreeth with that law, Exod.*23.26.

BUt it will seeme superfluous, that this kinde of garment should be prescribed, seeing before, *Exod.* 20.26. it was provided, that they should not goe up by steps unto the Altar, lest their nakednesse might be discovered. 1. To this question it cannot bee answered, that the former law was abrogated by this, seeing it was made not many dayes before, it may be, not above nine or ten, or at the most fortie; for the first precept was given at that instant, when the Morall law was proclaimed, and other judiciall lawes prescribed, *chap.*21.22,23. Then *Moses* came downe, and went up againe, and stayed in the mount six dayes, and the seventh God called him up, and there he stayed fortie dayes, in wich time he received all these orders, concerning the making of the Tabernacle, and of the Priests apparell: the former law being not yet put in practice, it is not like it was repealed: for God is not as men, who many times make lawes, and afterward seeing the inconvenience, doe reverse them. Aud further it is evident, that both these lawes stood still in force, and were put in practice in the old Testament. 2. Wherefore the better answer is this; that the nakednesse of a man is taken two wayes, either for the secret parts themselves, or for the parts next adjoyning: so then, although the privie parts being thus covered, could not be seene in the casting abroad of their garments, yet the neare parts thereunto, as their knees, and part of their thighes being left bare, might be seene. Therefore that there might be a greater care of comelinesse and decencie, a double bar is laid, and two cautelous provisions made, that neither the one part or the other should be discovered. To this purpose *Tostat. qu.*20.

QUEST. XLVI. *Of the mysticall application of the inferiour Priests garments.*

FOr the mysticall application of these foure Priestly garments, the linen coat, the girdle, bonnet, and linen breeches: 1. *Hierom* by the coat made of linen, which groweth out of the ground, understandeth the earth: by the girdle, the Ocean sea, *quo terra constringitur*, by the which the earth is as it were girded about: and by the bonnet aloft, Gods providence, that watcheth over all. But this seemeth to be somewhat curious. 2. *Rupertus* applieth them unto Christ, the *linen breeches* hee would have to signifie the holy incarnation of Christ, *qua præornata est natura nostra ignobilis*, by the which our unable and base nature is adorned; and the uncomelinesse of our nature, even originall sin covered and healed. But as the high Priest with his ornaments was a type and figure of Christ: so the inferiour Priests with their attire doe better resemble other sorts of Christians. 3. Therefore, thus may the ornaments of the high Priest be applied unto Christ: The long white garment signifieth his innocencie: the miter with the crowne, his Kingdome and power: the girdle, his justice: as *Esai.*11.5. *Justice shall be the girdle of his loines*, *Marbach.* As in our blessed Saviour there are three heavenly functions and offices: his *Prophetical*, to teach us what evill is in our selves, and what good we receive from God: his *Priestly*, to reconcile us to God, in delivering us from the evill which we have deserved, and from our sins, and in communicating unto us righteousnesse, and other graces from God: his *Kingly*, that our deliverance from evill, and our possession of heaven and heavenly things may be confirmed unto us by his Kingly power for ever. So these three *offices* were shadowed forth in *Aarons* glorious apparell: his robe with the bels setteth forth Christs *Prophetical* office: the golden plate, wherein was written, *Holinesse to Iehovah*, his *Priesthood*: and the miter, which was put aloft as a crowne, his kingly power, *Iun. in Analys.* And herein *Aaron* also was a lively type of Christ: that as three duties were to bee performed by the high Priest; to teach the people by puritie of doctrine, with integritie of life, signified by *Urim* and *Thummim*, and to take care of the Church continually, which is meant by bearing the names of the tribes, graven in precious stones, in his breast: and by his sacrifices and prayer to be Mediatour for them unto God: So all these

but

but shadowed forth in *Aaron*, are truly performed by Christ: who is our Prophet, most holy and perfect, to teach us his Fathers will: as our King, hee protecteth and keepeth us, and taketh care for us: and as our Priest, hee did once for all offer up himselfe in sacrifice for us, and still continueth our Mediatour, *Barth.* 4. Now the inferiour Priests garments are fitly applied to set forth the qualities and conditions of the faithfull, which are the members of Christ, as the other did shadow forth Christ our head. 1. *Beda* by the linen garment interpreteth *decorem castitatis*, the comelinesse of chastitie: by the girdle, *vigilantem mentis custodiam*, the diligent watchfulnesse of the minde to keepe the same: by the bonnets, *visus, auditus, gustus custodiam*, the diligent keeping of the sight, hearing, taste, and of all the senses. 2. *Thomas* maketh a more generall use: *Castitas significatur per femoralia, &c.* Chastitie is signified by the breeches, *Puritas vitæ per lineam tunicam*; Puritie of life by the linen garment: *Moderatio discretionis per cingulum*; Moderate discretion by the girdle: *Rectitudo intentionis per tiaram*; And a right intention by the bonnet. 3. But this application is more fit: The linen garment signifieth our innocencie and righteousnesse, which we receive in the lavacre of regeneration, being cloathed with Christs righteousnesse: as the Apostle saith, *All yee that are baptized unto Christ have put on Christ*: the girdle signifieth constancie in the truth: as S. *Paul* saith, *Stand therefore, your loines girded about with veritie*: *Tiaræ protectionis divinæ signa sunt*; The bonnets were signes of the divine protection: the linen breeches shew, what care should be had of comelinesse, and what reverence is to be used in the service of God, *Pelarg. Marbach.* Who addeth this further, that as we put more cõmelinesse upon our uncomely parts: as the Apostle saith, 1 *Cor.* 12. So our Saviour hath respect unto the vile and abject members of the Church, such as are despised and counted base in the world. 4. And like as we use three kinde of garments, some for necessitie to cover our naked parts, some for ornament and comelinesse, and some for defence, as militarie garments: so there the Priests had their linen breeches of the first sort; their linen coat of the second, and their girdle of the third: So unto a Christian are necessarie three kinde of spirituall garments: the first is the garment of faith, whereby our sins are covered: secondly, the ornaments of the soule are requisite, whereby Christians must be adorned, in the sanctitie and integritie of life: thirdly, they must put on their spirituall armour, and take the sword of the Spirit, the word of God, whereby they may fight against Satan, *Hinder. Borrhaus.*

1.2.qu.102. ar.5.ad.9.

*Galath.*3.27. *Ephes.*6.14.

4. *Places of Doctrine.*

1. Doct. *None must intrude themselves into the callings of the Church.*

Vers.1. *Cause thou thy brother Aaron to come.* In that *Aaron* intruded not himselfe into the Priests office, but was thereunto called, *Procopius* giveth this note: *Qui temerario ausu ad se trahere sacerdotium, &c.* He that will rashly draw unto himselfe the Priesthood, shall suffer punishment. So also *Oleaster.* So the Apostle observeth upon this very example of *Aaron*: *No man taketh this honour to himselfe, but he that is called of God, as Aaron, Heb.*5.4.

2. Doct. *The agreement which ought to be betweene the Civill and Ecclesiasticall state.*

Oleaster noteth here further, in that *Moses*, who was the chiefe Magistrate, called *Aaron* to the Priesthood, the concord and amitie that ought to be betweene the Civill and Ecclesiasticall state is commended: that as *Ioash* prospered while hee followed the direction of *Iehoiadah*; so both the Ecclesiasticall state should imitate *Iehoiadah*, to give holy counsell and direction unto the Magistrate, and the Magistrate to be like *Ioash* in following the same. 2 *King.*12.2.

3. Doct. *Profitable arts are the gift of God.*

Vers.3. *Speake unto all cunning men, whom I have filled with the Spirit of wisdome, &c. Gallasius* hereupon thus writeth: *Omnem artem & industriam, &c. Dei donum agnosco*; *Every art and industrie, which bringeth utilitie unto man, I acknowledge to be the gift of God*: as the Prophet *Isaiah* saith, *that God instructeth the husbandman to have discretion, Isa.*28.26. Men therefore to whom God hath given the knowledge of profitable and commendable arts, should have a care to employ them to Gods glorie, and not to abuse them to wantonnesse.

4. Doct. *Whatsoever is instituted in Gods service, must proceed from his wisdome.*

Vers.3. *Speake unto all cunning men*: in the Hebrew, *wise in heart.* Whatsoever is instituted in the service of God, *à sapientia Dei proficisci debet*, must proceed from the wisdome of God: no humane device must have place or bee admitted there, *Simler. Sauls* policie, in transgressing Gods Commandement, in saving the best things of the Amalekites, though hee thought hee did therein well and wisely, yet was displeasing unto God.

5. Doct. *The sound of the Word in the Gospell, exceedeth the sound of Aarons bels under the Law.*

Vers.35. *His sound shall be heard, &c.* Herein, as *Lippoman* well observeth, appeareth the excellencie of the Gospell beyond the Law: they heard then but the sound of *Aarons* bels, *Nunc audimus clarum sonitum Evangelii*, Now we heare the cleere sound of the Gospell, &c. And as the understanding of a man exceedeth the capacitie of a childe, and the cleere day the dawning: so the cleere light of the Gospell excelleth the shadowes of the Law: *God providing better things for us* (as the Apostle saith) *that they without us should not be perfect, Heb.*11.40.

6. Doct. *There ought to be order among the Ministers of the Church.*

Vers.40. *Thou shalt make for Aarons sons coats.* In that *Aaron* the high Priests coats were made more costly and glorious, than his sons the inferiour Priests: therein *commendatur ordo inter Ecclesiæ ministros*, is commended order among the Ministers of the Church: that although Christ doe for-

bid his Disciples, *Luk.*22. to exercise dominion one over another, as the Princes of the world doe, *Vestigium tamen ordinem abrogat*; Yet he doth not abrogate order, seeing he hath not onely distinguished them himselfe in gifts, but in offices: as the Apostle saith, *Ephes.*4. *He hath given some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors, &c. Marbach.*

5. Places of Controversie.

1. Controv. *Against the superstitious apparell of the Romish Priests.*

Vers.4. *Thou shalt make a breast-plate, an Ephod, and a robe, and a broidered coat.* These Priestly garments being ceremoniall and typicall, are now abolished, Christ the true high Priest being come with his ornaments. Therefore the Romanists doe plainly *Judaize*, in bringing againe into the Priestly order such varietie of garments: as the Pall, the Miter, the Crozier staffe, the Albe, the Chimere, the gray amice, the Stoale, with such like. Their Priests come forth, as though *Aaron* addressed himselfe with his attire to sacrifice at the Altar. S. *Paul* hath given us a rule concerning these things, *which are but a shadow of things to come, but the bodie is in Christ, Coloss.*2.17.

But it will bee here further asked, if it bee not lawfull now for the Ministers of the Gospell to bee distinguished by some distinct apparell in their ministerie? For answer and satisfaction unto this demand, I will produce two grave testimonies of two learned Writers in this age: *Marbachius* of late the Professor of Divinitie in Straughsborow, and *Gallasius* not long since a Minister of the Church of Geneva.

Marbachius thus writeth: *In Ecclesia omnia decenter, fieri debent, & ad aedificationem, &c. In the Church all things ought to be done decently and to edification: Itaq; tali vestitu utendum, qui non sit offendiculo, &c. Therefore such a garment must be used, as is not offensive, but bringeth some commendation and authoritie to them which minister, and may discerne and distinguish them from other men.*

Gallasius also thus delivereth his judgement upon this place: *Ego quidem fateor hoc ad decorem pertinere, ut ordines in politia distinguantur, &c.* I confesse, that this appertaineth to comelinesse, that degrees should be distinguished in the Common-wealth: neither is the Gospell against decencie and order, but rather helpeth and maintaineth them: *Sed nego ad verbi aut sacramentorum administrationem vestem hanc, &c.* But I denie, that the linen garment or pall belongeth to the administration of the word or Sacraments. I would not truly have any stirres or tumult moved in the Church for the use of externall things (seeing it is indifferent;) yet the superstition, into which men are readie to fall, and the abuse I hold to be condemned. We must also take heed lest while we tolerate things indifferent, or are constrained to winke at those things which cannot be amended, wee detract from other mens libertie. Thus farre *Gallasius* of this matter.

How far the Surplice may be used, & tolerated in divine service.

2. Controv. *That we offend in our best works.*

Vers.38. *That Aaron may beare the iniquitie of the offerings.* The people then sinned even in their religious works: which sheweth, *in ipsis benefactis nostris peccatorum labem inesse, &c.* that even in our best works, there is some blemish of sin, which cannot be acceptable unto God, but for the worthinesse and mediation of the true high Priest Christ Jesus, whom *Aaron* prefigured, *Simler.* To the same purpose also *Calvin*: *Discamus nostra obsequia, ubi in conspectum Dei veniunt, peccato permixta esse*; Let us learne, that even our service when it commeth into Gods sight (to bee examined) is mixt with sin, and is onely sanctified by Christ, &c. So the Prophet *Isaiah* saith, *chap.*64.6. *All our righteousnesse is as a stained cloth.* Hereby then appeareth the error of the Romanists, who hold, that a just man in his good works doth not sinne so much as venially, *Concil. Trident. sess.*6. *can.*25. See more hereof *Synops. Centur.*4. *err.*70.

3. Controv. *Against merit in good works.*

Vers.38. *To make them acceptable before the Lord. Tostatus* saith here, that the Priest was accepted of God, and the Lord was well pleased with him: because he ascribed all holinesse unto God, as it was writen in his forehead: *Holinesse to Iehovah. Hoc autem protestari meritorium est, & Deum nobis placatum reddimus*; And to protest this is meritorious, and by this meanes we doe pacifie and appease God toward us, *Gen.*19.

Contra. 1. The former doctrine, that the people sinned in their very offerings, in their best works, which are spotted and blemished with some imperfection or other, overthroweth this error: for that which meriteth at Gods hand must be perfect: our best works then being imperfect are not meritorious. Therefore *Calvin* much better here inferreth; This place teacheth us, *Quicquid bonorum operum Deo offerre studemus, adeo nihil mercedis mereri, &c.* That whatsoever good works we offer unto God, they are so farre from meriting any reward, that they make us guiltie before God, unlesse the holinesse of Christ, wherewith God is pleased, doe procure pardon for them, &c. 2. The Scripture evidently testifieth this: as *Dan.*9.8. *We doe not present our supplications before thee, for our owne righteousnesse.* So *Luk.* 17.10. *When ye have done all, say ye, we are unprofitable servants; we have done that which was our dutie to doe.* If then we are unprofitable servants in our best service, we are farre from meriting or deserving any thing: and if we doe no more than our bounden dutie, nor yet all that, we have no reason to expect any reward beyond our desert. See more hereof, *Synops. Centur.*4. *err.*79.

4. Controv. *Against the Popes triple crowne.*

Vers.36. *Thou shalt make a plate of pure gold.* *Ribera* following *Iosephus*, who speaking of this plate of gold, saith: *Hunc aurea corona triplici circundabat, &c.* He beset round the Priests miter or bonnet, with a threefold crowne, &c. hereupon thus inferreth: *Hinc factum arbitror, ut summus pontifex*

*Lib.*3. *de sacr. vestib. c.*14.

pontifex triplicem in capite coronam gerat, &c. Hence it is, that the chiefe Priest (meaning the Pope) doth now beare a threefold crowne upon his head,&c. And he addeth further, *Quamvis hujusmodi corona,&c.* Although such a crowne was received from the Apostle *Peter*: which is yet to bee seene in S. *Peters* Church, which *Silvester* shewed unto *Constantine, &c.* This he saith S. *Peter* used by the instinct of the Spirit, that the veritie might be answerable to the figure, that Christs high Priest might weare that, which the high Priest the figure of Christ did weare.

Contra. 1. All this is grounded upon an uncertaine text: for there is no mention made here of a triple crowne: it is but *Iosephus* report without any warrant out of the text: the golden plate indeed is called the holy crowne, *chap.*29.30. But of a threefold crowne there is not one word. 2. They may be ashamed to abuse the world with such foppish fables: who ever will beleeve, that S. *Peter* ever did weare a triple crowne, or that any of the Apostles used any such worldly pompe, whose glorie was their povertie, and contempt of the world; their crowne their sufferings, their obedience to powers and subjection, their renowne. 3. And if there had beene such a glorious crowne, it had belonged rather to S. *Paul*, than to Saint *Peter*, for hee was the Apostle of the Gentiles, the other of the circumcision. 4. And if any such crowne had beene then, it is more like that *Constantine* gave it to *Silvester*, whose donation they pretend for their great soveraigntie and privileges, than that *Silvester* first shewed it to him. 5. And if that indeed be *Peters* triple crowne which yet is to be seene, why doth the Pope refuse to weare that, but rather maketh choice of a massie triple crowne of gold and precious stone? 6. I had thought that *Aaron* had beene a figure of Christ, not of the Pope: and temporall things doe not prefigure temporall, one triple crowne another, but that outward crowne shadowed forth the spirituall Kingdome and regall dignitie of Christ.

5. Controv. *Of the single life of Priests.*

Vers.40. *And thou shalt make them girdles.* *Ribera* further by the girdle which compasseth the loines, understandeth the continencie and single life of Priests, out of *Beda*. *Contra.* 1. If it had any such signification, wherefore was not single life injoyned *Aarons* sons first, to whom this girdle was prescribed? 2. *Beda* indeed hath such a collection, but he addeth withall: *Quod videlicet genus virtutis, nulli per legem Dei necessario imperatum, sed voluntaria est devotione Deo offerendum*; Which kinde of vertue is necessarily injoyned none by the law of God, but it must with a voluntarie devotion be offered unto God, the Lord thus saying hereof: *Non omnes capiunt verbum hoc*; All cannot receive this saying, &c. Why then doe they impose necessarily upon their Priests solitarie and single life? which forced chastitie hath brought forth and yet doth many foule fruits among them, as adulterie, fornication, Sodomitrie, and such like uncleannesse.

6. Morall Observations.

1. Observ. *Apparell commendeth not one to God.*

Vers.2. *Thou shalt make holie garments for Aaron, &c. glorious, and beautifull.* Wee reade of divers glorious garments made in the world: As of the costly vesture of *Alcisthenes* the Sybarite, which *Dionysius* sold for 120. talents unto the Carthaginians: *Demetrius* King of Macedon had a robe set forth sumptuously with the representation of the heaven and starres, which no King durst put on, *quod invidiosa nimis esset impendii magnificentia*, because it was too envious, because of the magnificent cost. But *Aarons* glorious apparell exceeded all these, not so much in the sumptuous cost and cunning workmanship, as in respect of the institution, which was from God, and the signification, which was to set forth the glorious Priesthood of Christ: and as this was typicall in it selfe, so morally it shewed with what varietie of vertues first the Ministers of God, then all his faithfull people and worshippers should be adorned: not with putting on of gold, or outward apparell, but with the spirituall ornaments of the inward man, as S. *Peter* teacheth how women should be adorned, 1 *Pet.*3.4. *Athenæus lib.12. cap.16.* *Cal.lib.8.cap.9.*

2. Observ. *Ministers must be adorned with veritie of doctrine, and holinesse of life.*

Vers.30. *Urim and Thummim.* Which signifie knowledge and perfection: whereby the Minister and man of God is set forth, that he ought to be adorned with soundnesse of doctrine, and integritie of conversation, B. *Babing.* As Saint *Paul* requireth, that his Bishop for the one should be apt to teach, for the other unreproveable, 1 *Tim.*3.

3. Observ. *Ministers must not be dumbe or idle.*

Vers.35. *And his sound shall be heard, &c. Gregorie* well noteth upon this, that the Priest dieth, if his sound be not heard, when he goeth in and out before the Lord: *Iram contra se occulti judicis excitat, si fine sonitu prædicationis incedit*; Hee stirreth up the anger of the secret Judge against him, who goeth on without the sound of preaching, &c. So the holy Apostle saith: *Woe is unto me, if I preach not the Gospell*, 1 *Cor.*9.16. This maketh against two sort of Ministers, the ignorant and unskilfull, that cannot sound forth the voice of preaching, and the idle and slothfull, that doe not. *In regist. lib.1. cap.34.*

Chap. XXIX.

1. *The Method and Argument.*

THe Tabernacle with the parts thereof being thus finished, with the garments and apparell of the Priests: now followeth the consecration of them in this Chapter, which consisteth of two parts: first, of the consecration of the Priests, to *vers.*37. Then the sanctifying of the Altar and Tabernacle for the publike service of God.

In the consecration: 1. Is set downe the preparation it selfe, both of the things wherewith they should be consecrated, to *vers.*5. then of the persons, *Aaron* and his sons, who are first attired and apparelled, with their severall rayments, to *vers.*10. 2. The consecration followeth: first, of *Aaron* and the rest for that time, to *vers.* 28. then the generall manner is prescribed to be observed afterward, *vers.*28. to *vers.*37.

In the speciall consecration for that time: 1. The manner is prescribed how the calfe or bullocke shall be used: 1. How and where he should be killed, *vers.*10,11. 2. What shall be done with the bloud, *vers.*12. with the fat, *vers.*13. with the flesh and skin, *vers.*14.

2. How the ramme of burnt offering should be sacrificed, is shewed, *vers.*16. to *vers.*19.

3. The ramme of consecration, which was the third beast, must be thus bestowed: 1. The bloud, part must be laid upon certaine parts of *Aaron*; with part the Altar, and *Aaron* and his sons, with their garments, must be sprinkled, *vers.*20,21. 2. The flesh and parts, some must bee burnt upon the Altar, with the manner how they must bee first put into *Aarons* hands, and shaken to and fro before the Lord, to *vers.*26. some, as the breast and shoulder shall be for *Aaron* and his sons, to *vers.*28.

In the generall prescription, these things are declared. 1. The perpetuall law of the heave offering, *vers.*28. 2. The use of the Priestly garments, *vers.*29,30. 3. How the ramme should be dressed, and eaten, to *vers.*34. 4. And nothing must be reserved, *vers.*34.

The second generall part belongeth unto the daily and publike service of God. 1. The instrument thereof is declared, the Altar, with the manner of consecration, to *vers.*38. 2. The matter of the daily offering, two lambs, one at morning, the other at even, to *vers.*42. 3. The place is described, at the doore of the Tabernacle, *vers.*42,43. 4. The Ministers, *vers.*44. 5. The effect, Gods dwelling among them, *vers.*45,46.

2. *The divers readings.*

I. Vers.1. *Take a young bullocke under the damme*, or, *sucking*. I. *ben bakar, the son of a bullocke*. A.P.H. better than, *a young calfe*. B.G. for here, *ben bachar*, is not interpreted, *phar*, of it selfe signifieth a young calfe, or than, *a young bullocke from the oxen*, V.S. or, *a calfe from the heard*. L.C. See *qu.*2. following.

I.B.C. Vers.5. *And shalt gird them with the broidered girdle of the Ephod*, I.B.C.P. or, *braidered gird of the Ephod*. G.V.A. better than, *thou shalt gird them with a girdle*. L. for here, *Ephod* is wanting: or, *thou shalt couple the breastplate to the superhumerall* or *Ephod*. S. for here, *becheseb, with the broidered gard*, or *girdle*, is omitted.

I. A. Vers.10. *Shall stay his hands upon the head of the calfe: fulcient*. A. or, *shall rest with his hands upon, &c.* better than, *put to their hands*. V. or, *joyne their hands upon, &c.* P. or, *put on their hands, &c.* G.L.S.C. *samac* signifieth *sustentare, to stay, Oleaster*.

S.A.V. Vers.14. *It is sinne*. S.A.H.&c. that is, *an offering for sinne*. I.G.B. as S. *Paul* saith in the same sense, that Christ was made sinne for us, 2 *Cor.*5.21. V. better than, *it is an expiation*. C. or, *it is for sinne*. L. *for*, is added, the word is חטאת, *chatath*, sinne.

I.A.C. Vers.25. *And thou shalt burne them in the Altar upon the burnt offering*. I.A.S. better than, *for a burnt offering*. P.L.B. or, *in the Altar of burnt offering*. S. for here the preposition is omitted: or, *beside the burnt offering*. G.V. the word is על, *ghal*, above, upon.

B.G.V. Vers.35. *Thou shalt fill their hands*. B.G.V.A. *consecrate their hands*. P.S.L. *consecrate their ministrie*. I. *offer their oblations*. C. the word is, תמלא, *temalle, shals fill*.

B.G. cum cater. Vers.36. *Thou shalt cleanse the Altar*. G.B. *cum cater*. not, *sprinkle the Altar with the sinne offering*. L. חטא, *chata* in *piel* signifieth *to cleanse*, and so *Innius* translateth, *Levit.*14.52.

3. *The questions explained.*

Quest. I. *Why it pleased God to have the Priests thus consecrated.*

Vers.1. *THis is that thou shalt doe unto them in consecrating them, &c.* 1, First, it was requisite that there should be some singled out, and appointed to minister in the Priests office, to avoid confusion: lest every one at his pleasure might have presumed upon the Priests office; as among the Gentiles, he that was the more mightie and honourable, tooke upon him to be a sacrificer, *Lippom. Pelican.* 2. The Lord, as before hee beautified the Priests with glorious apparell, so here he by certaine publike and solemne rites, doth cause them to be consecrated in the sight and view of all the people, for the greater reverence and authoritie of their calling. 3. And hereby the Priests themselves were assured also of their

their calling, which was ſealed and confirmed unto them by theſe ſignes. 4. And theſe ceremonies were figures and types of the high Prieſt Chriſt Jeſus, whom the Lord hath anointed: and of all the faithfull and beleevers, whom Chriſt hath made Kings and Prieſts to God his Father, *Simler.*

QUEST. II. *Why the calfe is ſaid to be the ſonne of a bullocke.*

Verſ.29. *TAke a young bullocke yet under the dam.* 1. Some take this to bee according to the Hebrew phraſe: *A calfe*, or *ſteare*, *the ſonne of a bullocke*; that no more is thereby ſignified, but that he ſhould take a bullocke; as, ſo they ſay, *the ſonne of a goat*, *the ſonne of a dove*, and ſuch like, *Oleaſtet.* But this were in that ſenſe a needleſſe repetition: for a bullocke muſt needs come of a bullocke, and a goat of a goat. 2. Some make this to be the meaning, that he ſhould take a young bullocke out of the heard, *de armento*, ſo Latin. Septuag. Chalde, *Vatab.* But more is ſignified thereby than ſo, for *Geneſ.* 18.7. it is ſaid that *Abraham* ran to the heard, and fetched *filium bovis*, the ſonne of a bullocke; not out of the heard, for that is ſaid before. 3. Rab. *Salomon* thinketh this is added by way of diſtinction, becauſe the word *phar* ſignifieth not onely a young bullocke, but an old calfe: and therefore by this addition it is ſignified, that it ſhould be a young bullocke. But this addition needed not for that cauſe: for the word *phar*, of it ſelfe ſignifieth a young bullocke, as the Septuagint tranſlate it, μοσχαριον, a calfe. 4. Wherefore I preferre here *Iunius* reading: who interpreteth it, *juvencum filium bovis*, a young bullocke, the ſonne of an oxe or bullocke, *juvencum ſubrumum*, *a calfe or bullocke yet ſucking*, under the dam not weaned: and therefore ſometime *ben bakar*, the ſonne of a bullocke, is put alone without the other word, *phar.*

QUEST. III. *Why a bullocke, two rams, and other things were offered at Aarons conſecration.*

A young bullocke. 1. *Lyranus* thinketh, that they are bid to take a calfe or young bullocke for *Aarons* conſecration, to make atonement for that ſinne, which hee had committed in making the golden calfe: and the two rams were preſcribed, one in remembrance of the ramme, which was ſacrificed in the ſtead of *Iſaack*, and the other for a commemoration of the paſchal Lambe, which they offered at their departure out of Egypt. But theſe are light conjectures: for *Aaron* had not yet committed that ſinne, in making the golden calfe, neither was it a ramme, but a lambe, which they celebrated the paſſeover withall. 2. Therefore this is the reaſon, why all theſe things, and of this ſort and kinde are taken: According to the dignitie of the perſons here conſecrated, ſuch are the ſacrifices and gifts of their conſecration, as *Levit.*4. a calfe or young bullocke is preſcribed to be offered for the ſin of the Prieſt, whereas but a goat was ſacrificed for the ſinne of the Prince: becauſe the ſins of the Prieſts, who profeſſed knowledge, were more dangerous, and ſcandalous. So then becauſe here the high Prieſt with his ſons are to be conſecrated, a bullocke muſt be taken. 3. And becauſe the Prieſts were to offer unto God all the gifts and ſacrifices of the people of all ſorts: it was fit and requiſite, that they ſhould be conſecrated with ſacrifices of all ſorts, which were three, either ſinne offerings, burnt ſacrifices, or peace offerings: of the firſt kinde was the bullocke here; of the ſecond, the firſt ramme, and of the third, the ſecond. 4. And for that there were divers kinds of meat offerings, ſome of things that had life, as beaſts and birds; ſome without life, as cakes, unleavened bread, and ſuch like: and the meat-offerings of things without life, were of divers ſorts, ſome out of the oven, ſome of the frying pan, ſome out of the cauldron, *Levit.*2.4.5. here all theſe varieties are preſented: unleavened bread out of the oven, cakes tempered with oyle in the frying pan, and wafers boyled in water, as R. *Salomon* thinketh, like unto our ſimnels, *Toſtat.qu.*1. 5. And becauſe the Prieſts were *duces & anteſignani aliorum*, the Captaines and ring-leaders of others, to ſignifie, that there was a greater holineſſe required in them; they are conſecrated all kinde of wayes: 1. They are waſhed. 2. They are clad with the Prieſtly robes. 3. They are anointed. 4. The ſacrifices, both for ſin, the burnt offerings, and peace offerings are offered for them. 5. They are purified with bloud: both their eares, hands and feet are touched therewith, and they themſelves and their garments are beſprinkled alſo with bloud. And this was not to be done one day, or two: but their conſecration did continue for ſeven dayes together, *verſ.*36. *Gallaſ.*

QUEST. IV. *Why Aaron and the Prieſts were called to the doore of the Tabernacle.*

Verſ.4. *THou ſhalt bring Aaron and his ſons to the doore of the Tabernacle.* The reaſons hereof may bee theſe, why *Aaron* was brought to the Tabernacle there to put on his Prieſtly garments: 1. Becauſe he was to ſerve with the reſt of the Prieſts in the Sanctuarie within, into the which *Aaron* was not to enter without his Prieſtly attire: for his ſound muſt be heard when he goeth in and out, leſt he die, *chap.*28.35. 2. Becauſe at the doore of the Tabernacle was placed the braſen Altar, where the Prieſts were daily to offer ſacrifice: and therefore it was meet they ſhould be there conſecrated, where the chiefe of their ſervice and miniſterie was to be executed. 3. And there betweene the doore and the Altar was the braſen Laver, where *Aaron* and the Prieſts were to waſh themſelves before they put on the holy garments: thither therefore are they called, becauſe there they were to be waſhed with water, *Toſtat.qu.*1.

QUEST. V. *Why Aaron and the reſt are waſhed, and how.*

Verſ.4. *ANd waſh them with water.* 1. Not with common or every water, but with that which was in the braſen Laver, *chap.*30.18. *Iun.* 2. But here we muſt conſider, that alwayes the order of time is not ſet downe in Scripture, in ſetting downe the ſtorie of ſuch things, as were done: for the braſen Laver wherein they were to be waſhed, is afterward appointed to bee made, *chap.* 30. *Toſtat. quaſt.*2. 3. They were waſhed, not onely their hands and feet, as in their daily miniſterie, *chap.*40.33. but in their whole bodie, as thinketh Rab. *Salomon*: becauſe their firſt conſecration required a more ſolemne oblation, and waſhing, than their daily miniſtration. And like as the oyle was powred upon *Aarons* head, but ran downe along upon his beard and other parts; ſo it is like the water was applied to his whole bodie,

bodie, *Lyran. Toſtat.* And this waſhing was a figure of Chriſts baptiſme, who went into the water when he was baptiſed, *Matth.* 3. *Simler.* 4. It was fit they ſhould be waſhed before they put on the holy garments, both for decencie and comelineſſe, that the ſoile of their bodie might be cleanſed, before they applied the precious and glorious apparell: and for ſignification, that they might thereby be admoniſhed to cleanſe and purge themſelves from their ſins and corruptions.

QUEST. VI. *Of the Prieſtly apparell which Aaron put on, and why the girdle is omitted.*

Verſ.5. *PVt upon Aaron the tunicle, &c.* 1. *Toſtatus* thinketh that this was the linen garment, which was common to *Aaron* and the inferiour Prieſts. But it is ſhewed before, *chap.*28.39. that the high Prieſts linen coat was embroidered, and ſo were not the other Prieſts linen coats. 2. *Toſtatus* alſo hath another conceit, that the high Prieſt did put on this linen coat, *ſuper veſtes communes*, upon his common wearing apparell, *qu.*2. But that is not like: for *Aaron* put off his cloaths, when he was waſhed, and then he is immediatly cloathed with his Prieſtly apparell. 3. Becauſe no mention is here made of the girdle; *Cajetan* thinketh, that *cingulum erat commune pontifici & ſacerdotibus*, that there was one common girdle for the high Prieſt and the reſt: and therefore afterward *verſ.* 9. mention is made once for all of the girdles of the Prieſts. But it is evident, *chap.* 28. 39. that the high Prieſts girdle was embroidered of needle worke: whereas the common girdles were onely of linen, *Levit.*16.4. This rather is to be ſupplied out of *Levit.*8.8. where he is girded with a girdle upon his coat: and ſo *Oleaſter* thinketh well, that *Aaron* hath ſeven ornaments put upon him beſide the linen breeches: the tunicle, the robe, the Ephod, the pectorall, the girdle, the miter, and golden crowne. 4. And whereas it is ſaid, *and ſhall cleave them with the broidered gard of the Ephod: Toſtatus* following *Ioſephus* thinketh, that this was the girdle, wherewith his garments were girded all together, *qu.*2. whereas it was the broidered gard, which was in the nether part of the Ephod, the laps whereof below, did gird the Prieſt in the waſte, as a girdle, *Iun. Lippoman. Simler. Vatab.*

QUEST. VII. *How Aaron was anointed, and with what.*

Verſ.7. *ANd thou ſhalt take the anointing oyle.* 1. Though it be called oile, yet was it more than oile: for it was a precious ointment, made of Roſin, Myrrh, Cinamom, and other things, as it is preſcribed, *chap.*30. *Iun.* 2. The high Prieſt was anointed in his head, but it is not expreſſed how the inferiour Prieſts were anointed; it is like, but in their hands: though *Toſtatus* uſeth but a ſlender conjecture to prove it, becauſe now their Biſhops uſe to be anointed in the head, the inferiour Prieſts but in the hands, to ſignifie that the one receive a ſuperioritie in their conſecration, the other but a kinde of ſervice and miniſterie: for what warrant have they to uſe the Jewiſh rites and ceremonies under the Goſpell, in their conſecrations? 3. Now becauſe it would ſeeme an uncomely thing, that all *Aarons* garments ſhould be beſmeared with this ointment, if it had beene powred on *Aarons* head; R. *Salomon* thinketh that *Moſes* tooke his finger and dipped it in the oile, and ſo ſtrake it on *Aarons* forehead. But the text is againſt his conceit, both in this place; becauſe it is ſaid, *and ſhalt powre it upon his head*; and likewiſe *Pſal.*133. where it is expreſſed, that the ointment ran downe upon *Aarons* beard, and ſo to the skirts of his cloathing, *Toſtat. qu.*2.

QUEST. VIII. *How the ordinance of the Prieſthood is ſaid to be perpetuall.*

Verſ.9. *THe Prieſts office ſhall be theirs for a perpetuall law.* 1. Whereas the like phraſe is uſed, *chap.* 28.43. *This ſhall be a law for ever, &c.* which ſome reſtraine unto the particular precept of wearing linen breeches, becauſe the law of comelineſſe and decencie is perpetuall: here it is evident, that it is generally meant of the exerciſing and execution of the whole Prieſthood, *Calvin.* 2. Therefore this ordinance is ſaid to be eternall, and perpetuall in reſpect of the ſubject, becauſe it was to continue, *uno tempore, quo durarent ſacrificia*, all the time that the ſacrifices were to continue: the ſacrifices therein Chriſt being determined, (for the Jewes themſelves at this day forbeare to ſacrifice, nay they would chuſe rather to die, than offer ſacrifice, out of the land of Canaan, and eſpecially becauſe they have no Tabernacle nor Temple, where onely by the law they were to ſacrifice:) the law of the Prieſthood muſt alſo ceaſe, the ſacrifices, wherein the Prieſthood was exerciſed, being aboliſhed, *Toſtat.cap.*28.*qu.*21. 3. *Auguſtine* giveth another reaſon why it is called perpetuall, *quia res ſignificaret æternas*, becauſe it ſignified eternall things. So alſo *Gloſſ. interlin.* it is ſo called, *quia perpetuam futuram, id eſt, Chriſtianam religionem ſignificabat:* becauſe it ſignified the Chriſtian religion, which ſhould be perpetuall. And *Calvine* alſo approveth this ſenſe: *Hæc vera eſt ceremoniarum perpetuitas, &c. This is the true perpetuitie of the ceremonies, that they have their being in Chriſt, the ſubſtance and truth of them.*

*Quæſt.*114.

QUEST. IX. *The ſpirituall application of Aarons manner of conſecration.*

NOw this manner of conſecrating of *Aaron*, by offering ſacrifices, waſhing, putting on the Prieſtly apparell, in being anointed, hath this ſignification: 1. The preſenting of the bullocke to be ſacrificed, *Aſperſionem deſignat ſanguinis Domini noſtri*, doth ſignifie the ſprinkling of Chriſts bloud, *Beda.* The two rams doe ſet forth Chriſt, *ex anima & corpore, &c.* conſiſting in his humane nature of bodie and ſoule, *Strabus*: or they ſignifie, *duplicem populum, &c.* the two people, the old and new, *Lippom. panes azymi munditiam vitæ*, the unleavened bread betokeneth the holineſſe of life, without the leaven of maliciouſneſſe, as S. *Paul* expoundeth, 1 *Cor.*6.

2. The ſolemne waſhing of *Aaron* and his ſons, did ſignifie the Sacrament of Baptiſme: and as they doe not put on their garments, untill firſt the filth of the fleſh be waſhed away: *Sic niſi in Chriſto novi homines renaſcantur*; So unleſſe they become new men in Chriſt, they are not admitted unto holy things, *Hierom.* They which come unto God muſt firſt bee purged, and cleanſed from their ſins, *Pelarg.* And hereby more ſpecially was ſignified in this ſolemne waſhing with water, the publike Baptiſme of Chriſt, which

which though he needed not in respect of himselfe, yet thereby he would consecrate that Sacrament for us, *Osiander.*

3. By the putting on of the Priestly garments, after they were washed, is signified the putting on of Christ, *cum tunicas pelliceas deposuerimus*, after we have put off our old vestures, *Hierom.* So *Procopius* applieth those words of the Apostle, *Put on the Lord Iesus Christ*; So also *Pelarg.*

4. By the oyle, wherewith *Aaron* was annointed, *Beda* understandeth, *Gratiam Spiritus sancti*, The grace of the Spirit. And *Hierom* here applieth that saying of the Prophet *David*, *Psal.*45. *God even thy God hath annoimted thee with the oyle of gladnesse above thy fellowes.* Therefore was *Aaron* onely annointed in the head, and none of the rest: because Christ received the Spirit beyond measure; and the holy Ghost descended and lighted upon him, when he was baptized, *Matth.*3. *Osiander.*

QUEST. X. *Why the Priests lay their hands upon the head of the beast.*

Vers.10. *Aaron and his sons shall put their hands upon the head, &c.* 1. *Augustine* by this ceremonie understandeth the receiving of power, *Vt ipsi etiam aliquid consecrare possent*, that they also might consecrate afterward unto God. So also *Lyranus.* But because the people also did use to lay their hands upon their sacrifices which they brought, *Levit.* 4. who received thereby no power to sacrifice, this seemeth not to be the meaning. 2. *Iunius* thus expoundeth it, *Quasi seipsos sisterent. & sacrificarent Iehova*: As though they did present themselves to bee sacrificed unto God, yet not in their owne person, but Christs. But this cannot be the meaning, for the former reason, because the people did also lay on their hands, who were therein no type of Christ that sacrificed himselfe for us. 3. Some thinke, that by this ceremonie in imposing of their hands, they did resigne their right in that beast, *Tostat. Et designarunt illud, ut fieret sacrificium*, and ordained it to be a sacrifice, *Osiander.* 4. But there is more in it than so: they hereby confesse, that they were worthie to die in Gods justice for their sins: *Sed ex divina misericordia mors in animal transferebatur*: But by the divine mercie, their death was transferred upon the beast, *Lyran.* wherein Christ is lively shadowed forth, who died for us, *Simler.* *Quæst.*125. in Exod.

QUEST. XI. *Of the divers kinds of sacrifices, and why some kinde of beasts were taken for sacrifice, and not other.*

Vers.11. *So thou shalt kill the calfe, &c.* 1. There were three kinde of sacrifices which were usually offered: the first was called *holocaustum*, a burnt offering, because it was wholly consumed upon the Altar: and this kinde was offered specially, *ad reverentiam majestatis*, for reverence of the divine majestie, to testifie our obedience and service. The second was the sacrifice for sin: whereof part was burned upon the Altar, part was for the Priests use, unlesse it were a sin offering for the Priest or the people: in which cases all was consumed on the Altar. The third sort were peace offerings, which were offered in signe of thanksgiving for some benefit received, or to be received; whereof part was burnt upon the Altar, part was for the Priest, and the rest was for the offerer, *Thom.* 2. Now although there were many cleane birds and beasts, yet there were onely two kinde of the one, the pigeon, and turtle dove; and three of the other, bullocks, sheepe, and goats, which were taken for sacrifice: whereof *Philo* giveth this reason; because both among the fowles and beasts these are of the meekest and mildest nature, the pigeon and turtle dove, and amongst the beasts these three sorts are tamest, when we see, that whole heards and flocks of them may be driven by a boy: and they have neither pawes or clawes to hurt; as ravenous beasts; nor yet armed with teeth to devoure, wanting the upper row: wherein appeareth the harmlesse disposition of these creatures. *Philo* addeth further, that these beasts of all other are most serviceable unto mans use, sheepe and goats for cloathing and food, and bullocks beside the use of their flesh for meat, and their skins for leather, they serve with their labour in the tilling of the ground. To these may a third reason bee added: because the land of Canaan most abounded with these kinds of fowles and beasts, they are prescribed for sacrifice. And a fourth also may be this: they were not to offer of wilde beasts, because they could not easily bee had, and hardly are they gotten alive: for which cause they were not appointed to offer fishes, which could not so easily be taken; and very hardly alive: but their sacrifices must be brought alive, *Riber.* 3. Now in the consecration of *Aaron* and his sons, all these sacrifices are offered; a bullocke for a sinne offering, one ramme for a burnt offering, and another for a peace offering. 1.2.qu.103.ar. 3.ad 8. *Libel. de victimis.* *Lib.*4. *de sacrif. cap.*1.

QUEST. XII. *Why the blond was laid upon the horns of the Altar.*

Vers.12. *Thou shalt take of the blond, and put it upon the hornes, &c.* 1. The bloud here was not used, to confirme any league or covenant betweene God and his people, as *chap.*24. for in that case, first the words and articles of the covenant were read, before the bloud was sprinkled, and beside each partie, betweene whom the covenant was made, were besprinkled; not onely the Altar, which represented God, but the people also. But here neither of these is performed, there is no covenant rehearsed, neither are the people sprinkled with the bloud. 2. There was then another use beside this of the sprinkling of bloud, which was to purge and cleanse, and so to pacifie and appease: as this reason is yeelded why they should not eat the bloud, because the Lord had given it to be offered upon the Altar, to be an atonement for their soules, *Levit.* 17.11. And not onely the Altar of burnt offering was cleansed by bloud, but the whole Tabernacle; the high Priest in the day of reconciliation sprinkled the bloud upon the Mercie seat, and before the Mercie seat, the Altar and Tabernacle also, to purge them from the sins and trespasses of the people, *Levit.* 16.16. Therefore the Apostle saith, *Almost all things by the law are purged with bloud, Heb.*9.22. The bloud of the sacrifices then was put upon the Altar, that thereby, as if it were their owne bloud, Gods wrath might be appeased: by which bloud of the externall sacrifices Christs bloud of atonement was prefigured, whereby indeed the wrath of God is appeased toward us, *Tostat. q.*5.

3. And

3. And although the sin offerings were specially intended for the remission of sins, and so the bloud in such sacrifices was to that end laid upon the hornes of the Altar, to purge and reconcile: yet in other sacrifices also, as in burnt offerings, *Levit.*1.11. and in peace offerings, *Levit.*3.2. the bloud was sprinkled round about upon the Altar; because in them also there was atonement made with God, *Levit.* 1.4. though not so directly as in sin offerings, *Tostat.qu.*6. 4. R. *Salomon* here is of opinion, that the bloud was not laid upon all the foure hornes of the Altar, but onely in two corners thereof one opposite to another, and not upon the same side. But *Levit.*16.18. it is said in expresse words, that he should put of the bloud upon the hornes of the Altar round about.

QUEST. XIII. *What became of the bloud, which was powred at the bottome of the Altar.*

Vers.12. THou shalt powre the rest of the bloud at the foot of the Altar, &c. 1. *Lyranus* thinketh that there was some pipe full of holes in the bottome of the Altar, whereby the bloud soked into the ground, and was so dried up. But the ground could not drinke up all the bloud of the sacrifices: especially in their solemne feasts, when many sacrifices were offered: as when *Solomon* at the dedication of the Temple offered so many thousands of beeves and sheepe: the ground being so filled with bloud would have beene very noisome. 2. *Tostatus* therefore saith, that this bloud, *miraculosè defecabatur* was miraculously dried up, and converted by Gods power into some other element, *qu.*6. But where any other reason may be found out, we must not run unto miracles. 3. *Cajetane* here maketh mention of his former conceit, that the Altar was filled with earth within, which might be imagined to serve to drinke up the bloud, and that there was some void place left beside. But the same inconvenience in the noisome smell of the earth so tainted, would have followed. But *Cajetane* addeth further, that *jugis ignis altaris tollebat omnem indecentiam fœtoris*, the continuall fire upon the Altar did take away the stinch of the bloud. 4. But the more probable opinion is, that not onely the smell was taken away by the smell of the fire, but *sanguis ipse consumebatur*: but the bloud it selfe was consumed by the heat of the fire, being powred at the bottome of the Altar on the inside, *Oleast. Simler.*

QUEST. XIV. *Why the fat was burned upon the Altar, and how.*

Vers.13. THou shalt take all the fat. 1. The Lord commanded the fat of the offerings to be burnt upon the Altar, *ut obviaretur ritui idololatrarum*, to contrarie the rite and custome of Idolaters, who used to eat the fat of their sacrifices, as *Deut.*32.38. *they did eat the fat of their sacrifices, Lyra. Tostat.qu.*6. And another reason is this: *Deus optima quaq; sibi offerri, &c.* God will have the best of the sacrifice to be offered to him, *Lippoman.* 2. Together with the fat, and kall they must also take the kidneyes, which are not properly taken for any part of the flesh: for the flesh must bee burnt without the host, yea all the flesh, *Levit.*4.11. 3. Because the word *katar*, doth properly signifie *thurificari*, to burne, as incense: and so the fat here is prescribed so to be burned. *Cajetane* would inferre, that it was to bee burned as incense, that is, not to be consumed with the flame, *sed instar thuris paulatim resolvi in fumum*: but as incense to be resolved into smoake by little and little. But this seemeth to be too curious. *Oleaster* giveth a better reason, why this word is used, because God being displeased with the stinking smell of our sins: *Hujusmodi suffumigationibus occurrebatur*; These suffumigations were used by way of remedie whereby the Lord smelled a favour of rest, as the Scripture speaketh, and yet but typically: for the true sweet smelling sacrifice was Christ.

QUEST. XV. *Why the flesh, skin, and dung was burned without the host.*

Vers.14. THe flesh, his skin and dung shalt thou burne without the host, &c. 1. In this speciall sacrifice for sin, which was offered in the consecration of *Aaron*, the skin, together with the flesh was burnt without the host: but in burnt offerings, because all was to be burned upon the Altar, and yet it was not fit the skin should bee consumed with the rest, that belonged to the Priest, *Levit.*7.8. but in peace offerings the skin was the offerers, as the rest which remained beside the Priests portion, *Tostat.* 2. All is commanded to bee carried out of the host and there burned, not onely to signifie, as *Lyranus* saith, *Quod peccata longè esse debant à sacerdotibus*; That sins must be farre off from the Priest: for the like was to be done also in the sin offering for the whole congregation, *Levit.*4.1. but in every sin offering they did not so; as if the sin offering were for the Prince, or any other private person, they did not then carrie it without the host: this was done therefore, *in detestationem peccati sacerdotis*, to shew the greatnesse of the sin of the Priest, as likewise of the whole congregation, *Tostat. qu.*7. 3. And whereas this is added as a reason, *for it is a sin offering*, it must not be so understood, as though generally every sin offering was so to be served: for in the sin offerings for the Prince, or any private person, that usage of burning without the host, was not observed: but it must have speciall reference to the thing here sacrificed for sin, which was a young bullocke. Now for the Prince or private person a goat was offered, not a bullocke: but when a bullocke was offered, as for the sin of the Priest, or of all the whole congregation, then it was to be so burned without the host: this then is the sense, because this bullocke is sacrificed for sin. *Tostat. qu.*7. 4. Though here no mention be made what shall be done with the inwards and legs, and other parts of the beast, which are not here rehearsed: yet it may be supplied out of *Levit.*4.11. that all those likewise should be carried without the host, and there burned, *Tostat.qu.*6.

QUEST. XVI. *Of the mysticall application of the sacrifice of the bullocke, with the rites thereof.*

THis first sacrifice of the bullocke is thus mystically applied: 1. By the fat of the inwards, the liver and kidneyes, *Theodoret* understandeth the affections: *Adeps, qui ventriculum operit, gulæ vitium indicat, &c.* The fat which covereth the bellie, signifieth the vice of gluttonie, &c. that which covereth the reines and kidneyes, the pleasure of the flesh; and the liver, unto which the seat of choler is annexed, betokeneth anger: *Hæc omnia consecrari jubet*; He commandeth these things to be consecrated. To the same purpose

purpose also *Basil*, *Quibus omnibus id nobiscum agitur, ut adversus voluptatem totam, quasi contra multorum capitum hydram, &c.* By all these we are moved, that we should fight against all pleasure, as a serpent of many heads, &c. 2. So *Borrhaius* thereby understandeth the mortifying of the old man: and by the burning of the flesh, skin and dung without the gate, as a thing ignominious, the suffering of Christ, which tooke upon him our reproch without the gates of Jerusalem, as the Apostle applieth it, *Hebr.* 13.12. So also *Gallas.* *Marbach.* 3. By the foure corners of the Altar, which were touched with bloud, *Lippoman* interpreteth the shedding of Christs bloud, who is our Altar and sacrifice, by the which we are redeemed: *Terra quoque nostris sceleribus polluta, &c. hausto Christi sanguine reconciliatur, &c.* The earth also, being polluted with our sinnes, having as it were drunke in Christs bloud, is reconciled: which otherwise would crie out for vengeance against us. 4. *Marbach.* by the laying the bloud upon the foure corners of the Altar, would have signified the preaching of the shedding of Christs bloud, and the dispersing thereof to the foure corners of the world. And by the inwards, liver, and reines, which are the seats of pleasure, the willingnesse of Christ, and delight in fulfilling the will of his Father. So also *Osiander.* But this is the most proper signification thereof: by the fat is understood the grosnesse of our nature, in all the faculties and powers of the soule: which are three, τὸ νοοῦν, the understanding in the heart; τὸ θυμικὸν, the angrie motion in the liver, τὸ ἐπιθυμητικὸν, the concupiscence or desiring facultie in the reines: all which by nature are corrupted: and therefore they must be offered unto God, to be purged by the fire of his Spirit. So *Iunius, Pelargus, Simlerus.* *Basil. de vera Virgin.*

QUEST. XVII. *Why the sacrifice for sinne was offered first.*

Vers. 15. *Thou shalt also take one ram.* Now followeth the second kinde of sacrifice, which was the burnt offering: 1. The bullocke, the sacrifice for sinne, was first to be offered, that thereby the other sacrifices might be accepted: for as it is in the Gospell, *Ioh. 9.* 31. God heareth not sinners: neither doth he accept the sacrifice of sinners. And hereof it was, that in the solemne day of reconciliation, the high Priest first prayed for his owne sinnes, and made reconciliation for himselfe and his house, *Levit. 16.* 11. and then for the people. So in this place the burnt offering and peace offering would not have beene accepted, unlesse first the Lord were appeased toward them for their sinnes: it was requisite therefore, that the sacrifice for sinne should be the first, whereby the rest might be sanctified. 2. But it will be objected, that by the same reason neither can the sacrifice for sinne be accepted, because he that offereth it, hath not yet obtained remission of his sinnes. The answer whereunto is this: That it must be considered, whether he that sacrificeth for sinne doth it for his owne sinnes, or anothers: for others, his sacrifice cannot be accepted, as long as he is in sin, but for his owne sins such sacrifice is available. As concerning prayer likewise, which is the spirituall sacrifice of Christians: a man yet in his sins shall not be heard, praying for another: but for his owne sins he shall be heard: otherwise it would follow, that he which hath committed any sin, should never have remission and forgivenesse of them, if his prayers should not be received. 3. Beside, as it is in the Sacraments of the new Testament: *Quædam requirunt dispositionem in suscipiente, quædam non*; Some required a disposition and preparation in the receiver, some not: as in the Eucharist, unlesse one examine himselfe before, and so be prepared to receive that holy Sacrament, he is an unworthy receiver, *and eateth and drinketh his owne damnation*, 1 *Cor.* 11.29. But in the other Sacrament of Baptisme no such disposition in the receiver is required: for infants that cannot examine themselves, neither have faith, are thereunto admitted. So the like difference there was in the sacrifices of the Law: some served to prepare and dispose the offerer to performe other duties, as the sacrifices for sin: some required a preparation, and disposition going before, as the burnt offerings, and peace offerings, *Tostat. qu. 9.*

QUEST. XVIII. *How the bloud of the burnt offering was bestowed upon the Altar.*

Vers. 16. *Thou shalt take his bloud, and sprinkle it round about upon the Altar.* 1. This must be understood to be all the bloud, which was to be bestowed round about upon the Altar: for it was not lawfull to carrie any part of the bloud to any other prophane place: and it was the law of burnt offerings, that all the bloud should be offered unto God, *Levit.* 1. 5. 2. Concerning the manner of sprinkling or powring this bloud round about upon the Altar, neither is the opinion of R. *Salomon* and *Lyranus* to be received, that thinke, this was not done *in parte superiore, sed magis circa basin*, in the upper part of the Altar, but rather toward the bottome: for it was sprinkled upon the Altar, therefore not under; and it was offered unto God: but all offerings were offered upon the Altar. And againe, *Levit.* 1. 15. it is said the bloud should be strained, shed or pressed forth on the sides of the Altar: it seemeth then that it was sprinkled above, and so ran downe by the sides of the Altar. Neither yet doth *Tostatus* ghesse aright, that the bloud being powred aloft did run downe *per partem exteriorem*, by the outward part or side of the Altar: for it could not be conveniently so powred without, as to run downe by the sides: therefore the bloud was rather powred on the inside of the Altar: because it was part of the burnt offering, and therefore was to be consecrate unto God by fire, as it is said, *vers.* 18. *It is an offering made by fire unto the Lord.* And by this meanes the fire licked up the grosse substance of the bloud, and so dried up the vapours thereof, which otherwise would have beene very noisome, *Simler.*

QUEST. XIX. *Why the hornes of the Altar are not here touched with bloud.*

Vers. 16. *And thou shalt sprinkle it round about upon the Altar.* 1. Some things are common to the burnt offering, and the sacrifice for sin; as that *Aaron* and his sons did stay their hands upon the head thereof, that it was killed before the Lord, and that the bloud thereof was laid upon the Altar: but these things were peculiar unto it; the dividing of the parts, not to burne them by peece-meale one after another, but to couch them better together, and to lay one part upon another: then the inwards and legs were washed, and all was burnt upon the Altar, *Simler.* 2. But here the bloud is not appointed to

be

be laid upon the hornes of the Altar, as in the sinne offering: not because, as some thinke, in the sinne offering expiation was made for sinne, and therefore the hornes of the Altar were touched with blood: for in other sacrifices also there was expiation of sinne: as *Levit.*1.4. it is said of the burnt offering, *It is his atonement*; and the peace offering also was for a sweet savour, *Levit.*33. And generally in every sacrifice, the bloud which was offered upon the Altar, was for atonement, *Levit.* 17. 11. now the Altar was sprinkled with bloud both in the burnt offerings, *Levit.*1.5. and in the peace offerings, 3.2. therefore in them also there was atonement made. But because the sinne offering was specially and principally intended to be a sacrifice for sinne, whereas the other directly were referred to the praise of God: therefore after a more speciall manner the hornes of the Altar are touched with bloud in the sacrifice for sinne, and not in the other, *Tostat.quæst.*8.

QUEST. XX. *Why the dung in the sinne offerings, being an uncleane thing, was prescribed to be burned.*

Vers.17. *And wash the inwards, and the legs, &c.* This rite and usage was not observed before in the sinne offering, for there the skin and dung was burnt without the host. But here this doubt will be moved, seeing that no uncleane thing must be offered unto God, how the dung could be burnt with fire. For answer whereunto: 1. It must be considered, that this was no part of the sacrifice properly: for the sacrifices which were offered unto God, were burnt upon the Altar: but these things were burnt without the host: so likewise the red cow which was burnt without the host, with the skin and dung, *Numb.*19. was not properly a sacrifice offered unto God, though it were an holy rite by him ordained to be observed. 2. This ceremonie in burning the skin, and dung of the sin offering without the host, was prescribed to be done to this end, *ad monstrandam detestationem peccatorum magnorum, &c.* to shew the detestation of great and enormous sinnes: and therefore this rite was onely observed in the sin offerings for the Priest, and the whole congregation, to shew that their sinnes were greatest: in the sin offerings for the trespasses of others, it was not prescribed, *Tostat.quæst.*10.

QUEST. XXI. *Why the burnt offering was so called, and how it differed from other sacrifices.*

Vers.18. *Or it is a burnt offering unto the Lord.* 1. The name in Greeke is ὁλοκάυτωμα, so called, because it was whole, or all burnt upon the Altar, saving the skin: in other sacrifices, as for sinne, and in the peace offerings, certaine parts onely were burnt, as the fat and the kidneyes, with some other parts; but here all was consumed, *Tostat. qu.* 10. 2. But the word in the originall is, עלה, *gholah*, or as *Im.* reades, *hholah*, *Oleaster* pronounceth it without an asperation, *olah*, which is derived of *ghalah*, to ascend: so called because it all ascended into vapour and smoake, *Oleaster.* 3. So this holocaust or burnt offering is commended for three things: 1. Because it was a burnt offering, it was all consumed upon the Altar: 2. In respect of the effect, it was a sweet savour: all here turned into vapour, and so gave a more fragrant smell than the other sacrifices, which did not send up such a cloud of vapour or smoake, because they were not all consumed, as the burnt offering was: 3. It was an offering made by fire: *Dicuntur hoc ad differentiam elixorum*, which is so said by way of difference from those things which are boyled in water, *Cajetan.*

QUEST. XXII. *Why the burnt offering is called a sweet savour.*

Vers.18. *For a sweet savour.* 1. The word is *riach nichoach*, *a savour of rest*, that is, an acceptable savour wherein the Lord delighteth, and being thereby appeased, resteth and ceaseth from his anger, *Oleaster.* It is a metaphor taken from sweet odors, wherein he which smelleth a sweet savour resteth and contenteth himselfe: *Non parientes aliquid fastidii, &c.* such odors as bring no loathsomnesse, *Cajetan.* 2. Which phrase must be figuratively taken; for properly God, nor no other spirit, is said to smell: for savour and smell is the object of the sense of smelling: Spirits then not being endued with the sensitive facultie, are not properly affected with the object of the sense. And though the Lord should bee affected with smells, yet the savour that commeth from the burning of flesh, of it selfe is not so pleasant and savourly, *Tostat.qu.*10. 3. Therefore it is said to be an acceptable savour unto God, in regard of their obedience and willing minde: as *Augustine, Deum delectat, cùm spiritualiter exhibetur*, God is delighted, when it is spiritually presented, &c. that is, with faith and true devotion of the heart. So also *Theodoret, Sacrificium quod ex lege fiebat, suavem odorem appellavit*, The sacrifice which was done according to the law, he calleth a sweet odor. Therefore where the externall act was offered, without the inward devotion and obedience, the Lord was not pleased with such sacrifices, as with *Cains* and *Sauls*, *Tostat.qu.*10. 4. But it is called a savour of rest, specially because it was a type and sacrifice of our blessed Saviour, who was indeed *an offering and a sacrifice of a sweet smelling savour unto God, Ephes.*5.2. *Ofiander, Gallas.* To the same purpose, before them, *Procopius.* Christ was offered for us all unto his Father, *in odorem bonæ fragrantiæ*, for a sweet smelling savour.

*Quæst.*127. *in Exod.*

QUEST. XXIII. *Of the mysticall sense of the ramme of burnt offering.*

FOr the mysticall sense of this second sacrifice of the first ram, which was a burnt offering: 1. *Procopius* by cutting the same in peeces, understandeth the divers members of Christ, which make all one bodie: by the washing of the inward parts, *sermonis puritatem*, the pureneſse of speech. 2. *Pelargus*, by the division of the parts, would have signified the right dividing of the Word: by the washing of the inwards, the purging of our internall parts: by the burnt offering, the consecration both of our bodies and soules unto God. 3. But these figures are more fitly accommodated and applied to Christ. By the killing of the ram, the division of the parts, and the washing of them, is shadowed forth the passion of Christ: and by the burnt offering the ardent love of Christ, *quo totus in cruce conflagravit*, wherewith he was all as it were set on fire on the crosse, *Marbach.* 4. And as the burnt offering ascended up in the fire, so

so Christ is ascended into heaven, having obtained eternall redemption for us: and afterward sent the fire of his Spirit upon his Apostles, *Simlerus, Borrhaius.*

QUEST. XXIV. *Of the third ram, why it is called the ram of consecration.*

Vers.20. AND *take of the bloud, and put upon the lap of Aarons eare, &c.* 1. Now followeth the third kinde of sacrifice, which was of the kinde of Eucharisticall, or peace offerings: and in the consecration of *Aaron*, and his sonnes divers sacrifices are used, because this calling, *ceteras omnes dignitates superet, &c.* did excell all other in dignity, *Gallas.* 2. The peace offerings were of two sorts, either to obtaine some blessing, as to intreat for peace and prosperity, or to give thankes for some blessing received: in both these respects; it was requisite, that *Aaron* should offer peace offerings in his consecration, both to beg of God, that he might prosper in the execution of his office, as also to shew his thankfulnesse to God, who had advanced him to such an high calling, *Tostat. qu.* 10. 3. Yet this offering was nor properly of the kind of peace offerings, which are called שלמים, *shelamim pacifica, peace offerings:* but this was the ram, מלואים, *milluim*, of filliug or perfection, *vers.* 22. *quia illic Sacerdotum consecratio perficeretur*, because thereby the consecration of the Priests was perfected, *Gallas.*

QUEST. XXV. *Why the bloud was put upon the right eare, thumbe, and toe of Aaron.*

Vers.20. PVT *upon the lap of Aarons eare.* 1. Not, *in superiore parte auris*, in the upper part of *Aarons* eare, as the Chalde, but the nether lap, *Inn.* Or soft part of the eare, *Genevens.* 2. The eare, hand and foot, are anointed with the bloud, to signifie the purging and sanctifying of all their parts, to make them fit for the Priesthood: as *Isaias* tongue was touched with a coale from the Altar, and so purified, *Isai.* 6. *Tostat. qu.* 10. 3. Though the right eare, right hand and foot are only named, because *dextera pars sunt insigniores*, the right parts are more excellent: yet thereby the consecration of the whole man is signified, *Simler.* 4. The tongue of the Priest is not here mentioned, but the eare, which is the sence of doctrine, by the which the understanding is informed, and without the which the tongue cannot speake: for as the Wise-man saith, *He that heareth, speaketh continually, Prov.* 21.28. And beside, the eare is expressed to shadow forth the obedience of Christ, in hearing and obeying his Fathers will, *Simler.* Calvin also giveth another reason, *Hic non attingi docendi munus, sed intercedendi*; That Christs office of teaching is not here touched, but of mediating.

QUEST. XXVI. *How the bloud was sprinkled upon the Altar round about.*

Vers.20. AND *shall sprinkle the bloud vpon the Altar round about.* 1. The Latine Translater here readeth, *Thou shalt powre the bloud vpon the Altar:* but the word is *zarak*, to sprinkle. First, the Altar was sprinkled, and then the rest was powred at the foot of the Altar, *vers.* 12. for if it had beene all powred there now, whence should *Moses* haue had the bloud, which in the next verse is said to be upon the Altar, that is, in some vessell there standing, wherewith he besprinkled *Aaron*, and the rest, and their garments? 2. Neither is R. *Salomon* his conjecture probable, that the bloud was laid only upon two corners of the Altar, not on the same side, but one contrarie to the other; for this is against the Text, which saith, that *he sprinkled upon the Altar round about:* then not in two corners onely. And beside, if the bloud had beene put onely in two corners of the Altar, it should haue beene laid, not powred or sprinkled; but the bloud was not put upon the hornes of the Altar, in any peace offering, as was used to bee done in sinne offerings, *Tostat. quæst.* 11. 3. And whereas the Altar is sprinkled round about, wee must not understand this to bee done at the bottome round about upon the pavement, but above, so that the bloud might run downe to the bottome.

QUEST. XXVII. *How the bloud and oyle was sprinkled upon their garments, without spotting.*

Vers.21. AND *he shall take of the bloud, &c. and of the anoynting oyle, &c.* 1. Some may thinke that this sprinkling of the bloud, and oyle, was done severally one after another. But because there is mention made but of one sprinkling, it is more like they were tempered and mingled together, and so sprinkled, *Lyran.* 2. R. *Salomon* thinketh, that the oile was sprinkled in remembrance of *Iacobs* anointing the stone in Bethel with oile: and the bloud, in remembrance of the striking of the bloud of the paschall lambe, upon the doore-posts in Egypt. But there was small affinity betweene those ceremonies, and the consecration of the Priests. Therefore this rather was the reason of it, because almost all things in the Law were purified with bloud, that the Priests garments might by this meanes be purified, and sanctified first of all, which they were to use in the sanctifying of others. 3. And because the sprinkling of bloud and oile, might seeme to be a blemish to the priestly garments: some thinke that they were washed afterward. But it is not like, that that was washed off, wherewith the garments were consecrated. Some doe bring in here a miracle, in that the garments were kept from spots and blemishes, notwithstanding the sprinkling of bloud and oile upon them. But we are not to admit of unnecessary miracles. These spots if there were very small, and so made no notable markes in the garment: and if they did, it was *magis ad honorem, quam horrorem, &c.* more for honour, than horror: seeing thereby the priestly vestures were consecrated, *Tostat. qu.* 11.

QUEST. XXVIII. *The mysticall signification of the ram of consecration, with the rites thereof.*

THe mysticall signification of this ceremony is this: 1. The ram of perfection or consecration, signifieth Christ: *Christus omnes in virtutibus perfectos constituit*; Christ maketh us perfect in all vertue: hee it is that sanctifieth our eares, hands and feet, and all our parts and members, as here the lap of the eare, the right thumbe, and great toe, are touched with bloud, *Procopius.* 2. Hereby also is signified the obedience of Christ, by dipping the eare in bloud, who was obedient to his Father, *Simler.* And hereby also, the high Priest was put in mind of his duty, by the dipping of the eare is signified, that the Priest, *primum oracula Divina auscultare, &c.* should first give eare to the Divine oracles, and

then teach them unto others, *Simler.* By the dipping of the thumbe and toe in bloud, *omnes actiones vitæ, &c.* all the actions of the life are expressed, *Calvin.* By the feet also in Scripture, are signified the affections: this dipping then of the hands and feet, doth signifie, *Omnem actionum externarum & internarum sanctificationem*, the sanctifying of all, both externall and internall actions, *Simler.* 4. And by this sprinkling of the bloud, is signified the sprinkling of Christs bloud by faith, upon the hearts of the faithfull, *hæc enim aspergillum illud est, &c.* for this is that sprinkle, wherewith our hearts are sprinkled, *Marbach.* 5. And further, whereas *Aaron* with the rest of the Priests are thus sprinkled with bloud, it is likewise, *summos Sacerdotes non fuisse ita perfectos, &c.* that the high Priests of the Law were not so perfect, that they needed not to be purged, *Osiand.* But they had need of another high Priest, by whose bloud they should be sanctified.

QUEST. XXIX. *How these things were put into the Priests hands, and shaken to and fro.*

Vers. 24. THou shalt put all this in the hands of Aaron, and shake them to and fro, &c. 1. The Latine Interpreter here readeth amisse: *thou shalt sanctifie them:* which *Tostatus* would helpe out thus: because divers ceremonies were used in the consecration of the Priests, *quælibet earum sanctificatio vocabatur*, every one of them was called a kinde of sanctifying. But the word *nuph*, signifieth to shake, or move to and fro. 2. Some doe translate it, *thou shalt lift up.* So *Pagnin. Oleaster*, who referreth it to the ascending and rising up of the vapour or smoake. But this shaking to and fro was done before they were burned upon the Altar, which followeth in the next verse: and there is another word afterward used, to shew the lifting up, for the shaking to and fro is called *tenupha*, and the lifting up *terumah*, of *rum* to lift up. 3. R. *Salomon* saith the manner of putting these things into the Priests hands, and shaking them to and fro, was this: *Moses* did put them into their hands, and then with his hands underneath theirs, did shake them to and fro, toward the East and West, and then toward the North and South. 4. And by this ceremony of putting those things into the Priests hands: *Moses* delivered them, *jus talia possidendi*, right to enjoy such things: they should be afterwards for the Priests use, *Lippom.*

QUEST. XXX. *Whether Moses were indeed a Priest.*

Vers. 26. AND it shall be thy part. 1. The Latine Interpreter readeth here corruptly, *erit in partem suam*, it shall be for his part, that is, *Aarons:* for what *Aarons* part should be, is afterward shewed, *vers.* 28. the word is, *lecha* to thee: as the Septuagint translate, ἔσῃ σοὶ εἰς μερίδα: it shall be for thy part, that is, *Moses* should have the Priests part at this time. 2. *Lippoman* hence would inferre, that *Moses* was the high Priest: both because he did consecrate the high Priest, and he had the breast for his part, which only belonged to the high Priest. 3. I rather thinke with *Osiander*, that *Moses* did at this time, *quodam modo fungi officio Sacerdotis, &c.* after a sort execute the Priests office. So also *Simler. Gallas.* Hee was in the Priests stead in the consecration of *Aaron.* But if *Moses* had beene actually a Priest, he could not afterward have resigned that office and calling: neither can this be inferred upon that place, *Psalm.* 99. 6. *Moses and Aaron among his Priests*, that *Moses* was a Priest: but it sheweth that *Moses* and *Aaron* were most excellent among the Priests, as *Samuel* among those that called upon his name, *Vatabl.* Or *Moses* was counted among the Priests, because he did extraordinarily execute the Priests office, as in the consecration of *Aaron.* 4. *Tostatus* calleth *Moses, simplicem Levitam*, a simple or plaine Levite, *quæst.* 14, He was indeed of the tribe of *Levi*, and in that sense *Aaron* also might be called a Levite: but *Moses* was more than a Levite, because hee both sacrificed, and consecrated the Priests, which the Levites could not doe.

QUEST. XXXI. *Whether Aaron had the breast and shoulder of the ram of consecration.*

Ver. 27. THou shalt sanctifie the breast of the shake offering, and the shoulder of the heave offering. 1. Whereas the right shoulder was shaken to and fro before and burnt upon the Altar, this could not be the shoulder of the heave offering here spoken of: for it was burnt already upon the Altar. 2. Some thinke therefore that it was the left shoulder, which is here called the heave offering, and that *Moses* had that and the breast for his part at this time, because he was now in the Priests stead, *Osiand. Marbach.* But this is not understood of *Moses*, that he should have them; they are for *Aaron* and his sonnes, *vers.* 28. *Moses* part is set downe before, what it should be, *vers.* 26. namely the breast. And it was the right shoulder, not the left, which was given to the Priest, *Levit.* 7. 32. The left shoulder, and the rest of the peace offering, beside that which was due unto the Priest, belonged unto the offerer. 3. Therefore this Law here set downe is not concerning the ram of consecration, out of the which *Aaron* had not now the Priests part, because he and the other Priest were at that time but as the offerers and presenters: but for the time to come an order is set, what part they should have out of the peace offerings of the children of Israel, namely, the breast, and the right shoulder, *Tostat. quæst.* 13. *Iun. Gallas.*

QUEST. XXXII. *What difference there was betweene the shake-offering and heave-offering.*

Vers. 27. THe shoulder of the heave-offering, &c. 1. Some thinke, that the breast was only shaken to and fro, and therefore was called *tenupha*, the shake-offering, and the shoulder was onely lifted up, so called also *terumah, Vatabl.* Which *Osiander* calleth, the one *Movenda*, the sacrifice to bee moved or shaken, the other *Levanda*, to be lifted up: and *Iunius* seemeth to be of the same opinion, who readeth distinctly, which *was shaken to and fro*, that is, the breast, and *which was lifted up*, that is, the shoulder. But the words following will not beare this sense: *which was heaved up of the ram of consecration.* Now no mention is made before of the heaving up of the shoulder, but of the shaking of it to and fro with the other things which were put into *Aarons* hands, *vers.* 24. so that the right shoulder of the consecration ram, was not onely lifted up, but it was also shaken to and fro. 2. The generall opinion therefore is, that as well the breast as the shoulder, were first heaved up and downe, and then shaken to and fro

So R. *Salomon, Lyranus, Simlerus, Gallasius, Tostatus,* with others. But if they were both indifferently shaken to and fro, and lifted up alike: why are these speciall names given unto them, *Levit.*7.34. *The breast shaken to and fro, and the shoulder lifted up?* 3. Therefore I neither thinke, that the breast was shaken onely, nor the shoulder lifted up onely, because the shoulder was shaken to and fro, *vers.*24. and the breast together with the shoulder are indifferently, *vers.*28. called an heave-offering: neither yet is it like, that there was no difference of motion in the shaking of them; and the heaving them up: seeing they have speciall names given them of their divers motions. But it is most probable, that the breast was more shaken to and fro, than lifted up, and therefore is called *tenuphah*, of the more principall motion: and the shoulder, though it were moved to and fro, yet was chiefly heaved up, and thereof is called *terumah*, an heave-offering.

QUEST. XXXIII. *What is here understood by the heave-offering.*

Vers.28. FOr *it is an heave-offering of the children of Israel.* 1. Some by *Terumah*, which is a speciall name signifying an heave-offering, doe understand in generall an oblation, *Vatablus.* But the same word being in the next verse before used in a speciall signification for an heave-offering, must bee also so taken here. 2. Some doe take it in that speciall sense, but then they restraine it only to the shoulder before spoken of, which is called the shoulder of the heave-offering, *Osiander.* But it is evident, in that a perpetuall Law is made for *Aaron* and his sonnes, what part they should have of the peace-offerings, and they had as well the shaken breast, as the shoulder, that was lifted up, *Levit.*27.34. that this clause must be understood of both those parts before spoken of, the breast, and the shoulder. 3. Some by the heaving here understand only the dividing and separating of these parts, which was to be made by the children of Israel, So *Oleaster:* and in the same sense the Latine Interpreter translateth, *primitiva sua*, they are the first things, that is, the principall or best of the offerings of the children of Israel. But the word *terumah* being before used in that speciall signification for an heave-offering, should bee also so taken here. 4. Therefore this terme *terumah*, heave-offering, is given both to the shaken breast, and heaved shoulder, of the more principall motion: for these gifts were first of all by the Priest lifted up, and presented before God in the hands of the Priest, and in that respect were called an heave-offering, *Borrh.*

QUEST. XXXIV. *Of the mysticall application of the shaking to and fro, and of the breast and shoulder of the ram given unto the Priests.*

FOr the mysticall application of these rites and ceremonies: 1. In that part of the sacrifice was shaken to and fro on every side, it signified *Deum totius terra esse Dominum*, that God is Lord of the whole earth, *Oleaster:* and beside it betokened, that *Christi vera victima merita & beneficia, &c.* that the merits and benefits of Christ, the true sacrifice, should by the preaching of the Gospell be spread abroad into all the world, *Borrh.* But the Hebrewes exposition is fond, who would have hereby signified, that all men from all parts of the world should come to Jerusalem, *ibi optimâ aurâ fruituros*, there to have their health, and to enjoy an wholesome aire, *Ex Oleastro.* For wee see that not by comming to Jerusalem, but in departing from the earthly Jerusalem, with the carnall rites thereof, by preaching of the Gospell the Gentiles have received health and salvation of their soules, which is more precious than the health of the body.

2. In that part of the sacrifice was given unto the offerers to eat; it sheweth that Christ did not only deliver himselfe unto death for us, *sed etiam in cibum dare, &c.* but also giveth himselfe to be our meat, nourishing us unto eternall life: as he saith, *Ioh.*6.54. *My flesh is meat indeed, my blood is drinke indeed, &c. Marbach.*

3. And in that the breast and shoulder are given unto the Priest, it teacheth, as *Gregorie* well saith: *Ut quod de sacrificio præcipitur sumere, hoc de seipso discat author immolare*; That what he is commanded to take of the sacrifice, he should learne himselfe to offer unto God; *quod toto pectore & opere, &c.* that with all their heart and endevour, they should watch upon their office, *Iun. Ut sint tanquam pectus, & humeri populi, &c.* To be as the breast of the people to provide and take care for their soules, and to bee as their shoulders, to beare the burthen of their vocation, *Simler.* *Lib.1. Moral. cap.40.*

QUEST. XXXV. *Of the consecrating of Aarons successour in his garments.*

Vers.29. AND *the holy garments, &c.* 1. The Latine Interpreter readeth in the singular, *the holy garment:* but it is in the plurall, *bigdee*, garments: for there was not one garment, but many, even in all, which were consecrated for the high Priest. 2. The Priests which succeeded *Aaron*, were not to use any other garments, but those which *Aaron* was consecrated in: as *Eleazar* put on *Aarons* priestly vesture, when he was consecrated Priest in his fathers place, *Numb.*20. *Lyran.* 3. And it is added, *shall be his sonnes after him:* whereby the use of these garments is not made generall to all the Priests, but onely unto them which should succeed in the priesthood, *Cajetane.* 4. And this difference may be observed betweene the consecration of *Aaron*, and his successour: that *Aaron* in his consecration, was both consecrated himselfe, and his garments with him: but his successour only was to be consecrated in those garments, which needed not to be consecrated againe: unlesse, the old garments being old, new were to be made in their place, and then they were to be consecrated, as *Aarons* priestly garments were at the first, *Tostat. quæst.*13. 5. These garments the high Priest at the time of his consecration was to weare seven dayes together: he was not afterward tied necessarily to weare them so long together, but as his ministery and service required, *Tostat. qu.*14.

QUEST. XXXVI. *By whom the high Priests succeeding Aaron were consecrated.*

Vers. 29. TO be consecrate therein. 1. There were two high Priests consecrated extraordinarily: first *Aaron*, who received his consecration from *Moses*, who was no Priest, but only for the time executed that office in *Aarons* consecration: secondly, *Eleazar* was consecrated high Priest, his father being yet living: which was not afterward seene in any other succeeding high Priest: for there could not be two high Priests together. But *Eleazar* was consecrated, his father yet living, because the time of his death was certainly knowne: as the Lord had shewed to *Moses*: and immediatly after *Eleazars* consecration he died, *Numb.* 20: but this could not be knowne in any other high Priest. 2. The rest of the high Priests, which followed after *Moses* death, were consecrated by the inferiour Priests. *Tostatus* giveth an instance, how the Pope at this day is consecrated by the Bishop of Hostia. But the Gospell acknowledgeth no such high Priesthood, and the Pope doth usurpe that place over other Churches: therfore it is nothing to us how an usurper entreth. A better instance may be given, *Act.* 13.3. where certaine that were but Prophets and Doctors of the Church, do yet lay their hands upon the Apostles, *Saul* and *Bernabas*, and so they did consecrate them to the worke whereunto they were called. Therefore by the like example the inferiour Priests might consecrate the high Priest in the old Testament, there being no other high Priest to do it.

QUEST. XXXVII. *Whether Eleazar was consecrated after the manner here prescribed.*

Vers. 30. THat sonne that shall be Priest in his stead, &c. Which is not understood onely of the next sonne of *Aaron*, which should succeed him, which was *Eleazar*, but of all the rest of his posteritie, which should succeed *Aaron* in the priesthood: and this order of consecration was rather fulfilled in them, after they came into the land of Canaan, and had a setled State there, than in *Eleazar*, in whose initiation and entrance into the Priests office, many of these rites and ceremonies were omitted, in respect of the necessitie of the time and place: for hee is only said to have put on *Aarons* priestly cloathes: there is no mention made of his washing, anointing, sprinkling.

1. Some thinke, that those things were done also, though they are not there expressed: as in Scripture many things belonging to the historie and narration are omitted. But the ceremonies here prescribed to be done in *Aarons* consecration, are not only omitted there in the narration, but they could not be performed in act: for the high Priest was ordinarilie to be brought to the doore of the Tabernacle, and there to be first washed, and then to put on the priestly garments; but *Eleazar* was in mount Hor, when hee put on *Aarons* cloathes; where the Tabernacle was not: for this was done in the sight of all the people, who could not see what was done in the Tabernacle. And if *Aaron* had died in the Tabernacle, it should have been thereby polluted; for the tent wherein any died was uncleane, *Numb.* 19.15. Againe, the high Priest, who was anointed in his head and hands, was not to come neere any dead bodie, *Levit.* 21. 10, 11. *Eleazar* then could not be anointed here in the presence of *Aaron*, who died there before his face.

2. Some other thinke therefore that *Eleazar* onely put on *Aarons* cloathes there; the other ceremonies were performed afterward, when they were come downe from the mount: but *Eleazar*, for the comfort of his father, was there bid to put on his cloathes, that hee might see his sonne consecrated in his stead before he died. But this is not like: for the ceremonies could not be kept according to the law of the consecration: seeing the high Priest was first to he washed at the doore of the Tabernacle, before hee put on the holie garments: he was not by the usuall order to put on the Priests apparell first, and then to bee washed. Againe, seeing *Aaron* by stripping off his cloathes, was together with them deprived of his Priesthood; *Eleazar* together with the cloathes received the full right and authoritie of the Priesthood: as *Vatablus* well expoundeth those words of the Lord to *Moses*, *Numb.* 20. 26. *Cause Aaron to put off his garments, and put them upon Eleazar his sonne*: that is, *constitues pontificem Eleazarum*, thou shalt appoint *Eleazar* Priest for his father.

3. Some further may alleage, that seeing *Eleazar* was consecrated to bee a Priest before, there needed now no new consecration, but onely the putting on of the priestly garments. But this answer doth not fully satisfie, though *Eleazar* were now consecrated with his father, and in that respect needed not in all respects to bee consecrated, as they which had received no such consecration: for there were certaine peculiar things used in the consecration of the high Priest, whose head and hands were anointed with the holie oyle, *Levit.* 21.10. and so were not the inferiour Priests.

4. Therefore *Tostatus* opinion upon the former reasons is most probable, that *Eleazar* was made high Priest, *speciali modo*, after a speciall manner, *qu.* 15.

QUEST. XXXVIII. *What services the high Priest was bound to do in the Sanctuarie.*

Vers. 30. TO minister in the Sanctuarie, or, *holy place*. 1. The holie place or Sanctuarie is taken diverswaies: 1. For the whole Tabernacle, together with the outward court: in which sense it is said, that *Aaron* and his sonnes should beare the iniquitie of the Sanctuarie, *Numb.* 8. 1. 2. For the Tabernacle it selfe, without the outwart court: as *Exod.* 28.35. *His sound shall be heard when he goeth into the holy place*, that is, when he went into the Tabernacle. 3. It is sometime taken for the outward court *chap.* 28.43. when they come to the Altar to minister in the holie place: here it is taken for the Tabernacle. 2. *Aaron* had foure services to doe in the Tabernacle: 1. To set the bread in order upon the table *Levit.* 24. 6. 2. To dresse the lampes morning and evening, *Levit.* 24.3. 3. To burne incense upon the golden Altar, *chap.* 30.7. 4. To goe into the most holie place once in the yeere to make reconciliation *Levit.* 16. But the three first services were common unto the inferiour Priests: the last was peculiar to the high Priest, *Tostat. qu.* 16. 5. *Augustine* is here deceived, with whom *Borrhaius* accordeth

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that the most holy place is here meant, into the which the high Priest entred only once in the yeere: for the high Priest did not then put on his glorious apparell, as he did here at his consecration when he went into the most holie place, but the common linen garments, *Levit.* 16. 4.

QUEST. XXXIX. *Of other rites belonging to the ramme of consecration.*

Vers. 31. *And seeth his flesh in the holy place.* Now follow other rites and ceremonies belonging to the ramme of consecration: 1. The flesh thereof, that is, the third part remaining, beside that which was offered upon the Altar, and that which was due for this time unto *Moses*, *Osiand.* was to be boyled, not upon the Altar, nor yet in any prophane place, but in the outward court, here called the holy place. 2. They must eat them at the doore of the Tabernacle: after they had boyled them in some place of the court further off, then they shall come neerer to the Tabernacle, and there eat them, *Tostat. qu.* 16. 3. A stranger shall not eat thereof, not only they which were strangers from Israel, but even the Israelites themselves not of the tribe of *Levi*, yea the Levites not of the familie of *Aaron*, could not eat hereof, *Tostat. Borrhaus*, *Osiander*: though *Simlerus* thinketh otherwise, understanding by strangers such as were polluted and uncleane, because the lay people might eat of their peace offerings. But though the people might eat of their ordinarie peace offerings, yet here because the Priests were the offerers, they only must eat thereof: yea here is no exception of their wives, or children. *Lippom.* 4. The flesh and bread must be eaten the same day, if any remained till the morning, it should be burnt with fire: this is required, lest by reserving any part thereof, either they might grow into contempt of the holy things, making no difference between them, and their ordinarie food, which they might reserve at their pleasure; or lest that which remained might be abused to superstition, *Simler.* And whereas in ordinarie peace offerings they might eat of it the next day, but not upon the third day, *Levit.* 7. 18. but no part of this must be eaten the second day: this was to shew that this ramme of consecration was a more holy thing, than their ordinarie peace offerings, *Tostat. quæst.* 16.

QUEST. XL. *Whether all these rites were of the necessitie of the consecration.*

Vers. 35. *Thou shalt do thus unto Aaron, and to his sonnes*, &c. 1. Some are of opinion, that all things here prescribed to bee observed and done, were *de necessitate consecrationis*, of the necessitie of the consecration, and if any thing were omitted, the consecration was voide, R. *Salomon*, *Lyranus*. But this is not like, that if any thing were neglected in the manner of eating, in respect of the place, persons, or time, that their consecration should thereby have been void: as *Levit* 10. 17. *Aaron* being in griefe for the sudden death of *Nadab* and *Abihu*, forgot the sinne offering, which they should have eaten, and suffered it to be all burnt: and this was the eighth day after their consecration, *Levit.* 9. 2. when as yet the anointing was fresh upon them, and they did not yet come forth of the doores of the Tabernacle, *Levit.* 10. 7. And yet, notwithstanding this negligence, there was no nullitie of *Aarons* consecration, *Tostat. quæst.* 18.

2. Therefore *Tostatus* opinion is rather to be received, that some things were of necessitie in the consecration, as the washing, anointing of the Priests, the putting on of the priestly apparell, the sprinkling of themselves, and their garments: some things were only *de solennitate*, belonging to the solemnitie of the consecration: as the seething, and eating of it in the holy place, and eating it the same day: it was a sin to omit any of these: but thereby their consecration was not made voide.

QUEST. XLI. *Why the consecration of the Priests continued seven daies.*

Vers. 35. *Seven daies shalt thou consecrate them*, &c. 1. This consecration of the Priests was to continue seven daies together, that both the Priests hereby might bee confirmed in their vocation, and be assured thereof, that they were thereunto appointed of God: and that the people also might thereby take better notice, that they were set apart by the Lord for that holy function, *Osiander.* 2. And further hereby thus much was signified, that as the Priests seven daies together were consecrated, so we, *per totum vitæ curriculum*, throughout the whole course of our life, should be consecrated, and addicted to Gods service, *Simler. Marbach.* 3. Likewise we are hereby admonished, *Pontificem continuo proficere, non posse repente summum fieri*, &c. that the Priest must daily increase, and go forward, that he cannot be made perfect at once, that many gifts and graces are required in him, *Lippoman.* 4. It also sheweth, that as their consecration was not perfect before the seventh day, so we cannot attaine to perfection in this life, *Osiander.*

QUEST. XLII. *Whether all the sacrifices of the first day, were iterated seven daies together, or the sacrifice for sin only.*

Vers. 36. *And shalt offer everie day a calfe.* 1. *Lyranus* thinketh, that not onely a calfe for a sinne offering was sacrificed everie day, but two rammes also; so that seven calves were offered, and fourteene rammes in these seven daies: So also *Simler. Borrh. Lippom. Pellican.* But seeing there is no mention made but only of the sinne offering, we have no warrant to imagine any other sacrifice to have been iterated but that, as belonging to their consecration. 2. *Iosephus* thinketh yet more, that all things were iterated every day, which were done upon the first day, as the anointing of them, and the sprinkling of the Priests themselves, and their garments. But this is not like, that their consecration was iterated: it was sufficient for them once to be consecrated: and seeing the ramme of consecration was killed onely upon the first day, with the bloud whereof they were sprinkled; they were so sprinkled but upon the first day. 3. *Tostatus* his opinion is, that the calfe which was the sacrifice for sinne, and the consecration rammes were offered everie day: expresse mention is made of the one, and the other is implied in these words, *seven daies shalt thou fill their hands*, that is, put into their hands part of the peace offering, to be waved to & fro before the Lord, as is prescribed, *vers.* 24. Now the ramme of burnt offering needed not to

be daily offered during theſe ſeven dayes, becauſe there were every day morning and evening a lambe offered for a burnt ſacrifice, *Sic Toſtat.* But this opinion cannot ſtand: 1. Seeing *Moſes* is bid to take two rams, *chap.* 24. 2. it is like, that either both of them were renued every day, or none: 2. And the filling of their hands ſignifieth nothing elſe but the conſecrating of their Miniſtery, (as is before ſhewed) whereof the hand was the organe and inſtrument: it is not literally to be preſſed, to ſignifie the putting of the things offered into their hands. 4. Therefore according to the words of the text, of all the ſacrifices appointed for the firſt day, onely the calfe which is the ſinne offering, is preſcribed to be iterated: and the reaſon is, becauſe it was to cleanſe and purifie the Altar, *Levit.* 8. 15. But only in this ſacrifice were the hornes of the Altar touched with bloud, and ſo ſanctified, which was not done in any of the other ſacrifices.

QUEST. XLIII. *To what end the ſinne offering was offered every day of the ſeven.*

Verſ. 36. *Thou ſhalt offer every day a calfe, &c. for reconciliation, or to make atonement.* 1. This reconciliation was not only made for the ſinne of the Prieſts, as thinketh *Toſtatus*: for the hornes of the Altar were laid on with this bloud, whereby it was purified, *Levit.* 8. 15. 2. Neither yet was this ſinne offering preſcribed only, *ad expiandum Altare*, to cleanſe the Altar, as thinketh *Oſiander*, *Calvin.* For he had ſaid before, ſeven dayes ſhalt thou conſecrate them that is, the Prieſts: and then it followeth, *and ſhalt offer every day, &c.* ſo that this daily offering for the ſpace of ſeven dayes, belonged unto the conſecration of the Prieſts. 3. Therefore the end of this ſacrifice for ſinne, was both to make atonement for *Aaron* and his ſonnes, as alſo to purifie and cleanſe the Altar, *Iunius.*

QUEST. XLIV. *How the Altar was cleanſed, and why.*

Verſ. 36. *And thou ſhalt cleanſe the Altar.* 1. After the conſecration of the Prieſts, is ſet forth their Miniſtery and ſervice, both at the Altar of burnt offering, and in the golden altar, in the next Chapter. Here three things are declared, concerning the Altar of burnt offering: 1. How it ſhould bee purified: 2. What ſhould bee offered thereon: 3. The profit and benefit that ſhould come thereby: the Lord would there come unto them, and ſpeake with them, *verſ.* 42. and dwell among them, *verſ.* 45. *Lyranus.*

2. Two things are required to the purifying of the Altar: it muſt firſt be cleanſed, not that it was polluted of it ſelfe; but to ſhew, that in reſpect of man, *omnia corruptione naturæ profana ob peccatum, &c.* that all things by the corruption of our nature are profane, becauſe of ſinne, *Gallaſ. Marbach.* As alſo it was not only cleanſed, but ſanctified, and ſet apart for holy uſes: that it ſhould not be lawfull to offer their ſacrifices elſewhere, but upon that Altar, *Oſiander.*

3. To the cleanſing of the Altar, two things only were required: the bloud of the ſacrifice was laid upon the hornes of the Altar, and it was anointed with oile, *Borrh. Toſtatus* beſide ſaith, that the bloud which was powred upon the Altar was rubbed and ſcraped off, and it was cleanſed from the aſhes. But neither of theſe were now needfull to be done: for the Altar yet neither had much bloud powred into it, nor was full of aſhes, this being the firſt time of hallowing and conſecrating it. And though the Latine text ſo reade, *Numb.* 4. 13. *mundabis illud cinere*, thou ſhalt cleanſe it from the aſhes, the word is *diſhun*, they ſhall take the aſhes from it, when they were to remove the Altar: but the aſhes did not defile the Altar.

QUEST. XLV. *How the Altar ſanctified whatſoever touched it.*

Verſ. 37. *So the Altar ſhall be moſt holy.* 1. This name *kodeſh kadaſhim*, holy of holies, that is, moſt holy, was peculiar unto that place of the Tabernacle where the Arke was: but here it is uſed in another ſenſe, *Lyran.* And thereby is ſignified, that it ſhould be moſt holy in reſpect of the uſe, becauſe it ſhould ſanctifie whatſoever touched it, as it followeth in the next words, *Oleaſter.*

2. *Whatſoever toucheth it ſhall be holy.* Which *Toſtatus* expoundeth thus: that every one which commeth to the Altar, muſt bee ſanctified before, and ſo hee referreth it to the perſons. So alſo *Vatab. Oſiander.* But the text ſheweth that by touching of the Altar, the thing ſhould thereby be ſanctified, and made holy. Rab. *Salomon* expoundeth it thus, that if any thing to bee offered upon the Altar, ſhould chance to gather any pollution, it was mundified and cleanſed by the Altar. But the meaning rather is, that ſuch things as were offered upon the Altar, were thereby ſanctified, that is, conſecrated to an holy uſe, and were no more to returne to any prophane uſe: and the things offered therein, were only to be eaten by the Prieſts, *Lippoman.* And this interpretation is confirmed by the words of our bleſſed Saviour, *Matth.* 23. 19. *Ye fooles and blind, whether is greater, the offering, or the Altar, which ſanctifieth the offering? Iunius, Gallaſ.*

QUEST. XLVI. *Of the daily ſacrifice, with the rites thereof.*

Verſ. 38. *Two lambes of a yeere old.* 1. Theſe lambes were to be offered daily beſide all their other extraordinary ſacrifices, as burnt-offerings, peace-offerings, and whatſoever elſe, *Toſtat.* 2. For the age of them, *Lyranus* thinketh, that if they were under a yeere old, from eight dayes old and upward they might be offered. But that is not like; a lambe of a moneth old cannot be ſaid to be a yeere old: this then is required, that it ſhould be a perfect beaſt, and of ſufficient growth, *Simler.* 3. There are foure things required for the daily ſacrifice; a lambe, fine flower, oile, and wine: whereby all the fruits of the earth, and the kindes thereof are ſignified, *Cajetane.* God will have nothing lacking to the daily ſacrifice: as he would have fleſh offered, ſo likewiſe bread and wine, *Toſtat. qu.* 20. 4. This ſacrifice was to be done continually, to make a difference betweene this and other ſacrifices, which were not to be offered continually, but as they had occaſion, *Toſtat.* 5. And this daily ſacrifice was of the kinde of burnt offerings, it was to be wholly burnt upon the Altar, together with the wine and oile, which ſhould be

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powred upon it: as it is called a burnt offering, *verſ.* 41. 6. But this daily ſacrifice could not be offered continually, while they were in the deſert: it was to be put in practice when they came into the land of Canaan: as is evident by the like Lawes concerning other ſacrifices and offerings, *Numb.* 15. 2. *When ye are come into the land of your habitation, and will make an offering, &c.* for many things were neglected in the wilderneſſe by reaſon of their continuall travell, and want of neceſſary things: and therefore the Lord ſaith, when they are come into the land of Canaan, *Ye ſhall not doe after all theſe things, which yee doe here this day, Deut.* 12. 8. *Toſtat. qu.* 20. 7. The time of the offering theſe two lambes, was in the morning, and betweene the two evenings: which was not after the Sunne ſet, as *Oleaſter*; who noteth the word *gherab*, evening, to be taken either for the twilight after Sunne ſet, or for the night it ſelfe: but the time was rather, *inter occaſum ſolis, & ſolem propinquum occaſui*, betweene the ſetting of the Sunne, and the declining of the Sunne, *Cajetane*: which might be from the ninth houre: for from thence began the time of the evening ſacrifice: as *Ioſephus*. See more hereof, *chap.* 16. *qu.* 10. 8. So this continuall and daily ſacrifice is commanded and ſet forth in theſe ſix things: 1. It was a burnt offering, that is, wholly conſumed upon the Altar. 2. It was acceptable, of a ſweet ſavour. 3. It was continuall. 4. In reſpect of the place, it muſt be offered at the doore of the Tabernacle. 5. And for the fruit thereof, there the Lord will appoint to ſpeake with them, *Cajetane*. 6. And beſide, this ſacrifice had both fine flower, wine, and oile to attend upon it.

Quest. XLVII. *How much the Hin contained.*

Verſ. 40. *A tenth part of fine flower, and the fourth part of an Hin of oile.* The tenth part of an Epha is meant, as it is expounded, *Numb.* 28. 5. which was a Ghomer, *chap.* 16. 36. containing about three pints, ſo much as 42. egs can receive: of this meaſure ſee before, *chap.* 16. *queſt.* 24. Now it is to be ſhewed how much this meaſure of the Hin contained, which was a meaſure of liquid things, as the Ghomer and Epha were of drie: 1. Some thinke that it cannot now be certainly knowne how much the Hebrew meaſures contained, *Lyran. Toſtat. Cajetan.* and ſo they leave it as uncertaine.

2. *Lyranus* alleageth out of *Papias*, that there were two kinde of meaſures called the Hin, the greater, which held foure quarts of Paris meaſure, and the leſſe, two quarts. But it is evident, that the meaſure of the Hin was but one, and that of a certaine quaintity, which was well knowne: as mention thereof is made, *Numb.* 15. 4, 5. 7. 10. and in divers other places. And it neither was ſo little to containe two quarts, nor ſo large to hold foure.

3. *Pelargus* thinketh the Hin contained two *Sextaries* and an halfe: the *Sextarius* being a meaſure, according to *Glarean*, of foure inches long, three inches deepe, and as many broad, is about our pint and halfe: ſo that in this account, the Hin ſhould not receive foure pints in all.

4. Some thinke it held foure *Sextarii*, which make ſix pints, *Borrh.* and this account agreeth with the computation of the Hebrewes: who doe generally hold, that the Hin contained twelve of the meaſure called Log: and a Log held ſix egs: ſo that the Hin was of the capacitie of 72. egs: and the fourth part thereof then muſt be of the content of 18. egs. *Sic. Iun. Leppoman. Simler. Gallaſ.* which is a pint and quarter of ale meaſure: for there goe unto a pint of our Engliſh meaſure, as much as fourteene eg-ſhels can containe.

Quest. XLVIII. *Of the ſpirituall application of the Altar, and daily ſacrifice.*

THe ſpirituall ſignification of theſe things is this: 1. Chriſt is our Altar, whereby wee are ſanctified; he is, *& ara & victima* both our Altar, and the ſacrifice: of this Altar the Apoſtle ſpeacketh, *Heb.* 13. *We have an Altar, whereof they have no authority, which ſerve in the Tabernacle, Gallaſius.* Heb. 13. 10.

2. By the daily ſacrifice of the lambes Chriſt alſo is ſignified, who is the Lambe of God that taketh away the ſinnes of the world, *Simler.*

3. By the bread and wine which was offered, *Lippoman* would have repreſented the Euchariſt, which is miniſtred with bread and wine. Rather it ſignifieth, *Chriſtum pro nobis oblatum cibum eſſe & potum*, that Chriſt offered for us is both our meat and drinke to be received by faith, *Oſiander.*

4. The offering of the one in the morning, the other at evening, *Cyprian* thus applieth: *Ut hora ſacrifi-cij ſignaret veſperam & occaſum mundi*; That the houre of the ſacrifice ſhould ſignifie the evening and the ſet of the world, when Chriſt ſhould be offered. *Bernard* underſtandeth two oblations of Chriſt; one when he was offered and preſented by his parents in the Temple; the other when he was offered upon the croſſe: at the firſt oblation he was received, *inter brachia Simeonis*, betweene the armes of *Simeon*: in the ſecond, *inter brachia crucis*, betweene the armes of the croſſe. *Lippoman* thus: *Agnus veſpertinus Dominum morientem præfigurat, &c.* The evening lambe did prefigure Chriſt dying, the morning lambe Chriſt riſing againe from the dead. But rather hereby is ſignified that Chriſt from the morning to the even, from the beginning of the world unto the end, is the Saviour of all them that truſt in him: he is the Lambe which was ſlaine from the beginning of the world, *Oſiander.* And by this daily offering and that twice done, is ſhewed, that wee have daily need of reconciliation: that Chriſts bloud ſhould continually be applied unto us by faith, *Simler.* And by this daily ſacrifice twice offered, the Iſraelites were admoniſhed, *ut a principio ad finem diei, ad Dei miſericordiam confugerent*; that from the beginning to the end of the day, they ſhould flee unto Gods mercie. And that this continuall ſacrifice was an evident figure of Chriſt, is evident, becauſe it is propheſied to ceaſe at the comming of the Meſſiah, *Dan.* 9. 27. for the ſhadow muſt give place to the body, *Calvin.*

Lib. 2. epiſtol. epiſt. 3.

Serm. 2. & 3. de purific. beat. Mariæ.

Quest. XLIX. *How the Lord appointed with the children of Iſrael.*

Verſ. 43. *There I will appoint, or meet with the children of Iſrael, &c.* 1. Here the reaſon is given from the notation of the word, why it was called before, *ohel maghed*, the Tabernacle of appoint-

ments

ment or meeting, because the Lord would meet with them there: it is derived rather of *iaghad*, which signifieth to meet, or appoint a time; than of *ghadah* to testifie, *Calvine*. 2. Here the Lord will appoint with Israel; not by speaking himselfe unto them: for after the Lord had spoken unto them out of mount Sinai, when he delivered the Law, and the people were afraid of Gods voice, and desired that *Moses* might speake unto them; the Lord after that did not speake himselfe, but declared his will by *Moses*, *Tostat. qu.* 21. 3. Where it is said in the former verse, *where I will make appointment with you, to speake unto thee there*; *Caietanes* note is somewhat curious: that God in respect of the Levites, *promittit se dantem paratum*, promiseth onely to be readie: but with *Moses* hee promiseth to speake: for by *with you* the Lord meaneth the Israelites, with whom hee will speake by *Moses*, as it followeth *vers.* 43.

QUEST. L. *What the Lord promiseth to sanctifie.*

Vers. 43. *I shall be sanctified by my glorie.* 1. *Junius* referreth this to the Israelites, that everie one of them should be sanctified by the Lord. But that were too generall: it is evident by the next verse where the Lord speaketh of sanctifying the Tabernacle, the Altar, and the Priests, that he meaneth a speciall sanctification, and consecration to holy uses. 2. The most do supplie *place*, and understand it of the Tabernacle: but that is expressed afterward, I will sanctifie the Tabernacle. 3. Therefore the speech is more generall; that he will sanctifie by his presence: and what things hee will sanctifie, is expressed in the next verse in particular, the Tabernacle, the Altar, *Aaron* and his sonnes.

QUEST. LI. *What is meant here by Gods glorie.*

By my glorie. 1. Some interpret it, To my glorie, because that was the end wherefore the Lord appointed all those things. 2. Some doe understand it of Christ, who is the glorie of God, without whom nothing is sanctified in the Church: this glorie *Moses* desired to see, chap. 33. 3. *Lyranus* and *Lippoman* refer it to the comming downe of fire upon *Aarons* sacrifice, *Levit.* 9. 4. *Tostatus* to that example of Gods power in destroying *Nadab* and *Abihu* with fire, for offering strange fire: and thereupon the Lord saith, *I will be sanctified in them that come neere me, and before all the people will I be glorified.* But this promise of God is not so to be restrained, to one or two of Gods glorious workes. 5. Therefore by *glorie* the Lord understandeth *gloriosam praesentiam*, his glorious presence, *Vatablus*: as *Exodus* 40.34. *Then the cloud covered the Tabernacle*, &c. *and the glorie of the Lord filled the Tabernacle*, *Oleaster*.

Levit.10.3.

QUEST. LII. *How the Lord is said here to sanctifie Aaron.*

Vers. 44. *I will sanctifie also Aaron*, &c. 1. *Lyranus* understandeth this of their consecration: which although it were described alreadie, *non adhuc tamen erat in executione posita*: yet it was not hitherto put in execution: but the Lord speaketh not here of that sanctification which consisted in the outward ceremonies: for they were not Gods glorie, whereby he saith he will sanctifie them. 2. *Tostatus* referreth it to that miraculous approbation of *Aaron*, and his two sonnes *Eleazar* and *Ithamar*, by shewing his fierce wrath in the sudden destruction of his other two sonnes *Nadab* and *Abihu*. But as *Aaron* and his sonnes are promised to be sanctified, so the Altar also shall be sanctified: but the Altar was not sanctified by that example of judgement. 3. Therefore the meaning is this, that as God had prescribed the externall rites of their consecration, so he promiseth, *se in his efficacem fore*, that he will be effectuall in them, *Simler. Divina actio sanctificans aderit*, &c. The divine sanctifying action shall be present, *Caietane*: lest they might thinke, that their sanctification depended upon the outward ceremonies of their consecration. For those externall things were used only, *ut verae sanctificationis symbola*, as figures or symbols of the true sanctification.

QUEST. LIII. *How the Lord is said to dwell among them.*

Vers. 45. *And I will dwell among the children of Israel.* 1. We must make a difference betweene Gods generall presence every where, and his gracious presence in his Church: his presence of power is in all places, but his presence of grace is only among his owne servants, *Simler*. So God is said sometime to be with his children, when he blesseth and prospereth them: as *Potiphar* saw that God was with *Joseph*, *Gen.* 39. and he is said not to be among them, when hee withdraweth his favour and assistance: as *Moses* saith unto the people, *Numb.* 14.42. *The Lord is not among you*, and therfore they were in that place overthrowne of their enemies. Thus also *Thomas* distinguisheth of Gods presence: *Est communis modus*, &c. There is a common manner of Gods being every where and in all things, *per essentiam, potentiam, praesentiam*, by his essence, power, and presence: *est alius modus specialis*, and there is another speciall way of Gods being present: *sicut amatum in amante*; as that which is loved is present in him that loveth: as our Saviour saith, *If any man love me*, &c, *my father will love him, and we will come unto him, and we will dwell with him. Ioh.* 14.23. And so the Lord is said to dwell here among his people. 2. And here also there is speciall relation to the situation of the Tabernacle, which was set up in the middest of the tribes: three of them pitching before, three behind, and three of each side; and in that respect God also is said to dwell in the middest of them, because his Tabernacle, which the Lord made his habitation, was in the middest of the host, *Tostat. qu.* 21. 3. But this must be understood conditionally, that the Lord would dwell among them, so long as they worshipped him aright, as hee commanded them, *Osiander.* 4. And so hee will not onely dwell among them, but worke such wonders among them, that they shall by experience knowe, that God onely, and none other, delivered them out of Egypt to serve him, *Tostat. ibid.*

1.p.q.43.ar.3.in Corp.

4. Places

4. Places of Doctrine.

1. Doct. *No perfection in the Priesthood of the law.*

Vers.1. *TAke a young bullocke*, &c. This first sacrifice being offered for the sin of the Priests that were to be consecrated, ought to put them in mind, that they themselves were sinners, and had need of sacrifice, *Oleaster*. Which evidently proclaimed, that there was no perfection in their Ministerie, but that they were to looke for an high Priest so perfect, that needed not first to offer sacrifice for his owne sinnes, as the Priests of the law did, *Hebr.7.27.*

2. Doct. *Of dividing the Word aright.*

Vers.17. *THou shalt cut the ramme in peeces.* To this usage of the law, the holy Apostle seemeth to allude, exhorting *Timothie* to *divide the Word aright*, 2 *Tim.2.15.* that as the Priest divided the sacrifice, and laid every part in order, and as hee in other sacrifices gave the Lord his part, and tooke the Priests part, and delivered the rest to the people: so the Minister of God should ὀρθοτομεῖν, divide the Word aright, deliver the true sense thereof; not wrest or deprave it with false glosses, or fained allusions, as the *Valentinians* abused the Scripture: and *Origen* is found herein to have been in great fault, *Sanderus.*

3. Doct. *Of the imposition of hands.*

Vers.21. *THou shalt sprinkle it upon Aaron*, &c. These ceremonies of washing, anointing, sprinkling, which were used in the consecration of the Priests of the old Testament, are not requisit now. The Apostles in the new Testament used imposition of hands: as the Deacons are ordained by imposition of hands, *Act.*7.8. So thy praied and laid their hands upon *Saul* and *Barnabas*, and sent them forth for the worke of the Ministerie, *Act.* 13.4. which externall observation is yet retained in the Church of God: whereby, 1. They which are ordained, are confirmed in their calling: 2. They are admonished, that their abilitie and sufficiencie for that calling, is not of themselves, but from him, in whose name, hands are imposed upon them. 3. It is a signe of Gods protection and assistance, if they be diligent in their calling, that his hand shall protect them. 4. And if they be unfaithfull, that his hand shall be upon them to judge them: in this sense the Prophet *David* saith, *Thine hand is heavie upon me day and night*, *Psal.*32.4. *Marbach.*

5. Places of Controversie.

1. Cont. *Against the anointing of Priests with oyle in their consecration.*

Vers.7. *THou shalt take the anointing oyle.* This oyle was a signe of the graces of the Spirit, which should be powred abundantly upon Christ the true high Priest, as the Prophet *David* saith, *Psal.*45.7. *Thy God hath anointed thee with the oyle of gladnesse above thy fellowes.* This ceremonie then of anointing being fulfilled in Christ, it savoureth of Iudaisme to revive this ceremonie now, as the Romanists doe in the consecration of their Bishops and Priests. This were to be wiser than Christ, who commanded no such thing to be done, and than his Apostles, who used no such ceremonie in the ordaining of Ministers, *Gallas.*

2. Cont. *Against the anoynting of the fingers.*

Vers.20. *AND upon the thumbe of the right hand.* The Romanists retaine the like ceremonie in ordaining of their Priests: for they anoint their thumbes, and forefingers with oyle, as *Aarons* thumbe was with bloud, that those fingers may bee consecrated to handle the bread in the Eucharist, which they call the Lords bodie. But we reade not, that either Christ himselfe, or his Apostles anointed their fingers for the consecrating of the Sacrament: these then the Apostle calleth the commandements of man, *touch not, taste not, handle not, Coloss.* 2.21. *Gallas.*

3. Cont. *That the ramme signified not Peter.*

Vers.19. *AND thou shalt take the other ramme.* These two rammes some would have signifie *Peter* and *Paul*; the ramme of burnt offering, which was wholly consumed, they say, signifieth *Paul, amore Christi totum incensum*, that was wholly set on fire with the love of Christ: the other ram, wherewith they anointed the eare, thumbe and toe of the Priests, did prefigure *Peter*; *Nam Ecclesiæ Romanæ obediendum est in his, quæ sunt fidei*; For the Church of Rome must bee obeyed in those things which belong unto faith, which commeth by hearing: and this is signified by touching the eare: likewise in those things which concerne manners, which is understood by anointing the hands and feet, which are instruments of all actions, *Gloss.ordinar. Moraliter.*

Contra. 1. And was not *Peter* wholly ravished, and set on fire also with the love of Christ, as well as *Paul*? If not, why do you preferre him before *Paul*? 2. If faith come by hearing, how should the Pope be obeyed in doctrine, seeing he useth not to preach, to be heard? 3. In matters of faith, not onely the Romane Church, but any other is to bee heard and followed: but seeing the Romane Church teacheth doctrines contrarie to faith, there it may worthily bee left. 4. And will they have us to follow them in manners also? The Pope and his Cardinals, (no marvell) give such good example of life, that it is pitie that they are not imitated. They that know Rome, and the generall prophanesse, and licentious living there, though never so much addicted to the Popish religion, I think would be ashamed to follow their conversation. 5. This ramme signifieth Christ, by whose blood only we are purged, our eares, hands, and all other parts sanctified: of whom the Prophet speaketh, *Isai.* 50.4. *He will waken mine eare, as the learned*: it is blaspemie therefore to applie it to *Peter*: he sanctifieth not the eare, Christ indeed healed the eare

which

which *Peter* cut off. I hope they will not say, that *Peters* bloud doth sanctifie them. 6. *Oleaster* giveth a better sense of this place, *Nihil aliud hujusmodi sanguinis respersione adumbrari video, quàm Sacerdotum punitionem, &c.* I see nothing else shadowed forth by this sprinkling of bloud, than the punishment of the Priests, *Si negligentiores in audiendis ejus mandatis, &c.* If they should be negligent in hearing Gods Commandements, and in the executing of their ministery, &c. Let the Pope and popelings therefore looke unto it, that they smart not for it one day, in neglecting Gods Commandements in respect of their owne traditions.

4. Controv. *Of the elevation of the host, and of the signe of the crosse, &c.*

Vers. 24. *Thou shalt shake them to and fro.* The Latine text readeth, *Thou shalt sanctifie them, elevating, or lifting them up.* Whereupon *Sa* in his annotations would ground the elevation of the host in the Sacrament: and *Lyranus* and *Tostatus* observe, that the Priest shaking them to and fro, and lifting them up and downe, in this motion, made as it were a signe of the crosse in the aire.

Contra. 1. Who taught them to borrow their ceremonies from the figures and types of the Law? If such rites as shadowed forth Christ, be still to be used, to what end died Christ? The Jewes, that thinke Christ not yet to be come, have some colour in retaining their legall ceremonies: but seeing Christians doe beleeve that Christ the body and substance of the Law is come; in him all those shadowes are determined. 2. Neither was it yet revealed unto them how Christ should suffer, and whereon hee should bee offered, therefore it is not like, that the moving of those things up and downe, and to and fro, had any such signification. 3. Neither was the crosse of Christ of that fashion, that as much should be left above the crossing in the head, as under it in the feet, so that the upright peece should be crossed in the middest: after which similitude this motion of the Priests hands seemed to be, up and downe, and then sideways to and fro.

5. Controv. *Against the burying of Bishops in their Pontificials.*

Vers. 29. *And the holy garments, which are Aarons, shall be his sonnes after him.* It was not the fashion then among the Hebrewes, as it is now among the Romanists, for their high Priest to be buried in his priestly robes: as now their Bishops are intombed in their pontificials. *Lippoman*, one of their owne Writers, giveth this note hereupon: Lest any should say *Aaron* shall use the pontificall vestures all his life time, and when he dieth, *ipse eisdem indutus tumulabitur*, he shall be buried in them, &c. He seemeth closely to glance at that superstitious use practised among them. *Simlerus* ghesseth well at the cause of this ridiculous usage: *I cannot tell* (saith he) *why they should doe so; nisi forte ut mortui fungamur munere suo, quod vivi nunquam fecêre; unlesse it be, that they might exercise their function when they are dead, which they never did being alive.*

6. Controv. *Of the lawfulnesse of Ministers marriage, and the legitimation of their children.*

Vers. 29. *Shall be his sonnes after him, &c. Tostatus* here thus noteth; that because in the old Testament the Priests had wives, the sonnes succeeded their fathers, as others did in civill principalities: but now in the new Testament, *sacerdotes non habent uxores*, the Priests have no wives, and therefore their sonnes succeed them not, because they have no sonnes: and if they have sometime sonnes, *illegitimi sunt*, they are illegitimate, &c. *Tostat. qu.16.*

Contra. 1. If the Priests of the Law had their wives, of whom was exacted a greater legall purity, in outward observations, than now: why should the Ministers of the new Testament be restrained in the times of the Gospell, which hath given us liberty that were in bondage under the Law? 2. Then the sonnes succeeded the fathers in the priesthood, both because the tribes were distinguished, and their families and kinreds divided, that Christs line of *Iudah* might be continued, and then the service of the Tabernacle, consisting chiefly in externall observations, required no such exactnesse, but that the sonne might be fit to succeed his father in the priesthood; especially God giving an extraordinary blessing unto that lineall succession: but now it is not fit that children should alwayes succeed their fathers, because the Gospell requireth a greater sufficiencie: and the childe is not alwayes heire of his fathers gifts: but where the sonne is endued with sufficient parts, to take upon him his fathers charge, there is no reason why he should be barred. We see in these dayes that divers learned men, Ministers and Professors under the Gospell, have left behind them their sonnes men of worthy parts: as *Iosias Simlerus* had a sonne of the same name, who writ the Dedicatory Epistle to his fathers learned Commentaries upon Exodus; *David Parens* that learned man, hath likewise his sonne *Philip Parens*, who hath written of Logike: *Kicherman* the Author of his Logike, and politike Systemata, succeeded his father, *in Gymnasio patrio*, in his fathers schoole. And divers such beside might be named. 3. And doth he thinke indeed, that the sonnes of Priests are illegitimate, and unfit to succeed their fathers? What thinketh he of divers Popes, that were Priest sonnes? as *Bonifacius* the first, *Felix* the third, *Agapetus* the first, *Sylvester*, *Theodorus*, *Hadrianus*, *Benedict* the 8. *Iohn* the 12. all which were the sonnes of Priests: and *Gratian* addeth further; *Quamplures etiam alii inveniuntur de sacerdotibus nati*; and divers beside are found to have beene borne of Priests. 4. Indeed they which have sonnes, and are not married, which is no rare thing in the Popish Clergy, doe leave an illegitimate seed behind them: but such as are borne in lawfull matrimony, are an holy seed, of what calling soever their parents be: for both, *marriage among all men is honourable*, *Hebr.*13.4. and so consequently among Ministers: and their children are holy, *1 Cor.*7.14. They therefore that condemne their marriage, and make their children illegitimate, and so unholy, doe contradict the holy Apostle, and in a manner give him the lye. See more *Synops. Centur.*1. *err.*77.

Gods blessing upon Ministers sonnes.

Distinct.56. c.2.

7. Controv.

7. Controv. *That the wicked doe not eat the body of Christ.*

Vers.33. *A Stranger shall not eat thereof.* Like as none which were not of *Aarons* family were admitted to the eating of this holy meat: so none but those which are of Christs family indeed, and doe beleeve in him, can be partakers of his body and bloud: for *whosoever eateth my flesh, and drinketh my bloud* (saith our blessed Saviour) *hath everlasting life, Ioh.6.54.* They therefore are grossely deceived, who thinke that the wicked and unbeleevers doe eat the very flesh, and drinke the very bloud of Christ in the Eucharist, *Simler.* for then it would follow upon our blessed Saviours words, that they should have everlasting life also. See more, *Synops.Cent.3.err.27.*

8. Controv. *Against the reservation of the Sacrament.*

Vers.34. *If ought of the flesh, &c. or of the bread remaine unto the morning, thou shalt burne it with fire.* This was commanded, lest that which remained of the holy flesh and bread might either bee prophaned, or might bee superstitiously abused. It therefore may seeme strange, that the Romanists, which are in other things so superstitiously addicted to the rites and usages of the Law, doe not also follow the same herein; but rather have taken up a contrary use, in reserving the consecrate host, hanging of it up in a pix, and adoring it: for this is a true position; *sacramenti ratio non durat extra usum*, that set apart the use, and the sacrament all respect ceaseth, *Simler.* For as the water used in Baptisme, is no more a sacrament, *extra usum*, out of the use, but is as other common water; so neither are the bread and wine in the Eucharist. For the more full handling of this point I likewise referre the Reader to *Synops. Cent.3. err.19.*

9. Controv. *Against the continuall sacrifice of the Masse.*

Vers.38. *This is that which thou shalt present upon the Altar, &c. two lambes, &c. day by day continually.* To this daily and continuall sacrifice, the Romanists resemble and compare their continuall sacrifice of the Masse: and they hold them as Antichrists, that doe abolish it, as *Antiochus* abolished the daily sacrifice, *Ex Simlero.* 1. There is no externall sacrifice now remaining under the Gospell daily to be iterated: for Christ was once offered to take away the sinnes of many, *Heb.9.28.* he is not then to be often sacrificed. 2. *Antiochus* was the forerunner of Antichrist, because he abolished the daily sacrifice before the time, which was to continue untill the Messiah came: but Christ himselfe by the one oblation of himselfe once offered, was at his comming to abolish the daily sacrifice, as it is prophesied, *Dan.9.27. He shall cause the sacrifice and oblation to cease*: not only for that he tooke away from the incredulous Jewes their City, Temple, and sacrifice: but because he was the body and substance of those sacrifices which are not now to be iterated and repeated; seeing (as the Apostle saith) *With one offering he hath consecrated for ever them that are sanctified, Heb.10.14.* which sacrifice of Christ is often to be celebrated by way of thankfull commemoration, not to be iterated by any externall oblation.

10. Controv. *That, doe this, in the institution of the Eucharist signifieth not, to sacrifice this.*

Vers.39. *Thou shalt present or make ready one lambe in the morning.* The word in the originall is עשה *ghashah*, thou shalt make: that is, sacrifice or offer. The Romanists would take advantage by this word, because *to make* here signifieth *to sacrifice*, that it should be so taken, when Christ said, in the institution of the Sacrament, *hoc facite*, doe this, as if he should say, *sacrificate*, sacrifice ye this. *Gallasius* here maketh mention, how a certaine Sorbonist, then a Popish Bishop, but *illius hara porcus*, a swine out of the same stie, to use his owne words, in a certaine booke written against the Protestants, did make this word a chiefe foundation of the Missall sacrifice.

Contra. 1. But this will afford them small helpe: for this word *ghashah*, to doe, is of a generall signification, and is applied to divers senses, according to the circumstance of the place: as *Genes.11.4. faciamus nobis nomen*, let us make, (that is) *get us a name: Gen.18.7. fecit vitulum, he made the calfe* (that is) killed it, or made it ready. Likewise, *2 Sam.13.6. Faciat mihi cibum, let her make me meat*, (that is) prepare it: it doth not therefore always signifie to sacrifice. And our Saviour, when he saith, *this doe, &c.* hath relation to the former words, *take eat*, as S. *Paul* sheweth, *1 Cor.11.24.*

2. The sacrifices of the Law were types and figures of Christs sacrifice, the shadow of the body, they did not prefigure *aliud umbratile sacrificium*, another shadowing sacrifice, such as is the imaginary sacrifice of the Masse.

3. And there remaineth now no externall ceremoniall sacrifice, but only spirituall, by us to be offered unto God, as S. *Peter* sheweth: *Ye are an holy Priesthood, to offer up spirituall sacrifices acceptable to God by Iesu Christ, 1 Pet.2.5. Marbach.* See further of this controversie, *Synops.Cent.3. err.31.*

Vers.44. *I will sanctifie also Aaron, &c. Cajetane* out of this place would prove the Sacrament of Orders in the new Testament, calling them Heretikes that deny it: thus inferring, *Si specialis divina actio sanctificans Aaron, &c.* If there were present a divine action sanctifying *Aaron*, to execute his office; much more in the time of grace, *specialis divina actio concurrit ad sanctificandum aliquos, &c.* a speciall divine action concurreth to sanctifie some, *ut sacerdotio fungantur*, to execute the Priesthood.

11. Controv. *That there is no Sacrament of Orders.*

Contra. 1. *Cajetanes* argument is not good, that where there is a grace conferred by an outward signe, there necessarily should bee a Sacrament: for presently upon *Davids* anointing by *Samuel*, the Spirit of the Lord came upon him, *1 Sam.16.13.* yet I thinke he will not make it a Sacrament to be anointed King. 2. It is likewise false, that alwayes the inward grace concurreth with the outward signe: for this were to tye Gods grace and Spirit to the element. *Nadab* and *Abihu* were consecrated as well as the rest of *Aarons* sonnes, but they were not sanctified: the very next day after their consecration ended, which was the eighth day, they were destroyed for abusing their office, in offering strange fire,

Levit.

*Levit.*10.1. 3. Neither is there now any externall Priesthood in the new Testament, to be exercised in the Church: but the Priesthood of the new Testament resteth in the person of Christ, *Thou art a Priest for ever, after the order of Melchisedek, Hebr.*7.21. See further, *Syn. Centur.* 3. *error.*107.

Controv. 12. *Against Pythagoras, concerning the lawfulnesse of the legall sacrifices.*

NOw in the last place, in that the Lord himselfe gave direction unto his people, concerning divers kindes of sacrifices of beasts: the opinion of *Pythagoras* appeareth to be ridiculous and foolish, who condemned all such sacrificing of beasts, as the Poet describeth it in this manner:

Nec satis est, quod tale nefas committitur: ipsos
Inscripsére Deos sceleri, numenque supremum
Cade laborifera credunt gaudere juvenci.
They thinke it not enough, themselves evill for to do,
But make the gods above, as parties thereunto;
As though they joyed to see, a painfull bullock slaine to be.

But herein was *Pythagoras* errour and ignorance, that he could not conceive, *Deum sine expiatione non placari*, that God could not be appeased, without some expiation and atonement made. The blood of these sacrifices then shadowed forth the bloud of Christ, the only sacrifice of atonement, whereby God was well pleased, not that he delighted in the death of that just one, but in his obedience, wherein Gods justice was satisfied: indeed take Christ away, and then the sacrifices of beasts, *nihil differunt à profana cernificina*, differ nothing from a prophane shambles, *Calvin.*

6 *Morall observations.*

1. Observ. *A Bishop must be gentle and full of clemencie.*

Vers.7. AND *anoint him. Disce Sacerdos Dei esse misericors*; Learne thou which art Gods Priest and Minister, to be mercifull and given to pity, for the which cause the Priests of the old Law were anointed, *Oleaster.* Which property of gentlenesse Saint *Paul* requireth in his Bishop, *No striker, not given to filthy lucre, but gentle, no fighter.* It is more seemely for a Christian Bishop to win by clemencie, than to force by rigour and severity. 1 *Tim.*3.3.

2. Observ. *Ministers must both teach and live well.*

Vers.20. AND *put it upon the lap of Aarons eare, &c.* The laying the bloud on the right eare of *Aaron*, signifieth the right hearing of the Word: on the right thumbe, that they should not be hearers of the Word only, but doers: on the right toe, that their conversation should be aright, B. *Bab.* as S. *Paul* would have his Bishop unreproveable, 1 *Tim.*3.2.

3. Obsery. *No delayes to be used in Gods service.*

Vers.34. I *ought remaine till the morning, &c.* As the holy flesh was to be eaten the same day, so hereby the Lord would shew, *sibi alacriter esse inserviendum*, that we must serve him cheerefully, not to use any delayes or procrastinations in his service, *Simler.* As the Prophet *David* saith, *I made haste, and delayed not to keepe thy Commandements, Psal.*119.60.

CHAP. XXX.

1. *The Method and Argument.*

IN this Chapter is first described another object of the service of the Priests, namely the Altar of incense, to *vers.*11. Secondly, such things as were necessary for their Ministery: 1. Money to be collected, *vers.*11. to 17. 2. A laver to wash them in, to *vers.*22. 3. The anointing oile for consecration, to *vers.*33. 4. The sweet perfume for sacrifice, to *vers.*38.

In the description of the Altar of incense, are set forth: 1. The matter, *vers.*1. forme and fashion, *vers.*2. 2. The parts, the crowne and barres, to *vers.*6. 3. The situation of it, *vers.*6. 4. The use, daily, *vers.*7,8. anniversary, *vers.*10.

In the second part: 1. The collection of the money is appointed in generall, by whom it should bee given, what, and to what end, *vers.*12. then in particular, what shall be given, *vers.*13. by whom, *vers.*14, 15. to what end, *vers.*16.

2. The laver is described: 1. The matter and forme, *vers.*18. 2. The place, *vers.*18. 3. The use, for the Priests to wash in, *vers.*19,20. 4. The danger, if they doe it not, *vers.*21.

3. The holy oyntment is appointed to be made: 1. The matter, *vers.*23,24. 2. The forme, *vers.*25. 3. The use, to anoint both the holy things, to *vers.*30. and the holy persons, *vers.*30. 4. Punishment is threatned to those which should prophane this ointment, to *vers.*34.

4. The holy perfume also is commanded to be made: 1. Of what matter, *vers.*34. 2. After what manner, *vers.*35. 3. How it must be used, *vers.*36. 4. The punishment of those which doe abuse and prophane it.

2. *The*

2. The divers readings.

Vers. 3. *The top thereof.* B.G.V.I.A.P. better than, *the grate thereof.* L.S. *gag* signifieth the top or roofe. *B.G.I.cum cæter.*

Vers. 4. *On either side.* B. or, *the two sides.* V.I.P.A.C.S. better than, *per singula latera, on everie side.* L.G.

Vers. 6. *Where I will meet with thee.* B.I.P.A. better than, *where I will speake with thee.* L. or, *appoint my word with thee.* C. or, *covenant with thee.* V. or, *appoint with thee.* G. the word commeth of יעד *jaghad*, to meet with, or to appoint a time. *B.I. cum cæter.*

Vers. 10. *Aaron shall make reconciliation.* B. G. I. *cum cæter.* not, *Aaron shall pray.* L. the word is כפר *caphar*, to reconcile. *B.G. cum cæter.*

Vers. 19. *Shall wash their hands,* &c. *thereat,* G. or, *out of it.* I. V. P. A. S. C. better than, *inis.* B. L. *minnemm*, out of it. H. *G.I. cum cæter.*

Vers. 23. *Five hundred sicles.* B.G.V.A.P. *cum cæter.* not, *five hundred pounds.* L. for it had beene too great a proportion for an him of oyle. And beside, vers. 24. mention is made of the shekel, *after the shekel of the Sanctuarie.* *B. G. cum cæter.*

Vers. 33. *Take,* &c. *Stacte, onycha, galbanum.* B.I.C.L.S.P. better than, *myrrh, and cleare gumme.* G. for *myrrh* is called before, מר *mor.* *I.B. cum cæter.*

Vers. 34. *Spices, and pure frankincense.* B.G.V.A.P. better than, to referre it to *gallanum, of sweet sauour.* L. S. G. for a distinction commeth betweene: or, *nard, with the leaves.* I. the word is, סמים *sammim*, spices so taken, vers. 23. *B.G.V.*

Vers. 34. *Everie one by it selfe alone.* I. So also *Oleaster*, better than, *of each a like weight.* B. G. *cum cæt.* ברר *badadh* signifieth alone, Levit. 13. 45. *I.*

3. The questions discussed.

Quest. I. *Why the narration of the making of the golden Altar is transposed.*

Vers. 1. THou *shalt make an Altar,* &c. 1. The Hebrewes well observe, that in the sacred historles, we should not alwayes looke to have things set downe in that order of time, wherein they were done: as the altar of incense was made before the priestly apparell, as is evident, *chap.* 37. 25. and *chap.* 28. yet it is prescribed to be made after. 2. *Iunius* giveth this reason, why the same order is not observed in the prescription, which was in the making & preparing of these things: because first the things are described, wherein the service and ministerie of the Priests consisted: and then the common instruments, and sacred things belonging to their service: as the perfume, and perfume altar, money, and the holy oyntment: and so though the order of time be not kept, yet the order of nature seemeth to bee observed. But then it is like, if the things are set downe in the narration, as the nature of them required, that the same course should have beene much more kept, in the framing and making of them. 3. *Tostatus* thinketh rather, that the order of nature is not here followed: which is, *cum sic res narrantur, ut geruntur*; when things are so rehearsed, as they were done. But *Moses* useth an artificiall method, in setting downe those things together, *quæ maxime cohærent*, which most agree in argument, for better understanding: As having made mention of the brazen altar, wherein chiefly consisted the ministerie of the Priests, then hee commeth to set forth the priestly apparell, and their manner of consecration: first making an end with those things which were of most frequent and necessarie use: and then hee commeth to describe those things which by reason of the connexion of argument were omitted before. *Tostat. qu.* 1. But as I refuse not this reason, so I incline rather to the first opinion, *ordinis non inquirendam esse rationem*, that alwayes a reason must not be enquired of the order of things in Scripture, *Pellican.*

Quest. II. *Wherefore the altar of incense had hornes comming out of it.*

Vers. 2. THe *hornes thereof shall be of the same,* &c. 1. This altar had foure ends at the corners comming forth, called hornes, like as the other brazen altar had, and of the same fashion, which were not only as certaine pomels, as *Lyranus*: or certaine little pillars standing upright, but come out somewhat sloping, because they are likened to hornes. 2. They were made out of the same matter and wood, not grafted in: so that it seemeth there were foure quarters at each corner, which came out above like hornes, and at the nether end were as feet unto the altar. *Cajetan, Simler.* 3. But *Lyranus* upon good reason misliketh their opinion, who thinke that this altar had likewise *craticulam*, a certaine grate or net, which did hang above upon the foure hornes: for so the golden altar would have beene annoyed with the ashes that might fall thorow the grate: and beside, this altar was covered above as a table, which was laid over with plates of gold: whereas the other brazen altar was hollow, and open above, and the grate of brasse was made unto it in stead of an hearth, whereon the fire should be made, and the sacrifice laid. 4. Yet *Tostatus* reason is not good, why nothing hanged upon the hornes of the altar of incense, because it is most like that the vessels which were used in the service of that altar, should have there hanged, if any thing did: but onely one vessell was needfull for the ministration of that altar, namely, a censer to receive the coales, upon the which the incense burned, which he saith was kept upon the brazen altar without in the Court, with other instruments thereto belonging. But that cannot bee, for all the instruments of the brazen altar were of brasse, which were not used within the Tabernacle, where all the vessels and instruments were made of gold. It is more like, that if any vessels were used about the golden altar, that they were the incense cups, which were made for the golden table, *chap.* 25. 29. But

there is no such necessitie to make any such supply: for the coales were laid upon the verie hearth of the golden altar, and the incense thereupon, as shall be shewed afterward.

QUEST. III. *Wherein this Altar of incense differed from the other.*

Vers.3. AND *thou shalt over-lay it with fine gold.* This Altar differed much from the brazen Altar: 1. In the bignesse of it: this was but a cubit square, and two cubits high; the other was five cubits square, and three cubits high: because the sacrifices were to be burned upon it, and therefore it required a greater space for the fire to be made, and the wood couched thereon, and upon that the sacrifice. 2. This was covered with plates of gold, the other of brasse; for the brazen Altar was imbrued with the bloud of sacrifices, but this was onely for incense, and therefore was made of pure metall. 3. The brazen Altar was made open above, and had a grate in the middest for the ashes to fall thorow: but this was covered above. *Hierome* thinketh it had *craticulam*, a grate above for the ashes to fall thorow: but the word is *gag*, which signifieth *tectum*, the top or roofe, which was overlaid with gold; it was not then like unto a grate. 4. But *Cajetan* is deceived, who thinketh that this was another difference, that the brazen Altar had, *neque parietes, neque tectum*; neither wals, nor cover above; but this had both: for the brazen Altar though it had no cover, yet it had sides made of boords, which were covered with brasse, as is evident, *chap.* 27. 8. *Thou shalt make it hollow of boords.* 5. It differed in respect of the place, this being placed within the Tabernacle, the other in the outward Court: the use also was divers, this only for incense, the other for sacrifices.

QUEST. IV. *How the incense was burned upon the golden Altar.*

Vers.3. AND *the top thereof.* This was the upper part of the Altar, which *Cajetan* calleth *mensam*, the table; *Iunius, aream*, the plaine above; *Iosephus, foculum*, the hearth, where the incense was burned. 1. Some thinke that a censer stood upon this golden Altar, which was filled with coales, and the incense was laid upon them: So *Genevens.* in their description. But if there had been any such golden censer belonging to this Altar, it is like, it being so necessarie an instrument for the service of that Altar, that it should not have beene omitted; as all the instruments belonging to the golden Table, and to the golden Candlesticke, and to the brazen Altar, were described together with the things themselves.

2. *Tostatus* thinketh, that the vessell wherein they brought coales from the other Altar, and put incense therein, which he calleth, *vas receptorium carbonum & thymiamatis*, the vessell which received the coales and incense, was kept among other vessels belonging to the brazen Altar, because by this meanes there should not be *tanta circulatio*, such going to and fro, as if the censer were still upon the golden Altar: for then the Priest should first goe in and fetch it, and then put in coales from the Altar, and carrie it in againe; whereas if the censer were without, he need but take it from thence at the first, and so carrie it in, *Tostat. qu.*3. But it is shewed before, quest.2. that this vessell which served for the golden Altar, was by all likelyhood of gold, and therefore was not kept among the brazen vessels, which belonged to the burnt offering Altar: neither need it to be imagined, if there were any such censer upon the incense Altar, that the Priest went first in to fetch it; he might at once with some instrument of the brazen altar, carrie coales in thither.

3. Wherefore it is more probable, that there was no censer standing upon the golden Altar, to burne incense in: but that the coales were laid upon the hearth, and the incense thereon, and so burned: the reasons are these. 1. Because no mention is made of any such censer, which should not be omitted, *Ribera lib.*2. *cap.* 8. 2. *Iosephus* saith there was upon it, *foculus corona cinctus*, a little hearth compassed with a crowne: so it seemeth by the description of the Altar, that the crowne above served to that end, as an edge to keepe in the coales, that they should not fall downe. 3. The Apostle speaking of this golden Altar, calleth it χρυσοῦν θυμιατήριον, a golden censer, *Heb.*9.3. So also *Iosephus* giveth it the same name: the Altar it selfe was but as a great censer, whereon the incense and perfume was burned. 4. And to what end should it have been made as an Altar for incense, if any other instrument were set upon it to receive the coales and incense? any other thing would have served as well as an altar to that end, to bee as a seat or place for the censer to stand upon.

*Ioseph. lib.*3. *de Antiquit. cap.*5.

*Lib.*6. *de bell. Iudaic, cap.*6.

QUEST. V. *Of the placing of the barres, and how the Altar was carried.*

Vers.4. THOU *shalt make rings on either side*, &c. 1. The Latine Translator readeth *per singula latera*, on everie side; which *Tostatus* would helpe by this exposition, understanding everie opposite side; that two rings should be placed on one side, and two more on the other side against it: but two sides were not everie side, for there were foure sides. Some say that by everie side are meant everie corner: but that cannot be, for there were two rings on a side: there were not two in a corner, for then there should be eight rings in all: the Hebrew word then is *shenee*, which signifieth two, not *everie*: this error then ariseth by the mistaking of the word.

2. *Cajetan* therefore well observeth these three circumstances concerning the placing of these barres. 1. They were not *per singula latera*, on everie side, but onely on two sides. 2. *In angulis*, and in the corners. 3. *Et in superiori parte*, and in the upper part under the crowne.

3. Now whereas this Altar was one cubit broad, yet was it carried upon two barres, and by foure men, two at each end: this then taketh away the like scruple and doubt moved by *Tostatus* before, about the manner of bearing the table of shew bread, which he thinketh was carried broad-wayes; because otherwise if it had been borne in the length, it being but one cubit in bredth, there should not have been space enough betweene the barres for two to carrie it, *qu.* 27. *in cap.* 25, for here wee see, that this Altar being but one cubit square, on which side soever the barres were placed, there should be but the space of a cubit betweene barre and barre to carrie it by.

QUEST.

Quest. VI. *Where the Altar of incense was placed.*

Vers.6. *Thou shalt set before the veile.* 1. *Augustine* is of opinion, that the golden Altar was in the most holy place; because the Apostle there placeth the golden censer, which *Augustine* understandeth to be the Altar: for these are the Apostles words; *After the second veile was the Tabernacle, which is called the holiest of all, which had the golden censer, and the Arke of the Testament*, &c. *Heb.*9.4. But that the Apostle is not so to be understood, that the golden censer or altar was within the veile, shall be shewed in the next question. *Arias Montanus* seemeth to be of the same opinion, that, *Altare incensi erat intra adytum ante arcam ipsam*; The Altar of incense was within the oracle before the Arke. So also *Origen hom.* 9. *in Levit.* *Quæst.* 173. *in Exod.*

2. But that the golden Altar was without the second veile, and not in the most holy place, it is evident by these reasons. 1. It is apparent, *Exod.*40.26. that after *Moses* had hung up the veile, within the which the Arke was, then he set without before the veile the golden Altar. 2. Likewise, *Levit.* 16. 12. the high Priest taketh the censer full of burning coales from the Altar, which was before the Lord, and so shall bring it within the veile: this Altar before the Lord was the Altar of incense, not of burnt offering, as *Tostatus* understandeth it, as appeareth *vers.*18. it was that Altar whereupon reconciliation was made. If then the Priest went from the Altar, and so entred within the veile, then was not the Altar within the veile, *Ribera.* 3. The high Priest onely was to enter into the most holy place, as it followeth, *vers.*10. but the other Priests did offer incense upon the Altar, as *Nadab* and *Abihu* offered incense before the Lord, *Levit.*10. and *Zacharie Iohn Baptists* father burned incense, who was not the high Priest: for then he should not by lot or by course have burned incense, as he did, *Luk.*16. 4. The incense was to be renued everie day twice, morning and evening: but the high Priest entred once onely in the yeere into the most holy place. *Augustine* answereth, that the high Priest did, *semel in anno intrare cum sanguine*, once in the yeare enter with bloud to make reconciliation, but with incense hee entred often. But the contrarie appeareth, *Lev.*16.2. where it is said, that the high Priest should not come at all times within the holy place: but if he had come twice everie day, he had entred almost at all times. Beside, the Apostle saith, *The Priests went alwayes into the first Tabernacle, and accomplished the service; but into the second went the high Priest alone, once everie yeare, not without bloud*, &c. Now if twice everie day the high Priest entred in to burne incense, he had gone as often as he did into the first Tabernacle.

Quest. VII. *What the Apostle meaneth by the golden censer, which the most holy place is said to have.*

Recontil.

But a great doubt here is moved, how *Moses* that placeth the golden Altar before the second veile in the first Tabernacle, and the Apostle who saith that the second Tabernacle, which was the most holy place, had the golden censer, and the Arke of the Testament, *Heb.*9 4. should be reconciled. 1. *Augustine* upon this place thinketh that the golden Altar was indeed within the veile, before the Arke: but that is shewed to bee otherwise in the former question. And so *Iosephus*, who was an eye-witnesse of those things, saith; *Candelabrum aureum, mensam, & altare aureum statuerunt in Templo ante adytum; The golden candlesticke, the table, and the candlesticke they placed in the Temple before the oracle, Lib.* 8. *Antiquit. cap.* 2. The same is the opinion of *Theophylact. in Hebr.*9. *Beda lib. de Templ cap.* 12. *Thom. 1.qu.*102.*ar.*4.*ad.*6. *Comestor histor. Exod.cap.*67. *Lyran. Exod.*3. *Cajetan. Lippoman. Exod.* 30.

2. *Paul. Burgens.* thinketh it is said to be in the most holy place, *quoad dignitatis gradum*, in respect of the excellencie and dignitie thereof, because once a yeare reconciliation was made upon the hornes of this Altar, not in respect of the place: therefore it is said, *vers* 10. *this is most holy unto the Lord.* But *Matthias Thoring* replyeth, that here *Moses* speaketh not of the Altar, but *de exercitio summi Sacerdotis in altari*, of the Ministerie of the high Priest upon that Altar which is called most holy. And againe, if in this respect it was said so to be in the most holy place: by the same reason the brazen Altar should be said to be there, for that is also called most holy, *chap.*29.37.

3. Some thinke that *aureum thuribulum*, the golden censer, which the Apostle speaketh of, was not the golden Altar, but a golden censer, which was kept in the most holy place, wherein the high Priest offered incense, when he went into the holy place once in the yeare. Of this opinion is *Thomas*, and *Lyranus in* 9. *Hebr.* and before them *Hierom.* But this cannot be so for these reasons. 1. Because in *Moses* description of the Tabernacle, and all things thereto belonging, there is no mention made of any such golden censer in the most holy place. 2. If the Apostle did not thereby meane the golden Altar, then had he omitted one of the principall things in the Sanctuarie, which he would not doe. 3. Againe, the high Priest is first bidden to take a censer full of burning coales of the Altar before the Lord, and so bring it within the veile, *Levit.*16.12. He then had not the censer within the veile, but without, *Tostat. qu.* 6. *Exod. lib.* 2. *cap.* 8. 4. And *Iosephus* also calleth the Altar of incense without the veile, *thuribulum, the censer*; and the Syriake Interpreter, *domum aromatum*, the house of perfume. *Lib.*6. *de bell. Iud. cap.* 6.

4. *Ribera* thinketh therefore, that the most holy place is said to have the golden Altar, *quia ad ejus ministerium deputatum est*, not because it was in it, but because it belonged to the service thereof; for once the high Priest tooke the burning coales and incense, when he went to make reconciliation once the yeare in the most holy place.

5. But I rather take *Tostatus* solution here, because the golden Altar, *aliquem modum situs specialem habuit respectu veli*, had a speciall kinde of situation in respect of the veile, which was before the Arke, and had before it, as it is said to be set *iuxta* before the veile: and therefore the holy place behinde the second veile may be said to have it, in respect of the neere situation to the veile. So 1 *King.*6.22. It is said, *asher ladebir, the altar, which was to the oracle*, or, *by the oracle.* And *Levit.*16,18. it is called the

Altar, which was before the Lord, becauſe it was next unto the veile before the Mercie ſeat, where Gods preſence was, *Ribera lib. 2. de templ. cap. 8,*

QUEST. VIII. *Why incenſe was commanded to be burned morning and evening.*

Verſ.7. AND *Aaron ſhall burne thereon ſweet incenſe*, &c. 1. *Thomas* thinketh that the incenſe was appointed to be burned upon the golden Altar to this end, to qualifie the ſmell and ſtrong ſavour which did ariſe from the ſacrifices of fleſh, which were offered upon the brazen Altar without: and therefore everie morning and evening the incenſe was burned about the ſame time, when the daily ſacrifice was offered. But *Toſtatus* thus confuteth the opinion of *Thomas*. 1. Becauſe the incenſe was not burned juſt at the ſame time, but ſomewhat before the morning ſacrifice was offered, and at night after the evening ſacrifice: for the incenſe in the evening was offered, when the lamps were lighted, and it began to be darke, but the evening ſacrifice was not deferred ſo long, but was prepared about the ninth houre, which *Act.3.1.* is called the ninth houre of prayer. 2. Though it had concurred with the morning and evening ſacrifice, yet there were other extraordinarie ſacrifices, which were offered at other times, when the incenſe burned not. 3. And though it might ſerve to mitigate the ſavour of one lamb offered morning and evening, yet it could not helpe this inconvenience, when many ſacrifices were offered, yea thouſands, as at the dedication of *Salomons* Temple. 4. And if the incenſe had been to this end, it ſhould rather have beene appointed to bee burned in the ſame place where the ſmell of the ſacrifices was, in the outward Court, than within in the Tabernacle. 5. It is verie like that God ſo provided, as that the ſmell of the burnt ſacrifices was not grievous and irkſome, or offenſive; but that rather was by ſome ſupernaturall worke, than by naturall meanes.

2. Therefore this was rather the end why incenſe was offered, *ad majorem reverentiam cultus*, for more reverence of Gods worſhip. As among men it is counted an honour, to entertaine great perſons with ſweet odours, and the Gentiles did honour their gods with incenſe: ſo the Lord would hereby adorne the ſervice of the Tabernacle, *Toſtat. qu. 4.* And beſide, the Lord would hereby have ſhadowed forth the ſpirituall incenſe of his people, which are their prayers, as the Prophet *David* ſaith, *Let my prayer bee directed in thy ſight as incenſe, Pſal.141.2. Borrh.* And the golden Altar was a lively type of Chriſt, by whom the ſpirituall incenſe of our prayers is acceptable unto God, *Apoc.8.3.*

QUEST. IX. *Whether any of the lamps burned by day.*

Verſ.7. WHEN *he dreſſeth the lamps thereof.* 1. *Toſtatus* following *Ioſephus*, thinketh that all the ſeven lamps of the golden candleſticke burned and gave light in the night, but three of them only in the day, and that in the morning the Prieſt did put out foure of them, and at night againe hee did ſet them up. So alſo *Lyranus.*

2. But I rather herein ſubſcribe to the opinion of *Vatablus* and *Oleaſter*, with others, that the lamps, *mane mundabantur, veſpere accendebantur*, were cleanſed onely in the morning, and lighted in the evening, &c. And ſo much may be gathered here by the diverſitie of the phraſe here uſed: in the morning it is ſaid, *behetibo*, in making of them good, that is, cleanſing of them; in the evening, *behaghaloth*, in cauſing them to aſcend, that is, kindling of them, *Iun.* or ſetting of them up, *Vatab.* Likewiſe, *chap.27.21.* they are ſaid to be dreſſed *from the evening to the morning*, that is, to burne ſo long. See more hereof upon the queſtion upon that place handled before.

QUEST. X. *What things were inhibited to be offered upon the golden Altar.*

Verſ.9. YEE *ſhall offer no ſtrange incenſe.* 1. Foure things are forbidden to be offered upon this golden Altar: *ſtrange incenſe*, that is, made after another compoſition than the holy perfume afterward in this chapter preſcribed to be made: *burnt ſacrifices* of beaſts, *oblations*, which were *ex aridis*, of dry things, and *drinke offerings*, of liquid things, *Lyran.* 2. The reaſons hereof were theſe: that if any other kinde of incenſe ſhould be uſed, *redundaret in quandam irreverentiam*, it would tend to a certaine irreverence in Gods ſervice: and it was not fit to offer any ſacrifices or oblations upon that Altar. 1. Becauſe the fire aſcending upon the Altar, might have put the Tabernacle in danger, which was covered with curtaines, or with the ſmoake it would have defaced the beautie, and abated the colour of them. 2. Beſide, the ſacrifices with bloud would have imbrued the Altar, and ſo annoyed the Sanctuarie. 3. The Altar in reſpect of the ſmalneſſe, being but a cubit ſquare, was not fit for that ſervice. 4. Neither was it convenient in regard of the forme and faſhion, it was made plaine above: whereas the brazen Altar was made hollow above, the grate or hearth being about the middeſt thereof, where the fire was made, and the ſacrifice burned, *Toſtat. qu. 7, 8.* 3. Beſide, two other things concerning this Altar are, though not directly, yet by neceſſarie conſequence inhibited: Firſt, that they ſhould make no other Altar of incenſe in any other place, and therefore they ſinned, which offered incenſe in the high places: Secondly, none but *Aaron* and the Prieſts were to burne incenſe: therefore *Core, Dathan*, and their company diſpleaſed God for offering incenſe, being not thereunto called: and *Uzzia* King of Judah was ſtricken with leproſie, for uſurping the Prieſts office in burning of incenſe, 2 *Chron.26. Lippom.*

QUEST. XI. *Whether the high Prieſt entred more than once in a yeare upon any occaſion into the moſt holy place.*

Verſ.10. AARON *ſhall make reconciliation upon the hornes of it once a yeare with the bloud*, &c. 1. *Auguſtine*, whoſe opinion is briefly touched before, queſt.6. thinketh, *Sacerdotem quotidie intra velum ſolere ſine ſanguine*, that the Prieſt uſed to enter into the moſt holy place everie day without bloud, to lay incenſe upon the Altar: but onely once a yeare with bloud.

2. But it ſhall now bee made manifeſt, that hee entred onely once in the yeare at all: 1. None but the high Prieſt were admitted to enter into the moſt holy place; for none were ſuffered to be in the Tabernacle

nacle, when he entred in, *Levit.*16.17. And so the Apostle saith, that the high Priest entred alone into the most holy place, *Heb.*9.7. but it was lawfull for the inferiour Priests to burne incense, as is shewed before in *Zacharie Iohn Baptists* father, who was not the high Priest: so it would follow that they also might go into the most holy place to burne incense. 2. It was not lawfull for the high Priest to goe at all times into the holy place within the veile, *Levit.*16.2. but if hee went in everie day twice, then there should no time be exempted. 3. The high Priest was not to enter into the most holy place, without a young bullocke for a sinne offering, and a ram for a burnt offering, *Levit.*16.3. but these were not offered everie day: the daily sacrifice morning and evening was only of two lambs: therefore everie day the high Priest went not into the most holy place. 4. Further, when the high Priest went within the veile, he put not on his glorious apparell, but only the common linnen garments of other Priests, *Levit.*16.4. but in his daily ministerie and service, when hee went into the Tabernacle, he put on his priestly robe, whereon hung the bels, that his sound might be heard going in and out, *ehap.*28.35. 5. The Apostle also saith directly, that *the high Priest went into the second Tabernacle alone once everie yeare*, *Heb.*9.7. Likewise *vers.*25. he saith, *he entred everie yeare into the most holy place*: he saith not everie day, or everie moneth: and this was upon the tenth day of the seventh moneth, *Levit.*16.29. And herein consent *Beda*, *Lippoman*, *Vatab.* *Iun.* *Oleaster*, *Osiander*, *Lyran*, with many other, that the high Priest entred into the most holy place but once everie yeare.

QUEST. XII. *How Aaron made reconciliation upon the hornes of the altar.*

Vers.10. AND *Aaron shall make reconciliation*, &c. 1. Hee meaneth not *Aaron* only in respect of his person, but of his place and office: *Aaron* for the time present, and his successours afterward, *Tostat.* 2. Whereas the Latine Translator readeth, *deprecabitur super cornua altaris*, hee shall pray upon the hornes of the Altar; *Lyranus* thinketh that the Priest did extend and spread himselfe upon the hornes of the altar, and so prayed. But this had beene an unseemly gesture, as *Tostatus* noteth, and it would have shewed presumption rather than humilitie, to have come so neere that holy Altar. And beside, this could not have beene conveniently done, the incense burning upon the coales upon the Altar. This errour then ariseth upon the false translation of the word, *vechipher*, which signifieth *& expiabit*; and he shall make reconciliation, or expiation upon the hornes of the Altar, which was by putting of the bloud of the sinne offering upon the hornes of the Altar, as is declared, *Levit.*16.18. 3. And the reason why he made reconciliation upon the hornes of the Altar is there also shewed, to *hallow it from the uncleannesse of the children of Israel*: *quia ex irreverentia filiorum Israel peccaminum in circuitu Sanctuarii videbatur esse pollutum Sanctuarium*: because by the irreverent behaviour of the children of Israel sinning round about the Sanctuarie, the Sanctuarie it selfe seemed to be defiled, *Tostat. qu.* 8.

QUEST. XIII. *The spirituall sense of the Altar of incense.*

COncerning the mysticall application of this golden Altar, with the rites thereof, I will omit the curious observations of *Beda*, who by the Altar of incense understandeth those which are perfit, and give themselves unto contemplation, in offering continuall prayers unto God; by the gold, charitie; by the squarenesse of it, patience and constancie; by the foure hornes thereof, the foure morall vertues. So also *Ribera* following *Beda*. But it is more fitly applyed thus: 1. The Altar of incense signifieth Christ, by whom we doe offer up the incense of our prayers, *Apoc.*8.2. This Altar was within of wood, without of gold, to signifie both the humanitie and divinitie of Christ. 2. The incense betokeneth the prayers of the Saints, *Psal.* 141. 2. *Let my prayer*, &c. *be as incense*. 3. The squarenesse of this Altar signifieth the firmenesse of it; the crowne, the regall dignitie of Christ; the hornes, his power, which sheweth it selfe in all the world. 4. As no incense must be offered but upon this Altar, so no prayers are accepted which are not offered in Christ, & proceed of faith: and therefore the Prophets reproved the Israelites, for offering of their incense without faith in God, *He which remembred incense*, after a carnall manner, *was, as if hee blessed an idoll*, *Isai.*66.3. *Simler.* 5. The incense must bee burned when the lamps were lighted: so our prayers are then accepted, *cum fidei lumen praecedit*, when the light of faith goeth before. 6. Everie day morning and evening the incense must be offered, to shew that we must pray continually, *Pelarg.* 7. No other incense must be offered, but the holy perfume appointed by God; and our prayers must bee directed according to Gods will, as we have a rule prescribed in the Lords prayer. 8. The hornes of this Altar must be laid on with bloud, so our prayers are availeable against sinne and Satan, *si Christi sanguine tincta fuerint*, if they be dipped and died in Christs bloud, *Marbach. Borrh.*

QUEST. XIV. *How this Altar of incense differed from Salomons.*

BUt before I proceed to the questions remaining to be handled in this Chapter, somewhat would be briefly touched concerning the difference betweene this golden Altar, which *Moses* made, and that which *Salomon* erected.

1. Some thinke that *Salomon* made a new Altar of incense, as *Comestor*. *Tostat. qu.*16. *in cap.*6.1. *Reg.* because this was made of Shittim wood, but *Salomons* of Cedar. But *Ribera* answereth, that it is not said, that *Salomon* made the golden Altar of Cedar, but onely covered it with Cedar, 1 *King.*6.22. that is, enlarged it, *lib.*2. *cap.*8. *de Templ.*

2. But *Beda* and *Lyranus* are farre wide, who thinke that *Salomon* made the Altar of incense of stone, which was covered over with Cedar, *Osiander*. The text before alleaged is evident, that it was of Cedar; there is no mention made of stone.

3. *Iunius* his opinion is, that it was the same Altar, and readeth thus, *Obduxit altare Cedrinum*; *He laid over the Altar of Cedar*, not *with Cedar*, but *gold*, as it followeth, *ibid. v.*22. but the Altar which *Moses* made was of Shittim wood, the Cedar is called, *Cedrinum*: therefore it seemeth then, they were two divers kinds of wood.

4. *Ribera* therefore thinketh, that *Salomon* first did enlarge the golden Altar with Cedar boords, and then covered it with gold, so that it was the same Altar, but enlarged. So also *Borrhaius*. For the words of the Text are, *he covered the golden Altar with Cedar*: and *Iosephus* writeth evidently, that *Salomon* did build a new brazen Altar; but of making a new golden Altar he maketh no mention, *Ribera* ibid. So some things were made new by *Salomon*, as the brazen Altar, and the brazen sea, or laver, ten golden candlesticks, ten tables, 2 *Chron.*4. Some things he only beautified and enlarged, as the Arke, over the which he made two Cherubims, beside those upon the Mercie seat, 1 *King.*6.23. Likewise he enlarged the Altar of incense, for one Altar might serve to burne incense upon, though for other services the number of vessels and instruments was increased, according to the proportion of the Temple, which was larger than the Tabernacle.

Iosephus lib.6. antiquit. cap.2.

QUEST. XV. *Whether it were lawfull to number the people, and wherein David offended.*

Vers.12. *When thou takest the summe of the children of Israel*, &c. 1. Simply then it is not unlawfull to number the people, which may be done upon two necessarie occasions: as when either a publike collection is to be made of tribute, or subsidie money, unlesse account should be taken, the burthen should lye upon a few, and others should escape. Againe, when any great warres are taken in hand, it is fit that the people should be mustered, that choice may be made of such as are fit for warre, *Tostat. qu.*9. 2. But then *Davids* example will be objected, with whom God was offended for the numbring of the people. To this divers answers are made: 1. *Augustine* thinketh *David* did evill therein, to number the people, *quia Deus non jusserat*, because God commanded him not. But this is no sufficient reason; for then it should be unlawfull for Princes now to number the people, they having no speciall warrant from God. 2. *Simlerus* saith that God was angrie with *David*, because, *non curavit Domino persolvi tributum*, hee did not cause this tribute here appointed to bee given unto God. So also *Beda*. But this was not the cause neither; for neither did *Moses* when he numbred the people, which he did thrice, *Exod.*38. *Numb.*10. and 26. Neither is it like that *David* was so ignorant of the Law. 3. *Oleaster* maketh this the reason, because the Lord promised to multiply the seed of *Abraham*, as the starres of Heaven, and the sand of the sea without number: therefore he was angrie whensoever they were numbred. But by this reason they should never have beene numbred at all: rather this might tend to Gods glorie, in seeing by the numbers of the people, how the Lord performed his promise. 4. This rather was the cause of Gods indignation, because *David* numbred the people for an evill end, *ad gloriam suam*, for his owne glorie, to rejoyce, and as it were, to put confidence in their multitude, *Tostat. qu.*9. Therefore, *Hoc sive superbia, sive temeritas, sive ingratitudo*, this either pride, or rashnesse, or ingratitude, was severely punished, *Calvin*.

Quæst. 134. *in Exod.*

QUEST. XVI. *Whether this collection of money were commanded only at this time, or were to continue.*

When thou takest. 1. Some thinke though here be no certaine time expressed, when this account of the people should be taken, whether everie yeare, or everie fifth yeare, as the ancient Romans used to doe: yet this is certaine, that whensoever the people was numbred, this summe of halfe a sicle of everie one was collected, *Simler*. *Lippoman* thinketh also that they were often numbred, *ut gratia Dei agnosceretur*, &c. that the grace and goodnesse of God might bee acknowledged in multiplying his people. And it is the received opinion of the Hebrewes, that this precept for the collection of this summe was perpetuall and anniversarie, toward the charge of repairing the Tabernacle, and maintaining of the sacrifices and other services. So also *Calvin in* 17. *Matth. vers.* 24.

2. But *Iunius* opinion is more probable, (with whom agreeth *Beza, annot. in Matth.*17.24. that this was a precept only for this time, and not to continue afterward, which he confirmeth by these reasons. 1. From the end and use of this money, which was to acknowledge their late redemption and deliverance out of the bondage of Egypt. 2. *Moses* himselfe did not exact this summe, when hee numbred the people againe, *Numb.*1. and the third time, *Numb.*26. 3. This money was not to be spent in the sacrifices which were consumed, but in the worke of the Tabernacle, which was permanent and remained: and so it was as a memoriall for them before the Lord, *vers.*16. And of this money now collected, which came to 100. talents of silver, and 1775. shekels, were made the sockets of the Sanctuarie, and of the veile, the hookes also and the fillets of the pillars, *Exod.*38.26,27. So that the end of this collection being extraordinarie, and for this time only, toward the building of the Tabernacle and the instruments thereof, it was not to be perpetuall. 4. And if this proportion had beene perpetually to be observed, for everie one to pay halfe a shekel toward the Tabernacle, *Nehemiah* would not have appointed another rate, that everie one should pay the third part of a shekel by the yeare toward the service of Gods house, *Nehem.*10.32.

3. But this further may be added, though this manner of collection was not enjoyned, as ordinarie and perpetuall, yet upon the like occasion, as to repaire the ruines of the Temple, they might raise *Mosis* tax upon the people, as *Ioash* did, 2 *Chron.*24.9. which was upon the like extraordinarie occasion: which ceasing, the collection also was intermitted, as *Ioash* said to the Priests, that having received money of the people, yet were slacke to repaire the decayed places of the Temple: *Receive no more money of your acquaintance, except yee deliver it to repaire the ruines of the Temple*, 2 *King.*12.7.

QUEST. XVII. *Why this money was collected, and to what end.*

Vers.12. *They shall give everie man a redemption of his life.* 1. *Tostatus* giveth this reason, because if at any time they were numbred, and did not pay this tax, the plague was sent among them, as in the time of *David*: and therefore it is added, *that there be no plague among them, when thou countest them.* But *Moses* himselfe, so often as he counted them, did not exact this summe of them, as is before shewed

ſhewed, queſt.15. and yet the plague followed not. And there is another reaſon why the people were plagued, when they were numbred under *David*, as is likewiſe there declared. 2. But theſe reaſons may be yeelded, why the payment of this money was a redemption of their ſoules: 1. That hereby they might aſcribe their deliverance out of Egypt unto the Lord: *Quare, ne pœna tanquam ſervis fugitivis infligere-tur*, &c. therefore, leſt that ſome puniſhment might be inflicted upon them, as fugitive ſervants, it was fit that by this ſolemne rite they ſhould aſcribe their preſervation unto God, *Calvin*. This therefore was enjoyned them, *in memoriam beneficiorum Dei*, for a remembrance of Gods benefits, *Galloſ*. They might therefore be juſtly puniſhed for their ingratitude. 2. Seeing that this money collected was for the uſe of the Tabernacle, where the people did meet together, and there acknowledge their ſinnes, and aſked mercie and forgiveneſſe at Gods hands: in this reſpect alſo this collection tended to the redemption of their ſoules, becauſe it ſerved for the maintenance of the Tabernacle, and the Miniſterie thereof, which was inſtituted for the comfort of their ſoules, *Gallaſ*. 3. *Obedientiam teſtabantur cenſu*, &c. they did teſtifie their obedience by this tax, *Simler*. And by this meanes they were accounted as belonging unto God: therefore, *qui illud non pendet, excluſus erit à populo Dei*: hee that paid it not ſhould bee excluded from Gods people, *Marbach*. And might worthily be puniſhed becauſe of his contempt; and ſo by this obſtinate refuſall, did count himſelfe as none of Iſrael, and ſo not under Gods protection. To this purpoſe alſo *Cyrill*, *Lib. 2. ſuper Ioan.* They payed this tribute unto God, to ſignifie, that, *Nemo eſt ſui capitis Dominus*, &c. *No man is Lord of himſelfe, but that we have all one Lord, which they did profeſſe by paying of this tribute*. 4. And by this tribute Chriſt is ſhadowed forth, *qui ſeipſum dedit in pretium redemptionis*, &c. who gave himſelfe to bee a price of our redemption, which whoſoever apprehendeth by faith, is free from death, *Marbach*.

QUEST. XVIII. *How much the ſicle of the Sanctuarie, and halfe ſicle was.*

Verſ. 13. HAlfe a ſhekel, after the ſhekel of the Sanctuarie. 1. The weight of the ſhekel of the Sanctuarie is valued by the conſent of the moſt, at foure of the peeces called *drachma*, a dram, which is the eighth part of an ounce: a groat, when eight of them made an ounce. So *Ioſephus* calleth it, *tetradrachma*, of the value of foure old groats, that is, halfe an ounce, and the halfe thereof was δίδραγμον, two drams or groats. *Arias Montanus* for this allegeth the opinion of *Moſes Gerundenſis*, who at firſt diſſented from *Salom. Iarchi*, who valued the ſicle at halfe an ounce; but afterward changed his opinion upon this occaſion: this R. *Moſes* travelling out of Spaine into Paleſtina, comming to Acron now called Jacha, did there ſee a peece of ſilver ſhewed him by the inhabitants, which on the one ſide had the pot of manna, with this inſcription, *ſhekel Iſrael*, and on the other *Aarons* rod, with this title, *Jeruſalem kedeſſah*, holy Jeruſalem, in the ancient Samaritane characters; which peece of coine the ſaid R. *Moſes* weighed, and it came juſt to halfe an ounce: and there was likewiſe ſhewed unto him another peece with the verie ſame pictures, which was but halfe ſo much in weight, being but halfe the ſicle. *Arias Montanus* addeth further, that while he was at the Councell of Trent, there was brought unto him by a friend an ancient peece of ſilver, with the verie ſame figures and characters, which he likewiſe found to weigh halfe an ounce. *Beza* ſetteth downe the verie ſame deſcription of the ſhekel, which he had given him by *Ambroſius Blancerus*, *in Matth. 17. verſ. 24.*

2. Concerning the eſtimation of the ſhekel, being compared with money now current, *Oſiander* valueth it at the halfe Dollar, which is an ounce of ſilver, *Marb.* at the halfe *aurei Rhenani*, of the Rhene Crowne. *Gallaſius* out of *Budæus* ſaith, the *Drachma*, whereof the ſicle of the Sanctuarie contained foure, was of French money of Tours, three ſhillings ſix pence, and *Didrachma*, or halfe ſicle, was about the fifth part of the French Crowne, *Marlorat*: and the whole ſicle twice ſo much, that is, two five parts, which will amount to two ſhillings ſix pence ſtarling, or thereabout, that is, halfe an ounce. *Arias Montanus* valueth the ſhekel at foure Spaniſh Royals, or at foure Roman Julians, or two peeces of Venice coine, called *Macigenori*, or one Flanders peece, which goeth for fourteene Stivers. *Pelargus* maketh the ſicle equall to halfe of the Vallenſe coine, all commeth to the ſame rekoning.

3. Here the ſicle of the Sanctuarie is valued at 20. gerahs: ſo alſo *Exech.* 45.12. a gerah, *Pelargus* ſetteth at the value of ſeven Miſnian peeces: *Oſiander* at foure peeces of Wittenberg coine: but wee are not acquainted with thoſe kinds of money. *Iunius* ſaith it weighed 16. graines of barley: *Montanus* ſaith he found it in weight anſwerable to a peaſe, whereof twentie were equall in weight to the ſicle. But by the former eſtimate, ſeeing a ſicle weigheth but halfe an ounce ſtarling, which maketh two ſhillings ſix pence of Engliſh money, the gerah cannot be above j^d. ob. three halfe pence of our Engliſh money.

4. The Septuagint are here deceived, which call the ſicle δίδραγμον, allowing unto it but two *drachmas*, or drams, whereas the halfe ſicle contained ſo much, as is evident, *Matth.* 17.24. where everie one paid δίδραγμα, two *drachmas*, which was halfe a ſhekel, according to the rate and tax ſet by *Moſes*, toward the charge of the Tabernacle, but was then exacted by the Roman Emperours.

5. The ſicle was divided into divers parts: there was the halfe ſicle which is mentioned here, which was a quarter of an ounce, there was the third part of a ſhekel, *Nehem.* 10.32. which weighed ſix gerahs and an halfe, with a fixth part: and the fourth part of a ſhekel, 1 *Sam.* 9.8. which *Montanus* ſaith was in value as much as the Spaniſh Royall of ſilver, of our Engliſh money ſeven pence halfe penny.

6. As the ſicle was a kinde of money, ſo was it uſed for a weight, whereby they weighed all other metals, whether of gold, iron, or braſſe; yet we doe not finde that there were any ſicles, but onely of ſilver, as *Numb.* 7.38. the incenſe cup which was offered, was of ten ſhekels in weight, not in value: for ten ſhekels of gold in value, that is, ſo much gold as was worth ten ſhekels of ſilver, which was but 25. ſhillings five ounces, would have made no cup of any bigneſſe for ſilver. Beſide, here appeareth the error of *Salom. Iarchi*, that taketh the ſhekel for the pound weight: becauſe the head of *Goliaths* ſpeare is ſaid to

weigh

weigh 600. shekels, 1 *Sam.* 17.7. which make but 300. ounces in the former account, that is, about 25. pound, which was a sufficient weight for the point of his speare: of 300. pound in weight it was not like to be, which had beene too massie and heavie for that use, *Montan.*

In apparat. lib. de mensur. sacris.

Quest. XIX. *Whether there were divers kindes of shekels.*

Vers. 13. *After the shekel of the Sanctuarie.* 1. The opinion of the most is, that there were two kinde of shekels, the common or prophane shekel, which weighed but ten gerahs, and the shekel of the Sanctuarie, which weighed twentie; the one was halfe an ounce, the other but a quarter: as likewise the usuall and common talent was but sixtie pound, the sacred talent one hundred twentie pound, *Iun. Oleast. Vatab. Marb.* But *Montanus* objecteth that the sicle which hee saw, and the other which R. *Moses Gerundens.* made mention of, was but halfe an ounce, and the halfe thereof but a quarter: so that it should seeme, that those were the usuall coines. *Simlerus* urgeth that place, *Ezech.* 48.12. where the Prophet exhorting the Princes to use just measures and weights, (speaking of common measures and weights) appointeth the sicle to weigh twentie gerahs. *Iunius* thinketh that the Prophet speaketh of the sacred sicle in that place: but the other seemeth more probable, because the Prophet there inveigheth against the oppressions and exactions of the Princes.

2. *Arius Montanus* saith it was called therefore the sacred sicle, because it was the sicle of Israel, who were an holy people unto God: but seeing the Lord speaking of Israel his people, maketh this difference, it seemeth there was a difference of shekels among them: for otherwise that distinction needed not.

3. *Simlerus* thinketh it was called the shekel of the Sanctuarie, that is, of a just and full weight, because the standard measure was kept in the Sanctuarie. And this may seeme the more probable, because the measures and weights which were commonly used, were altered and changed according to mens covetous desires, as the Prophet *Amos* noteth them, *which made the Ephah little, and the shekel great:* that is, in selling they used small measures, and in buying great weights: as *Vatab.* and *Montanus* expound that place, they did buy with one weight, and sell by another.

Amos 8. 5.

Quest. XX. *Of the halfe shekel which Christ paid for tribute, what it was, and how it came to be paid for tribute.*

Vers. 13. *The halfe shekel shall be an offering to the Lord.* How came it then to passe, that this halfe shekel afterward was paid to the Romane Emperours, and our Saviour himselfe paid it, *Mat.* 17.24. and taught others to doe the like, to give unto *Cæsar* that which was *Cæsars, Matth.* 22.22.

1. Some are of opinion that the poll money, which is called Κῆνσος, *Matth.* 17. 24. and the other called δηνάριον, the penny, *Matth.* 22. 19. were not all one: for this was imposed as tribute, by way of conquest upon the Jewes, according to their substance: the other they used to pay by the poll to the Temple, which the Romans also usurped to themselves, and diverted it from the originall use, *Vide annot. Matth.* 22.19. But we finde no mention made of any such double taske imposed upon the Jewes. *Iosephus* saith, that *Vespasian* enjoyned the Jewes yearely to bring *binas drachmas*, two drachma's into the Capitoll. *Iunius* thinketh there were two kinde of the coyne called *denarius*, the one of the Sanctuarie, which was double to the common, and equivalent to the *didrachma*, or halfe sicle: by this the Priests accounted, and the publicans and toll-gatherers by the other. But the *denarius* being a Latine name, and part of the tribute which they paid to the Romans, and so being a civill and prophane payment, is not like to have beene reckoned after the account of the Sanctuarie.

Neither was this *denarius* the same with the *didrachma* the halfe sicle, *Matth.* 17. for the *denarius*, the Roman penny, is almost the same with the Grecians drachma, the eighth part of an ounce, and the fourth part of a sicle, the tenth part of a French crowne, three shillings six pence French: *Budæus:* and about six pence halfe penny sterling, or thereabout: it was as much as an old groat, when eight groats made an ounce.

Therefore this is most likely, that in both places mention is made of tribute or poll money, as the Syrian Interpreter calleth it *argentum capitationis*, head or poll money, *Mark.* 12.14. And *Beza* saith that in his ancient Greeke copie, in stead of κῆνσον, tribute, he found ἐπικεφάλαιον, head money, in that place of *Marke*. But yet this was the difference, that whereas they were taxed at two *drachma's*, or Roman pence, they shewed unto Christ onely one of those tribute pence stamped with *Cæsars* image and superscription: two of the which pence made the *didrachma*, the double groat, or halfe sicle, which everie one was set at: and two of those double groats made but one *stater*, which is usually translated a peece of twentie pence; but it was more, a full sicle, which was halfe an ounce, which peece *Peter* found in a fishes mouth, and paid it for him and his Master, *Matth.* 17.25.

2. Now it so pleased God, that this portion which was first set apart for the use of the Temple, was usurped by the Roman Emperours, and turned to a civill use: 1. Because, *Dei jugum excusserant*, they had cast off the Lords yoke, the Lord departed from his right, and delivered them over unto hard Lords, *Calvin.* 2. And because they gave but with a grudging minde to the Temple, they are now turned over to others: for so it falleth out often, that, *quod Deo denegamus*, &c. *hostis eripiat*, that what wee deny unto God, the enemie taketh away, *Gallas.* 3. And because by the comming of Christ the externall worship prescribed by *Moses* was to bee abolished, God would have this pension taken away from the Temple whereby it was maintained, *Simler.* 4. And our blessed Saviour did not therein approve the unjust exactions and impositions of the Romans; but giveth this reason, *lest we should offend*, that is, *ne suspicionem illis demus*, &c. lest we should give them occasion of suspition, as though we would be seditious, or disturb the kingdome, *Musculus.* Christ therefore by his example teacheth the people not to move any tumult

tumult and ſedition about their tribute, as they had before time, but willingly to ſubmit themſelves to that yoke, which for their ſinnes was laid upon them.

QUEST. XXI. *Why they were numbred only from twentie yeares old.*

Verſ.14. *ALL that are numbred from twentie yeare old and above.* 1. They which were under twentie yeare old were not numbred, but from twentie and upward, becauſe they begin at twentie yeares to be fit for ſervice in the Common-wealth at home, and abroad in warre, *Toſtat. qu.* 9. 2. The children then and women are not counted, but the one were reckoned with their fathers, the other went under the account of their husbands, *Simler.* 3. It is not here expreſſed, as they began at twentie, ſo at what age they ended the account. It is not like that the aged men were here reckoned, but ſuch only as were fit for warre, *Numb.* 1.3. which *Ioſephus* ſaith was from twentie untill the age of fiftie, *Cajetan.* And this may be gathered by the like, becauſe the Levites after fiftie gave over their ſervice in the Tabernacle, *Numb.*8.25. as to beare burthens, and to remove the Tabernacle: much more at that age were they to be freed from the ſervice of warre, which was much more painfull and cumberſome. 4. The Levites were accounted after another manner, they were numbred from a moneth old, *Numb.*3.39. *Oleaſter*, who here affirmeth that *David* offended God in numbring the people, becauſe hee would have all numbred, and not onely from twentie and above. But that was not the cauſe of the offence, for it is evident out of the text, that they onely were numbred which were ſtrong men, and able to draw ſwords, 2 *Sam.*24.9. See before queſt.15.

QUEST. XXII. *Why the poore pay as much as the rich.*

Verſ.15. *THE rich ſhall not paſſe, and the poore ſhall not diminiſh*, &c. Divers reaſons may bee yeelded hereof, why the ſame portion was required as well of the poore as rich. 1. It was done *concordiæ cauſa*, for concord and unitie: for otherwiſe there might have growne contention, the poore being unwilling to pay as much as the rich, *Toſtat. qu.*10. 2. And by this meanes alſo the poore were not deſpiſed: and, *ne divites ſe ſanctiores reputarent pauperibus*, leſt that the rich might have thought themſelves holier than the poore, in giving more unto the Tabernacle, the Lord would have an equall rate ſet, *Lyran.* 3. And this was preſcribed, *ut numeri ratio conſtaret*, that the number of the people might bee certainly knowne, which had beene uncertaine, if they had not all paid alike. 4. This was *jus perſonale*, a perſonall right, *Calvin*; *& ad teſtandum obedientiam impoſitum*, and impoſed to teſtifie their obedience, that hereby everie one ſhould acknowledge that they belonged unto God, *Simler.* 5. It was for the redemption of their ſoules, *quæ unicuique æqualis fuit*, which was equall to all, *Gallaſ.* 6. And to ſhew that God is no accepter of perſons: but that the poore and rich, if they bee faithfull, are alike accepted before him, *Oſiander.* 7. Hereby alſo is ſpiritually ſignified, that the ſpirituall price of our redemption by the bloud of Chriſt, doth belong equally unto all, *Simler.*

QUEST. XXIII. *Whether all theſe things were declared to Moſes at once.*

Verſ.17. *ALſo the Lord ſpake unto Moſes.* 1. It appeareth by this, that all theſe things before rehearſed from chap.25. concerning the Tabernacle, and things thereunto belonging, were not delivered by one continued ſpeech from the Lord unto *Moſes* but that there were certaine breakings off, as is evident in this place: and likewiſe *verſ.* 11. *afterward the Lord ſpake.* 2. It alſo may bee gathered, that all theſe things were not delivered in one day unto *Moſes*, but in the ſpace of fortie dayes, as is ſhewed chap.31.18. *that after the Lord had made an end of communing with Moſes*, hee delivered him the tables of ſtone, which was in the end of fortie dayes, as is declared *Deut.*9.10. *Toſtat. qu.*11. The Lord could have delivered all theſe things at once unto *Moſes*, and have made him capable thereof, to underſtand and remember. But as the world was created in ſix dayes, which the Lord in his great power could have finiſhed all in one day, yea in a moment: yet it pleaſed him, for our better underſtanding, and for the eſtabliſhing of a perpetuall order to be obſerved, while the world endureth, in giving ſix dayes for worke, and one for reſt, to ſort out all his workes into ſix dayes: ſo likewiſe he divided the narration of theſe things unto *Moſes*, into the conference of many dayes.

QUEST. XXIV. *Of the faſhion of the brazen laver.*

Verſ.18. *THOU ſhalt make a laver of braſſe, and his foot of braſſe.* 1. By this deſcription it may be gathered, that this laver did not ſtand flat upon the ground, but was reared upon his foot; and conſequently it being ſo lifted up upon the foot or baſe, the Prieſts could not put their feet therein to waſh them. 2. R. *Salomon* therefore thinketh, that this laver was made broad and large below, and narrow above, and that it had two ſpouts of each ſide for the water to iſſue forth, and at the foot or bottome there was ſome place to receive the water, which otherwiſe would have run along upon the ground. This deſcription followeth *Lyranus*, *Toſtat.* *Montan.* *Genevenſ.* And *Cajetan* doth inferre thus much out of the text, becauſe it is ſaid, *verſ.* 19. *Aaron and his ſonnes ſhall waſh their hands and feet, mimmenu, ex ipſa*, out of it; not as the Latine, whom *Beda* followeth, *in ea*, in it. 3. This laver was ſet in the outward court, betweene the Altar of burnt offering and the Tabernacle, but not directly, for then it would have ſomewhat hindred the ſight of the Tabernacle: but it was placed toward the South ſide, which though it be not here expreſſed, may be gathered by the ſituation of the great brazen ſea, which *Salomon* made in ſtead thereof, which was ſo placed in the Temple, 1 *King.*7.39. *Simler.*

QUEST. XXV. *Of the uſe of this brazen laver.*

Verſ.20. *WHen they go into the Tabernacle.* 1. The Latine Interpreter readeth, *When they go into the Tabernacle*, &c. *and when they go unto the altar, to offer incenſe*, &c. which *Toſtatus* underſtandeth of the altar of incenſe: but that was included in the former clauſe, When they go into the Tabernacle: and the word is *iſhah*, which ſignifieth a ſacrifice made with fire, & he meaneth the altar of burnt offering;

offering; that when they went in to doe any ſervice in the Tabernacle, or miniſtred at the Altar without, they ſhould waſh both their hands and feet. 2. Theſe parts above the reſt muſt bee waſhed, becauſe they were apteſt to gather ſoile, the feet with duſt, and the hands with touching and handling of other things, *Toſtat.* 3. It is evident then, that at the leaſt twice everie day they waſhed their hands and feet, at morning and even, for then without in the Court they offered the morning and evening ſacrifice: and in the Tabernacle they burned incenſe, and dreſſed the candleſticks. *Lippoman* alſo thinketh that they miniſtred at the Altar barefoot: as *Moſes* was bid to put off his ſhooes, when the Lord appeared unto him, *Exod.*3. But it is more like that they were ſhod with a kinde of light ſhooes called ſandals, as *Toſtatus* inferreth out of *Ioſephus*: for as they waſhed their feet from ſoile, when they began to miniſter; ſo it is like they had a care to keepe them cleane during their Miniſterie. 4. Neither did the Prieſts onely waſh themſelves thereat, but they alſo waſhed their ſacrifices, the inwards, and ſuch other parts, which were not to be carried forth into any profane place to be waſhed, *Toſtatus, Lippoman, Ribera.*

QUEST. XXVI. *Of the myſticall application of the laver, wherein the Prieſts waſhed.*

BY this waſhing of their hands and feet: 1. *Beda* underſtandeth the lavacre of Baptiſme, wherein we are firſt received into Chriſts Church, as the Prieſts firſt waſhed their hands and feet before they entred into the Tabernacle. 2. But becauſe Baptiſme is miniſtred once onely, whereas the Prieſts did waſh often, he rather would have thereby underſtood, *ablutionem compunctionis & lachrymarum*, the waſhing of compunction, or contrition, and of teares, ſo often as we come before the Lord. 3. And thereby was ſignified the ſpirituall waſhing and cleanſing of the ſoule, which the faithfull in the old Teſtament well underſtood, as *Dauid* ſaith, *Pſal.*51.7. *Waſh me, and I ſhall be whiter than ſnow:* and the Prophet *Iſay* alluding unto this rite ſaith, *Waſh you, make you cleane, chap.*1.16. *Simler.* 4. And for this cauſe our Saviour reproved the Phariſies, for being addicted ſo ſuperſtitiouſly unto their outward waſhings: wherein they committed a double fault, both in bringing in other kindes of waſhing than were preſcribed in the Law, and in being addicted only to the outward ceremony, *Simler.* 5. And by the hands, our works are ſignified; by the feet, the affections, that we ſhould both cleanſe our hearts, and be holy in our workes, when we come before the Lord, *Toſtat. qu.* 11. 6. And in that the Prieſts waſhed their hands and feet, *Has ablutione apertam impuritatis confeſſionem edebant*, They did by this waſhinggive an evident confeſſion of their impuritie and uncleanneſſe, *Galla.* 7. The Heathen had ſuch a cuſtome to waſh themſelves, when they ſacrificed to their gods: as this was a proverb among them, *Sacra non tractanda illotis manibus*, That holy things muſt not be handled with unwaſht hands, *Calvin.* 8. Therefore like as men doe not ſit downe at their owne table, but firſt they waſh their hands; ſo wee muſt not preſume to come neere the Lords table with unprepared affections, and uncleane hearts, *Simler.* Wee muſt be inwardly waſhed by the Spirit of grace, the water of life, whereof our Saviour ſpeaketh, *Ioh.*4.14. *Marbach.*

QUEST. XXVII. *The difference betweene Moſes laver, and Salomons great ſea of braſſe.*

Reconcil. NOw to finiſh up this matter concerning the laver, theſe differences may bee obſerved betweene it, and the great brazen ſea which *Salomon* made, and other veſſels to the like uſe. 1. They differed in the quantitie and large capacitie; *Salomons* was ten cubits wide, and five cubits deepe: it contained 200. baths, 1 *Kin.*7.26. being filled after the ordinarie manner: but 3000. baths, 2 *Chro.*4.5. that is, if it were filled up to the brim. So *Cajetanus* and *Ribera* doe well reconcile theſe places. The bath was of the ſame capacitie for liquid things, that the Epha was for dry, containing each of them ten pottles, or thereabout, foure or five gallons. And therefore becauſe of the great capacitie, it was called a ſea. But the laver that *Moſes* made was nothing ſo big: for it had not beene portable. 2. They were divers in faſhion; *Moſes* laver ſtood but upon one foot, the other was borne upon twelve oxen. And it was caſt with knops and flowers, and wilde cucumers, 1 *King.* 7. 24. But this laver is not ſo appointed to be made: it ſeemeth it was plaine. 3. There was alſo ſome difference in the number; *Moſes* cauſed but one laver to be made; *Salomon* beſide the great molten ſea, made ten other caldrons or ſmall lavers, 2 *Chron.*4.6. becauſe in *Salomons* Temple there was more uſe of ſuch veſſels than in *Moſes* Tabernacle. 4. Their uſes alſo were divers: *Moſes* laver ſerved both for the Prieſts to waſh thereat, and to waſh the ſacrifices: but *Salomons* great ſea ſerved onely for the Prieſts to waſh in, the other appertained to the ſacrifices, 2 *Chron.*4.6.

QUEST. XXVIII. *Of the ſpices that went toward the making of the oyntment.*

Verſ.23. *TAke unto thee principall ſpices*, &c. 1. Here are two confections appointed to be made, the firſt of things more liquid and moiſt, and the ſame to bee tempered with oyle to make an oyntment of: to the making whereof, in generall were required the principall or head ſpice or drug, which *Iunius* inclineth to thinke to be the Balme, which is the principall among ſuch precious drugs, and therefore is called of the Arabians *Belſuaim*, as having dominion or excelling among ſuch things: but that there is no quantitie expreſſed of this, as of the reſt that follow; neither were they yet come to the land of Canaan, where great ſtore of Balme was: it is therefore the generall name rather of theſe ſpices and drugs, which are named afterward in particular.

Of the myrrh. 2. The firſt is myrrh, which *Oleaſter* taketh for balme; but the Hebrew word מר *mar*, ſheweth it to be *myrrh*. There is another word *tzeri*, which is taken for balme, *Ieram.*8.22. There were two kindes of *myrrh*, one which of it ſelfe diſtilled out of the tree, and therefore it is called *mar deror*, *myrrh of liberty*, that is, freely flowing, *Pagnine, Oleaſter:* or right myrrh without mixture, *Iun. Vatab.* There was another which came of the cutting of the barke of the tree, which was not ſo good, *Lyran.* The myrrh tree groweth in Arabia five cubits high. *Strabus* writeth that the fume thereof would breed incurable diſeaſes in that countrey, *niſi fumo ſtoracis occurrerent*, but that they correct it with the perfume of ſtorax, &c. But it

it is not like, that if it were so dangerous and offensive, that the Lord would have prescribed it to make the holy oyntment of. These properties rather it hath; it is good to heale wounds, to dry up rheume, to cure a stinking and unsavourie breath, to cleere the voyce, *Plin. lib. 12. cap. 8. Pelargus.*

3. The next is, קִנָּמוֹן *kinemon, cynamom:* whereof because there are two kindes, one that is verie sweet and pleasant, the other of no great smell: therefore it is added here, *sweet cynamom*, R. *Salomon*, *Lyran.* It cureth the biting of venomous beasts: it helpeth the dimnesse of the sight, *Dioscorid. lib. 1. cap. 13. Pelarg.* But whether it be the same *cynamom* which is in use among us, it is doubted: it seemeth to be of another sort, *Simler.* For our *cynamom* is rather pleasant to the taste than smell: whatsoever it was, it is certaine it gave a pleasant smell, Pro. 7. 17. *I have perfumed my bed with myrrh, aloes, and cynamom.* Of Cynamom.

4. The third kinde is *kaneh*, which signifieth a cane, it is *calamus odoratus*, sweet calamus, which was a kinde of reed or cane of verie sweet savour, *Genevens.* It groweth like a shrub in India, about two cubits high, *Strabus.* It is full of knots and joynts, like the stalke of corne, *Tostat.* Calamus.

5. The fourth sort that goeth to the making of this oyntment is *kidah*, *cassia*, so called of the crookednesse thereof, of *kadad*, which signifieth to make crooked, *Oleaster. Isidor* taketh it for the name of a sweet herb: but it is rather a tree of pleasant smell, *Lyranus*, which groweth to a great height in watrie places, and giveth a pleasant smell, *Tostat.* It is not the common Cassia in Apothecaries shops, *Simler.* for that hath no such sweet smell, *Oleaster.* Cassia.

QUEST. XXIX. *Of the manner of making and compounding this holy oyntment.*

Vers. 24. *And of oyle olive an Hin.* 1. This oyntment is tempered with oyle to make it liquid: and beside, it is compounded of such things as were of liquid and soft substance: as they say the myrrh of it selfe will make an oyntment, *Borrh.* And therefore there is of that sort 500. sicles in weight, and so of cassia, but of cynamom and sweet calamus, onely of each 250. 2. Now although the word *shekel*, which must be here taken for the weight, not the value of the shekel, be not in the originall, yet it must be supplyed, and not *pondo*, so many pounds, as *Iunius:* for 500. pound weight of myrrh had been of too great a proportion to temper with an hin of oyle, which was not full three quarts, as much as 72. egges containe: but 500. shekels, counting a shekel at halfe an ounce, and 16. ounces to the pound, will make but 16. pound and a quarter. 3. Further, whereas mention is here made of the Apothecaries art, or, *rokeach*, the maker of oyntments: they are in errour, which thinke that the use of oyntments was not knowne in the time of the Trojan warres, *Alexand. lib. 4. cap. 17.* Seeing *Moses* was long before those times. The Lacedemonians also were too nice and curious, that expelled those which either made or sold oyntments: the skill and use whereof is commendable, onely the abuse and superfluitie is to be condemned. *Athenæus lib. 15. cap. 14.*

QUEST. XXX. *Of the use of this oyntment in anoynting the Tabernacle.*

Vers. 29. *So thou shalt sanctifie them*, &c. 1. Whereas *Moses* is commanded to anoynt with this oyntment the Tabernacle it selfe, the Arke, the Table, and the rest of the instruments: wee must not so understand, as though these things were anoynted all over; for neither would this quantitie of oyntment have served, to have anoynted everie part: and beside, the oyle, if it had beene laid over all the curtaines, would have blemished them: it is like therefore that some part was anoynted for the rest, as the high Priest, when hee was consecrated, was not all over anoynted, but onely in certaine parts. 2. But *Lyranus* his observation is somewhat curious, that *Moses* with his finger, in everie corner made a certaine figure with his finger dipped in the oyntment, like to the Greeke *tau*, which representeth the figure of the crosse. 3. By this ceremony, the Lord would have the Tabernacle and all the vessels thereof consecrated, and applyed to his service, so that, *in communem hominum usum non veniant*, they should no more returne unto common and prophane uses, *Lippoman.*

QUEST. XXXI. *How all that touched the Tabernacle became holy.*

Vers. 29. *All that shall touch them shall be holy.* 1. Which is not so to be understood, as that everie one which touched them should be thereby sanctified, as R. *Salomon* expoundeth: but the absurditie appeareth, in that they which touched those holy things, being not thereunto called, were slaine, as *Uzzah*, for staying the Arke with his hand, which he ought not to have touched, 2 *Sam. 6. 6. Lyranus* and *Tostatus* thus expound it, that everie one which toucheth them must first be sanctified. For the words doe imply a certaine holinesse transmitted by touching those things into that which toucheth them, not an holinesse preceding or going before. The same sense followeth *Augustine*, *sanctificatum tetigerit*, he shall be sanctified, that it may be lawfull for him to touch them. So also *Ostiensis*, *sanctificetur prius*, let him be sanctified before. But this holinesse going before by way of preparation, proceeded not of the touching of these things. 3. Some give this sense, *sanctificatione indigebit*, &c. shall have need to be sanctified, because he touched them being prophane, or uncleane, *Oleaster.* But in this sense it should not be generally taken, seeing the Priests that touched them needed not to be so sanctified, seeing they were holy already. 4. Some thus; *Non possunt tractari, nisi à Sacerdotibus*; These things may not be handled but by the Priests, *Calvin.* But then the Priests being holy already, should have received no holinesse by touching these things, as the words doe import. 5. Therefore that other sense of *Augustine* is to be preferred, *Oblationes sua sanctitate imbuet*; It shall indue the oblations with holinesse: for the things which they brought to offer, after they touched the Tabernacle, were holy unto God: and as the things, *Non licebat uti in rebus privatis, sed in sacris*, It was no more lawfull to use in private businesse as in the sacred affaires, *Lippom.* See the question before upon chap. 29. vers. 37. *Quæst. 135. in Exod.*

QUEST.

QUEST. XXXII. *When and how Aaron and his sonnes were anoynted.*

Vers.30. *Thou shalt also anoynt Aaron and his sonnes.* 1. *Simlerus* thinketh, that *Pontifex primus*, &c. the high Priest, and other inferiour Priests were first anointed. But it is more probable, that first the Tabernacle, and the things thereto belonging were anointed, and last of all the Priests, *Pelarg.* For the same order is likely to have beene observed in the consecrating of these things, which was in the framing and making. Now the Priests apparell was made last of all, *chap.* 9. And first the Tabernacle, as the place where the Priests should be employed, was to be prepared before the Priests should be consecrated, there to performe their service. 2. *Lyranus* thinketh, and so *Tostatus*, that onely *Aaron* was anointed in his consecration, both in his head and hands, and that his sonnes were not anointed with oyle at all, but only their eare, hand and foot touched with the bloud of the consecration Ram, as is prescribed, *Exod* 29.20. for this was the privilege of the high Priest, to be anointed in his head and hands, *Levit.*21.10. But that *Aarons* sonnes were anointed also at this time, is evident, *Exod.*40.15. *Thou shalt anoint them, as thou diddest their father:* but whether they had their heads onely anointed, as some thinke, it is uncertaine: that place, *Levit.*21.10. sheweth the privilege of the high Priests succeeding: they onely indeed were anointed, yet is there no mention made there of the anointing of their hands, but of *filling their hands*, that is, consecrating their Ministerie. 3. Therefore I subscribe here to the judgement of learned and judicious *Iunius*, that at this time both *Aaron* was anointed, and that on his head, *chap.*29.7. and his sonnes also, *Exod.*40.15. but how, or in what part they were anointed, is not expressed. Afterward only the high Priest was anointed, as *Levit.*4.3. *If the Priest that is anointed doe sinne*, that is, the high Priest: and *Levit.* 21.10. *Also the high Priest among his brethren, upon whose head the anointing oyle was powred*, &c. The inferiour Priests were only anointed at their first consecration, by which anointing, they and their posteritie were consecrated to exercise a perpetuall Priesthood, as the Lord saith, *Exod.*40.15. *Their anointing shall be a signe, that the priesthood shall be everlasting unto them throughout their generations.* And in this sense *Aristobulus* is said to bee of the stocke of the anointed Priests, 2 *Macchab.*1.10. *Iun. in cap.*40. *vers.*15.

QUEST. XXXIII. *Who are understood here by the name of the children of Israel, whether the Levites also are there comprehended.*

Vers.31. *Moreover thou shalt speake unto the children of Israel.* 1. *Tostatus*, though in other places he thinketh the tribe of *Levi* to be excluded in this manner of speech, and to be distinguished from the children of Israel, as *chap.*29.28. the breast and shoulder there given unto the Priests, are said to be an *heave offering of the children of Israel:* so also *Numb.*1.2. it is said, *take yee* the summe of the congregation of the children of Israel, and yet the tribe of *Levi* was not numbred among them, as it followeth, *vers.*40. yet in this place he thinketh that the Levites are comprehended under the name of the children of Israel: for otherwise they should not be forbidden to make a composition like unto this perfume, for their private uses. 2. But it may appeare by these reasons, that the other tribes onely beside *Levi*, are called here by the name of the children of Israel. 1. Because in this verie chapter it is used in that sense, as *vers.*12. *When thou shalt take the summe of the children of Israel:* for here the Levites were not numbred, *Numb.*1.40. 2. This is a generall speech, *vers.* 32. *None shall anoint mans flesh therewith, neither shall you make any composition like unto it*, &c. But the Priests flesh might be anointed therewith: and it was lawfull for them to make the like composition for the use of the Tabernacle, therefore the Priests are not here comprehended. 3. Yet was it not lawfull for the Priests to prophane that holy oyntment, which is necessarily inferred before, *vers.*29. all that the oyntment touched was sanctified, and became holy: the Priests therefore knew well enough by this, that this oyntment was not to be put to any prophane use. And if it were not lawfull for the people to prophane the holy oyntment, much lesse for the Priests, to whose charge and care those holy things were committed. And by the like generall charge afterward, *vers.* 37. that none should make the like composition to the holy perfume: they also might understand this caveat, touching the holy oyntment to be as generall.

QUEST. XXXIV. *Of the forbidden uses whereunto this oyntment should not be put.*

Vers.32. *None shall anoint mans flesh.* Three things are forbidden concerning the private use of this oyntment. 1. That no mans flesh should be anointed therewith; that is, for delight, or ornament, *Tostat.* nor otherwise than is before prescribed: for *Aaron* and his sons might be anointed therewith, as God before commanded, to consecrate them, *Simler.* 2. It was not lawfull for them to make any composition like unto it, though they put it to no use; for it might give an occasion of prophanation, to have but the like composition in their houses. As upon the same reason, where they are commanded to eat no leavened bread for seven daies in the feast of the Passeover, they are charged to remove leaven out of their houses, *Exod.*12.15. though they did not eat it, it was not lawfull so much as to have it in their houses, lest it might have beene an occasion to transgresse, *Tostat. qu.*13. They might make an oyntment of some of these, or of all them, so they did it not after the same manner, and with the like composition, *Lyran.* But I thinke rather with *Oleaster* and *Berthaius*, that they were not to make the like oyntment, either in number or weight: for the word *tacan* signifieth as well to number, as weigh.

What is meant here by stranger, or strange thing.

3. They are forbidden also to put any of it upon a stranger, which *Augustine* expoundeth *extere natione* upon one of a forraine nation: so also *Tostatus*, upon a Gentile. Some by a stranger understand any one of Israel that is not a Priest, *Vatab. Simler.* But the people of Israel, to whom this charge belongeth, did not use to anoint Priests; and if it were understood of anointing any person, so much is said before, *none shall anoint mans flesh:* therefore *Iunius* giveth a better sense, *aut quisquam imponet ex eorei extranea:* if any man shall put thereon, upon any strange (that is, prophane or common) thing, &c. which

not consecrated to an holy use. So also *Oleaster*. 4. *Tostatus* here moveth divers questions, *qu.* 14, 15. as whether a Gentile not knowing the God of Israel, or if he did, yet were no proselyte nor converted to Judaisme, if he should use the like composition, whether he should therein offend, or not: and he resolveth he should not; because this Law is given onely to the children of Israel, who had bound themselves by covenant to keepe all the Lords ordinances: wherein he resolveth well, unlesse any such Gentile should doe it in the contempt of the God of Israel. But he might have spared all this labour: for these questions are altogether impertinent here, seeing, as is before shewed, not any strange person is here understood, but strange and common things.

QUEST. XXXV. *Whether the anointing of Kings were not against this Law, in cap. 3. Habacuk.*

Vers. 32. NOne *shall anoint mans flesh*. It is here doubted how it was lawfull afterward to anoint Kings and Prophets with this oile, wherewith the Priests onely, and the holy things were to bee anointed. 1. Some thinke it was another kinde of oile: as *Hierom* saith, *Est aliud unguentum quo reges unguuntur, &c.* There is another ointment, wherewith Kings were anointed. And that (he saith) was of two sorts: *David* and *Salomon, cornu unguntur*, are anointed with an horne: but *Iehu* and *Hazael, lenticula*, with a violl called in Hebrew, *phach*. But howsoever it may be thought that *Iehu* and *Hazael* were not anointed with the holy ointment, which was kept in the Temple at Jerusalem: yet it is like, that both *Samuel* filled his horne with this oile, wherewith *David* was anointed, 1 *Sam.* 16. 1. and that *Zadok* the Priest anointed *Salomon* therewith, 1 *King.* 1. 34. *Simler*.

2. Some thinke, that whereas they are forbidden to lay this oile upon any stranger, the Priests and Kings were not excepted, *Borrhains*. But if by strangers we understand persons; as well the King as other of the people were strangers in respect of the Priesthood: as it is said in that sense, *chap.* 29. 33. *No stranger shall eat thereof*, that is, none that is not of *Aarons* family.

3. *Tostatus* giveth this solution: That Kings are not here excluded, because Kings, when they were anointed, did not use this ointment, *ad delectationem*, for delight, which is here only forbidden, *sed ad cultum Dei*, but for the service and worship of God: because as the Lord appointed Priests for his service, so he ordained Kings in his stead to rule and governe his people, *Tostat. quæst.* 13. But it was not lawfull for any of the people to use this oile upon any occasion at all, whether for delight, or otherwise to consecrate any thing privatly: nor upon any person, not here excepted, which are the Priests only: for the words are generall.

4. Wherefore the best answer is this: God forbiddeth any other to be anointed with this ointment, saving the Priests, *nisi scilicet aliter jusserit*, unlesse he otherwise command: the Lord reserveth unto himselfe liberty above his Law, *Simler*. As yet there were no Kings in Israel, and therefore no mention is made of their anointing. So that this ointment was afterward used to anoint both Kings and Priests: *solum sine novo Dei mandato*; but not without a new commandement from God, *Pelarg*.

QUEST. XXXVI. *What it is to be cut off from his people.*

Vers. 33. HE *shall be cut off from his people*. 1. *Pellicane* seemeth to understand this of the penalty of death to be publikely inflicted upon him that should prophane this holy ointment: *prohibet profanus usus sub pœna mortis*, the prophane use is forbidden under paine of death. 2. Some, of the separation of them, *de cœtu sanctorum*, from the society and company of the faithfull, *Gloss. interl.* 3. Some, of the punishment, *divinitus*, by God himselfe to be imposed upon them, *Osiander*: as *Uzzah* for the like transgression was smitten with sudden death. 4. *Tostatus* both understandeth the extraordinary punishment, by the Lords hand, and the sentence of death to be denounced by the Magistrate, if any did continue in this offence, *nec desistere vellet*, and would not cease, or give over. 5. *Vatablus* referreth it to the spirituall and everlasting punishment of the soule: *anima ejus peribit*, his soule shall perish. 6. But all these three are better joyned together: that both God shall cut off such an one by sudden and extraordinary death in this world, and punish him eternally in the next: as in this sense it is said, that hee which was not circumcised should be cut off from his people, because he had broken the Lords covenant, *Deut.* 17. 16. *Iunius ibid.* For as the faithfull are said to be gathered to their people when they died, as *Abraham, Gen.* 25. 8. and *Iacob, Gen.* 49. 33. so the wicked and prophane shall be cut off from their people: that is, from the fellowship of the Saints in the next world, *Tostat. qu.* 18. unlesse they doe repent, *Pelarg*. Likewise, if such prophane persons did obstinately persist in their sinne, they were to die also by the hand of the Magistrate: in which sense it is said, that he that did sinne with an high hand, that is, presumptuously, *shall be cut off from among his people, Numb.* 15. 30.

QUEST. XXXVII. *The spirituall application of this holy ointment.*

THis holy ointment made of these foure simples, *Myrrh, Cinamom, Calamus*, and *Cassia*, 1. Some apply unto the senses, by *Cinamom* understanding two of them, the senses of seeing and hearing, *ut à filthinesse purgati*, that they should be purged from filthinesse, &c. *Procop.* 2. Some, by these foure would have signified the foure morall vertues, which must be tempered together, *Gloss. ordinar.* 3. Other by the *Myrrh*, the mortification of the flesh: by the *Cinamom*, of ashy and earthly colour, mortality; by the *Cassia*, growing in moist places, Baptisme, *Gloss. interlinear.* 4. But these applications are too curious, and improbable: therefore this holy ointment better setteth forth that holy ointment of the Spirit, wherewith the Messiah was anointed, who is said, *Psal.* 45. 8. to be anointed with the oile of gladnesse above his fellowes. Thus *Hierome* applieth it *in* 3. *cap. Hab.* and *Cyril. lib.* 12. *in Levit.* 5. But it signifieth not only the holy Ghost, which was powred upon Christ without measure: but that portion of grace, wherewith every one of Christs members is anointed, *Osiander*: that as without this ointment neither the Tabernacle, nor any part thereof was sanctified: so without the operation of the holy Ghost, all our labours and

endevours are unprofitable, *Marbach.* 6. *Pelargus* more particularly applieth every one of theſe foure ſeverall *ingredients*: by the *Myrrh*, which is good to joyne, and as it were glue wounds together, and helpeth a ſtinking breath, and cleereth the voice, he underſtandeth the merit of Chriſts death, which healeth our wounds, and cureth our evill thoughts and words: by the *Cinamom*, which is good againſt poiſonfull beaſts, the ſpirituall force of Chriſts death, which prevaileth againſt Satan: by the ſweet *Calamus*, charity is ſignified, which covereth a multitude of ſinnes: by the *Caſſia*, which healeth the biting of vipers, the holy Sacrament of the Euchariſt, which is a ſpirituall medicine to the ſoule. But we have no direction in Scripture for any ſuch particular application. It ſufficeth that this ointment prefigured the ſpirit of grace, wherewith the faithfull are anointed: as the Apoſtle ſaith, *Ye have an ointment from that Holy one, and knew all things*, 1 *Ioh.* 2. 20.

QUEST. XXXVIII. *Of the ſpices whereof the holy perfume was made.*

Of ſtacte. Verſ. 34. *TAke theſe ſpices, ſtacte, &c.* Now followeth the compoſition of the perfume: 1. The firſt is called in Hebrew, *nabaph*, which ſignifieth a drop diſtilling: R. *David*, *Vatablus*, *Oleaſter*, take it for balm, which diſtilleth from the tree: ſome for *ſtorax liquida*, liquid ſtorax. But liquid things could not be beaten to powder, as this was, *verſ.* 36. Some interpret it pure myrrh, *Genevenſ.* But that was preſcribed before for the oyntment, called there *mor.* Rab. *Salomon* thinketh it was a kinde of gum. But there is great difference betweene *ſtacte* and gum: it was therefore the diſtilling of myrrh *indurata*, being hardned, *Lippom.* Which the Septuagint called before, *ἀπὸ σμύρνης*, the flower of myrrh, *Simler.*

Of onycha. 2. The next is שחלת, *ſhecheleth*, which *Oleaſter* would derive of *ſhachal*, a Lion, or Cat a mountaine, the ſweat or ordure whereof is of great ſavour: that which we call muske. R. *David*, and *Papias* take it for the root of a certaine odoriferous and fragrant herbe. But the moſt thinke it to be a little ſhell, like unto a ſmall oyſter or cockle, of the bigneſſe and colour of ones naile: which is found in India in the lakes, where *nardus* groweth, where the ſmall ſhelfiſh doe feed of *nardus*, and thereupon the ſhels become to be of an excellent ſweet ſmell, *Dioſcorides lib.* 2. *cap.* 20. So *Lyranus*, *Toſtat.* *Pelargus.* Some take it for cleare gum, *Genevenſ.* But that is not ſo apt to be beaten and pounded. *Vatablus* calleth it *ungulam cabellinam*, or *aromaticum*, which he taketh for a certaine ſpice, in colour and ſmoothneſſe, like unto a naile. But I preferre the third opinion, which is of the moſt received; that take it for a certaine ſhell, about the bigneſſe of the ſhell of the purple fiſh, *Borrhaius.*

Of galbanum. 3. Then followeth חלבנה, *chelbenah*, which receiveth the ſame name in the Greeke χαλβάνη, and in Latine *galbanum*. *Lyranus* is deceived, who deriveth it of *gala*, which ſignifieth milke in the Greeke tongue: whereas it commeth of *cheleb*, an Hebrew word, which ſignifieth *fatnes*, or, *chalab*, milke, *Oleaſter.* The firſt rather: it ſeemeth to be the juice or fatneſſe diſtilling from ſome tree, *Oleaſter*: not of ſtrong and evill ſavour, as R. *Salomon*: for then it had beene unfit to make a perfume of. Some thinke it the juice of an herbe called *ferula*, like unto fennell, *Toſtat.* *Gloſſ. ordinar.* But the notation of the word being derived of *cheleb*, fatneſſe, ſheweth *Oleaſters* opinion to be more probable. This *galbanum* hath very ſoveraigne properties, it is good againſt the cough, the falling-ſickneſſe, bruiſes, the ſmoake thereof driveth away ſerpents, *Lippoman.*

Of frankincenſe. 4. The fourth is לבנה, *lebonah*, which retaineth the ſame name in the Greeke, λίβανος, as the Septuagint here tranſlate: it is incenſe, frankincenſe. Some thinke it is called in Greeke *libanum*, of the hill *Libanus* in Arabia, not of *Libanus* in Phenicia, where the tall Cedars grow, *Gloſſ. interlinear.* But it commeth of *laban*, the Hebrew word, which ſignifieth white, *Oleaſter.* This frankincenſe commeth out of the tree, by cutting of the barke thereof, *Dioſcorid. lib.* 1. *cap.* 83. it groweth in Arabia, much like unto the maple tree in quality: *naſcitur in Arabia ad aceris qualitatem.* Unto this is added an *epithite*, זכה, *zaccah*, that is, pure, which the Latine Tranſlater readeth, *thus lucidiſſimum*, the bright or cleare incenſe, which is the beſt without any mixture, which is called *thus maſculinum*, the male frankincenſe, which is like unto a light white round ſtone, *Toſtat.*

QUEST. XXXIX. *What is underſtood here by the word ſammim, ſpices.*

Verſ. 34. *THeſe ſpices with pure frankincenſe.* 1. Some joyne the word *ſammim*, ſpices, with *galbanum* going before: reading thus, *and ſweet galbanum.* So *Hierom*, *Toſtat.* *Lyranus*, *Lippom.* Becauſe they ſay, *galbanum* when it is old loſeth his ſavour: but there is an Hebrew diſtinction over *chelbenah*, *galbanum*, which letteth, that it cannot be joyned with the word following. 2. Some referre it to the ſpices ſpoken of before in the firſt compoſition of the ointment: but they were of a divers nature, they were of a liquid ſubſtance to make an ointment of; theſe of a dry quality, fit to be made into powder. 3. *Toſtatus* taketh it for a certaine compoſition of divers kindes of ſpices, as it is ſaid, *Geneſ.* 37. 25. that the Camels of the Iſhmaelites were laden with *aromata*, ſpicerie: but beſide, the word there uſed, נכאת, is divers from *ſammim*, the word here tranſlated *ſpices*: theſe were no compounded confections here preſcribed, but the ſimples, becauſe every one muſt be beaten by it ſelfe alone, as it followeth in the end of the verſe. 4. *Iunius* interpreteth it, *nardi folia cum ſpicis*, the leaves of nard with the ſpike: becauſe, as *Plinie* writeth, it is the moſt excellent among ſweet ointments, *lib.* 12, *cap.* 12. and not onely the eare or cod of nard, but the very leaves alſo are of moſt fragrant ſmell: ſo the generall name of ſpices, or ſpicery he would have given unto it, becauſe of the excellencie. But nard, or ſpikenard, is a liquid ointment, ſuch as the woman powred upon the head of our Saviour, *Mark.* 14. 3. it was therefore fitter to make the liquid ointment before ſpoken of, than a dry perfume. 5. Wherefore *Vatablus* reading ſeemeth to be the beſt, who referreth it to the ſeverall ſweet odors before mentioned, namely, *ſtacte*, *galbanum*, *onycha*, theſe ſpices with pure myrrh.

QUEST.

QUEST. XL. *Of the composition and manner of making this perfume.*

Vers. 34. EVery one by it ſelfe alone. 1. The moſt reade, *of each like weight*, ſo the Latine, Chalde, Septuagint, *Pagnin*. But *bad*, which commeth of *badad*, ſignifieth alone, as it is ſaid of the leprous perſon, *Levit.* 13.46. *badad jeſheb*, he ſhall ſit or dwell alone. *Oleaſter*. The meaning then is, that theſe ſpices which make the perfume ſhould be beaten and pounded by themſelves alone, not tempered with oile as the other were that went to the making of the ointment, *Iun. Vatab.* The quantity is not expreſſed, becauſe he was to take of every one alike (the Hebrewes ſay of each 70. pound, but it is their conjecture only) and not in divers proportions, as the other ſpices were preſcribed to be, whereof the ointment was compounded.

2. They muſt be made by the art of the Apothecary, the word is *rokach*, which was uſed before in the compoſition of the ointment: the Latine tranſlateth, *unguentarii*, of the ointment maker, but not properly: for it was to be made rather by the perfumer, than maker of ointments: the word therefore is generall, and ſignifieth a confectioner or compounder of ſuch things, *pigmentarii*, *Iun.* Which is fitly tranſlated an Apothecary, who deales as well with powders and perfumes, as with ointments and electuaries.

3. They muſt be mingled. The word is *memulach*, which properly ſignifieth *ſalitum*, ſalted, *Iunius*; that is, mingled, as ſalt is with thoſe things which are ſalted. The perfume then muſt be ſalted, that is, reſolved or powdred as ſalt, one kinde with another, *Oleaſter*.

4. They muſt be mingled together, and yet pure. The word *tahor*, pure, is taken three wayes: 1. It ſignifieth that which is of a ſimple nature, without any compoſition at all: ſo God is ſaid to be a pure ſpirit. 2. That is pure, which is not mixed with any thing of another kinde: as wine is ſaid to be pure, when it is not mingled with water. 3. That is pure, which hath no impurity, corruption, or uncleanenеſſe in it, and in this ſenſe, this perfume is ſaid to be pure, that is, perfect and purified without any droſſe, *Toſtat. qu.* 15.

QUEST. XLI. *The ſpirituall application of this incenſe.*

THis holy perfume compounded of theſe foure kinds of ſpices, *ſtacte, onyche, galbanum, incenſe.* 1. *Gregorie* applieth to the foure morall vertues: for there is no vertue, *ſi mixta aliis virtutibus non eſt*, if it be not mixed with other vertues. 2. *Iſidore* by theſe foure underſtandeth the foure elements: by *frankincenſe*, the aire; by *ſtacte*, the water; by *galbanum*, the earth; by *onyche*, the fire: which ſheweth that the incenſe of praiſe muſt be offered unto God, and his glory ſet forth in all his creatures. 3. But moſt properly this incenſe and perfume ſignifieth our prayers, as the Prophet *David* applieth it, *Pſal.* 141. 2. And the odors are expounded to be the prayers of the Saints, *Apoc.* 8. 3. 4. Theſe odors muſt be beaten to powder, which ſignifieth the contrition of heart, *Borrh. Opartet nos in minutias ſecare peccata*; We muſt divide our ſinnes into ſmall peeces, that is, confeſſe them particularly unto God, *Procop.* 5. And as this perfume is to be offered unto God, ſo our prayers muſt only be directed unto him, *Oſiander*. *Lib. Moral. c. 39.*

QUEST. XLII. *How the Lord talked with Moſes in the Mercie ſeat, whether in any viſible ſhape.*

Vers. 36. WHere I will meet with thee, &c. 1. That is, in the Arke of the Teſtimony before mentioned, not in the Altar of incenſe, becauſe as *Lyranus* ſaith, the voice of the Lord was heard from the Mercie ſeat thither; for neither did it belong unto *Moſes*, but unto *Aaron*, to offer incenſe, and the Lord uſed to ſpeake unto *Moſes*, not from the Altar of incenſe, but from the Mercie ſeat, *Numb.* 7. 89. *Toſtat. quæſt.* 16. 2. But though in this he correcteth *Lyranus* upon good ground, yet he himſelfe is more groſſely deceived, that *Moſes*, who was privileged at all times to goe into the moſt holy place, *videbat effigiem qua apparebat in propitiatorio, &c.* he ſaw a certaine ſhape, which appeared in the Mercie ſeat, which was an Angell in a bodily appearance. And for this cauſe, he ſaith, the high Prieſt when he went into the moſt holy place, was with a cloud of incenſe to cover the Mercie ſeat, *Levit.* 16. 13. that the Angell in that viſible ſhape might not be ſeene, *Toſtat. qu.* 17. *Contra.* 1. God could frame a voice from the Mercy ſeat, without any ſuch viſible apparition: therefore it is ſuperfluous to imagine any ſuch. 2. Neither is it more like, that *Moſes* ſaw any image in the moſt holy place, than he did in mount Horeb, *Deut.* 4. 15. 3. The cloud of incenſe was to cover the Mercie ſeat, not to that end, but for reverence of the place, that the high Prieſt ſhould not gaze upon Gods ſeat.

4. *Places of Doctrine.*

1. Doct. *That it is lawfull to number the people upon juſt occaſion.*

Vers. 12. WHen thou tak eſt the ſumme of the children of Iſrael, &c. It is not then unlawfull for Princes to take the numbers of their people, either to make choice of ſuch as are fit for warre, or for the impoſition of moderate and neceſſary taxes and ſubſidies: As here this people are numbred to pay a certaine ſumme toward the maintenance of the Tabernacle. *Servius Bullus* is noted to have beene the firſt that brought in this order of ſumming and muſtering the people in the Romane Commonwealth: which as a politike device may ſafely be reteined now of Chriſtian Magiſtrates; ſo that they do it not with oſtentation, as rejoycing in the numbers of the people, and as it were placing their confidence therein: which was *Davids* fault, when he cauſed *Ioab* to number the people, 2 *Sam.* 24. *Simler.* But Kings, when they ſee their people to multiply and increaſe, may thereby be ſtirred up to give the praiſe unto God: as the Wiſe-man ſaith, *In the multitude of the people is the honour of a King: and for want of people commeth the deſtruction of the Prince, Prov.* 14. 28.

2. Doct. *God is no accepter of persons.*

Vers.15. *The rich shall not passe, and the poore shall not diminish from halfe a sicle.* This sheweth that God is no accepter of persons: that the poore as well as the rich doe belong unto him: therefore God would have the poore to pay as much as the rich, lest they might have thought themselves to be lesse deare in Gods sight. So the Apostle saith, *There is neither Iew, nor Grecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus, Galath.3.28. Marbach.*

3. Doct. *The Ministers of the word are to be competently maintained.*

Vers.16. *And put it to the use of the Tabernacle.* Here the common charge of the Tabernacle, and the things thereunto belonging lieth upon the contribution of the people: which sheweth how ready and carefull all sorts of men ought to be in maintenance of the Lords house: for he that is borne to inherit heaven, must thinke himselfe borne to maintaine the meanes that lead us unto heaven. Men are carefull to maintaine their labouring beasts, which worke for their corporall food: as the Apostle to this purpose alleageth that text out of the Law: *Thou shalt not muzzle the mouth of the oxe that treadeth out the corne, 1 Cor.9.9.* much more should the Ministers of Gods word be maintained, which labour for the food of our soules. To this purpose B. *Babings.*

5. *Places of controversie.*

1. Controv. *Against the invocation of Saints.*

Vers.8. *The perfume shall be perpetually before the Lord, &c.* As this perfume was only to be censed to the Lord, which signifieth the prayers of the Saints: so God only through Christ must be invocated; this honour must not be given unto any other, *Simler.* for God only must be beleeved upon: as our blessed Saviour saith, *Yee beleeve in God, beleeve also in me, Ioh.14.1.* And men cannot call on him, in whom they have not beleeved, *Rom.10.14.*

2. Controv. *Against superstitious censing of Churches.*

NOw seeing that this perfume and incense was a type of the spirituall sacrifices and prayers of the faithfull, *Psal.141.2. Apocal.8.3.* which types and figures are now ceased: the superstition here of the Romanists and Grecians is discovered, that use censers and censing still in their Churches: not as a civill thing for reverence and decencie, but as a part of their religious service: which seeing it is now abrogate with other shadowes, the body being come, *Coloss.2.17.* I say with *Gallasius, Caret testimonio verbi, & meum hominis commentum est*; It wanteth the testimony of the word, and is a meere device of man.

3. Controv. *Of the superstitious use of washing the hands among the Romanists.*

Vers.21. *So they shall wash their hands, &c.* The Romanists have the like use, who when they addresse themselves to consecrate the host, and to approach unto the Altar, doe wash their fingers, muttering these words of the Prophet *David, Psal.26.6. I will wash mine hands in innocencie, O Lord, and compasse thine Altar.* The like fashion was retained among the Gentiles, among whom it was counted an impious thing χερσὶν ἀνίπτοις, with unwashen hands to handle holy things. But this outward ceremony did not make the idolatrous service of the Heathen acceptable: so neither is the superstitious worship of the Romanists thereby justified: who while they wash their hands, *coenam Christi profanant, &c.* doe profane Christs supper, and take away the fruitfull application and efficacie of his death, by instituting a new sacrifice, *Gallas.* And as *Pilate* washed his hands, yet delivered Christ over to be crucified: so they wash their hands, and yet doe crucifie Christ daily in the Masse, in offering him up still in sacrifice.

4. Controv. *Against the superstitious Chrisme of the Romanists.*

Vers.29. *And thou shalt make of it the oile of holy ointment, &c.* This holy ointment was a type and figure of the spirituall ointment, the graces and gifts of Gods spirit, which should be shed upon the faithfull: the Romanists then in consecrating Chrisme mixed with balme to anoint their Bishops and Priests, *se veteris legis sacerdotes, non ministros Christi profitentur*, doe professe themselves to be Priests of the Law, not Ministers of the Gospell, *Gallas.* And after this manner doe they consecrate their Chrisme: first the mitred Bishop muttereth certaine charmes and inchanted words over the Chrisme, and then bloweth upon it: and after him come in their order twelve Priests standing by, who likewise breath over the Chrisme: then the Bishop useth certaine exorcismes with prayers, wherein he maketh mention of *Moses, Aaron, David*, the Prophets, Martyrs, praying that this Chrisme may have power to conferre the like gifts, as they had. Then he putteth to a little balme, and at the last boweth himselfe to the Chrisme, with these words: *Ave sanctum Chrisma; All haile holy Chrisme.* The like doe all the Priests in their order: and so they make an Idoll of their Chrisme, *ex Gallasio.* But thus to consecrate their Chrisme, they never learned of Christ, nor his Apostles. Saint *Iohn* sheweth what is the ointment, and anointing of Christians: *Yee have an ointment from him, which is holy, 1 Epist.2.20.* And *vers.27. The ointment or Chrisme, which ye received of him, dwelleth in you, &c.* and *the same Chrisme or ointment teacheth you all things, &c.* Wee have received no other ointment or Chrisme of Christ, but the graces of the Spirit, which are bestowed upon the faithfull.

6. *Morall*

6. Morall Observations.

1. Observ. *To come to the Sacraments with prepared affections.*

Vers. 19. *Aaron and his sonnes shall wash their hands and feet thereat, when they goe unto the Altar.* This washing of the hands and feet, teacheth men, *ut cautiore cura actus suos & cogitatus discutiant, &c.* that they should carefully examine, and purge their acts and thoughts, and so come to be made partakers of the holy Sacraments: remembring what Saint *Paul* saith, 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation, Beda.* This washing of the hands and feet therefore sheweth, with what preparation and diligent examination we should come into Gods presence. *Augustine* saith well: *Si macula in veste aut corpore apparet, non audes intrare, si vero sordida mens & conscientia, nihil times, &c.* If there be a spot in thy body, or rayment, thou darest not goe in, but if thy minde and conscience be filthy and uncleane, thou feareſt nothing, &c. Thus the Preacher admonisheth, *Take heed unto thy feet, when thou entrest into the house of God, Eccles.* 4.17. By the feet he understandeth the affections, wherewith the soule is carried, as the body with feet.

2. Observ. *Against the contempt of the Ministerie.*

Vers. 32. *YE shall not make any composition like unto it.* Which therefore is commanded, that holy things be not prophaned: *Neve Ecclesiasticum Ministerium ludibrio & contemptui hominum exponatur:* And that the Ecclesiasticall Ministerie be not exposed to the scorne and contempt of men, *Lippom.* As it is in the *Psalm.* 105. 15. *Touch not mine anointed, and doe my Prophets no harme.* Which sheweth their great prophaneneſſe, who both speake and thinke basely of the Ministers of the Gospell, and despise the vocation of the Ministery, and hold it as a base thing; wherein men doe bewray their prophane and unbeleeving heart, who can have no great hope of salvation, despising the meanes whereby they should be brought thither.

3. Observ. *Against flattery: in giving divine titles unto men.*

Vers. 37. *YOu shall not make any composition like this perfume. Precibus & laudibus Divinis non debemus uti in adulationibus humanis;* Wee must not use the praises of God in humane flatterings, *Glos. ordinar.* As the people that gave applause unto *Herod*, saying, it was the voice of God, and not of man, *Act.* 12. *Basil* also giveth this note, *Quicunq; bene agit, Deo non sibi adscribat;* He that doth well, let him ascribe it unto God, and not to himselfe. And so accordingly I yeeld unto thy divine Majesty, most gracious God and heavenly Father, all bounden thankes through our blessed Lord Christ Jesus, that it hath pleased thy divine goodneſſe thus far to strengthen and assist mee thy unworthy servant, and weake instrument, in this worke, trusting to the same gracious helpe for the finishing and accomplishing of the same to thy glory, *Amen.*

The end of the first booke of the second part, or tome of this Commentarie upon Exodus.

THE SECOND BOOKE OF THE SECOND PART OR TOME OF THIS COMMENTARIE UPON EXODVS:

VVherein is shewed the practice and execution of the Lawes and Ordinances before prescribed;

VVhich consisteth of the Israelites disobedience to the Morall law, in their apostasie, and falling away to idolatrie: and their obedience afterward upon their reconciliation to the Ceremonials,

In the willing offerings of the people toward the Tabernacle; the diligence of the workmen in making it; the faithfulnesse of *Moses*, in the approbation of their worke, and the erection of the Tabernacle.

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REVERENDO IN CHRISTO PATRI AC DOMINO D. *THOMÆ* DIVINA PROvidentia Episcopo *Londinensi*, Dioceſano ſuo, ſalutem in Chriſto ſempiternam.

ANui jam ſexdecim (Reverendiſſime Præſul) ex eo tempore effluxerunt, cum Synopſis mea, quæ tum primò in lucem prodiit, tuæ cenſuræ & judicio à Reverendiſſimo Archiepiſcopo Caniuarienſi commiſſa, & commendata fuerit. Vt primæ illæ lucubrationes meæ te facilem Cenſorem invenerunt; ſic poſteriores iſtæ, te, ut ſpero, æquum judicem reperturæ ſunt. Cum Ambroſio *hoc libere profiteor*; Malo tuo corrigatur judicio, ſi quid mover, quàm laudari à tè, quod ab aliis reprehendatur: non eſt longi ſubtelliii iſta judicatio, facile eſt tibi de noſtris judicare. Epiſtol. 40.

Dicam jam paucis, quid à me in hoc opere præſtitum ſit. In tribus maximè me compendio, & commodo ſuo conſuluiſſe, & proſpexiſſe lector inveniet: Primò dum varias authorum ſententias de graviſſimis quæſtionibus inter ſe comparo, & ſimul uno intuitu oculis ſubjicio; labori ſuo in poſterum hac ex parte parcet, qui hoſce noſtros commentarios legere dignetur. Deinde, cum authores illi varii, unde hæc noſtra deſumpta ſunt, vix poſſint pretio 50. librarum comparari, & rationem me ſumptuum habuiſſe judicabit lector humanus, cùm centeſima parte venalis ſit hic liber. Tertiò, cùm collatis inter ſe diſcrepantibus plurimorum ſententiis, illam calculo meo paſſim comprobaverim, quæ ad veritatem proxime accedat, & hìc adjutum ſe ſentiet, & judicium confirmatum (qui huc animum applicet) altero jam præeunte, & viam monſtrante. Atque hæc feci, ut Auguſtinus Hieronymo, in eorum gratiam, quibus aut non vacat propter alia negocia, aut non valent propter alienam linguam tam multa legere, & cognoſcere. *Video tamen, qualeſcunque mei conatus fuerint, illos omnibus non comprobari. Alii ſcriptis nomen meum lacerant, alii verbis in libros meos invehuntur, &, quod dudum expertus ſum, ſtudiis & conatibus. Alii ſe mihi minime favere prodiderunt, tanquam nimiam meam (ut credo) incuſantes diligentiam. Sed iſta me non movent: utcunque mihi iniqua menſura metiantur homines, obliti illius præcepti,* non ſit in re menſura major, nec menſura minor; *quod fit, ut commodè quidam interpretatur,* Apolog. Pamphil.

tur, quando aut plus donatur rebus, quam merita depoſcunt, vel ſubtrahitur rebus, quod debetur. *Æquiſſimum retributorem Seruatorem meum Optim. Maxim. expecto, qui Apoſtolos ſuos, fideleſque omnes ſeruos, iſtis verbis erigit, & conſolatur:* Luk.6.23. Gaudete, &c. quià multa eſt merces veſtra in cœlis. *Iſta, inquam, mihi parum moleſta ſunt, neq; ab incepto itinere revocabunt. Ad ſcribendum fateor me primò impulit juvenilis fervor, ſcribentem aluit proficiendi ſpes, nunc ſcribendo proficienti aliorum proponitur & quæritur commodum. Militem pugnantem mori, Epiſcopum orantem glorioſum eſt: & ſi optionem mihi dare dignetur miſericors Deus, in ſcripturas me commentantem, & ſcribentem, diem meum extremum obire, mihi in votis eſt. Denique* Act.20.24. *cum Apoſtolo lætus pronuncio:* Nullius rei rationem habeo, neque vita mea mihi chara eſt, ut peragam curſum meum cum gaudio, & miniſterium quod acepi à Domino Ieſu.

Tibi vero ſat ſcio (humaniſſime Domine) miniſtrorum ſtudia grata ſunt, & accepta: & tam in ſcriptores, quàm concionatores, qui gregi paſcendo operam dant, te clementem & mitem fore ſperamus, qui ipſe in hoc genere exercitatus es. Iſto modo non oculi ſolum noſtri, ſed animi in te erecti erunt, & re ipſa experieris, quod olim ſcripſit De dignitat. Epiſcopal. c.2. Hieronymus *ad* Theophilum: Tu offers oſculum, illi colla ſubmittunt, exhibes militem, ducem impetras, quaſi unus in pluribus es, ut ſis unus ex pluribus. *Sic locus ille ſublimis, quem poſſides, non tam tibi dignitati erit, quam tu illi ornamento:* Ad Pammach. cap.3. *ut bene* Ambroſius; Dignum eſt, ut dignitas ſacerdotalis primò noſcatur à nobis, deinde ſervetur. *Et recte iterum* Hieronymus: Minus eſt tenere ſacerdotium, quàm mereri.

Sed vereor ne tuæ reverentiæ gravioribus negotiis occupatæ, ſi iſto modo pergerem, moleſtiam faceſſerem; ſic tibi felicem rerum omnium & proſperum ſucceſſum precatus in Domino, deſino, importunæ meæ ruſticitatis veniam petens; & ſic lineolis hiſce exitum dabit Hieronymi *ſententiola:* Hæc ad brevem lucubrationem celeri ſermone dictavi, &c. quod idcirco dixi ut qui non ignoſcat ingenio, vel ignoſcat tempori. *Dat. Barleæ ſummo mane 5. Calend. Maii.*

Tuæ reverentiæ obſervantiſſimus,

Andreas VVillet.

Chap. XXXI.

1. *The Method and Argument.*

This second booke sheweth the execution of the Lawes prescribed vnto the people, in the former booke of this second part, or tome: which execution consisteth in the declaration of the peoples disobedience to the Morall law, and their falling from God by their idolatrie, with their reconciliation, to *chap.* 35. And of their obedience to the ceremoniall prescriptions, touching the erecting of the Tabernacle, with the parts, ornaments, and services thereof, in the six last chapters.

In the former of these is set forth the sinne of the people, *chap.* 32. then their reconciliation, *chap.* 33. and afterward the renuing of the covenant, and the restoring of the Law written in the tables of stone, *chap.* 34.

In the second is declared: 1. The readinesse of the people in offering their gifts toward the making of the Tabernacle, *chap.* 35, 36. 2. The diligence of the work-men in framing all things according to the patterne, *chap.* 36, 37, 38, 39. 3. *Moses* approving of the worke, *chap.* 39. *vers.* 33. and the erecting and setting up of the Tabernacle, *chap.* 40.

But first of all, the Lord giveth certaine caveats and provisions to be observed, before they should set the themselves toward this worke in building the Tabernacle, and they are two, which are contained in this chapter: the first, concerning the work-men and instruments, by whom this worke should be undertaken, to *vers.* 12. the second, of the time, that during this businesse, the Sabbath notwithstanding should be kept, to *vers.* 18.

First, concerning the work-men, three things are declared: 1. Their vocation and calling, who they were, whom the Lord had called and appointed, *Bezaleel, vers.* 2. and *Aholiab. vers.* 6. 2. Their gifts, whereby they are made able and fit for this worke, are rehearsed, *vers.* 3, 4, 5. 3. Their worke is appointed, which is either of the Tabernacle it selfe, *vers.* 7. or of the things which belonged to the Tabernacle, *vers.* 8, 9. or of the instruments necessary for the service thereof: the Priests apparell, anointing oile, and perfume, *vers.* 10, 11.

Secondly, they are charged to keepe the Sabbath, *vers.* 13. which charge is renued, *vers.* 16. enforced by three reasons: 1. From the end; it is a signe betweene the Lord and them, *vers.* 13. 2. From the punishment of death threatned to the transgressors, *vers.* 14, 15. 3. From Gods example, that rested on the seuenth day, *vers.* 17.

Then followeth the ratification of all this, the delivering of the tables vnto *Moses*, whereby all before delivered vnto *Moses*, is warranted, confirmed, and as it were sealed.

2. *The divers readings.*

Vers. 7. *The Tent of the meeting together.* I. V. better than, *the Tabernacle of the meeting together.* A. or, *the Tabernacle of the Congregation.* B. G. P. or, *the Tabernacle of the Covenant.* L. C. or, *the Tabernacle of the Testimonie.* S. the words are אהל מועד, *ohel moghed*, the Tent of meeting together. I. V.

Vers. 10. *The garments of the ministration, and the holy garments for Aaron.* G. B. I. C. A. P. not, *the ministring garments of Aaron.* L. S. for here the word בגדי, *bigdhe*, twice repeated, is omitted, or, *the vestments wherein the things remaining are wrapped up.* V. for here, *wrapped up*, is added: the word שרת, *sharad*, signifieth to *remaine*, but *shered*, is a ministery, or service. See afterward, *qu.* 9. I. B. C. cha cater.

3. *The questions discussed.*

Quest. I. *How the Lord is said to call Bezaleel by name.*

Vers. 2. Behold *I have called by name, Bezaleel.* 1. After that the Lord had made an end of shewing vnto *Moses* all things belonging to the Tabernacle, which he would have made, lest *Moses* might

have

have beene troubled how to finde workmen, to undertake such a curious and cunning worke, the Lord preventeth this doubt of *Moses*, and telleth him that he had provided such as should take it in hand, *Tostat. qu.* 1.2. And he saith, he had called by name, that is, had specially appointed him to that businesse: for so this phrase is used, when the Lord sheweth his speciall care toward one, either in ordaining him as an instrument of some great worke, as the Lord saith of *Cyrus*, that he had called him by name, *Isai.* 45.4. or it is an argument of Gods great love toward such as he calleth by name: as *chap.* 33.17. the Lord saith to *Moses, I know thee by name*, and of Israel, *Isai.* 43.1. *Feare not, I have redeemed thee, and called thee by name*, *Pelarg. Simler.* 3. This sheweth also, that whereas the Lord had appointed divers workemen beside: for all the worke could not goe thorow one mans hand, or two: yet he had named *Bezaleel*, to be chiefe, and the directer of others, *Tostat. qu.* 1.

QUEST. II. *Whether Caleb the sonne of Iephunneh were grandfather to this Bezaleel.*

Vers. 2. THE sonne of *Uri, the sonne of Chur.* Which *Chur*, or *Hur*, was the sonne of *Caleb*, for *Caleb* of *Ephrath* begat *Chur*, *Chur* begat *Uri*, and *Uri* begat *Bezaleel*, 1 *Chron.* 2.21, 22. But hereupon ariseth a great question, seeing *Caleb* was but forty yeere old, when hee was sent by *Moses* to search out the land, *Iosh.* 14.7. which was the next yeere after this, in the second yeere of their comming out of Egypt, *Numb.* 13. how *Caleb* being but fortie yeeres old, could be great grandfather unto *Bezaleel.*

1. *Hugo de S. Victor.* saith it is, *insolubilis quæstio*, a question not to be dissolved: for by this reckoning *Bezaleel* could not be above two yeere old; which was impossible, that a child so young should be fit for this worke. And so he leaveth this doubt without further answer. 2. R. *Salomon* would give some satisfaction: but in stead of avoiding one inconvenience, he falleth into many: he saith that *Caleb* at eight yeeres old married his first wife *Azuba*, and she died in the first yeere: the next, which was his ninth, he married *Ephrath*, his second wife, which was otherwise called *Marie*, the sister of *Moses:* and of her he begat *Chur* in his tenth yeere: *Chur* in the end of his tenth yeere, which was the 21. of *Caleb*, begate *Uri: Uri* in his ninth yeare, which was the 30. of *Caleb*, begat *Bezaleel*, and *Bezaleel* in his tenth yeere, which was the 40. of *Calebs* age, began to frame the Sanctuary.

Contra. But here many unlikely things are affirmed: 1. That *Caleb* should take a wife at eight yeeres old. 2. That he at nine should have to wife *Miriam*, that was very neere ninety yeeres old; for she was elder than *Moses*, who was now 81. yeeres old, or thereabout: for shee was of some discretion when *Moses* was but a childe, as appeareth by her answer to *Pharaohs* daughter, *Exod.* 2. shee might be then some ten or twelve yeeres old. 3. It is as unlikely that *Chur* and *Uri* should have children at the age of ten yeeres. 4. And as improbable it is, that *Bezaleel* at ten yeeres should be a principall workman in the Sanctuarie.

2. *Lyranus* also is deceived: who saith, that those there mentioned, 1 *Chron.* 2.21, 22. *Chur, Uri, Bezaleel*, were not the same with these, yet of the same name, and of the same tribe. But, as *Tostatus* reasoneth, it is not like that three in one line, the sonne, father, and grandfather, should be of the same name, with three other following one another in the same line and kinred, as sonne, father, and grandfather, and yet not be the same men: *Non credo in tota scriptura reperiri*; I thinke (saith he) the like cannot be found in all the Scripture.

3. *Tostatus* therefore is of opinion, that there were two *Calebs*, and that this *Caleb* the sonne of *Iephunneh* could not be the grandfather, but the other, which was the sonne of *Ezram:* which he proveth by these two arguments: 1. Because these two *Calebs* came of divers fathers, the one was the sonne of *Ezra*, 1 *Chron.* 2.18. the other the sonne of *Iephunneh*, 1 *Chron.* 4.15. wherein *Vatablus* in his annotation there taketh to be *Ezron:* but therein is deceived, and must needs so holding fall into the same inconvenience, that *Caleb* at 40. yeeres was a great grandfather. 2. Because *Caleb* the sonne of *Ezrom*, if hee had beene now living could not have beene lesse than 167. yeere old, as it may be thus gathered: Let it be granted that *Pharez* begat *Ezrom* at 25. *Ezrom* begat *Caleb* at 25. which make 50. yeeres: and the time of the Israelites being in Egypt was 215. from that take 50. yeeres, when *Caleb* was borne, and there remaineth 165. and two yeeres more were run, when *Caleb* was sent to spie out the land: so if it were that *Caleb*, he should be then 167. yeere old, whereas he himselfe saith he was but forty, *Tostat.*

4. But *Tostatus*, as he ghesseth right, that there were more than one *Caleb*, and that *Caleb* the sonne of *Iephunneh* could not be the great grandfather to this *Bezaleel:* so yet herein he is deceived; in making but two *Calebs* in all; *Caleb dupliciter invenitur*, *Caleb* is found to be double, that is, two of that name: whereas it is evident there were three: one was *Caleb*, called also *Chelubai*, the sonne of *Ezron*, 1 *Chron.* 2.9.18. the second *Caleb* was the sonne of *Chur* or *Hur*, the sonne of the first *Caleb*, 1 *Chron.* 1.50. And the third *Caleb* was the sonne of *Iephunneh*, 1 *Chron.* 4.15. *Iun. ibid.* The first of these three was the great grandfather unto this *Bezaleel.*

5. But it will be objected, against this answer, that the first *Caleb* called also *Chelubai*, had a daughter called *Achsah*, 1 *Chron.* 2.49. And this *Achsah* was daughter to the younger *Caleb* the sonne of *Iephunneh*, which was married to *Othniel*, *Iud.* 1.13. Whereunto the answer is this, that the first or elder *Caleb* might have a daughter called *Achsah*, and the younger *Caleb* also might call his daughter after the same name, *Iun. annot.* 1 *Chron.* 2.49. for upon the reasons before alleaged, it can by no meanes bee admitted, that *Caleb* of *Iephunneh* should bee the father of this *Chur* or *Hur*, and so great grandfather to *Bezaleel.*

[ ] QUEST.

QUEST. III. *Whether this Hur were the same before mentioned, chap. 24. 14. supposed to be Moses brother in law.*

Vers. 2. THe sonne of Uri the son of Chur. 1. This *Chur* or *Hur* is held by the most to have been the same *Hur* mentioned *chap.* 17. which helped to stay *Moses* hands, whom they affirme to have married *Miriam* or *Mary Moses* and *Aarons* sister; So *Iosephus, Lyranus, Simlerus.* But *Tostatus* taketh exception hereunto, because this *Hur* could not be lesse than 140. yeere old, or thereabout; which was too great an age for any to live in those daies: and therefore he thinketh it was not the same *Hur*, whom *Moses* left with *Aaron*, to bee Iudges among the people in his absence, while he returned. And thus they would collect the yeeres of the age of *Hur*: *Phares* might beget *Ezrom* at 25. *Ezrom, Caleb* at 25. *Caleb, Chur* at 25. which make yeeres 75: this summe being taken from 215. the time of Israels sojourning in Egypt, there will remaine 140. But *Tostatus* buildeth upon uncertaine suppositions: for these might as well beget at fortie or fiftie yeeres, as at 25. For it is directly expressed of *Hezron*, that he had a child at 60. yeeres, after hee had married his third wife, 1 *Chron.* 2. 21. And he had *Caleb* by his second wife *Ephrath*: he had another wife, *Azubah* before, 1 *Chron.* 2. 19. he may therefore bee supposed to have begotten *Caleb.* at 60. yeeres or thereabout, and *Caleb* likewise his sonne at the same yeeres or more: wee may allow unto them both 120. yeeres, that they at 60. had those children: so that *Hur* should not be in this account above 95 yeere old. And it is not necessarie to suppose him to bee so old; seeing he is in the same degree from *Ezrom*, of the tribe of Iudah, that came downe with his father into Egypt; which *Moses* was in, from *Kohath* of *Levi*, that likewise descended into Egypt with his father, *Gen.* 46. 11. for *Ezron* begat *Caleb*, and *Caleb Hur*: so *Kohath* begat *Amram*, and *Amram Moses*. *Hur* was in the third generation or degree from *Ezron*, and so was *Moses* from *Kohath*: and the Hebrewes hold, that *Amram* begat *Moses* at 77. yeeres. By this comparing of these two lines, it is not necessarie to make *Hur* much elder than *Moses*. Therefore whether he were the same *Hur* or not, *Tostatus* reason inforceth not the contrarie, but that in respect of his age, this *Hur* might bee the same before mentioned.

QUEST. IIII. *Of the age of Bezaleel.*

2. FUrther, *Tostatus* according to the same computation maketh *Bezaleel* to be elder than *Moses* 91. or 92. yeers old. But it is not like, that the Lord would have chosen so aged a man to worke with his hands, in the worke of the Tabernacle: for hee as well wrought himselfe, as taught, and gave direction to others, as is here expressed *vers.* 4. especially seeing the Levites were at fiftie yeeres discharged from the service of the Tabernacle. Then supposing his grandfather *Hur* to have been now 90. yeere old, or thereabout, his grandchild *Bezaleel* might be thirtie or fortie yeeres old: which was a fit age both for ripenes of understanding, and for agilitie and strength in working. Both these supputations then of *Tostatus* are but weakly grounded, concerning the age of *Hur* and *Bazaleel.*

QUEST. V. *Of the difference betweene the gifts of wisdome, understanding and knowledge.*

Vers. 3. *I have filled with the Spirit of God, in wisedome, and understanding, and in knowledge.* 1. Some by these three doe understand the same thing, and thinke that nothing else is here expressed, but the same thing in divers words, that God had indued them with singular skill and dexteritie to make the workes of the Tabernacle: *Ex. Tostat. qu.* 2. But it is not like that so many words are set downe without speciall use and signification: the rehearsall of the same thing in divers words without some difference, would have seemed superfluous. 2. *Augustines* opinion is, *hoc significativè dictum esse*, that these things are spoken in another signification: that these three, the spirit of wisedome, understanding, and knowledge, must be referred to those things which are hereby signified. But the text it self sheweth, that this wisedome, understanding and knowledge are referred to the skill of working in all manner of workes for the Tabernacle: as *vers.* 4. *to finde out curious workes, to worke in gold, in silver, and in brasse*, &c. 3. *Salomon* thus distinguisheth them; he taketh *wisdome*, for that cunning which is infused of God; *understanding*, for that skill, which a man findeth out of himselfe; and *knowledge*, for that, which he learneth by the instruction and teaching of another. But seeing the Spirit of God was their teacher, it is not like that they learned of any other. And they taught others, *chap.* 35. 34. they were not taught of others. *Quæst. 85. in Exod.*

4. *Tostatus* thus doth interpret them: By wisedome hee understandeth the habit of skill infused of God; by understanding, their naturall subtiltie of wit; by knowledge, the cunning which they had learned by instruction and experience. And of the habits infused, some were totally and wholly given them, some were augmented and increased only. And all these three are wrought by Gods Spirit, though not in the same degree and manner: the wisedome, which is the infused skill, was only wrought by God: the naturall aptnes of wit was given them by God, but yet by natural meanes, nothing at all by their own industrie: the knowledge obtained by instruction was also the gift of God, but by their owne labour and diligence.

Contra. But this may be misliked in *Tostatus* interpretation, that hee thinketh they had the knowledge of Arts gotten by experience: for whence should they have this experience? in Egypt they were only occupied in servile workes, in working in clay, and making of bricke: therefore it is not like, that these were aforehand practised in any such curious Arts, *Simler.*

5. *Oleaster* therefore maketh this difference betweene these three: by חכמה *chocmah*, wisedome, or cunning, he understandeth the internall conceit and knowledge, out of the which one proceedeth to worke prudently: by תבונה *tebunah*, discretion, to applie and direct that inward apprehension, and by דעת *daath* an experimentall knowledge: to know, saith he, is *sensu, vel intellectu experiri*, to take triall by

by ſenſe or underſtanding, as *Lot* ſaith, *he had two daughters, which knew no man*, that is, had no experimentall knowledge. But what experience could theſe have of working in all manner of metall and wood, and needle worke, there being no ſuch occaſion of triall given them before?

6. Thus then are theſe three gifts better diſtinguiſhed: That whereas theſe workmen are ſaid to have done three things: to finde out or invent curious works themſelves, *verſ.* 4. and to teach others, *chap.* 35. 34. and to worke alſo with their hands, *verſ.* 5. *to worke in all manner of workmanſhip*; theſe three gifts may be applied thus to theſe three faculties: they had wiſedome given them to conceive and apprehend how to worke themſelves, which is called the finding out or excogitating of worke: their underſtanding ſerved to ſhew, and teach others: therefore the other workmen are ſaid only to be wiſe hearted, *verſ.* 6. becauſe they were taught, and teached not: and their knowledge guided their hand to be appliable to expreſſe that in their working, which they conceived in their underſtanding. Theſe three may be reduced alſo to theſe two faculties: Σοφια, the gift, power, or skill, and ἐνεργεια, the practice, *Simler*: the skill was either in their owne apprehenſion, or in the inſtruction of others: their practice was in the agilitie of their hands, and expedition of the worke.

QUEST. VI. *Whether all the kinds of workes are rehearſed here, which were neceſſarie for the Tabernacle.*

Verſ. 5. *AND in the art to ſet ſtones*, &c. 1. The Latine tranſlater addeth, *to worke, marmore*, in marble: which is not in the Hebrew, but only in *working of ſtones*. But we doe not reade, that any marble was uſed in the Tabernacle. *Toſtatus* ſaith, though no marble went to the making of the Tabernacle, yet they might have skill to worke therein: becauſe it belongeth to perfect workmen to have skill to do ſome things, which they have no need to doe, *queſt.* 7. *Contra*. This wiſdome and underſtanding was given them, *To worke in all manner of workmanſhip, and to make all which the Lord commanded, verſ.* 6. Therefore ſeeing they were not commanded to do any thing with marble, that belonged not to their skill. 2. But *Toſtatus* addeth further, that ſome workes are expreſſed, which they did not, as, *in diverſitate lignorum*, to worke in divers kinds of wood, whereas they wrought onely in Shittim wood; and ſome kinds of worke are omitted, which they did, as in curious weaving, and embroydering. *Contra*. The Latine Interpreter here doth not tranſlate right: the words are *bacharoſheth ghetz*, in the *workmanſhip of wood, or timber*: the text ſpeaketh not of diverſitie of wood: and yet they being able to cut and carve in one kind of wood, had skill to doe it in another. 3. Indeed ſome of their workes are here omitted, which the Septuagint ſupplieth here, *To worke in blew ſilke, purple ſcarlet, fine twined linen*: but none of this is found here in the originall; yet *chap.* 35. 35. mention is made of all theſe, whence a ſupplie may be made here, *Simler*. 4. It is not to be imagined, that all theſe workes went only thorow the hands of *Bezaleel*, and *Aholiab*, who is joyned with *Bezaleel*: but that there were many workmen beſide, which were taught and inſtructed by them, *chap.* 35. 34. 5. There were two chiefe and principall workmen, *Bezaleel* and *Aholiab*, that were directers to the reſt, and taught them to worke, *chap.* 35. 34. And of theſe two it ſeemeth, that *Bezaleel* was the moſt excellent workman, whoſe gifts and faculties are firſt of all deſcribed by themſelves.

QUEST. VII. *Whether the wiſe in heart, received a new gift, or increaſe rather of the old.*

Verſ. 6. *IN the hearts of thoſe which are wiſe hearted, have I put wiſdome*, &c. 1. The opinion of the moſt is, that God in theſe increaſed only thoſe gifts which they had before, as their naturall parts, and their skill in arts, which they had learned: and gave them a further degree of wiſdome and knowledge in thoſe kind of workes, as he had done to *Bezaleel* and *Aholiab*, *Genevenſ. Toſtat. qu.* 7. *Oſiander*. But it is rather to be thought, that God altogether furniſhed them for this worke: that as the Apoſtles were taken from among the unlearned ſort, to build the ſpirituall Church of Chriſt; ſo theſe were altogether unfit of themſelves to have enterpriſed this buſineſſe, if the Lord had not endued them with the Spirit of wiſdome, leſt they might have aſcribed part of the worke to themſelves. And further, whereas they are ſaid to be filled with the Spirit of wiſdome, *chap.* 35. 31. this phraſe inſinuateth, that this gift of skill was inſpired, it was not then in them before in part; for then they ſhould not have been filled with the Spirit of wiſdome, but received part onely.

2. *Oleaſter* maketh this difference, *Deum impleſſe duos præcipuos artifices, ſapientia ſcilicet nova*, &c. That God had filled the two principall workmen with new wiſdome: and *auxiſſe eam eis, qui eam ante habuerunt*, &c. And that hee increaſed the ſame to thoſe which had it before. But by this means, the inferiour artificers ſhould have had more helps than the other, both naturall and ſupernaturall, whereas the other had only ſupernaturall.

3. *Simlerus* giveth this interpretation, *In the hearts of all that are wiſe hearted, have I put wiſdome to make*, that God beſtowed two things upon them: *artem à me habent & in hunc finem*, &c. they have both the skill and art from me, and to this end, to make, &c. ſo they were wiſe hearted, but they were wiſe of Gods making. But that this phraſe, *to bee wiſe in heart*, ſheweth not any ſpeciall and extraordinarie gift of art infuſed unto them, is evident, *chap.* 35. 25. where the women, that did ſpinne with their hands, are ſaid to bee *wiſe hearted*.

4. Therefore, *Iunius* giveth a better interpretation, calling theſe wiſe in heart, *induſtrious*: now two things are required to make one induſtrious and ſo wiſe in heart, one is *willingnes*, and the other is *aptnes*, and agilitie to any worke: as both theſe are touched, *chap.* 35. 21. *Every one whoſe heart made him willing*: and *verſ.* 25. *The women that were wiſe hearted ſpunne with their hands*. So God gave unto them firſt a willing heart, and they which had any aptnes to do artificiall workes, were then endued with an extraor-

extraordinarie gift of wisdome, to do the workes of the Tabernacle: they received speciall grace to know how to worke according to the paterne given them, and willingnes beside to exercise their gifts to Gods glorie, in setting forward the worke of the Tabernacle. So M. *Calvine*, *He had given them aptnes, and insight: Vt eorum dexteritas semen quoddam esset*, That their dexteritie should be but a certaine seed.

QUEST. VIII. *Why Moses was not made fit to do the worke of the Tabernacle.*

NOw if it be inquired, why *Moses* received not this gift of wisdome, seeing hee might best have knowne how to frame those things, having seene the fashion of them in the mount: it may bee thus answered, that although it had been no hard thing with God, to have given *Moses* wisdome to do such things; yet for these reasons the Lord saw it was not fit: 1. Because *Moses* was to oversee and direct every mans worke, and to approve and allow of it being done: and therefore it was not meet, that he should have been a labourer with them himselfe. 2. And beside, *Moses* was to attend the publike government, to speake unto the people, and to judge their causes; therefore he could not, being letted by publike affaires, have been spared for those works. And as it pleased God to direct his father in law, to give him counsell to appoint under-officers and governours, and not to undertake the whole burthen of government himselfe: so it was requisite, that the finishing of this worke should be transmitted over to other, and the chiefe direction and overlight only to belong to *Moses*, *Tostat. qu.* 8.

QUEST. IX. *Of the garments of ministration, what they were.*

Vers. 10. *ALso the garments for Ministration, and the holy garments for Aaron the Priest, and the garments for his sonnes*, &c. 1. Some do understand by *the garments of Ministration*, the holy garments for *Aaron*, as *Tostatus* following therein the Latine Translater and the Septuagint, who reade only, *the holy garments for the Ministerie of Aaron*, &c. Whereas there are three distinct garments spoken of, *bigdee haserad*, garments of Ministration, and *bigdee hakodesh*, holy garments for *Aaron*. 2. *Oleaster* understandeth, *vestes inferiores seu communes*, the inferiour or common Priests garments which remained, *exutis pontificalibus*, the pontificall vestures or rayment being put off, &c. for so the word *serad*, signifieth to remaine, to be left. But this cannot bee so: for in the third place the common garments for *Aarons* sonnes are mentioned also. 3. *Iunius* thinketh that the curtaines and veiles of the Tabernacle are hereby signified, as also those coverings wherein the Arke, Altar, Table, with other things were folded up, when the Tabernacle was removed. But the curtaines and veiles are not here meant, for they were made of foure colours, blew silke, purple, scarlet, fine twined linen, *chap.* 26. 1. these garments of Ministration were made only of three, blew silke, purple and scarlet, *chap.* 39. 1. Therefore the latter kind is onely here understood: namely, those coverings, wherewith those holy things before spoken of were covered, *Vatabl. Borrh. Simler.* For such cloathes they had to wrappe them in, *Numb.* 4. 6, 7. The curtaines and veiles of the Tabernacle are before understood, *vers.* 7. under the name of the Tabernacle, which is taken either generally for the coverings, boords and pillars, whereof the Tabernacle consisted: and so it is called *ohel*, or more specially for the curtains only, which is properly called *miscan*, *chap.* 26. 1. It is taken in the generall sense here, *Tostat. qu.* 7. As likewise, *chap.* 31. 26. where it is said, *thou shalt anoint the Tabernacle.*

QUEST. X. *The spirituall signification of the furnishing of Bezaleel, and Aholiab with gifts.*

BY the furnishing of *Bezaleel*, and *Aholiab* with excellent gifts, for the worke of the materiall Tabernacle. 1. *Strabus* understandeth here the mysterie of the Trinitie: *Aholiab* (which he saith) signifieth *my protection*, betokeneth the Father: *Bezaleel* (interpreted *in the shadow of God*) the holy Ghost and the word or commandement to make the Tabernacle, the Sonne of God. But this application is curious, and dangerous, to prefigure the blessed and immortall Trinitie, by sinfull and mortall men. 2. Yet *Bezaleel* of Iudah doth most properly prefigure the Messiah of the tribe of *Iudah*, upon whom the Spirit of God was, *the Spirit of wisdome, the Spirit of understanding*, &c. *and of knowledge*, *Isai.* 11. 2. who should be the spirituall builder of the Church, *Borrh. Marbach.* 3. And by the inferiour workmen, the Apostles are signified, the Euangelists, Pastors and Ministers; who as inferiour workmen under the chiefe builder Christ Iesus, doe edifie the Church. So Saint *Paul* saith, 1 *Cor.* 3. 10. *As a skilfull master builder I have laid the foundation.* Againe, as here *Bezaleel* and *Aholiab*, and many other were filled with the Spirit of wisdome, for the worke of the outward Tabernacle: so the Apostle saith, *Ephes.* 4. 11: *He gave some to be Apostles, some Prophets, and some Euangelists, and some Pastors and Teachers for the gathering together of the Saints, for the worke of the Ministerie, and for the edefication of the bodie of Christ*, And so as *Hierom* well saith, *Iudais perdentibus archi: ectos, omnis edificandi gratia translata est ad Ecclesiam*; The Iewes having lost their workmen, all the grace of building is transferred to the Church, *cap.* 3. *in Isaiam.*

QUEST. XI. *Why the precept concerning the Sabbath, is here renued.*

Vers. 13. *NOtwithstanding keepe yee my Sabbaths.* Divers reasons may be yeelded, why the Lord maketh rehearsall here of that precept of sanctifying the Sabbath: 1. *Quia segnes admodum & tardi sumus ad cultum Dei*; Because we are slow and backward in Gods service, *Gallas.* 2. Because they were now appointed to begin the worke of the Tabernacle: *Ne crederent sibi licitum esse die Sabbati ædificare*, Lest they might thinke, that it was lawfull for them to build upon the Sabbath day, the Lord in this place giveth them charge even in this busie and necessarie worke to keepe the Sabbath, *Lippoman. Tostat. Lyran. Pelarg. Iun.* As likewise, *chap.* 34. 21. both in earing time and in harvest, they are charged to keepe the Sabbath: lest they might take themselves to be excused by the necessitie of these works, *Oleast.* 3. Seeing they were not to keepe the ceremoniall lawes, untill they came into the land of

Canaan: *Excepit Deus hoc præceptum*, &c. God excepteth this precept of ſanctifying the Sabbath, from other ceremonies, it being partly morall, partly ceremoniall: and though the obſervation of the reſt were deferred, yet God willed that this, even then, *executioni mandetur*, ſhould be executed, that is, the precept of the Sabbath onely, which was kept and obſerved in the deſert: the other feſtivals were omitted: for the paſchal lambe was but once ſacrificed in the wildernes, *Cajetan.* 4. Beſide, the Lord hereby would teach them the right uſe of the Tabernacle, which conſiſted in their comming together there, eſpecially upon the Sabbaths to ſerve the Lord. And therefore theſe two are put together, *Levit.* 23. 30. *Yee ſhall keep my Sabbaths, and reverence my Sanctuarie:* and the Lord complaineth by his Prophet, *Ezech.* 23. 38. *They have defiled my Sanctuarie, and prophaned my Sabbaths, Simler. Pelarg.* 5. This charge alſo renued, *ad ſuppletionem omiſſorum*, for the ſupplie of ſome things omitted, becauſe it was not expreſſed before, what puniſhment hee ſhould have, that did violate the Sabbath, which is declared here that hee ſhould die the death: and it was put in execution, *Numb.* 15. upon the man that gathered ſtickes upon the Sabbath, *Toſtat. Lyran.*

Quest. XII. *Why it was more forbidden to labour in the building of the Sanctuarie upon the Sabbath, than for the Prieſts to ſacrifice.*

AMong other reaſons before alleaged, why mention is here made of ſanctifying the Sabbath, this was one; that the people might be hereadmoniſhed to forbeare even from the workes of the Sanctuarie upon the Sabbath. But then it will bee thus objected, ſeeing the Prieſts did violate and breake the Sabbath (as our bleſſed Saviour ſaith) *Matth.* 12. 5. *and were blameleſſe:* as in killing the ſacrifices, and doing other things thereunto belonging, why it was not as lawfull to labour in the building of the Sanctuarie alſo upon the Sabbath?

Hereunto anſwer may be made, that there was great difference betweene the ſacrifices which the Prieſts offered upon the Sabbath, and other things belonging to their ſervice, and the other works of the Sanctuarie. 1. The Lord commanded the one, namely, that ſacrifices ſhould be offered upon the Sabbath, and that double to any other day: for upon the other daies they ſacrificed a lambe in the morning, and another at night. But upon the Sabbath two lambes were appointed for the morning ſacrifice, and two for night, *Numb.* 28. 9. And the holy fire upon the Altar was commanded never to go out, *Levit.* 6. 13. this fire then they kept upon the Sabbath, bringing, and laying wood to preſerve it. Theſe works they had the Lords word and warrant for. But for the other they had not, nay they were forbidden all kind of worke and labour upon the Sabbath: ſaving thoſe, which the Lord himſelfe excepted concerning the ſervice of the Sabbath: therefore theſe alſo in building and framing the things appertaining to the Tabernacle, were likewiſe inhibited. 2. The Prieſts are ſaid to violate the Sabbath, in their ſacrifices and other Sabbath works, but not properly: becauſe they did ſuch things upon the Sabbath, which if they had not been permitted, yea commanded, of themſelves had tended to the violating of the Sabbath: ſo they did breake it, *materialiter*, materially, but not *formaliter*, formally: he breaketh the Sabbath *formally*, who doth that which is expreſſely forbidden to bee done upon that day: he *materially* breaketh it, who doth a worke like unto that which is forbidden, but yet is permitted by the law. As if there were a law, that no citizen ſhould ſell any thing to a ſtranger, but ſuch as were licenſed to doit; hee that ſo ſelleth being not allowed, tranſgreſſeth the law *formally*: he that doth it, being thereunto licenſed, doth tranſgreſſe onely *materially*, in that he doth the ſame thing, which he committeth that tranſgreſſeth the law, but not in that manner. The ſame difference there was betweene the workes of the Prieſts, which were allowed by the law upon the Sabbath day, and the like workes of thoſe which laboured in the building of the Tabernacle upon that day, which were forbidden. 3. Another difference is this: the ſacrifices belonged to the ſervice of God, which if they ſhould have been intermitted upon the Sabbath, the ſervice of God ſhould therby have been neglected. But though the workes about the Tabernacle did ceaſe upon the Sabbath, Gods worſhip was not thereby neglected; for they might as well be made upon other daies, and ſo were. 4. They were to do no ſervile works upon the Sabbath, but many works neceſſarie for the building of the Sanctuarie, were ſervile; ſo were not the ſacrifices, and other duties performed by the Prieſts upon the Sabbath: therefore the one were permitted upon the Sabbath, and not the other, *Toſtat. qu.* 9.

Quest. XIII. *How the Sabbath is ſaid to bee a ſigne, that the Lord did ſanctifie them.*

Verſ. 13. IT *is a ſigne betweene me and you, that I the Lord do ſanctifie you.* Which words are diverſly expounded. 1. Some make this the ſenſe: It is a ſigne, that I ſanctifie you, in that I have ſeparated you from other people, & ſelected you unto my ſelf, *Vatab. Lyran.* 2. *Oleaſter* thus; *Sanctitas Sabbati ſignum eſt munditiæ*, &c. The holineſſe of the Sabbath is a ſigne of cleaneneſſe, which I require of you: *Vt ex dicato tempore Deo, credamus magis nos ipſos dicari Deo*, &c. That by the time dedicated to God, wee ſhould know, that wee our ſelves much more ſhould be dedicated, *Cajetan.* But more is here ſignified than ſo: the words implie an actuall ſanctification, not ſignified onely. 3. *Hieron* ſaith, it is ſo ſaid, becauſe it was, *ſignum veri Sabbati*, a ſigne of the true Sabbath, wherein wee ſhall reſt from the labours of the world. 4. So alſo *Irenæus*, *Non ſine ſymbolo erant ſigna*, the ſignes were not without ſome ſymbole, and ſignification: *Sabbata perſeverantiam totius diei*, &c. The Sabbaths holding out the whole day, did ſignifie our continuance in Gods ſervice. But here the Lord ſpeaketh of an actuall ſanctification, not of a typicall ſignification. 5. Some ſay it is ſo called, *quia ſignum erat fœderis*, becauſe it was a ſigne of the Covenant, whereby the people did bind themſelves to worſhip the Lord for their God, and ſuch ſignes were all the other ceremonies, *Marbach.* But there is a morall conſideration in the ſanctifying of the

In Ezech. cap. 20

Adverſ. hæreſ. lib. 4. cap. 30.

the Sabbath, therefore it was otherwiſe a ſigne, than the other ceremonies. 6. It was then a common ſigne betweene God and them, they holding God to be their God, Creator and ſanctifier, becauſe the Sabbath was a commemoration of the creation: and the Lord taking them for his people, whom he created, redeemed and ſanctified, *Iun. Toſtat.* 7. Beſide, the keeping of the Sabbath was a ſigne of difference eetween them and all other prophane people of the world, who derided the Jewes for their Sabbaths, as *Seneca* derided them for this; *Quod ſeptimam partem ætatis perderent*; Becauſe they loſt the ſeventh part of their age, in reſting every ſeventh day, *Toſtat. qu.* 10. 8. And ſpecially it was a ſigne of their ſanctification: becauſe that day they were ſequeſtred by an holy reſt, from thinking or ſtudying upon prophane things: and in reſpect of the exerciſes of religion upon that day, whereby they were ſanctified: *ſanctificamur verbo Dei*; *we are ſanctified by the word of God, Simler.* And they did meet together, *ad confirmandam fidem Sacramentis*, to confirme their faith by the ſacraments, *Oſiander.* And becauſe every Sabbath, *diſcatis doctrinam meam*, you learne my doctrine, &c. *Iunius.*

QUEST. XIV. *The reaſons why the Sabbath muſt be obſerved.*

Verſ. 13. FOr *it is a ſigne*, &c. There are here divers reaſons yeelded for the obſervation of the Sabbath: 1. The firſt is, *à fine*, from the end, it was a ſigne betweene God and them. 2. *Ab utili*, *it is holy unto you*, that is, ordained for your benefit and commoditie, as our bleſſed Saviour ſaith, *Mark.* 2. 27. *The Sabbath was made for man, and not man for the Sabbath, Pelarg.* So alſo *Cajetan*: *It is holy unto you*, that is, *ad veſtrum bonum mandatur cuſtodiendum*, it is appointed to be kept for your good. 3. *A neceſſario*, from the neceſſitie of it: becauſe if they did not keepe it, they ſhould ſurely die: as thrice the puniſhment of death is here threatned to thoſe that defile the Sabbath, and doe any worke therein, *Pelarg.* 4. From the authoritie of the Inſtitutor, *quia dicatur Domino*, &c. becauſe it is conſecrated unto God, *verſ.* 15. *It is the Sabbath of the holy reſt unto the Lord:* therefore it ought to be obſerved, *Cajetan.* 5. *A facili*, from the eaſineſſe of the precept: the Lord appointeth but one day for the holy reſt, whereas he alloweth ſix for labour, *Pelargus.* 6. *Ab exemplo Dei*, from Gods example, who created the world in ſix daies, and reſted the ſeventh, *Pelarg. Simlerus.* 7. *A conſequenti*, from the event or conſequent, in obſerving the Sabbath: *efficient in ſuccedentibus generationibus*, &c. They ſhall procure, that a perpetuall covenant ſhall be eſtabliſhed in their generations, betweene the Lord and their poſteritie for ever, *Cajetan.*

QUEST. XV. *What death is meant in this phraſe: He ſhall die the death.*

Verſ. 14. SHall *die the death.* Whereas there are divers kinds of death: there is everlaſting death both of bodie and ſoule in the next world, and the temporall death in this life, either of the ſoule, in being deprived of the life of grace; or of the bodie, either by the hand of God, by ſudden and extraordinarie death, or by the hand of the Magiſtrate: according to theſe divers kinds of death, ſo is this place diverſly interpreted. 1. Some referre it to everlaſting death, and excluding from the ſocietie of Gods ſervants, *Iun.* 2. Some underſtand it of being deprived of the life of grace, *Vita gratiæ deſtituetur hic, & in futuro ſeculo*, &c. He ſhall be deſtitute of the life of grace, both here, and in the next world, *Lippoman.* 3. Some, of being excluded from the people of God, no more to be counted an Iſraelite, *Ex Oleaſtr.* 4. Some of the violent death by the Magiſtrate, *Oſiander, Simler.* 5. Some of extraordinarie death, when God cutteth one off, and ſo puniſheth him by death unlooked for: as God is ſaid *to offer a man into ones hand*, when he is ſuddenly killed, *Exod.* 21. 13. *Toſtatus*, who alſo includeth the puniſhment of death inflicted by the Magiſtrate: that when the tranſgreſſion is apparent, and found out by witneſſes, then the Magiſtrate putteth to death: as the man was ſtoned that gathered ſtickes, *Numb.* 15. But if the profaner of the Sabbath eſcape the puniſhment of man, the judgement of God ſhall overtake him, *Toſtat. qu.* 12. 6. But beſide theſe kinds of death, which ſhall bee inflicted here, in that it is ſaid, *He ſhall die the death*, the other phraſe, *In being cut off from among his people*, ſheweth, that beſide there remaineth for them everlaſting puniſhment in the next world, as the Lord threatneth to the prophane, fire unquenchable, *Ezech.* 20. 47.

QUEST. XVI. *Why the ſeventh day is called Sabbath Sabbaton.*

Verſ. 15. IN *the ſeventh day is the Sabbath of holy reſt unto Iehovah.* 1. Whereas the words in the originall are, *ſabbath ſabbaton*, ſome Hebrewes by the firſt underſtand the determined time of the Sabbath from evening to evening: but becauſe they know not certainly where the reſt of the Sabbath ſhould begin, and where it ſhould end, they have added an houre more at the beginning, and an houre at the end of the Sabbath: and this they ſay is called *ſabbaton*, which is a diminutive word, which is formed by putting to *on*, as of *iſh* a man, is derived *iſhon* a little man. But it is a weake conceit to imagine, that their additions, which are brought in only by their tradition, ſhould be grounded upon Scripture. 2. *Oleaſter* therefore, as the Hebrewes make both theſe words *ſabbath*, and *ſabbaton*, proper names for the ſeventh day of reſt, ſo hee tranſlateth them thus, *requies requiei*, it ſhall be a reſt of reſt, making them both appellative, and common names: becauſe there was a greater reſt required on the Sabbath, than upon any other day: whereupon in the Goſpell, *Ioh.* 19. 31. the Sabbath is called a great or high day: it was greater than the Paſſeover. But *Oleaſter* is deceived in this collection: 1. For that Sabbath is called an high day becauſe the Paſſeover did fall out upon that Sabbath. 2. And though it be true, that the Sabbath was a greater day of reſt than the Paſſeover, wherein they were allowed to do ſuch works as were about that which they ſhould eat, *Exod.* 12. 16. which were not lawfull upon the Sabbath, *Exod.* 16. 23. yet the reſt of the Sabbath was not greater, than of all other feſtivals: for the tenth day of the ſeventh

moneth, which was the day of reconciliation, was kept as strictly with rest from all kinde of worke, *Levit.* 23. 30. (not from servile worke only, as in the Pasch, *ibid vers.* 7.) as the Sabbath was. 3. But that the word *Sabbath* is heere taken for the proper name of the Sabbath, is evident *ver.* 13. *Notwithstanding keepe yee my Sabbaths:* likewise *vers.* 14. *Therefore yee shall keep* my *Sabbath*; where the same word is used.

3. Therefore it is better interpreted, It is the *Sabbath of rest:* to make the first a proper name and peculiar to the seventh day, and the other common. So reade *Vatab. Iun. Pagnin.* agreeing with the *Lat. Chald. Septuag.* who thus interprete: σαββάτα ἀναπαυσεως, the *Sabbath a rest*, holy unto the Lord.

4. Now in that there is so often mention made of rest, there is more intended, than the outward rest of the bodie only: as though it were sufficient to spend all the day, in lying downe, playing, sleeping: *sed sacro die sacra opera perficienda sunt:* but upon that holy and sacred day, sacred exercises also should be performed, *Lippoman.*

QUEST. XVII. *How the observation of the Sabbath is perpetuall.*

Vers. 16. *That they may observe the Sabbath throughout their generations for an everlasting covenant.*

1. The Jewes hereupon doe take occasion to raile upon Christ, *tanquam fœdifragum*, as a law breaker for abolishing the Sabbath: and so they presse these words literally; as though the Lord ordained, that the Sabbath injoyned them should be perpetuall. But beside that the word *gholam*, or *hholam*, doth not alwaies signifie that which is indeed perpetuall and eternall: but sometime onely a long time, *Calvine:* or *tempus non determinatum*, a time not limited, or determined: the words which are annexed, *Throughout your generations*, shew that the perpetuitie of this Sabbath is restrained to their posteritie, and that as long as their policie and Common-wealth continued, *Osiander.* 2. Some doe understand it to bee eternall, in this sense: *quia erat aterna rei signum*, because it was signe of a thing eternall, *August. qu.* 139. that is, of our everlasting rest in Christ: *aternum manet ipso effectu*, it remaineth eternall in effect, *Calvine:* that is, in ceasing from the works of sin. 3. Some thinke that it is called perpetuall, with relation unto the time of ceremonies: *quamdiu vellet Deus observari statum illum imperfectum Iudaicum*, &c. as long as God would have that imperfect state of the Jewes to be observed, *Tostat.* 4. But as I refuse not these two last interpretations; so I thinke that there is more signified, that God would have perpetually observed a day of rest set apart for his service, (though not that precise day prescribed to the Jewes) as long as the world endureth: so that it is not only *spiritualiter, sed moraliter aternum*, spiritually, but morally eternall, *Pelarg.* and not onely appointed for a politike order, to avoid confusion, that the people should have some certaine day to meet together into heare the Word, and receive the Sacraments: *Gallas.* For if the keeping of the Lords day were only grounded upon policie; then any other day might as well be set apart, as this which is now observed. But I say further with *Pelargus: Nobis severissime demandatam religionis exercenda curam*: That the care of the practice of religion upon the Lords day is straitly commanded us: *atque ad eam nos perpetuo alligari*, and that we are for ever tied unto it, by the institution and practice of the Apostles, *Act.* 20. 7. 1 *Cor.* 16. 2. who, as *Gallasius* well concludeth, did substitute the Lords day in remembrance of Christs resurrection in stead of the old Sabbath, *Spiritu Dei, quo ipsi regebantur*, by the Spirit of God whereby they were guided. And here *Thomas* giveth a good note, why the Sabbath onely is here mentioned, the other festivals of the Jewes being omitted, wherein there was a commemoration of some particular benefite, as in the pasch of their deliverance out of Egypt: on the Sabbath; *præcipuum beneficium creationis*, the principall benefit of the creation was remembred, which is generall to all people, and not peculiar only to the Jewes: beside, therein was prefigured, *Quies mentis in Deo, in præsenti per gratiam, in futuro per gloriam*; The rest of the mind in God in the present by grace, and in time to come by glorie, *Thomas.* Therefore, seeing the seventh day of rest is a commemoration of the creation of the world, and includeth a memoriall of Christs resurrection upon that day, and is a symbole of our everlasting rest in heaven, it ought to be perpetually observed.

1. 2. qu. 100. ar. 9. ad. 2.

QUEST. XVIII. *Whether the world were made successively in time, or in an instant.*

Vers. 17. *For in six daies the Lord made heaven and earth.* 1. *Oleaster* well concludeth from hence, that God made the world, and the things therein not all at once, but successively one day after another; which he proveth by these reasons: 1. Because the seventh day is determined, wherein he rested, then consequently they were six daies wherein he was making the world. 2. Mention is made of the evening and morning, therefore the day and night one succeeded another. 3. And seeing light was created the first day, and light and darknesse could not be at once in the same hemisphere, the one therefore must needs successively follow the other.

2. But yet, although God made the world successively, in respect of the daies, which one succeeded another; and all was not made in one day: Yet *Tostatus* opinion is not to be received, that in some of the works of the creation, God did, *agere per successionem*, worke by succession, and in time, and did not produce the creatures, *in instanti*, in an instant. The first, second and fourth daies worke he granteth were done in an instant: but the third daies worke was done successively, the winde helping to drie it, which is said to have moved upon the waters. And the plants and trees were brought out of the earth in time, God giving such great strength and force to the earth, to bring them forth. As he giveth instance of some herbs, as *petroselinum*, parsely, that will grow out of the ground in the space of two houres. Likewise in the creation of man, hee thinketh it is probable, that the Angels made his bodie of the slime of the earth, and the Lord breathed in the breath of life.

Contra,

Contra. 1. That God created everie daies worke at once, and not in ſucceſſion of time, is affirmed, *Pſal.* 33. 9. *he ſpake, and it was done*: as ſoone as he ſpake the word; the creature preſently came forth. 2. That was not the winde, which moved upon the face of the earth, but the Spirit of God; as in the ſame Pſalme, *verſ.* 6. the Spirit is called the breath of Gods mouth: *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.* 3. Neither did God uſe the helpe of the Angels in the framing of mans bodie; he did it himſelfe: for when he ſaid, *Let us make man in our image*: he conſulted not with the Angels, but with the bleſſed Trinitie: for he was created in the image of God, *Geneſ.* 1. 27. not in the image of Angels: for then Chriſt, when he was made man, ſhould have taken upon him the nature of Angels, which the Apoſtle denieth, *Hebr.* 2. 16. And it is directly ſaid, that *God Iehovah made the man of the duſt of the earth, Geneſ.* 2. 7. but *Iehovah* is not given unto any Angell, it is a name peculiar unto God.

QUEST. XIX. *How the Lord is ſaid to have reſted, and from what.*

Verſ. 17. *IN the ſeventh day he ceaſed, and breathed.* 1. Which is a metaphor taken from thoſe, which when they have ſore laboured doe breath and take aire, *Oleaſter.* Not that God was wearied with the works of the creation, but he onely left creating, all things being finiſhed, which he intended to make, and he did it for our inſtruction, that we by his example might keep an holy reſt. 2. God then ceaſed from creating of another world, *Oſiand.* or from creating any new workes; for then the creation had not been perfect, if any thing had been wanting: neither could it have been ſaid, *God ſaw all that hee had made, and loe it was verie good, Gen.* 1. 31. 3. But he ceaſed not both from preſerving that which hee had made, which is no new worke, but that was continued during all the ſix daies, and is exerciſed ſtill, *Toſtat.* For God is not like to a builder of an houſe, or carpenter of a ſhip, which having finiſhed his worke, ſo leaveth it: but Gods providence ſtill watcheth over that which he hath made, *Gallaſ.* Likewiſe, the Lord ceaſeth not from making particular works daily, for he doth wonderous things, and miraculous thorow the world: *ſed non creat novas ſpecies*, he doth not create now any new kind, *Marbach.*

4. Then here appeareth the error of certaine Hebrewes, which thinke that the Sabbath, which is called *Saturns* day, was appointed firſt to bee kept, becauſe that is an unluckie planet, and unfortunate; and therefore it was not fit to undertake any buſineſſe upon that day: for the reaſon appeareth to be this, becauſe God reſted upon the ſeventh day: and they will not ſay that God was afraid to doe any thing upon *Saturns* day, *Toſtatus queſt.* 11.

5. Againe, hence is gathered a firme reaſon, for the continuance and perpetuitie of the Sabbath, becauſe God did not create the heaven and earth only for the ſonnes of *Iacob*, but for all men: *Quibus ex æquo Creator eſt, neminem ergo ab iſto Sabbatiſmo excludi*, &c. To whom he is a Creator alike, and therefore no man is to be exempted from the keeping of the Sabbath, *Lippoman.*

QUEST. XX. *What workes are to be reſted from upon the Lords day, what not.*

AND as God reſted not from all kind of workes upon the ſeventh day: ſo neither are all kind of workes unlawfull now to be done upon the Lords day of reſt. The workes that men attend are of two ſorts, either naturall, or voluntarie: 1. Naturall workes are not forbidden to be done, as to eat, drinke, ſleepe, ſo they be done in order, and meaſure. 2. Voluntarie works, are either good or evill: evill workes are at all times unlawfull, much more upon the ſabbath. 3. Good workes are either ſacred, or civill and politicall: the ſacred are either immediatly belonging to the worſhip of God, as the duties of the firſt Table, which principally are to be done upon the Lords day. 4. Or they are ſuch workes as are mediatly referred unto God; as the workes of mercie, the duties of the ſecond Table; which alſo, if occaſion ſo require, are to bee done upon this day, as to viſite the ſicke, to helpe thoſe that are in danger. 5. The politike workes follow, as the workes of mens vocation, merchandiſe, making of warre: all which muſt be intermitted upon the Lords day: and therefore that commandement beginneth with *Remember*, that men aforehand ſhould thinke of the Lords day, and not deferre any of their buſines till then: but vrgent neceſſitie conſtraining, ſuch things may be done then, as the *Macchabees* did fight upon the Sabbath, and the Diſciples of Chriſt being hungrie, pulled the eares of corne, *Marbach.*

QUEST. XXI. *Whether Moſes received the directions concerning the Tabernacle, in the firſt or ſecond fortie daies.*

Verſ. 18. *THus when the Lord had made an end of communing with Moſes*, &c. 1. R. *Salom.* whom *Lyranus* followeth, underſtandeth this communing, or ſpeech of God with *Moſes*, only of the former charge concerning the Sabbath, not of all the declaration before going, which concerned the making of the Tabernacle; which hee thinketh was done in *Moſes* ſecond going up to the Lord, after the people had made the golden calfe, and ſo he thinketh the hiſtorie to be tranſpoſed.

2. *Contra.* 1. Firſt, as ſometime in Scripture the order of time is changed, and the hiſtorie tranſpoſed, when there is any apparant cauſe, to meet with ſome inconvenience, which otherwiſe might follow: ſo to imagine any ſuch tranſpoſing, where there is no ſuch neceſſitie, were to bring in ſuch an uncertaintie into the ſacred ſtorie, as that we ſhould never know in what order any thing was done. 2. Beſide, the manner of ſpeech uſed by way of tranſition, *verſ.* 12. when the Lord began againe to ſpeake of ſactifying the Sabbath, *afterward*, or, *then*, or, *further the Lord ſpake unto Moſes*, &c. ſheweth, that this ſpeech followed immediately upon the other communing, which the Lord had with *Moſes* concerning the Tabernacle. 3. The ſpace of time, even fortie daies, while *Moſes* communed with God, ſheweth, that God had conference with *Moſes* about more things, than the morall and judiciall lawes, rehearſed, *chap.* 20, 21, 22, 23. 4. And the ſecond fortie daies was an unfit time for *Moſes* to receive all theſe inſtructions

instructions in, for then he fell downe fortie daies and fortie nights before the Lord, *Deut.* 9.25. to intreat him for the people: there was not then such opportunitie for *Moses* to receive those directions; all the time being spent in prayer and supplication unto God, *Tostat. qu.* 13.

QUEST. XXII. *Why Moses stayed fortie daies with God in the mount.*

VVHen the Lord had made an end. Which was after fortie daies: 1. Because all this time needed not be spent in promulgation of the former lawes, which might have been delivered in a shorter time; the Hebrewes thinke, that *Moses* further received then their *Cabala*, which if they indeed did understand to be the mysticall doctrine of the Messiah, they therein should not thinke amisse: but the Jewish *Cabala* hunteth after letters and syllables, and doth gather mysteries out of them, which hath no warrant from *Moses*. 2. During then this time, beside the receiving of these lawes, and instructions, *Moses* no doubt was exercised in the meditation of them, and made perfect in the sense and understanding thereof, as likewise the mysterie of the blessed Messiah was now revealed unto him. 3. And although the Lord by the illumination of his Spirit, could in one day have inspired *Moses* with the knowledge of all these things: yet it pleased God, that *Moses* should continue in this exercise the space of fortie daies, for these two ends: 1. That he himselfe might hereby be more assured of his calling, and by this continuall meditation be throughly prepared and made fit: 2. And that the people by this miraculous worke of *Moses* abode with God fortie daies without meat and drinke, might be induced to receive *Moses* message and ministerie with greater reverence, *Simler.*

QUEST. XXIII. *Why the Lord gave the written law.*

HE *gave him two Tables of the Testimonie.* 1. the Lord gave not the written law to the ancient Fathers, but deferred it till *Moses* time; because as the Apostle saith: *lex non est posita justis*, the law is not given unto the righteous: *habebant in semetipsis justitiam legis*, they had in themselves the law of righteousnesse: but after that this law of righteousnes grew into oblivion, *& extincta esset in Egypto*, and was as extinguished in Egypt, &c. it was necessarie to be renued by the written law, *Irenæus*, 2. *Lex data est, ut per eam lux, quæ in nobis est, accendatur*, &c. The law was given, that thereby the light which was in us should bee increased, *Cyril.* The light of nature being dimmed, it was to be cleared and renued by the law. 3. *Ambros* addeth further, *Lex quid operatur, nisi ut omnis mundus subditus fieret Deo*, &c. What else doth the law worke, but that all the world should bee subjected unto God? &c. for by the law cometh the knowledge of sinne. 4. *Hierom* giveth another reason, why the written law was given, which was first written in all mens hearts: because, *Judæi se solos accepisse legem gloriantur*, &c. The Jewes only boast, that they received the law: hereby is signified, that seeing the law commandeth nothing, which was not before imprinted in the heart by the instinct of nature, that they, *qui leges has observaverint*, &c. which should observe these lawes, should obtaine the reward, &c. whether they were Jewes, or Gentiles, as S. *Peter* saith, *In everie nation he that feareth God, and worketh righteousnesse, is accepted with him*, Act. 10.35. 5. The law also was given to prepare men for the Messiah, whose comming then more and more approached: for two waies did the old law lead men unto Christ; one way, *Testimonium de Christo perhibendo*, by giving testimonie of Christ: as our blessed Saviour saith, *All things must be fulfilled, which are written of me in the law, the Psalmes and the Prophets*, Luk. 24.44. *alio modo, per modum dispositionis*, another way, by way of disposing, by drawing men from idolatrie, and holding them to the worship of the true God, and so preparing them for Christ, *Thomas.*

Lib. 4 cap. 30.

Lib. 1. super Ioan. cap. 11. De fuga secul. cap. 3.

In Esaiam cap. 64.

See more of this question, *quæst. 6. generall in cap. 20. pag. 311.*

1.2. qu. 98. ar. 2. in cor.

QUEST. XXIV. *Why the Lord gave the law to the Israelites, and to no other people.*

THis law was also given unto the Jewes rather than to any other nation: 1. Not for that they only were found to continue in the true worship of God, all other nations being given to idolatrie: for they also fell presently to idolatrie, in worshipping of a golden calfe: and the Lord telleth them that he did not set his love upon them for their righteousnesse. 2. But the reason was, because the Lord would performe his oath and promises to their fathers, to make them his people, *Deut.* 7.8. So it appeareth, *quod ex sola gratuita electione*, &c. that onely by the free and gracious election of God, the fathers received the promises, and their children had the law given them. 3. But if it againe bee asked, why the Lord did chuse the fathers, of whom Christ should be borne? *Augustine* answereth, *Quare hunc trahat, illum non trahat, noli velle dijudicare, si non vis errare*, &c. Why the Lord draweth one, and not another, do not take upon thee to judge, if thou wilt not erre. 4. The law also was given unto the Israelites, especially for these two reasons; *imponitur duris & superbis*, &c. it was imposed first upon them that were stubborne and proud: *De duobus enim naturalis homo superbit, de scientia & potentia*, &c. A naturall man is proud of two things; knowledge, and abilitie or power. Therefore, because the Jewes might take themselves to bee wiser than other people, as both having more knowledge, and greater strength to do those things which were requisite; God therefore gave them the morall law written, both to shew their ignorance in the duties which God required, as also their insufficiencie of strength: *imponebatur etiam legis onus*; Likewise the law was given unto the good and well disposed, that they thereby might be holpen to performe those duties which they desired. To this purpose, *Thomas ibid.*

Deut. 7. 7. and chap. 9. 5.

5. *Hierom* seemeth to give another reason, of giving the morall law unto the Israelites: first, the Lord gave them his morall law, but after they had committed idolatrie, than hee required sacrifices to bee offered unto him, rather than to idols: *Auferens puram religionem mandatorum Dei, & concedens sanguinem victimarum*, &c. *So taking away the pure religion of keeping Gods commandements, and granting unto them the blood of sacrifices*, &c. And this assertion he groundeth upon that place of Ieremie, *chap. 7.22. I spake not to your fathers*, &c. *when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this thing I commanded them, saying, obey my voice*, &c.

Contra-

Contra. 1. This saying of the prophet is to be understood comparatively, that God spake not of burnt offerings, chiefly or principally, but rather required obedience. 2. Though the sacrifices were enjoyned after they had committed idolatrie, yet the morall law was in force still. 3. And they were commanded to offer sacrifices, and received the morall law, both of them together, while *Moses* was fortie daies in the mount, before they set up the golden calfe. *Lib. de Spirit. sanct.*

6. But *Cyril* giveth a better reason, why the morall law, not the Gospell, was given at this time unto the Israelites: *Opus habebant institutione, & educatione quasi puerili*; They had need of a kind of childish instruction, and education: *quia fuerunt adhuc crassi*, because they were yet but dull and of grosse understanding.

QUEST. XXV. *Why the Lord delivered onely two tables of the law.*

HE gave him two tables of the Testimonie. 1. They are called tables, not in respect of the matter, but of the forme: for they were fashioned with cutting, planing, and carving, and dented in with letters, *Tostat.* And they were like unto the tables or cover of a booke, one to shut upon another, *Oleaster.* 2. They are called tables of the Testimonie: *quia data sunt ad testificandum*, &c. because they were given to testifie unto them, what the Lord spake with his owne mouth, and to be witnesses of his will, *Cajetan.* 3. They were but two tables, as two witnesses, because according to the law, in the mouth of two or three witnesses everie truth standeth: or because there are two generall precepts, our dutie toward God, and toward our neighbour, *Simler.* The affirmative precepts were not written in one table, and the negative in another, as *Tostatus*: or five precepts in one, and five in another, as the Hebrewes: but all the commandements concerning our dutie toward God were comprehended in the one, and those which prescribed our dutie towardour neighbours in the other. 4 And all other things commanded, *Ex illis decem præcepti*, &c. *pendere intelliguntur*, Are understood to hang of these ten precepts, written in the two tables.

QUEST. XXVI. *Why the tables were made of stone.*

Vers. 18. *EVen tables of stone.* 1. Not that they were both of one stone, as some Hebrewes thinke, for though the word, אבן, *aben*, stone, be put in the singular, yet the phrase signifieth no more but this, that they were stonie tables: and whether they were of saphire or no, as the Hebrewes, it is uncertaine, *Cajetan.* It is like they were made of some precious matter, and not of ordinarie stone. 2. And they were made of stone: 1. *Ad significandum cor lapideum Iudæorum*, To signifie the stonie hearts of the Jewes, *Isidor.* 2. And not only of the Jewes, but to shew what we are all generally by nature, in respect of divine things, *stupidi, hebetes, & lapidei*, heavie, dull, and as it were stonie, *Simler.* 3. And hereby is insinuated a difference betweene the law and the Gospell, which is written by the spirit of grace, not in tables of stone, but in the fleshie tables of our hearts, 2 *Cor.* 3. 2. 4. And by these tables of stone, *Voluit Deus significare stabilitatem legis sua*, God would have signified the firmnes and stability of his law. As the Gentiles used to grave their lawes in brasse, to shew that they would have them inviolablie kept, *Lippom.*

QUEST. XXVII. *What is meant here by the finger of God.*

WRitten with the finger of God. 1. By the finger of God, *Augustine* understands the Spirit of God, which he proveth by comparing of those two places together in the Gospell: that where the one Evangelist writeth, that Christ should say, *If I by the Spirit of God doe cast out devils*: another saith, *If I by the finger of God cast out*, &c. which signified, that as the law was written by the finger and power of God, in tables of stone, so is it written in our hearts by the Spirit of grace. *Gregorie* by the Spirit signified by Gods finger, understandeth, *spiritualem intelligentiam legis*, the spirituall sense and meaning of the law. *Theophylact* thereupon concludeth, that the Spirit is, ὁμοούσιον, of one substance with the Father, as the finger is to the hand. So *Ambrose* saith, *Ad formam unitatis, non ad distinctionem potestatis referendum digiti nuncupationem*; That the terme of finger is to be referred to the forme of unitie, not to the distinction of power. But this may seeme somewhat curious. *De verb. Apost. ser. 6.* Matth. 12. 28. Luke 11. 20. *Theophyl. in 11. Luc.* *Epistol. 60.*

2. These reasons therefore may rather be given of this phrase, and terme: 1. It is said, *By the finger of God*, that is, *opere Dei*, by the worke of God, because the fingers are instruments of working, *Tostat.* q. 13. 2. *Gallasius* referreth it to the paucitie and fewnesse of the precepts, *Ita ut in digitis enumerari possent*, which were not so many, but might be numbred upon the fingers. 3. This is added also, to shew a difference betweene the first tables of stone, which were both made and prepared, and written by the finger of God: so were not the second, which *Moses* made like unto the first: they were prepared by *Moses*, but written upon by God, *chap.* 34. 1. *Iun.* 4. And further, though God have no hands, nor fingers, neither is like in bodilie shape unto man: yet this may have a speciall reference to Christ, who was become verie man, with hands and feet like unto us; as *Borrhaius* noteth, *Digitus humanus Deo affingitur in Christo vero Deo & homine*, &c. The finger of man is attributed to God, in Christ, who was true God and man.

QUEST. XXVIII. *Whether Moses did write upon the tables.*

Vers. 2. *OF God.* It will be here objected, that *Exod.* 34. 28. it is said that *Moses* wrote in the tables: how then were they written by the finger of God? 1. *Augustine* thinketh that the first tables were written by the Lord, the second by *Moses*. But it is otherwise affirmed, *chap.* 34. 1. that God also did write upon the second tables. 2. *Lyranus* thus reconcileth those places, *Deum scripsisse authoritative, Mosen ministerialiter*; That God did write, because he endited, and it was done by his authoritie, and *Moses* did write them as the penman and instrument. And he hath another conceit beside, that *Moses* seemed to put his hand to the tables, and yet the Lord might miraculously frame the letters. But it is evident, that *Moses* did nothing at all to the first tables, they were delivered him readie written; and he did only prepare the second tables for the Lord to write upon. 3. *Hug. de S. Victor.* saith it is a phrase only, he did *Lib. 5. quæst. in Deuter.*

write

write the tables, that is, received them written: but this were an improper speaking. 4. The best solution is, that where it is said, *Exod.* 34.28. *He wrote in the tables the words of the Covenant:* that it is to bee referred unto God, not to *Moses.* So *Iunius, Vatablus, Pelargus.* And then there remaineth no doubt at all.

QUEST. XXIX. *How the law is said to have been ordained by Angels.*

BUt it will be againe objected, how the law is said heere to bee written by the finger of God, when *Stephen* saith, *Act.* 7.54. *They received the law by the ordinance of Angels.* And the Apostle likewise saith, *That the law was ordained by Angels in the hand of a Mediatour, Galath.* 3.19. 1. Some answer, that this was indeed the difference betweene the law, and the Gospell: that the one was given immediately by God himselfe, the other by his Ministers the Angels: as it is in all arts, *Qui superiorem, principalem actum per seipsum operatur,* That he which is the chiefe workman, doth the principall worke himselfe, and the other by his Ministers, and underworkmen, *Thomas.* But the finger of God is not taken in Scripture for the Ministerie of Angels; *Gregorie* saith, *Quid est digitus Dei, nisi Spiritus sanctus?* What is the finger of God, but the holy Spirit? 2. *Tostatus* thus interpreteth: they were written by the finger of God, that is, *per operationem Divinam, & hoc fuit per Angelos,* By the Divine operation, and this was by the Angels, *quæst.* 13. But the finger of God signifieth more, as is shewed before. 3. *Ambrose* by Angels understandeth the Prophets, which were the Ministers of the old Testament: and *Beza,* by the Mediatour there mentioned, *Galath.* 3. would have *Moses* signified, which *Theophyl. Chrysost. Ambr.* better expound of Christ, *in* 3. *ad Galat.* But all this removeth not the former doubt. 4. It is evident then, that the law was delivered by God himselfe, by Christ, that great Angell of the Covenant; as *Stephen* witnesseth, that this *Angell spake to Moses in mount Sinai,* &c. *to whom our fathers would not obey, Act.* 7.39. but obedience is not required to Angels, that is onely due unto God. God then delivered the law as the Author, the Angels as Ministers attending upon God: in which sense it is also said, that the law was given by *Moses, Ioh.* 1.17. so was it also delivered by Angels, as the Ministers and instruments, *Pelargus, Cajetan* also agreeth, that the tables of the law were written, *digito summi Legislatoris,* by the finger of the chiefe Law-giver. And *Oleaster* noteth well herein, the love and favour of God, that gave unto us the Law written, *Suo digito, non alicujus Angeli vel hominis,* With his owne finger, not of any Angell, or man.

Ex. qu. 98. ar. 2. in Cor.

In primum Regum.

4. *Places of Doctrine.*

1. Doct. *Gods speciall and particular providence toward his children.*

Vers. 2. *BEhold I have called by name Bezaleel.* This sheweth the singular care that God hath of his elected and chosen vessels; in that he knew them by name, as the Lord called unto *Samuel* by name, 1. *Sam.* 3. Like as among men it is counted a great grace and favour, if any be knowne unto the Prince by name. And in the Athenian, and Romane Commonwealth, such as were popular, would labour to call the most of the citizens by their names. God hath not then a generall care only over his children, but his particular providence watcheth over them, *Simler.*

2. Doct. *Mechanicall arts Gods gifts.*

Vers. 3. *WHom I have filled with the Spirit of God,* &c. *Bezaleel* was inspired of God with the knowledge of arts: whereby we learne, that manuall trades and mechanicall arts doe proceed from Gods Spirit: and they are his gifts, *Marbach.* B. *Babing.* For every good gift is from above, *Iam.* 1.17.

3. Doct. *Even works tending to charity and pietie, are not to be done ordinarilie upon the Lords day.*

Vers. 13. *NOtwithstanding keepe yee my Sabbaths,* &c. If it were not lawfull for the Israelites, no not to worke in the building of the Sanctuarie upon the Sabbath, then no other servile works are to be done then, *intuitu pietatis,* &c. with the pretense of pietie: as to make garments to cloath the poore, to go a fishing to redeeme captives, *Oleaster.* Which workes of charitie, where necessitie constraineth, may be done upon the Lords day, but not to make an ordinarie practice of it.

5. *Places of Controversie.*

1. Confut. *Against those that despise handicrafts, as base and contemptible.*

Vers. 2. *WHom I have filled with the Spirit of God, in wisdome,* &c. If then handicraftsmen have a portion of Gods Spirit, and are endued with wisdome from heaven, to worke skilfully in their mysteries, that assertion of *Cicero* is to be misliked, who thus writeth of these mechanicall arts, *Opifices omnes in arte sordida versantur, nec enim quicquam ingenuum habere potest officina,* &c. All tradesmen are occupied in base arts, neither can any ingenuous thing be found in an artisans shop, &c. True it is that handy-crafts may be counted base and illiberall in comparison of liberall sciences: but yet in themselves they are commendable, and not to be despised, *Marbach.* Our blessed Saviour wrought carpenters worke, and therefore is called a carpenter, *Mark.* 6.3. and S. *Paul* was a tent-maker and laboured with his hands, which, he saith, ministered to his necessities, *Act.* 20.34.

Lib. 1. Officior.

2. Confut. *Against free will.*

I Have filled with wisdome, &c. Hereupon *Calvin* giveth this note *Vitiosa est ergo illa partitio,* &c. *Thus there is a faultie and evill partition, whereby men doe ascribe all the helps which they use, partly to nature, and Gods gift, partly to mans industrie, whereas their industrie it selfe is the gift of God.* Therefore we are hereby taught, that the honour of everie good thing must be given unto God. And if humane arts proceed from

from Gods Spirit, how much more hath man no activitie at all in divine things, but as it is wrought by grace. This then evidently overthroweth free will, in divine and spirituall things, as our blessed Saviour saith, *Without me yee can do nothing, Ioh.* 15.5.

3. Confut. *No festivall daies to be dedicated to Saints.*

Vers. 17. *IT is a signe betweene me, and the children of Israel*, &c. If this festivall day of the Sabbath was consecrated unto the Lords honour, and it was a signe betweene the people and him: hence it is evident, that holy and festivall daies are not to be erected to the honour of Saints. The Lord is the Creator of time and daies, and therefore he only must have the honour of them, *Simler.*

4. Confut. *Against the observation of the Iewish festivals.*

Vers. 17. *FOr ever*, &c. Hence the Ebionites grounded their heresie, that Christians were bound now to keepe the Jewish Sabbath; because the Lord calleth it here and in the former verse, an everlasting covenant. But this is a weake and slender ground: *Augustine* thinketh it is called an everlasting covenant, because the Sabbath was a signe of that which was eternall, namely, our spirituall rest in Christ: or because there is no time prefixed or determined for the continuance of it. But rather it is so called, not simply but in respect of the policie and state of that Common-wealth, that as long as it stood, and the time of ceremonies did hold, so long should the law of the Sabbath be in force: for otherwise, they may as well urge the celebration of the Jewish Passeover, which is established *by an ordinance for ever, Exod.* 12. 17. and *Aarons* Priesthood by the same reason should continue still: of the which the Lord saith, *Exod.* 28.43. *This shall be a law for ever unto him, and his seed after him.*

6. Morall observations.

1. Observ. *Arts not to be abused to any unlawfull purpose.*

Vers. 2. *WHom I have filled with the Spirit of God.* Seeing humane Arts are the gift of God, artificers must take heed, that they do not profane Gods good gifts, and abuse their trades to pride, wantonnes, superstition, or such like: *Gallas.* B. *Babingt.* As in these daies many doe make their handicrafts to attend as handmaids upon pride. And some thereby set forth superstition and idolatrie; as *Esay* describeth the foolishnes and vanitie of such as carved images, to make them gods thereof to worship, *Isai.* 44.13. Such an one was *Demetrius*, who made silver shrines for *Diana*, *Act.* 17.

2. Observ. *Against vaine pompe in the multitude of servants and officers.*

Vers. 4. *TO worke in gold, silver, brasse*, &c. The Lord could have raised up a cunning workman in every one of these: but hee rather thought it good to give unto one man skill in all these: whereby the pompe of many vaine-glorious persons in the world is reproved, that will have a severall officer for every service: as *Oleaster* noteth, *Alius culinam curat, alius equos*, &c. One looketh to the kitchin, another to the horse, a third waiteth on the table, another attendeth in the chamber, &c. *Bernard* reproved this pompe in the Abbats of his time, whereof some hee noteth to have ridden in the way accompanied with threescore horse: *An non unus aliquis minister posset* (saith he) *& jumentum ligare & ad mensam servire, & lectulum praparare?* May not one minister suffice to saddle the horse, serve at the table, and make the bed? But *Oleaster* here is overseene to checke Princes for this their magnificence and state, in having many officers: for it is seemely for their high place and calling to bee served in different sort from others. In meaner persons it may worthily be noted for a fault, if any in the vaine ostentation of servants and officers, shall exceed the bounds of their calling. *Bernard. de Moll.*

3. Observ. *Gifts to be mutually communicated.*

Vers. 6. *I Have joyned with him Aholiab. Oleaster* hereupon giveth another good note: *Servi Dei societatem admittunt:* The servants of God refuse not societie: though they have never so good gifts, yet they desire the helpe of others: as *Moses* envied not that *Eldad* and *Medad* prophesied in the campe. So then as in the bodie one member standeth in need of another, so is it in the diversitie of gifts which are given to the members of Christs mysticall bodie: they should communicate them one to another, and so use them, as best may serve for the common good of the Church.

CHAP. XXXII.

1. The Method and Argument.

IN this Chapter is set forth the sinne of Israel, in committing most grosse idolatrie: whereof there are foure parts: 1. The narration of their wicked fact, to *Vers.* 7. 2. The examining of their fact, and the knowledge thereof, to *vers.* 26. 3. The punishment inflicted, thence to *vers.* 30. 4. A preparation to their repentance, *vers.* 30. to the end.

1. Their sin is described: 1. Both by the counsell and advice which they tooke: first the people in propounding the matter to *Aaron* to make them gods, with the occasion moving them therto, the absence of *Moses*: then *Aaron*, in setting them a course what to doe, *vers.* 2. 2. By the fact it selfe, which is either of them apart: of the people in bringing their jewels, *vers.* 3. of *Aaron* in making thereof a Calfe, and setting up an Altar, *vers.* 4, 5. or of them both together, *Aaron* proclaimeth an holy day, *vers.* 5. The people offer sacrifices, eat, drinke, and play, *vers.* 6.

2. The

2. The examination cognizance or taking knowledge of this sinne, was either while *Moses* was with God, to *vers.* 15. or when he was departed from God, and returned to the campe.

1. In the first, there is first the Lords complaint of the people in generall, that they had corrupted their waies, *vers.* 7. so also *vers.* 9. in particular, by the description of their sinne, *vers.* 8. Secondly, *Moses* intercession, with the effect thereof. *Moses* intercession is grounded upon three reasons: The deliverance of the people, *vers.* 11. The blasphemie of the Egyptians, which is feared, *vers.* 12. The covenant made with their fathers, *vers.* 13. Then the effect is, God changed his minde, *vers.* 14.

2. In the second cognizance, there are two degrees: first, *Moses*, confused knowledge when they were yet a farre off, as he went and conferred with *Ioshua*, to *vers.* 19. Then his certaine knowledge: 1. By the sight of his eyes, *vers.* 19. whereupon followed two effects of his indignation, the breaking of the Tables, and the burning of the golden Calfe, *vers.* 20,21. 2. By *Aarons* confession, whom *Moses* sifteth and examineth, to *vers.* 25.

3. The punishment is thus set forth: 1. The reason that moved *Moses* to take revenge, the nakednes of the people, *vers.* 26. 2. *Moses* charge to the Levites, *vers.* 26.27. 3. The execution, *vers.* 28,29.

4. The preparation to their repentance and reconciliation consisteth 1. of *Moses* admonition to the people, *vers.* 30. Of *Moses* supplication unto God, his petition, which containeth the confession of their sinne, *vers.* 32. and the craving of pardon, with a disjunction, or else himselfe to bee blotted out, &c. 2. And of Gods answer, wherein the Lord refuseth *Moses* disjunctive request concerning himselfe, and yeeldeth to his request for the people, with a reservation of their punishment, *vers.* 34.

2. The divers readings.

B.G.L. Vers. 1. *Gathered themselves together against Aaron.* B.G.L.P. *upon Aaron.* A.H. *to Aaron.* I.V.C.S. *ghal*, upon, or against.

B.V. Vers. 12. *For a mischiefe.* B.V. rather than, *maliciously.* G.B. *craftily.* L. *with a mischievous intent.* I. *with maliciousnes.* S. C. in *maliciousnes.* A. ברעה *beraghah*, to a mischiefe.

B.I. cum cater. Vers. 15. *So Moses turned him.* B.G.I.L.V. *Moses looked backe.* P,C. פנה *phanah* signifieth both to turne, and looke: but the first rather here, because of the word following, *he went downe.*

I.S.A. Vers. 18. *It is not the noise which the strong make, nor the noise which the weake make:* I. *the voice of them which crie out strength, or, the voice of them which crie out weakues.* S.A.H. better than, *the voice of them which answer strongly*, or, *of them which answer weakely.* V. or, *the noise of them which have the victorie*, or, *of them which are evercome.* G.B. or, *the crie of them which exhort to fight*, or, *of them which compell to flie.* L.

A great error in the Latine text. Vers. 28. *Three thousand men.* B. G. *cum cater. three and twentie thousand.* L. very corruptly. See 7. qu. following.

I.A. Vers. 29. *When every one* shall be *upon his sonne.* I.A.H. better than, *every one upon himsonne.* B.G. *cum cater.* for here the word בי *ci*, when, is omitted.

I.A. Vers. 32. *And now, whether wilt thou forgive them their sinne.* I. *if thou wilt*, &c. A.H. better than, *and now forgive them their sinne:* B.G. *cum cater.* for here the conjunction אמ *im*, is omitted in the translation.

B.G. cum cater. Vers. 35. *Because they procured the calfe which Aaron made:* or *made the calfe which Aaron made.* B.G. *cum cater. for that which they did to the calfe, which Aaron made.* I. But the preposition את *eth* is seldome a signe of the Dative but of the Accusative case: *because they worshipped the calfe which Aaron made.* C. the word is עשה *gashah*, to make.

3. The questions discussed.

Quest. 1. *Whether Moses had signified unto the people, when hee would returne.*

Vers. 1. WHen the people saw that *Moses* tarried long, &c. 1. R. *Salomon* here is of opinion that *Moses*, when he went away told the people, that he would returne after 40. daies: but they were deceived in the account, and reckoned that day wherein *Moses* ascended, so that in the end of 39. daies they then consulted to make them gods.

2. *Contra.* But this assertion can stand by no meanes. 1. It was not knowne unto *Moses* himselfe how long he should stay, when he went from them: for he himselfe staied six daies in the mount, before he was called up to the top, *chap.* 14.16. If he had set them a certaine time, he would not have spoken ambiguously, but plainly, that they might have knowne certainly when to expect his returne. 3. At the least, though they had mistaken a day, they would have waited for him so long after the appointed time. 4. Neither could all this be done in the space of one day: the people to gather their earings, and *Aaron* thereof to make a golden Calfe; and beside, *Aaron* putteth off the solemnitie to the next day: all this could not be done upon the 40. day, therefore it is like that they began this wicked enterprise upon the 35. day, or thereabout: and that *Moses* had not given them any direction for his returne, *Tostat. qu. 2. Lyran.*

Quest. 2. *Whether the Egyptians were the first beginners and motioners of this idolatrie.*

Vers. 2. WHen the people saw. 1. R. *Salomon* againe, some what to excuse here this fact of the Israelites, saith, that the Egyptians which went out with the Israelites did egge and intice them, and set them a worke to make this golden image; as they likewise provoked the people to falla lusting for flesh by their example, *Numb.* 11.4.

2. *Contra*

2. *Contra.* 1. But howsoever at other times the strangers, that were mingled among them, might set them a murmuring, it is like here that the Israelites themselves were most forward in this wicked enterprise: for the name of *people* is given unto them: whereas the other are not simply called the people, but with some other addition: as *chap.* 12. 38. *A great multitude of sundrie sortes of people*; and *Numb.* 11. 4. *A number of people that was among them fell a lusting, &c.* 2. They themselves speake of their bringing out of Egypt by *Moses*: but *Moses* brought the Israelites out; the rest were not so much brought out, as voluntarily came forth being mingled among the people. 3. The people also themselves were subject and prone to idolatrie: as S. *Stephen* sheweth out of the Prophet, *Act.* 7. 43. yea he saith directly, *vers.* 39. that they were their fathers, that said unto *Moses, Make us gods, &c. Tostat. qu.* 1. 4. S. *Paul* also so expounded it of the Israelites, 1 *Cor.* 10. 7. *Neither be ye Idolaters, as were some of them.* So not all the people, but onely some of them were guiltie of this sinne of idolatrie: for it is like that they, whom *Moses* armed afterward to slay their brethren, were not opinioning thereunto, *Iun.* 5. The Levits, *vers.* 29. did consecrate their hands every one upon his son and brother: they were then their owne brethren and consequently Israelites, who were ringleaders of this mischievous exploit.

QUEST. III. *The occasions of idolatrie in generall, and particularly of the idolatrie of the Israelites heere.*

Vers. 1. THat *Moses tarried long, &c.* Here we are to consider of the occasions and causes of idolatrie, which are either generall, or particular in this place, which moved the Israelites to fall into this follie. 1. The generall are these: 1. Feare in extremitie and distresse maketh men prone to wicked devises, and to erect unto themselves gods: as the mariners in *Jonas* ship being in danger, called every one upon his god. 2. Another cause is ignorant imitation of things not rightly understood: as because *Abraham* at Gods commandement would have offered his son *Isaac* unto God, the heathen idolaters likewise did sacrifice their owne children with bloudie hands unto their idols. 3. A third cause, is foolish doting love and affection: as *Salomon* doting upon his wives, was by them enticed, and seduced to idolatrie. It is written that *Alexander* so loved *Ephestio*, that he decreed divine honour to be given him. 4. A fourth cause is good hap and prosperitie: as the Atheniens having obtained a victorie against the Persians at *Marathe*, onely with the helpe of ten thousand men, seeing at that time in the aire, a spirit in the likenesse of *Pan*, which terrified their enemies, they afterward worshipped him, and built him a Temple, B. *Babington.*

2. The particular causes and occasions of this idolatrie, which deceived the Israelites, were these: The first was, *absentia ducis*, the absence of their Captaine: 2. *Curiositas*, their curiositie, that not being contented with those things which *Moses* had taught them, must adde of their owne: 3. *Timiditas Aaronis*, the fearefulnesse of *Aaron*, that durst not resist the people: 4. A false opinion, in thinking that whatsoever they did with a good intention, to be pleasing unto God, *Ferus.* 5. Adde hereunto their impatiencie, in not enduring to stay any longer for *Moses*: as *Saul*, because the Lord answered him not, when he would, went unto a witch, B. *Babing.*

QUEST. IV. *Of the divers faults and infirmities at once here committed by the people.*

THe people gathered themselves together against *Aaron, &c.* The people in this their outrage doe offend diversly: 1. In their violence: the word signifieth *super Aaron*, they came upon *Aaron, tanquam superiores potentia*, as being mightier than he, and so pressing upon him. 2. They say, *make us gods*; *Vide insaniam populi*; See the madnesse of the people, as though God can be made with mens hands, *Ferus.* 3. There appeared in them, *levitas & inconstantia*, great levitie and inconstancie, that had not long before bound themselves by covenant to obey the Lords Commandements, and so soone fall away, *Marbach.* 4. Their great forgetfulnesse also bewrayeth it selfe, that had heard the Lord with his owne voice thundering out his Commandements, whereof one prohibited directly idolatrie, and yet they in despite of God, do set up an idoll. 5. Their ingratitude also is manifest, both against God the author of their deliverance, and *Moses* the Minister thereof, and of many great works, speaking of him contemptuously, We know not what is become of this *Moses*, *Gallas.* 6. Their stupiditie was wonderfull, that having the cloud before them, an evident signe of Gods presence, and the *manna*, which fell daily of his providence, they setting at nought such excellent signes, *signorum appetunt, qua ipsorum vanitati respondeat*, desire a signe answerable to their vanitie, *Calvin.* *Oleaster* thinketh, the cloud at this time was taken out of their sight: but that is not so; for it is said, *chap.* 13. 22. *That he tooke not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.* 7. Thus the people at once sinned diversly: 1. They have manifestly against the first Commandement: 2. They offend *in publicam ipsorum fidem*, against their publike faith given: 3. They offend not onely in the outward worke, but also *impiissima opinione*, in their wicked opinion, thinking hereby to obtaine remission of their sins: 4. And they doe not onely transgresse against God, but against *Moses* their deliverer, and so they violate both the first and second table, *Ferus.*

QUEST. V. *Why the people say unto Aaron, Rise.*

Vers. 1. VP, or *rise.* 1. Which is not so said, as though *Aaron* did then sit, when the people came unto him. 2. Neither is it necessarily hence collected, *Quod matutinum fuit hic vociferari, &c.* That this running together was in the morning, as *Cajetan* thinketh, and that they did as it were awaken and raise up *Aaron.* 3. But this manner of speaking sheweth their importunitie, that they would have him dispatch quickly, and with all speed doe, as they willed him. 4. And beside, they seeme to cast some good colour and pretence upon this their haste, because they had expected and waited *Moses* comming downe a great while: and therefore they would stay no longer, *Tostat. qu.* 3. 5. Beside, they seeme hereby to tye

Aarons negligent administration, that he was secure and remisse in the government, and therefore in this manner rouse him up, *O sleander.* 6. This their speech also sheweth, that they pressed upon him violently, and urged him, saying, *Surge*, Rise, that is, *Age*, Goe to, *Iunius.*

QUEST. VI. *Of the divers kindes of idolatrie.*

Make us gods. 1. There are divers kindes of idolatrie, which may be brought to these foure heads: 1. When either that is worshipped for a god, which is nothing; such were the Idols of the Heathen, the imaginations of their owne blinde hearts. 2. When the divine honour is given unto any creature, as to Angels, or Saints. 3. When any divine power is ascribed to the images of God, or Saints. 4. When the true God is worshipped, but otherwise than he hath prescribed; as *Ahaz* caused an Altar of a strange fashion to be reared up unto God, and such were their traditions of the Pharisies, *Simler.*

2. Or idolatrie may be thus distinguished; it is committed two wayes: 1. When, *res extra Deum adoratur*, &c. when things beside God are worshipped, and that either externally, by bowing unto them, or inwardly, in putting trust and confidence in them. 2. *Quando Deus aliter colitur, quam ipse instituit*; When God is otherwise worshipped, than he appointeth; which is also done two wayes: either when men devise unto themselves a forme of worship not prescribed: such are the Processions, Pilgrimages, Vigils, and such like used in Poperie: or when the worship which God instituted, *alio fine observatur, quam est institutum*, &c. be observed upon another end than is appointed, as thereby to merit at Gods hand: as the hypocrites in Israel thought to please God, by the externall act of their sacrifices; and so doe now the Romanists by their idolatrous Masse, *Marbach.* The idolatrie of the Israelites was of all these sorts, communicating with part of each: for they outwardly set up an Idoll, and inwardly put their confidence in it; and did seeme yet in this Idoll to acknowledge God, so worshipping him after another manner, than God himselfe had prescribed.

QUEST. VII. *Why they say, Make us gods, not god.*

Make us gods, &c. The word is put in the plurall, *Elohim*, gods. 1. Whereupon some of the Fathers doe gather, that the Israelites here fell away into the idolatrie of the Gentiles, who brought in a multiplicitie of gods. But that is not so, for they did proclaime an holy day unto *Iehovah*, *vers.* 5. *Glos. interlinear.* giveth this exposition, that although there was but one idoll made: yet he that falleth to idolatrie, doth fall into all vices, *& tot diis & dæmonibus, quot vitiis servit*, and so serveth as many gods or devils, as vices. But it is not put in the plurall number in any such sense, because of that which followeth: *which may goe before us*; but their vices and corruptions could not be said to goe before them. 3. Some referre it to the idols, which they desired to have made; they would have many, but *Aaron* made but one: neither is this like to be the reason: for then *Aaron* should not have contented them. In that therefore *Aaron* satisfied their desire, it seemeth he knew their minde, that one idoll would serve their turne. 4. Some thinke, that because *Elohim* in the plurall, is taken for the true God, therefore it is so used here: *Quia sub Deo hunc errorem instituerunt*; Because they instituted this service to the true God, *Simler.* But by gods, here it is evident, they understand not God himselfe: for they were not so absurd to thinke, that God could be made with mens hands. 5. Therefore the plurall here is taken for the singular, according to the Hebrew phrase, *Oleaster.* As so the Lord saith, *I have made thee Pharaohs god, chap.* 7.1. where the word is *Elohim*, in the plurall: and sometime a word of the plurall number is joyned with an adjective of the singular, as *Isai.* 19.4. *I will deliver the Egyptians into the hands, adonim kasheh, Dominorum duri, of Lords hard*: where the adjective is put in the singular: sometime the adjective that is joyned with it, is put in the plurall also, but the relative in the singular, *Iosh.* 24.19. *Elohim kadoshim hu, he is holy gods*, that is, an holy God: so likewise sometime *Elohim* is put with a verbe singular, as *Gen.* 1.1. *Bara Elohim*, creavit *Dii*, God created: sometime with a verbe in the plurall, as in this place, *asher jeelhen*, which may goe before us. So then, *Elohim*, gods in the plurall, is here put for the singular: Make us a god, *Tostat. qu.* 4.

QUEST. VIII. *How the Israelites would have their god to be made to goe before them.*

To goe before us. 1. It is evident by this, wherefore they desired a visible god to be made; not to that end, that they might with greater libertie eat and drinke, feast, and play before the idoll, which they could not doe before the Lord: for the Lord did allow them to rejoyce before him in sober and seemely manner. Nor yet because they bee like unto other nations, to have some visible image to worship: but they shew the end thereof, that they might have some visible presence to goe before them, *Tostat. qu.* 6. 2. And whereas *Moses* being absent, they might have desired some other guide in his place to direct them: they doe not so, both because they know, none could be given them like unto *Moses*: and if such an one might be found, he was subject to the like danger, as they imagined *Moses* to be fallen into: they desire rather some visible god to be given unto them, *Tostat. qu.* 8. 3. Neither were they so senseless to thinke, that an idoll made of silver or gold, which hath eyes, and seeth not, eares, and heareth not, could goe before them. 4. And *Tostatus* conceit is too curious: that because they had seene images in Egypt, which had, as they thought, a certaine divine power in them, speaking sometimes, and making answer unto demands. And among the rest, the Egyptian God *Apis*, which was like a pide bull, did appeare once in a yeare unto them, and used to goe before them unto *Memphis*, and all the Egyptians followed after, playing upon their harps and other instruments: he thinketh, that the Israelites desired the like god to be given them; that they might have an image made, endued with some divine power to goe before them. But they never had seene any image in Egypt made with mens hands, to stirre, and move, and walke before them. The Egyptian god, *Apis*, was either a very pide bull indeed, or the devill in that likenesse: therefore they having seene no such president in Egypt, it is not like they imagined any such thing. 5. Wherefore, these *Elohim* gods, which they desire to be made, were none other but images, as *Laban*

to collect his little images, gods, *Gen.* 31. *Gallas.* This then is the meaning, that some image may be made [illegible] which should admonish them of the divine presence, *Oleaster.* And they fly in effect but thus much, *Instruo nobis ritum, &c.* Appoint us some kinde of worship, that God may be reconciled unto us, *Ne porro nos praetereat;* That he may go forward and be first with us, as he hath begun, *Pererius.* So then their meaning is not, that the calfe should be made, should goe before them; but that God represented, and reconciled thereby, might goe on still with them.

QUEST. IX. *Why the people came to Aaron rather than to Hur.*

BUt it will bee here questioned, why the people demand this rather of *Aaron*, than of *Hur*, who was joyned with him in the government, *chapter 24. 14.* Some make this the reason, because that the people had killed *Hur*, because he resisted them; and this he feared, under the manner of his death, all the people came and spet into his mouth, and so choaked him. But it is more like, if *Hur* in so good a cause had given his life, that it should have beene omitted: *Pineda* as fit for slaying the adulterer, and adulteress commended, and honourable mention is made thereof; but *Hur* had beene more worthie to have been recorded, for not killing, but in suffering himselfe rather to bee killed in defence of Gods part worthie, *Tostat. qu. 3.* 2. Neither yet is it to be supposed, that *Hur* was dead: for some mention then to have beene made of his death, being a principall governour, and of the people his intercession for him. 3. Therefore, although *Hur* may bee thought to have yeelded and consented to their motion, as well as *Aaron*, as not being a more holy man, than he; yet because *Aaron* was the chiefe, and more principall, he onely is mentioned, *Tostat. qu. 3.*

QUEST. X. *Whether at this time the Israelites were deprived of the cloud.*

FUrther, whereas they desire gods to bee made to goe before them: it will be demanded, that they had the presence of the cloud, which went before them; and they therefore needed not to have had any other guide. 1. *Oleaster* therefore thinketh that the cloud might at this time be taken out of their sight: but this opinion is briefely confuted before, *quest. 4.* the cloud did not leave them till they came into the land of Canaan, when the manna also ceased, *Ioseph. 5.* 2. Some make the blinde curiositie of the people, the cause why they regarded not that ordinarie signe of Gods presence, but requested some figure and representation of God, answerable to their vanitie, *Calvin.* So also *Chrysostome, Adhuc infirmis, & oblivionis & ingratitudinis.* Thou seest daily that which thou wonderest at, (namely, the manna, which fell every morning) and thou forgettest the giver. 3. But this also may bee joyned to the former reason, they had staied 40. dayes in a plaine, and the cloud stirred not; they had continued as long in this place about mount Sinai, even fortie dayes, as they had beene in all the mansion places, since their coming out of Egypt: and so they might doubt, that this cloud should be their direction no longer to goe before them into the promised land, and therefore they desire another guide. *Homil. de proditione Iudæ.*

QUEST. XI. *Why they say they knew not what was become of Moses.*

Vers. 1. *Or of this Moses, &c. we know not what is become of him, &c.* 1. R. *Salom.* thinketh, they supposed he had beene dead, and that Satan had made such an apparition in the aire, as if they had indeed seene a coffin, as if *Moses* had beene dead, and his bodie put into it. But if they had conceived that *Moses* were dead, they would not have spoken so doubtfully, as not knowing what was befallen him, *Lyranus.* And beside, God would not have suffered Satan in the same place, where hee gave them signe of his glorious presence in the clouds, to have practised his cosening and counterfeits there. 2. They shew their contempt, not vouchsafing to call him by his name; *Contemptim etiam illum appellabant, &c.* They in contempt call him the man, &c. *Lippoman.* 3. They also bewray their infidelitie, that having daily experience how the Lord fed them with manna, could not conceive how the Lord should preserve *Moses* alive also fortie dayes, without any supplie of food from them, *Simler.* 4. They shew their oblivion and unthankfulnesse, that having seene *Moses* goe up into the mountaine, and entring into the thicke cloud, talking with God: they now begin to imagine, that he might be consumed, and devoured in those flames, *Osiander.* 5. This their apostasie, and falling away from God, and despising of his Prophet, did prefigure their falling away afterward from Christ, *Perer.*

QUEST. XII. *Why Aaron had them put off their earings.*

Vers. 2. *Then Aaron said, plucke off the golden earings, &c.* 1. Some thinke, because the people made great account of their jewels and earings, that *Aaron* by this meanes did thinke to have weaned them from their purpose. So *Augustine; Intelligunt illi difficultatem praecepti vetitum, ut ipso modo ab illicitis revocarent;* He may be thought to have commanded them hard things, to revoke them from this transgression, &c. So also *Tostatus, Lyranus.* 2. And *Calvin* further addeth, that he required this, lest they might have spoiled the Tabernacle, to finde gold for this idoll, and he might thinke the people would be thereby more hardly drawne unto it, because they had given so liberally unto the Tabernacle alreadie. But *Calvin* is herein deceived, for the Tabernacle was not yet made: for *Moses* being not come downe from the mount, where he received instruction for the making of the Tabernacle. 3. Further, *Aaron* might thinke, that the women would hardly have parted with their jewels, and that there might have risen by this meanes, some tumultes and stirres in their families, by which meanes this attempt should have beene hindered. *Oleast.* And this is very like, that *Aaron* used all meanes secretly to have put off the people: but herein was his great fault, that he dissembled in so weightie a matter, and did not plainly and openly withstand the people. *Quæst. 141. in Exod.*

QUEST. XIII. *Whether Aaron be here to be excused.*

SOme goe about to excuse, or extenuate *Aarons* offence here. 1. *Bernard* alleageth, that *Aaron* was forced thereunto: *Scelerata tumultuantis populi omnia voluntatem suam vobis efflagitantibus;* Hee gave way,

way unto the wicked clamours of the people against his owne minde. So also *Theodoret*, *Videtur fortasse voluisse eos à se abigere*: He was forced of necessitie to frame a calfe. And so he excuseth himselfe afterward by the peoples outrage, *vers.* 22. But nothing should have compelled *Aaron* to doe evill: he should have feared God, rather than man, and chosen to die, before he would see God dishonoured.

Epistol. 56. 2. *Ambrose* saith, *Nisi incassum rem vanam Satanæ dare possumus, quæ condemnare audemus*. We cannot ther excuse so great a Priest, and yet dare condemne him. But setting *Moses* did afterward sharply reprove him, and the Lord would for this have slaine him, *Deut.* 9. there is no question, but that he most grievously sinned.

3. Some alledge by way of excuse, that all *Aarons* counsels tended to have fought delayes, till *Moses* comming, in that he called for their earings, which he thought would have bene gathered with great trouble; and lastly, when he casteth them altogether, and melteth them, and then caused it to be fashioned with a graving toole: after that he made an Altar, and deferred the solemnitie till the next day, *Oleaster*. But all this being granted, it is so farre from excusing *Aaron*, that *perfidiosior est affectus*, his conscience is so much the more treacherous, dissembling his conscience, which he saw idolatrie so generall, and rooted in the people, than if he had given a simple assent, *Iun. in Analys.*

4. *Procerpius* saith, *Quasi confitendo exprobrat, &c. Aaron* doth as it were upbraid them, and scoffingly say unto them, *These are thy gods, &c.* but neither were these the words of *Aaron*, the people so said, neither is it like that *Aaron* being afraid of them, would have scoffed with them: wherefore that *Aarons* sinne was very grievous, and inexcusable, doth now follow to be shewed in the next question.

5. *Theodoret* addeth, *Primo populi impetum tentat compescere, &c.* That first he tried to pacifie the heat of the people with words. But this is not expressed in the text: it may be he would have dissuaded them, but that he saw them so violently carried, that there was no speaking unto them.

Quæst. XIV. *Of the greatnesse of Aarons sinne.*

Aarons sin then is made manifest, & set forth by these circumstances. 1. In respect of his person, he had often conference with God, and by him the Lord had wrought great works and miracles in Egypt: therefore his example was so much the more dangerous, and his fall the greater. 2. The thing that he consented unto, was a breach of the first table: it was not theft or adulterie, or such like, but wicked idolatrie: for, *Spiritualia peccata graviora sunt; Spirituall evils are more grievous. Ferus.* 3. *Quod populi manibus accepit, signum est effœminati & servilis animi*: In that he taketh their earings with his owne hands, it was a signe of an effeminate, and servile minde, *Calvin.* 4. He sinned also grievously in his dissimulation: when for feare hee against his owne conscience dissembled, and so betrayed the truth, *Iun.* 5. *Berbaius* addeth, that he sinned two wayes beside, in usurping a lawgivers office, which belonged unto *Moses*: and in bringing in new rites, and worship which God had not commanded. But *Aaron* offended not in the first, because *Moses* had left him governour in his place till he returned: but in the latter his presumption was great. 6. *Aarons* fall also appeareth in this, that after he made a golden calfe, seeing it to be pleasing unto the people, he was so forward afterward, both in making an Altar, and proclaiming a solemnitie, *Polanc.*

Quæst. XV. *Why it pleased God to suffer Aaron to fall.*

NOw it pleased God to suffer *Aaron* to fall. 1. *Ut humiliaretur*, that he might be humbled, lest he might afterward have beene too much lifted up, being called to bee high Priest, *Ferus.* 2. By this example we doe see, *Sanctissimos interdum fœde labi, &c.* that holy men may sometime grossely fall, *Bertr.* 3. This sheweth, that *Aarons* Priesthood was not perfect, nor able fully to reconcile men unto God, seeing he himselfe was a sinner, *Marb. Quomodo unus captivus alium liberaret?* How should one captive deliver another, *Ferus.* Or one sinner make reconciliation for another? 4. And for this cause also, it pleased God to suffer *Aaron* to fall, *Ut nemo de gratia sua præsumat*, that no man should presume of his gifts or strength, but let him that standeth, (as the Apostle saith) take heed lest he fall, *Ferus.* 5. And by *Aarons* presumption, we see how dangerous a thing it is, to bring any thing into Gods service without his warrant, *Bertr.*

Quæst. XVI. *How the golden calfe is said to be fashioned with a graving toole.*

Vers. 4. AND fashioned it with a graving toole, and made thereof a molten calfe. 1. The word here translated a *graving toole*, is *cheresh*, which is sometime taken for a bag or purse, as 2 *King.* 5. 22. where it is said, that *Naaman* bound two talents of silver in two bags, & gave them to *Gehezi*: and so some thinke that *Aaron* put all the peoples jewels and earings in a bag together, lest they might thinke he had converted any part thereof to his owne use, *Cajetan.* but the other word *vajatzar*, *he fashioned*, is against this sense. 2. But most usually *cheresh* is taken for a penny, style, or graving toole: and so some thinke, that *Aaron* with this instrument did drawe a patterne, making the proportion of a calfe, which the workmen should follow in their casting. So *R. Salom. Obadi. Lyran.* 3. Others thinke, that with this instrument *Aaron* made a mould in clay, or such like matter, and the mettall cast into it received that forme, *Tostat. Oleast.* 4. *Simeon* taketh a double use of this graving toole, *Unum in formando typo, alterum in perficiendo opere fuso*: One in making the mould, the other in polishing the worke after it was cast. 5. But I rather subscribe to *Gallasius*, that thinketh here is an *ἀναστροφὴ*, a transposing of the words, putting the latter first: for the golden calfe was first cast and melted, and then polished and trimmed with a graving toole, as workmen use to doe.

6. This calfe was made by Founders worke: there are three wayes to make and frame things of mettall; either by hammering and beating them to some fashion, as the Cherubs upon the Arke were made: or by joyning the peeces and joints together, which are sunderly made; or by casting and melting it in moulds: and so was this golden calfe made, *Tostat. qu.* 10.

Quæst.

QVEST. XVII. *Why Aaron caused the likenesse of a calfe to be made, rather than of any other thing.*

Verse 4. *Molten calfe.* 1. Some of the Hebrewes give this ridiculous reason, why the image of a calfe was made rather, than of any other thing: when the Israelites were comming out of Egypt, all intended to bring out *Iosephs* bones with them, as they did, they say Nilus had overflowen the place where his bones were, and so *Moses* did make the picture of a calfe in a certaine golden plate, which hoping upon the water shewed the place where *Ioseph* bones lay: which plate, they say, was brought among other jewels to *Aaron* here, and cast into the fire, by vertue whereof the whole masse of gold was turned into the shape of a calfe. But here are many fables couched together. 1. It is a very tale, that *Ioseph* bones were found out by any such meanes. 2. The people onely brought their golden earings, therefore not any such plate. 3. Neither was there any such vertue in that golden plate, if there had beene any such to convert or change the whole masse. 4. Neither was there any such cause, seeing the molten calfe was cast into a mould, *Opere fusario*, by Founders worke, as the Latine translator readeth.

2. *Abraham* seemeth to thinke that this figure of a calfe was made, rather than any other, as apteſt at that time to receive some divine and celeſtiall influence: but though *Aaron* were at this present grossely blinded and deceived, yet it were impietie to thinke that he was given to such superstitious astrologicall observations, as to make figures to derive some secret supernaturall influence and vertue into, by the celeſtiall constellations.

3. Some thinke, that *Aaron* caused a calfe to be made, to deride them, as *Helias* did *Baals* Priests, supposing they would not be so absurd, as to ascribe divine vertue unto a calfe, *Procopius*. But it seemeth that *Aaron* was in good earneſt, by that which followeth, in that he set upon Altar, and proclaimed an holy day.

4. It is further alleaged by some, that *Aaron* intended not to make any thing of the gold, thinking that the fire might consume it: but that the Egyptians which were in the campe by their art Magike, and by the operation of the devill, caused the image of a calfe to come forth, *Ex Fero*. But it may appeare, vers. 24. by *Aarons* confeſſion unto *Moses*, that he intended to make them an image, when he cast the metall into the fire: and to what end else served the graving toole, but to fashion it? he would not have fashioned and trimmed the devils worke.

5. Some further thinke they would have a calfe made, because the sacrifices of bullocks are the chiefe: and thereby they thought the better to please God. But it is not like, that they had any such purpose this time to doe that which was pleasing unto God, seeing they had heard not long before the same by his owne mouth forbidding them to make any kinde of image to worship.

It is therefore most like, that *Aaron* according to the desire of the people, made a Calfe like unto the Egyptian god *Apis*, which they had seene the Egyptians to worship: and therefore they were drawne to the corrupt imitation of them, to have the image of a Calfe made, *Lyran. Calvin. Simler. Gallas.* Augustine addeth further, that the Egyptians had set up the image of an oxe or bullocke by *Ioseph* tombe, which they worshipped. So the Interlineary gloſſe giveth this reason: *Quia bovem adoraverunt in Egypto*, Because they had used to worship a bullocke in Egypt. And the Egyptians used to worship their king being dead, under the forme of a live bullocke, *Plin. lib. 8. cap. 46.* *Lib. 1. mirabil. sacr. Script. c. 33.*

QVEST. XVIII. *Whether the Israelites thought indeed the golden Calfe to be the God that delivered them.*

Then they said, These be thy gods, O Israel, which brought thee out of Egypt. 1. *Procopius* thinketh that these words were uttered by *Aaron*, and that hereby he would have brought them to remember that God which had brought them out of Egypt. But it is evident by the text that these were the acclamation of the people.

2. *Lyranus* thinketh, that the people *attribuebat idolo*, did attribute unto this idoll it selfe those great workes which God had wrought for their deliverance: and therefore for honour of this idoll, they spake in the plurall number, as men used to doe to great persons. But it is not like they were so mad, as to think, the golden Calfe brought them out of Egypt, *cum res esset inanimata*, it being a thing without life. And men use to speake for more honour sake in the plurall number, in the first, and second person, not in the third: and though the pronoune or verbe be put in the plurall, yet the noune is not: as when it is to say, *nos summus Rex*, we are the King, not Kings, as here in the plurall they say, *These are thy gods, O Israel*. The plurall therefore is taken here for the singular, according to the Hebrew phrase as before hath been observed, *quæst. 7.*

3. *Tostatus* thinketh, that the people did not in so saying conceive so much of the golden Calfe, as of the divine vertue and power of the true God: *quam latere putabant in illa vitulo aureo*, which they imagined to be in that golden calfe. For they could not be ignorant, that the true God, the God of their fathers, brought them out of Egypt. And they knowing this, it is not to be thought, *quod cum populus vellet publicare*, that all the people would agree in a lye, *Tostat.* But what divine vertue could they imagine to be in the Calfe, which they saw to be made presently before their eyes of their earings?

Thoring in his replies, saith, the judgement of the people was so blinded and swallowed up, *Ut rem viderent penitus inanimatam esse Deum*: That they thought a thing altogether without life to be God. So *Rupertus*: *Veritatem quam cognoverant, dicentes, &c.* The truth which they knew, saying, Let us sing unto him, for he hath triumphed gloriously: *In mendacium commutarunt, &c.* They turned into a lye, saying, These be thy gods, O Israel, which brought thee out of Egypt. He thinketh that they tooke this very calfe to be the god, that delivered them.

But be it admitted that the people were so grosse, it cannot bee thought that *Aaron* could be so grossely

grossely deceived. And whereas *Thorius* obiecteth that place, *Psal.*106.20. *They turned their glory into the similitude of a calfe, &c. they forgate God their Sauiour, which had done great things in Egypt, &c.* hence it cannot bee gathered, that they had cast off all knowledge or memorie of God: for then *Aaron* that made the calfe should have fallen into the same oblivion. But they had forgotten their obedience, which should have beene yeelded to Gods commandement, as it is said before in the same place, *vers.*13. albeit as yet they had not made the molten calfe, *Moses* being then with him, *Incontinently they forgate his workes, they waited not for his counsell.* So *Gregorie* expounded the pulling off their earings, *Vt inobedientiæ ipsorum offenderet ad cultum idolorum esse peruenisse*; To shew, that by their disobedience they fell to the worship of idols.

5. Therefore, in that they say, *These are thy gods*, they have relation unto God himselfe, *In honorem eorum extruxerunt vitulum*; In honour of whom they set up the calfe, *Ferus.* They give the name of the thing signified to the signe: as if they should have said, *Hoc Dei illius signum est, &c.* This image is a signe of that God which brought us out of Egypt, *Marbach.* They thought that Gods honour was hereby more set forth, *Quia sub externa imagine ipsum colerent*; because they did worship him in an outward image, *Calvin.* He that giveth any honour unto this image, *præstat gratissimum cultum Deo illi, & dat* yeeld acceptable service unto that God, which brought us out of Egypt, *Osiander.*

And that the Israelites in the golden calfe had respect unto God, unto whose honour they made it, may further be declared by these reasons: 1. Because the Gentiles themselves had not that imagination of their Images, to thinke them the very gods, but onely representations of them; their gods they beleeue be in heaven. 2. To call the images of God, *Elohim*, gods, by a certaine metonymie, was usuall among idolaters, as *Laban* calleth his images, *Elohim*, gods, *Gen.*31.30. *Gallas.* 3. *Non probabile est tam crassæ fuisse, &c.* It is not probable they were so grosse, to thinke a new god could bee made, *Calvin.* Or to thinke the calfe delivered them, being a thing without life, *Ferus.* 4. And that *Aaron* saith to morrow shall bee an holy day to *Iehovah*, *Cognitus est Deus his, &c.* It is evident that God was knowne unto them, that made the molten calfe, *Borrh.*

Quæst. XIX. *Why Aaron proceeded to build an Altar before the golden calfe.*

Vers.5. WHen *Aaron* saw that, *he made an Altar, &c.* 1. R. *Salomon*, whom *Paulus Burgensis* followeth, who had beene sometime a Jew himselfe, hath here this assertion: that as soone as the calfe was made, it went alone, and therefore *Aaron* seeing such a great wonder, did make an Altar for the honour of this calfe; to this purpose they alleage that text, *Psal.*106.20. *They turned their glory into the similitude of a calfe that eateth hay*, that is, of a living calfe. *Contra.* 1. This text is against them, that this calfe was made onely in the similitude of a calfe that eateth hay, not that it did eat hay, or exercise any other worke of life, but it was made like unto it, *Thorius.* 2. And this golden calfe wanting joynts and sinewes, instruments of motion, and chaps and jawes, which are the meanes of feeding, could not goe, nor feed of it selfe: it might have beene moved, and carried by some spirit, but of it selfe it could not bee made to walke. 3. And if *Aaron* should have set up an Altar to this calfe, as thinking any divine vertue to be in it, he should have consented to most abominable idolatrie, *Tostat.* 4. And whereas they wrest those words of *Aaron*, *vers.*24. *There went out this calfe*, as though it came walking out of it selfe: the meaning is, *Egressus fuit opere fusorio*; It came forth by the melting, and casting of the workman.

2. Yet it is not to be thought, that *Aaron* was so forward, as of himselfe to please the people yet more, to build an Altar before the idoll, as *Simlerus* thinketh, and *Cajetan* is in the same opinion, *Aaron populum nolens perdere, ædificat altare coram vitulo, non expectans rogari*; *Aaron* because he was loth that any should be before him, doth build an Altar, not staying to be intreated, &c. For if *Aaron* had beene thus willing, he could not have so excused himselfe afterward, by the violence of the people: which he saith, were set on mischiefe, *vers.*22.

3. Nor yet did *Aaron* of himselfe make an Altar, *Vt tempus tereret*, to spend time, that he might have put off his businesse till *Moses* comming, *Ex Ferо.* For then, what pretence soever he had, he should have given them occasion of greater idolatrie, as it followeth afterward.

4. But the truth is, that *Aaron* made this Altar, not onely being thereunto, *rogatus*, asked of the people, *Osiander.* but *impulsus*, compelled, *Marbach.* For now they have an idoll, they must have an Altar, and sacrifices, and an holy day, and all things belonging to this superstitious service, *Gallas.* So also *Calvin. Cum videt populum sic furere*, when he saw the people so madly bent, &c. or when he saw that they would kill him, *Nisi Altare construeret*; unlesse he would build an Altar: then he proceeded, *Tostat.* qu.19.

Quæst. XX. *How Aaron proclaimed an holy day unto the Lord.*

Vers.5. TO morrow is the holy day of the Lord. 1. Some thinke that *Aaron* of purpose did put off this solemnitie to the next day: *Quia sperabat Mosen redditurum, &c.* because hee hoped *Moses* would returne before the next day, *Vatablus, Tostat.* But *Cajetans* opinion is here more probable, that noteth great forwardnesse in *Aaron* to keepe this solemnitie (the people no doubt urging and importuning him:) *Nec potuerunt festum citius indici*; The feast could not be sooner appointed, than against the next day. So by this it rather may be gathered, that *Aaron* to satisfie the peoples desire, when he saw they would not be gainsaid, proclaimed this solemnitie upon a very short warning.

2. But *Cajetans* opinion in the rest is very harsh, that *Aaron* was herein more besotted than the people; for whereas the people gave but the common name, *Elohim*, to the idoll; *Ipse ineffabile & incommunicabile nomen attribuit*; He attributeth unto it, that incommunicable name, not to be uttered, &c. which meaneth *Iehovah*: and that, *Nulle instigante*; none pricking him forward, *Et more publico*; and with publike proclamation.

Contra

Contra, Aaron was not so prophane and irreligious, as to attribe the name *Iehovah* unto an Idoll: but he would seeme to doe all this for the honour of God, *Illa festa haud dubie instituta indicat*, He sheweth that this solemne worship was instituted for God, *Simler. Bullus, Osiand. Calvin.* Like as *Micah* having made him images, and gotten a Levite into his house, thought that God was thereby well pleased, and would surely blesse him, *Iud.* 17. And with the like superstitious devotion, they sacrificed unto God aforetime in high places, thinking that service to be acceptable unto God: as here *Aaron* would seeme to celebrate this solemnitie unto the Lord, *Ferus.*

Quest. XXI. *Of the sacrifices, who, and what was offered upon the Altar that Aaron made.*

Vers. 6. *SO they rose up the next morning, and offered burnt offerings, &c.* 1. Here their diligence is observed, that early in the morning rose up to keepe this idolatrous and impious solemnitie, *Simler, Cajetan.* 2. And whereas the Priests of the Levites were not yet consecrated to the Priesthood: it is like, that according to the ancient custome, the first borne offered sacrifices, as it is observed, *c.* 24. how *Moses* sent certaine young men of the children of Israel to sacrifice. 3. And though as yet the lawes and ordinances were not delivered them concerning sacrifices, yet herein they followed the ancient practise continued among Gods people, in offering sacrifices, and that of cleane beasts: for the distinction of cleane and uncleane beasts, was of old time observed, even before the floud, as is evident, *Genes.* 7. They offer but two kinde of sacrifices, burnt offerings, which were wholly consumed upon the Altar, and peace offerings, part whereof they did eat which brought the sacrifices, and therewith the people at least now: sin offerings they brought none, because they had not seene *Moses* hitherto to have offered any sacrifice for sin, but onely of the two former kinds. And the people did flatter themselves, that herein they did well, and were farre off from acknowledging their sinne: and therefore thought not of any sin offering, *Tostat. qu.* 16.

Quest. XXII. *What is meant, in that it is said, They rose to play.*

Vers. 6. *THe people sate downe to eat and drinke, and rose up to play.* 1. Whereas this word *tsechak* to play, signifieth foure things, either play and sport, as children use to play, as *Ismael* did with *Isaak, Gen.* 21. or to dally as man and wife, as *Izhak* sported with *Rebekah, Gen.* 26. or to fight, as *Abner* like to *Ioab*, that the young men might play together, in which sword play the one killed another, *Sam.* 2. or to commit idolatrie: Here R. *Salomon*, whom *Tostatus* followeth, doth thinke it to bee taken in the last sense: as the Apostle seemeth also to affirme, 1 *Cor.* 10. 7. *Neither be yee idolaters, as were some of them, as it is written, they sate downe to eat and drinke, and rose up to play.* But this their wanton and lascivious playing, was a fruit rather and effect of their idolatrie: they first had committed idolatrie, in offering sacrifices before the golden calfe: then, *Ex idololatria ad gulam prorumpunt, ex gula in lasciviam*; From idolatrie they fall to gluttony, from gluttony to wantonnesse. And the Apostle doth not conclude their idolatrie out of that word: but *Ludos illos inter idololatricos sacra recenset*; Rehearseth their play among the ceremonies and rites of idolatrie, *Osiander.* They were idolaters, because they did all these things in honour of that idoll.

2. By their playing therefore properly is understood, their dancing, singing, and leaping before the golden calfe, as appeareth by the noise, which was described by *Moses*, and *Iosua*, before they came at the campe, *Iun. Tostat. Simler.* Thus the people turned all upside downe: their earings and jewels, which God had given them from the Egyptians, they bestow upon an idoll: with the same feet wherewith they walked thorow the red sea, they dance before the golden calfe; and with the same mouth wherewith they sung praises unto God, after the destruction of the Egyptians in the red sea, they now sing unto the idoll.

3. But although by play is chiefely meant here, the mirth and melodie which they made; yet they by likelyhood fell into a further degree of wantonnesse, and lascivious behaviour; as when Israel joyned themselves to *Baal peor*, they did not onely commit spirituall fornication in bowing unto their gods, but defiled their bodies also with the daughters of Midian. Such were the sacrifices of the Gentiles set forth with obscene spectacles: in their sacrifices called *floralia*, the harlots were brought forth naked upon the stage, *Simler.* So *Procopius: Immunditia conspicitur in idolatricum solemnibus*; Uncleannesse and filthinesse is seene in the solemnities of idolaters.

4. Where it is said, they did eat and drinke, *Calvin* saith, *Inscite multi ad crapulam torquent*; many unskilfully doe wrest it, to shew their riot and excesse, and thinketh thereby onely to bee signified thither, that they feasted. But I rather here approve *Simlerus* judgement, *Credo hoc convivium immodestum fuisse & intemperans, &c.* I beleeve rather that this feast was immodest and intemperate. And so *Ambrose* expoundeth it, *Nemo se luxui committit, nisi qui recedit à præceptis Dei*; No man giveth himselfe over to riot, but he which departeth from the precepts of God: and then he alleageth this place. 1 *Epist.* 3 6. lib. 9 *Epistol.*

Quest. XXIII. *Whether this sin of Aaron and the Israelites can any way be excused.*

Now, all this fact of *Aaron* and the Israelites, in making a golden calfe, sacrificing, and dancing before it, some goe about to excuse. 1. There are, which doe thus qualifie the first petition of the people, *Make us gods*, that because the word *Elohim*, gods, is applied to Magistrates and great men, as well as unto gods: they say their meaning was, to desire onely some guide, and governour to bee given them in *Moses* place. But this cannot be so, for these reasons: 1. *Aaron* could not make them a man to be a governour or guide, but by generation; which could not have beene done, but in continuance of time. 2. And if that had been their request, to what purpose should *Aaron* have demanded their earings? And the golden calfe being made and set up, why did they worship and dance before it, if it were not their meaning to have such an one made? *Tostat. qu.* 10.

2. *Quidam*

ni. *Quidam ejunt hostiam non esse immolatam in honorem vituli, &c.* Some thinke, that the sacrifice was not slaine for the honour of the golden Calfe, but to be an expiation of their sinne, *Ex Præcep.* But this contrary appeareth, *vers.* 8. the Lord himselfe saith, they offered unto it: and if they had sorrowed for their sinne, they would not have leaped and danced as they did.

3. Some Hebrewes say further, that *Aaron* and the Israelites intended not to worship the Calfe, but did keep that solemnity unto *Iehovah*, as *Aaron* caused to be proclaimed: God was offended with them, because they offered sacrifices, being not commanded to doe it, &c.

Coins. 1. Though they had not worshipped the golden Calfe, yet it was a great impiety in them, to cause it to be made with any such intent, to be a scandall and offence. 2. They sinned concerning the Calfe in singing praises unto it, and in sacrificing unto it: saying, *These are thy gods, &c.* And the Lord himselfe saith, *They offered unto it, vers.* 8. 3. And *Moses* himselfe calleth the calfe, their sinne, and stamped it to powder, *Deut.* 9. 21. and made them drinke thereof: all which sheweth, that they sinned concerning the Calfe, *Tostatus qu.* 14.

QUEST. XXIV. *Of the lawfulnesse of play and recreation, and how it must be moderated.*

Vers. 6. *They rose up to play.* By occasion of this word, here it shall not be amisse to insert somewhat concerning play, recreation and delight, how farre it may be lawfull. 1. Like as the body being wearied with labour, had need of some rest, so the minde being with much study and contemplation dulled, requireth some refreshing: *quies animæ est delectatio*, the rest of the minde is recreation and delight; as it is reported of *Iohn* the Evangelist (as *Thom. Aquin.* writeth) that certaine were offended seeing him playing with some of his disciples: then he bad one of them draw a bow and shoot an arrow, and after that another asking him, if he could doe so continually: they answered, No, for then the bow would breake: So, saith he, would the minde of man be broken, *Si nunquam ab intentione sua relaxaretur*; If it should never have intermission from serious studie.

2. But here three things specially must bee observed, concerning the moderation of delight and recreation: 1. This delight must not be, *in operationibus, vel verbis turpibus*; in unseemlie and uncleane words or actions, for that were obscene scurrilitie. 2. We must have a care, that the minde be not wholly given over to sport, and delight, as *Ambrose* saith, *Caveamus, ne dum animum relaxare volumus, suavem omnem harmoniam, tanquam concentum bonorum operum*: Let us take heed, lest while we would recreate the minde, wee doe not dissolve the harmonie, and concent of profitable works. 3. It must be carefully seene unto, that our recreation, *congruat tempori, personæ, & loco*, doe agree unto the time, person, and place.

3. Whereas then *Chrysostom* saith, *Non dat Deus ludere, sed diabolus*; God is not the giver and author of play, but the devill; and thereupon he alleageth this text, *They sate downe to eat and drinke, and rose up to play*: He must be understood to speake of those, *qui inordinatè ludis utuntur*; which use plaies inordinately: which abuse and excesse consisteth in two things: 1. *Ex ipsa specie actionum, &c.* In the very kinde of actions, wherein the delight consisteth, if they be illiberall, obscene, and uncomely. 2. *Secundum defectum debitarum circumstantiarum*; If there be a defect in the due circumstances of time, person, or place, *Sic Thomas.* 22. q. 168. ar. 2. in Cor. & ad. 2.

QUEST. XXV. *Why the Lord biddeth Moses get him downe.*

Vers. 7. *Then the Lord said to Moses, Go get thee downe.* 1. *Cajetan* thinketh, that *Moses* having received the tables of the law, and the Lord having left talking with him, that *Moses* was now going downe. But it is not like, that *Moses* would have departed before the Lord spake unto him, to bid him goe. The Lord had ended all his former communication, *Sed nondum dicitur discessisse a colloquio Dei*; but hee was not yet departed from the presence and speech of God, *Sinler.* 2. Rab. *Salomon* thinketh that this is to be understood of the great dishonour, which *Moses* sustained by the disobedience of the people, as if the Lord should have said, *Descende de honore*; Descend from thine honour. But it is evident, in that *Moses* presently upon these words came downe from the mount, that the Lord spake of his locall descending. 2. *Tostatus* giveth this reason, why he is bid to descend: because it was not necessarie, that *Moses* now should stay any longer, to receive lawes and precepts for the people, for they should be given in vaine to such a disobedient people. But the Lord even at this instant had given *Moses* the tables of the law; therefore that was not the reason. 4. But he is willed to goe downe quickly, *Vt effrenem populi licentiam cohiberet*; That he might stay the unbridled licentiousnesse of the people, and to chastise them for their disobedience, *Gallas.* He sendeth him downe, *Ad puniendum eorum pervicaciam*, to punish their sinne, *Lyran. Ferus.*

QUEST. XXVI. *Why the Lord saith to Moses, Thy people.*

Vers. 7. *For thy people, which thou hast brought, &c.* 1. Some doe expound it thus, *Tuum, secundum carnis, vel affectus sollicitudinis*; Thy people, in respect of the kindred of the flesh, or loving care, *Interlinear.* But more is thereby signified. 2. Some thinke by this which is added (*thy people*) *Moses quodammodo vocat in partem criminis, &c.* That *Moses* here after a sort is brought into the crime, to cric his patience, *Calvin.* He saith, (*thy people*) *ad cumulum criminis, ut etiam ipsum Moses aliquo modo significetur*; To accumulate the crime, thereby to signifie, that *Moses* in a manner had sinned in them, *Cajetan.* But *Moses* could no way be touched with their sinne, being not at all accessarie unto it.

3. The most doe make this collection; that God, who, while they were obedient, vouchsafed to call them his people: now doth renounce them, calling them, not *my people*, but *thy people*: *Quia vere populus deseruit*; Because they have forsaken me by their sinne: as the Angell *Gabriel* saith unto *Daniel thy people*, in the same sense, *Seventie weeks are determined upon thy people, to finish their wickednesse, Dan.* 9. 24.

Hieron.

Vivimus, Deus sanctè vivimus Domini servum. Cùm peccamus nostri sumus. While we live well, we are the Lords, but when we sinne, we are our owne, *Dipposit. Pellæus.* So also, *Ostander, Simlerus, Ferus.* Though others mislike this sense, yet it is warranted by that place, Deut. 32. 5. *They have corrupted themselves, and their children, Iunius.* In Deu. 9.

And beside, the Lord in this speaking doth tax their ingratitude: thy people, whom thou hast brought all these wonders for, and done so much for, they have corrupted themselves, *Pelarg.*

And in that the Lord doth attribute unto *Moses* their deliverance, which was wrought by his owne hand, and calleth them his people: this he doth, to make *Moses* more carefull for the reformation of the people. *Vt ipse videns eorum sibi commendari, eorum saluti diligentiùs consulat;* That he seeing all these to be given him, should diligently chastise them, and see unto them as his owne, *Tostat. Gallas.*

QUEST. XXVII. *Of the greatnesse of the sinne of the Israelites, as the Lord himselfe describeth it.*

Vers. 7. HAve corrupted their owne, &c. 1. That is, of themselves, being not seduced by others, but of their owne corrupt inclination, they have committed this great iniquitie, *Simler.* 2. Like as a wife committeth her selfe by adulterie, so had they falsified their faith toward God by their spirituall fornication, *Oleaster.* 3. They were soone turned out of the way: there were not fully six weeks passed, from the law was delivered, *Ferus, Simler.* 4. And from the way which God commanded them, with thunder and lightning, and some of these terrible signes remained still in their sight as the thicke cloud in the top of mount Sinai, into the which *Moses* was entred to speake with God, *Simler.* 5. Then followeth the particular description of their sinne: 1. They had transgressed directly against the first and second Commandement, in making a molten image, *Ferus.* 2. And the same an image of a brute beast, being more brutish and without understanding themselves, *Simlerus.* 3. They had not onely made it, but worshipped it: 4. Yea offered sacrifices unto it, *Tostat.* 5. And more than that, *Beneficium meum idolo imputarunt;* They have ascribed my benefit of their deliverance to an idoll, *Interlineus.* 6. *Obtulerunt vitulo, quæ ipsis dederam;* They offered toward the calfe, the things which he had given them, their jewels and earings, which they received of the Egyptians, the Lord having so moved their hearts, *Ferus.* 7. And to make up the measure of their sinne; the Lord saith, they were a stiffenecked people, intractable, and incorrigible, *Simler.*

QUEST. XXVIII. *Why they are called a people of a stiffe neck.*

Vers. 9. I Have seene this people, and behold it is a stiffe-necked people. 1. *Deus loquitur more humano, &c.* God speaketh here according to the manner and phrase of men: for we doe not upon one fault condemne a man of stubbornesse: but after we have had sufficient experience, and see there is no amendment, then wee will pronounce him contumacious and stubborne. So the Lord in respect of his owne knowledge, knew in the beginning what this people was, *Per suam cognitionem simplicem & æternam unicuique omnia comprehendit, &c.* By his everlasting knowledge, at once he comprehendeth all things. But in respect of us now, he saith, after he had had experience of this peoples perverseness, who had divers times before murmured against him, and tempted him, and now they had proceeded from evill to worse, he now at the length pronounceth them to be a stiffe-necked people, *Tostat. qu. 16.*

Some thinke this similitude is taken from them, that make haste in running, and will not turne their neck, to heare or regard those that call them backe, *Tostat.* But allusion is rather made here unto stubborne bullocks, not used to the yoke, which will not yeeld their neck unto the coller. So this people refused the Lords yoke of obedience, *Simlerus, Barrhaius, Iunius.*

And hereby is signified, not onely their intractable nature, that they were a *stiffe-necked people, Non recipiens correctionem;* not receiving any correction, or shewing any hope of amendment: but this is agreeable to their punishment, *Vbi talis est duricies, non superest venia locus;* Where such hardnesse and obstinacie is, there is no place for pardon, *Calvin.* There is nothing remaining, *Quam ut extrema ultione deleatur,* than that they be utterly destroyed, *Gallas.*

QUEST. XXIX. *Why the Lord did not prevent the sin of the people at the first.*

BVt it will here be demanded, seeing the Lord might have kept the people from sinning, why he did not. 1. The Lord thought it good in his wisdome to leave this people a little to themselves, and not to call them backe at the first: 1. *Quia non ita conspicua esset eorum nequitia, &c.* Because their wickednesse should not have so fully appeared, *Gallasius.* 2. And if they had presently recovered themselves, *De justitia sua præsumpsissent;* They might have presumed of their owne righteousnesse: and therefore God suffereth them to fall, that they might thereby be humbled, and learne to know themselves, *Marbach.* 3. And God herein also, *Tantæ fidem Mosis,* doth trie the faith of *Moses*, who having received the tables, might perswade himselfe, that all was now in good case: and suddenly in his greatest joy, hee hath a pull backe, hearing of this grievous sinne of the people, *Calvin, Marbach.* 4. And God suffered this to be, that *Moses* hereby might interpose himselfe, as a mediator betweene God and his people; *Figuram gerens Christum,* to imitate Christ, (and to be a perfect type and figure of him) who hath dissolved the wrath of God hanging over our sinnes, *Procopius.*

But whereas God sometime winketh at mens sins, and suffereth them to goe on, till their wickednesse be at the full, and then punisheth them: herein Gods mercie appeareth, *Qui tempestive occurrit populi, &c.* which in time preventeth the destruction and ruine of the people, *Gallas.*

QUEST. XXX. *Why and in what sense the Lord saith to Moses, Let me alone.*

Vers. 10. NOw therefore let me alone, that my wrath may wax hot, &c. 1. Which the Lord so speaketh, not, *Ac si libere non posset exequi vindictam suam, &c.* As though he could not freely take vengeance, unlesse *Moses* gave him leave: but the Lord by this manner of speech sheweth, *quanti æstimet servum,*

seruum, &c. how much he esteemeth his seruant, ascribing so much to his prayers, as though they were let and hinderance vnto him, *Caluin.* 2. Some thinke, that the Lord by this speech should discourage *Moses* from praying; because their sinne was so great, as the Lord forbiddeth *Ieremie* to pray for the people, *Ier.* 7. 16. 3. But the Lord rather hereby sheweth, that hee remembreth his mercie in iudgement, signifying, *se posse seruare*, that he could be saued, *Pomar.* 4. Yet hereby he incourageth *Moses* rather to pray for the people: like as a father being angrie, and making as though he would smite his son, desireth one standing by, *Ne retineas me quæsumo te*; Hold me not from smiting, meaning the contrarie, that he would have him interpose himselfe, and mediate for his sonne, *Lyran. Tostat. Moses hortatur, &c. precari &c.* He exhorteth *Moses* rather to desire vs pray for the people, *Procopius.* Because he should might have beene afraid to have prayed, considering the greatnesse of their sinne. So also to the purpose *Gregorie*, *Quid est quod dicens, Dimitte me, nisi deprecanti innuit ne obsistam?* What is it for the Lord to say vnto his seruant, *Let me alone*, but to make him bold to pray? But indeed, *Non hic verba, &c.* God doth not commaund *Moses* to pray in these words directly, but sheweth what it was that would stay him from punishing, *Iunius.* 5. And now the Lord was contented to accept of *Moses* prayer, because he was not in his secret counsell appointed to destroy them. But the same *Moses*, who at this time appeased the wrath of God toward the people, could not pacifie him concerning himselfe, when he provoked God at the waters of Meribah: because prayer then will not serve the turne, *Cum semel Deus statuit de rerum euentu disponit*, When once God being throughly provoked, hath determined to doe a thing, *Obstat ordinat. Ex Gregor.*

Greg. 9. moral. cap. 11.

QUEST. XXX. *whether the Lord changed his minde, in saying, I will destroy them, and yet destroyed them not.*

Vers. 10. *Or I will consume them.* Yet God consumed them not. 1. Not that there is any mutabilitie or changing in God; as though afterward he saw which he did not before: for these comminations, *Secundum hypothesin accipiendæ sunt*; are to be taken conditionally: and sometime the condition is expressed, sometime it is understood: as the Lord suspendeth the execution of his iudgements, either vpon mens repentance, or being intreated by the prayers of his seruants: *Et propter Mediatorem veniam dat*; But most of all he giveth pardon for the Mediators sake, *Simler.*

Cyrill. Iulian. l. 5. 2. And thus the Lord threatneth, yet stayeth his hand, *Quia necessarium est nosse nos, benignum, quæ sit Dei, misericordia, & quanta vis orationum sanctorum*; Because it is necessarie for vs to know, the exceeding great loving kindnesse which is in God, and what force there is in the prayers of the Saints, *Cyrill.*

3. And further, this was not the will of God to destroy them, that will of God, *qua vocatur beneplaciti*; which is called the will of Gods good pleasure, because this is alwaies fulfilled: but it was *voluntas signi*, his signified, or reuealed will, according to the which he shewed, that they had deserued to be destroyed. But in his secret will he had ordained, that *Moses* should pray for them, and that hee would be intreated by his prayer, *Tostat. qu. 16.*

QUEST. XXXI. *How the Lord promiseth to make a great nation of Moses.*

Vers. 10. *I will make of thee a mightie people.* 1. Some thinke that God indeed did performe this promise vnto *Moses*: for now the Christian world, which farre exceedeth the people of Israel, *Mosaicum tempus*, obeyeth *Moses*, *Rupertus, Pomar.* So also *Oleast. in effect.* by this mightie people vnderstandeth, *Generationem sanctorum*; The Generation of the Saints. But that which the Lord promised here vnto *Moses* was conditionall, that if he at that time destroyed the people, he would make a great nation of *Moses*: seeing the first was not done, neither did he performe the second.

2. *Bernard* saith, *Ego hoc munus puto seruatum sponsæ*; I thinke this gift (to become a great nation) to be reserved for the spouse, the Church now dispersed ouer all the world. But this vpon the former reason is not the meaning.

3. *Tostatus* thinketh the meaning to be this, that, *Deus præponeret eum in ducem gentis magnæ*; God would set him ouer a great nation; not that a great nation should come of him. So also *Vatablus, Lippom. Tostatus* reasons are these: 1. Because, if the Lord should promise to increase *Moses* to a great nation, he should have no great comfort by it, seeing he was old, and could not see many generations. 2. Whereas the Lord saith in the like words, *Numb.* 14. 12. *I will make thee a nation mightier than they*: there is comparison made betweene the nation, which should come of *Moses*, and the nation of the Israelites: but the seed of *Moses* could not be distinguished from the seed of the Israelites: for he also was of Israel. 3. And the Lord promiseth *Moses* a recompence: *Ne grave esset tam nobilem principatum amittere*; Least it should be grieuous vnto him to lose such a noble principalitie and government, *Caluin.* But if his posteritie onely had beene multiplied, there should have beene no recompence made for that losse.

Contra. 1. *Moses* expected not, neither desired any greatnesse in the world, but onely the fulfilling of Gods promise toward *Abraham, Isaak*, and *Iacob*: and therefore though *Moses* had not presently seene this promise effected in his time, yet hee might have comforted himselfe, as *Abraham* did, in the very propounding and making of so gracious a promise, by faith relying vpon God for the fulfilling thereof. 2. *Moses* posteritie might have beene as well compared with Israel, as *Iacob* and *Esaw* offspring are; of whom the Lord saith, one people shall be mightier than another, *Gen.* 25. 23. and as it is said, *Ephraim* shall be a greater people, than *Manasseh*, *Gen.* 48. 18. 3. *Moses*, that wished himselfe for Israels sake to be raced out of the booke of life, expected no compensation of his principalitie, if it had seemed so good vnto God, to destroy Israel.

4. Therefore the meaning is, that God would so increase and multiplie *Moses* posteritie, as that he should

should grow into a great nation: 1. Because in the same sense the Lord saith to *Abraham*: *Faciam te in gentem magnam, Genes.* 12. 2. *I will make of thee a great nation, Gallas. Oleast.* 2. And the Lord saith in effect, *Iuta præstiturus, quæ majoribus promisi.* I will performe in thee, that which I promised to the fathers. But if in the other sense the Lord should onely have set him over a great nation; then had not Gods promise to *Abraham* beene performed, *Borrhaius.*

QUEST. XXXII. *Of Moses prayer in generall, and the manner thereof.*

Vers. 11. *THen Moses prayed, &c. why doth thy wrath wax hot against thy people?*

1. Although the Lord seemed unto *Moses* to be purposed to destroy the people: yet *Moses* in praying doth not oppose himselfe to Gods will: for his prayer, *Dei promissionibus nititur*, was grounded upon Gods promise made unto the fathers: this therefore shewed a singular faith in *Moses*, that giveth not over, no not when, *verbum Dei inter se conuitietur*, the word of God seemeth to fight with it selfe. But as *Abraham* in the like temptation, when Gods former promise, and his present commandement seemed to bee contrarie, yet shewed his obedience, not doubting of the truth of Gods promise: So *Moses* relieth upon the same ground and foundation of Gods promise, though the Lord seemed for the present to be otherwise minded, *Simler.*

2. He prayeth therefore, first, *directus spiritu*, being guided by Gods Spirit so to doe, *Gallas.* and God moved *Moses* to pray two wayes; *primo interius inclinando*, first by stirring him inwardly to pray: then, *movebatur exterius verbis Dei*, outwardly he was moved by Gods words, though not directly, *Tostat.* for the Lord in saying, *Let me alone*, as he did not directly bid him pray, so directly thereby he did insinuate, that by prayer his judgement might be staied, *Iunius.*

3. *Moses* prayeth with a vehement interrogation, *why doth thy wrath wax hot?* which is not an expostulating with Gods justice, but rather, *admonentis de benignitate ejus*, of one admonishing God of his clemencie and gracious promise, *Borrhaius.* Neither doth *Moses* thus speake, *why, &c.* as though God had no cause to bee angrie; for it was well knowne to *Moses*, that God had but too just cause at this time against his people: but though God had just cause, his meaning is, *Non debere irasci, quia redundaret in illius dedecus*, That he ought not now to be angrie, because it would redound to Gods dishonour, *Tostat.*

4. Further it is said, that *Moses* intreated the face of God; as the Hebrew phrase is, whereby is signified the earnestnesse of *Moses* in his prayer; *Et magna mentis elevatio ad faciem Dei*, And the great devotion of his minde, even unto Gods face and presence. And in that it is said, *Elohim*, to his God, whom he calleth also *Iehovah*, *Magna describitur fiducia orantis*, Hereby is shewed the great confidence of *Moses* in his prayer, *Cajetan.*

5. And whereas *Moses* regardeth not the personall promise made to him, that the Lord would make a generation of him: therein he sheweth his great charitie and love to his people; as *Chrysostome* well noteth, *Noluit audire sustinuit*; He endured not to heare any such thing; *Sed potius una cum his, qui jam evenerant, perire, quam sine illis salvus esse, & ad majorem dignitatem assumi, præstitit*; But rather chose to perish together with those which were committed to his trust, than without them to bee advanced to greater honour. *Mauit cum ipsis perire.*

QUEST. XXXIII. *How the Lord is said to be angrie.*

WHy doth thy wrath wax hot? God is not subject to wrath and anger, and other humane passions, as man is. But he is said to be angrie, when he taketh revenge of sinners. 1. *Vltio divina furor dicitur*; The divine revenge is called rage or anger, *Hierom.* And this is spoken to our understanding, and after the manner of men, *Quia homines non puniunt, nisi irati*; Because men use not to punish, but when they are angrie: therefore God is said to be angrie when he punisheth, because he so seemeth to doe unto us, *Tostat. qu.* 16. 2. Another reason, why God is said to be angrie, is in respect of us: *Quod nos, qui irascimur, nisi irascentem audierimus, Dominum non timeamus*, Because we, when we sinne, unlesse wee heare that God is angrie, will not feare and stand in awe of him. 3. Againe, God is said to be angrie, for more ample commendation and setting forth of his mercie: *Facilimus enim ad deponendam iram*; who is most readie to lay aside his anger: not like unto earthly Princes, that being angrie will admit no reconciliation, *Cyril.* This therefore doth more set forth the mercie and clemencie of God, that being as it were inflamed with anger, is so soone turned unto mercie, as in this place, his anger is mitigated by the prayer of *Moses.* *Isa. 54. 8.* *Cont. Iulian. l. 5.*

QUEST. XXXIV. *Of the reasons, which Moses useth in his prayer.*

Against thy people, &c. Moses useth divers forcible and effectuall reasons to perswade the Lord, in this his earnest and zealous prayer. 1. *Non excusat peccatum, &c.* He doth not excuse their sinne, but acknowledgeth and confesseth it, *Ferus.* 2. His second reason is, *à peculio & hæreditate*, from the peculiar inheritance of God: he calleth them, *thy people. Pelarg. Occurrit sermoni Domini & pie corrigit, &c.* He as it were correct the Lords speech in a pious and dutifull manner: the Lord had called them *Moses* people, but *Moses* returneth that speech unto the Lord, and calleth them his people, *Lyranus.* Not thereby contradicting the Lord, but relying upon his promise. 3. From the memorie of Gods benefits, *(which he had brought out of the land of Egypt)* all which should have beene in vaine, if the Lord would now slay his people, *Pelarg. Iun.* 4. From the inconvenience that would ensue, that while he thought to be revenge upon his enemies, *sævire in se*, he should in a manner rage against himselfe; the hurt would redound unto God, his name would thereby bee blasphemed, *Oleaster.* So, *prætendit gloriam Dei*, hee pretendeth the glory of God, *which was like to bee obscured*, and hindered by this meanes; for the Egyptians would take occasion hereby to blaspheme, and to accuse the Lord of malice against his people, and of weaknesse and impotencie, *Iunius, Pelarg.* This argument is most forcible, and therefore

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our blessed Saviour teacheth us to pray, *Hallowed be thy name, Ferus.* 5. Lastly, he putteth God in minde of his promises made to *Abraham, Isaak,* and *Iacob,* which promise the Lord bound with an oath: and two things the Lord promised, the multiplying of their seed, and the inheritance of Canaan. And so *Moses* saith in effect, if those change in these things, *Nemo tibi amplius credet,* No man will give credit unto thee hereafter, *Ferus.*

QUEST. XXXV. *Why the Egyptians were more like then to object, than any other nation.*

Vers. 12. VVherefore shall the Egyptians speake &c. 1. Other nations likewise might so object, as the Amalekites, Moabites, Edomites, Canaanites, which were all enemies unto Israel, and were afraid of them, as *Moses* saith in his song of thanksgiving, *chap.* 15. 15. *Then the Dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab, all the inhabitants of Canaan shall waxe faint-hearted:* and therefore they would have rejoyced likewise in the destruction of Israel. 2. But instance is specially given of the Egyptians in this place, (and yet *Numb.* 14. 14. both the Egyptians, and other the inhabitants of Canaan, are brought in thus speaking) for these causes: 1. Because they had endured more for oppressing the Israelites, than any other nation: even those ten grievous plagues sent upon Egypt. 2. They had lost more than any other people, in a manner halfe their substance, when they gave unto the Israelites at their departure jewels of gold, and silver: 3. They for Israels cause were overthrowne and drowned in the red sea. Therefore they had a greater spite at Israel, than other nations, and would have beene most readie thus to have objected, *Tostat. qu.* 17.

QUEST. XXXVI. *In what sense the Egyptians would say, The Lord brought them out to slay them.*

Vers. 12. HE hath brought them out maliciously, or, *of an evill minde; Iun.* Or, *for a mischiefe* (rather,) *Vatab. Oleast.* To slay them in the mountaines. 1. Not because the Egyptians might imagine, that God could not slay them in Egypt, the constellations of heaven, and aspects of the planets hindring the destruction of the Hebrewes there, and leaving fitly in the wildernesse and mountaines: for seeing no such constellation could hinder the servitude of the Israelites, but that the Egyptians most cruelly oppressed them, much lesse could it prevent Gods judgements. And if the constellation had beene against the Hebrewes, after they were come out of Egypt into the desert; how came it to passe, that the red sea gave way unto them, the Egyptians there were drowned, Manna from heaven was given, and water out of the rocke? all these things were for Israel in the desert, and against the Egyptians, *Tostat. quæst.* 18. 2. Neither doe the Egyptians so say, because some of their Astrologers, by calculating the time of the Hebrewes departure (as some Hebrewes affirme) did prognosticate, because they went, *male signo,* in an evill signe, that much bloud should be shed in Israel, and that many of them should die in the wildernesse and therefore when *Iesous* had circumcised the Israelites in Gilgal, the Lord said he had *taken away the shame of Egypt, Iosh.* 5. 9. because that which the Egyptians had foretold was now turned, *ad confusionem, non ad obprobrium* not to their shame, but their holinesse, and honour. *Contra.* 1. By shame is there meant no such thing, but onely that their uncircumcision was then taken away, which is called the shame of Egypt, because therein they were like unto the uncircumcised Philistims. 2. And if it had beene spoken in any such sense, this had beene to confirme, and justifie the superstitious calculations and prognostications of the Egyptians. 3. The Israelites indeed perished in the desert, but not all, onely those which were above twentie yeare old; and they died not by any naturall death, which onely may be foreseene, and in some sort by prognostication ghessed at; but their death was procured by their sinne: then as their sinne being an act of their will, could not by any such constellation bee foretold; so neither could their extraordinarie death caused by their sinne, be forseene by any such meanes. And this being an act of Gods justice, like as mans will, and the acts thereof, are not wrought upon, nor ruled by constellations, much lesse are the Lords judgements, which he worketh most freely, *Tostat. qu.* 19.

Neither could the Egyptians say thus, as though the Lord could not have destroyed the Israelites in Egypt, seeing he plagued both the Egyptians and their gods; or that he could not for want of power have brought them into the land of Canaan, as the heathen would have objected, *Numb.* 14. 16. For he that was able to overthrow *Pharaoh* and his host, and all the power of Egypt, and that wrought such great wonders for them in the desert, was of power sufficient to plant them in the land of Canaan, casting out their enemies before them, *Tostat. qu.* 17.

4. But the Egyptians of malice onely, without any ground, nay against their owne knowledge, *Occasione saltem levissima licet omnia falsa ratiocinarentur, quacunq; tamen possent, in Deum Hebræorum probra conficerent;* Upon a light occasion, although they knew all to be false, would upbraid what they could, the God of the Hebrewes, *Tostat. qu.* 18.

QUEST. XXXVII. *Why Moses maketh mention in his prayer of Abraham, Isaak and Iacob.*

Vers. 13. Remember Abraham &c. 1. The Hebrewes thinke that mention is made of these three, to declare a treble punishment: as if the Lord were to bring downe fire from heaven upon them, *Abraham* was cast into the fire in Hur of the Chaldees: if the Lord would punish with the sword, *Isaak* had offered himselfe to be slaine in sacrifice by his father: if with exile and banishment, *Iacob* had before indured it; and therefore these three are mentioned, that by their merits and deserts, the people might escape these three judgements, *Sic Lyran. Lippom.* But *Tostatus* well refuteth this conceit: 1. Because these three are mentioned, as well when any blessing is crayed of God, as when any judgement is prayed against. 2. God hath other judgements beside these, whereby to punish his people: therefore in other cases the mentioning of these had beene insufficient, *Tostat. qu.* 20.

Yet *Tostatus* also missith the marke, saying, that *In meritis ipsorum fiebat salus posteris eorum,* for the merits of these, their posteritie were preserved; for *Abraham* himselfe was not justified by merit

but by faith, as the Apostle sheweth, *Rom.* 4. *Abraham beleeved God, and it was counted to him for righteousnesse*: therefore much lesse was his posteritie saved by his merits.

3. Therefore *Moses* in bringing in *Abraham*, *Isaak* and *Iacob* only, putteth God in minde of the promises made unto them, which proceeded onely of the meere grace and favour of God toward them, as the Lord himselfe saith, *Because the Lord loved you, and because he would keepe the oath, which hee had sworne to your fathers, the Lord hath brought you out with a mightie hand*, Deut. 7. 8. *Simler. Osiander.*

QUEST. XXXVIII. *How the Israelites are promised to possesse the land of Canaan for ever.*

Vers. 13. *They shall inherit it for ever.* 1. This promise, that the Israelites should inhabit the land of Canaan for ever, may diversly be understood: 1. It is taken for a long time, not limited nor determined: and so they enjoyed that land many yeares, about 1400. *Tostat. qu.* 20. 2. Or it may bee likewise understood during the time of the Law and ceremonies, which were to continue but untill Christ: as *Aarons* Priesthood is said to be for ever, *chap.* 28. 43. and the keeping of the Passeover is said to be an ordinance for ever, *Exod.* 12. 17. *Tostat.* 3. Or it may be applyed to the spirituall seed of *Abraham*, which are the heires of the true Canaan, *Genevens. annot. Gen.* 13. *vers.* 14. 4. But in these temporall promises a secret condition rather must be supplyed: that if they had continued in obedience to Gods Commandements, then they should have had a perpetuall inheritance in Canaan. And this is the best interpretation, as appeareth by the like, *Psal.* 132. 10. *If thy sonnes keepe my covenant, and my testimonies, which I shall teach them, thy sonnes also shall sit upon thy throne for ever. Tostat. qu.* 20. See this question handled more at large, *Hexapl. in Genes. cap.* 13. *vers.* 12.

QUEST. XXXIX. *How the Lord is said to repent.*

Vers. 14. *Then the Lord repented of the evill.* 1. This is spoken ἀνθρωποπαθῶς, according to the passions and affections of men: yet θεοπρεπῶς, as it is convenient to understand of God; who seemeth to repent and change, *sine motu, quod nos sine motu nostri non possumus facere*; without any motion or passion at all, which wee cannot doe without passion, *Iun.* Wee could not understand how the Lord turneth from his wrath, unlesse the Scripture should speake to our capacitie, *Pelarg.* 2. So indeed the Lord is immutable and unchangeable in himselfe: but, *Dicit se mutare sententiam, non in homines, sed in opera, quæ mutata sunt*; He is said to change his sentence, not toward men, but in respect of the workes or things that are changed: For God is not angrie with men, but with their sins, which ceasing to be, *neque enim punit quod mutatum est*, God punisheth not that which is changed, *Hierom.* God is said to repent, *cum rem mutat, consilium non mutat*, when he changeth the thing, not his counsell, *Gloss. interlin.* *In Dan. cap.* 5.

3. But it will bee said, that God is here changed indeed, that whereas hee purposed to destroy Israel at once, yet he doth it not at *Moses* intercession. It may bee answered: 1. That God here had determined no such thing, *sed loquebatur per modum optantis*, but he spake after a wishing manner, *let me alone*, *Tostat.* qu. 20. 2. We must understand that the divine sentence is of two sorts; one is κατ' ἐξουσίαν, with a condition: such was the proclamation against Niniveh, that within fortie dayes they should be destroyed; and the message sent by *Isaiah* to *Ezekiah* that he should die: for in these sentences there was a secret condition included, in the one of the Ninivites repentance, in the other of *Ezechiahs* intercession: so there is here a condition understood, that the Lord would bee intreated by *Moses*. The other kinde of sentence is absolute, without any condition; such was the decree for the destruction of the old world by water, and of the overthrow of *Pharaoh* and his host in the red sea, *Berth.*

QUEST. XL. *Whether Moses at this time was kept in suspense, or indeed obtained pardon for the people.*

Vers. 14. *Repented of the evill, which he threatned to doe unto his people.* 1. Some thinke that an ἀνάγκη μετανοίας is here to be admitted, because *Moses* obtaining nothing at this time, but at his second intreatie, as is shewed in the end of the chapter: *Et nullo accepto venia responso suspensum venisse*; And that he came downe in suspence, having received no answer for any pardon, *Calvin, Gallas.* But it is not like that *Moses* would have given over and gone away, till he had knowne the Lords minde in part.

2. *Iunius* thinketh, that *Deus distulit, donec Moses vidisset*, God onely deferred his sentence, till *Moses* had seene what might bee done with the people; and, *consilium sustinuit*, suspended his counsell. But the Text sheweth more, that God at *Moses* request actually repented of the evill which hee had threatned: *Moses* therefore is here put out of doubt for that, that the people at this time should not be destroyed.

3. *Cajetan* thinketh that *Moses* onely intreated, *quòd non tunc fiat punitio, quam populus meretur*, that the people at that time be not punished as they deserved. But *Moses* reasons tend to that end, that the people at all should not utterly be destroyed, because of Gods promise made to *Abraham*, *Isaak* and *Iacob*: and so much he obtained.

4. But *Oleaster* goeth somewhat too farre, that *Moses* did not onely intreat God not to punish, *sed ut eum pœnitear voluisse punire*, but that he would repent him that hee had purposed to punish. But that had beene too great boldnesse in *Moses* to have presumed so farre; and it was enough that he by his prayer obtained a pardon of that great punishment.

5. Wherefore *Moses* obtained only by his prayer now at this time, that the Lord mitigated his sentence, *noe totum populum perdere velis*, that he would not destroy the whole people, *Marloch.* and hee only repenteth of the evill which was threatned: that is, *ne totaliter deleret*, that hee would not wholly destroy them: yet God might notwithstanding consume them, *per partes*, by parts, as hee did afterward in the desart: for if *Moses* had obtained an absolute and generall pardon, hee needed not have sollicited the Lord againe, as he did in the end of the chapter; nay, he continued his supplication unto God for the people fortie dayes and fortie nights, *Deut.* 9. 25. *Tostat. qu.* 20.

QUEST. XLI. *What was writ en in the tables of stone.*

Vers. 15. THe tables were written, &c. 1. Some Hebrewes thinke, that beside the morall Law, which consisted of ten Commandements, there was written the exposition, as a commentarie of the Law. But that is not like: 1. Because the Commandements being certaine, evident, and knowne principles, grounded upon the light of nature, needed not to receive any exposition by the Law-giver himselfe; but afterw rd the same were explaned, and amplified by *Moses*. 2. If there had beene any such exposition, *Moses* when hee declared to the people the ten Commandements, *Deut.* 5. would not have omitted them, being a part of Gods writing. 3. Seeing the tables were to be kept in the Arke, never to be brought into the peoples sight, it was requisite, if there had beene any such exposition, that it should have beene set downe in some of *Moses* bookes, that the people might have taken knowledge thereof, *Tostat. qu.* 22.

2. Therefore there was no such exposition, nor any other thing written in the tables, beside the ten Commandements: 1. Not because, as some thinke, there were yet no other lawes delivered to the people: for it is evident, that *Moses* before hee came downe from the mount, when the Lord had uttered with his owne voice the ten Commandements, received also other lawes, judiciall and ceremoniall of the Lord, as they are set downe, *chap.* 21, 22, 23. and writ them in a booke, and read them to the people, *Exod.* 24. therefore other laws were given before to *Moses*, before hee came downe with the tables of stone. 2. And the reason which *Isidore* giveth, why the ten Commandements were there only written, is both curious and without ground: *Ut per eundem numerum figura crucis exprimeretur*, that the figure of the crosse might be thereby expressed: for the Roman X signifieth ten, and doth also represent the figure of the crosse: for neither doth this figure in the Hebrew tongue signifie ten, neither was there any such figure written in the tables.

3. These reasons rather may be yeelded, why the morall precepts only were written in these tables: 1. Because these onely the Lord pronounced with his owne mouth, the other were delivered by *Moses*. 2. The morall precepts are most evident and manifest, as grounded upon the light of nature. 3. They were so pronounced, as that all the people were witnesses thereof, and therefore least exception could be taken unto them, *Tostat. quæst.* 21.

QUEST. XLII. *Why there were but two tables, neither more, nor fewer.*

THe two tables, &c. The reasons why there were two tables were these: 1. Because if all the Commandements had beene written in one table of stone, it would have beene too large, and so too heavie and cumbersome for *Moses* to beare; whereas being now divided in two, they need not bee so great in thicknesse, or bredth, and so were more portable for *Moses*, that he might carrie them without a miracle, which some Hebrewes vnnecessarily conceive: for they being tables of stone, in forme and fashion made like unto writing tables, but larger, not thicke or grosse, but plaine, and of no great thicknesse, but so much as might suffice for the depth of the letters, might well bee taken up, and borne in *Moses* hand. 2. But the speciall reason of this division of the tables into two, is to distinguish the Commandements, which concerned our dutie toward God, and the other towards our neighbour: The first being written in one table, and the other in the second, *Tostat. qu.* 23.

QUEST. XLIII. *How the tables were written on both sides.*

Vers. 15. THey were written on both sides. 1. R. *Salomon* thinketh that each table was so written, that the letters might appeare on both sides; and so be read indifferently on each side. But this opinion is improbable: for two unlikely things are here presupposed; one that the stone whereof the tables were made was transparent, that what was on the one side written might be discerned on the other: and beside, whereas the letters appearing on the backside must be read backward: these letters by another miraculous worke must on both sides appeare all one.

2. *Lyran. Tostatus*, and *Lippoman* thinke, that the tables were written each on both sides: as in the first table there might be the three first Commandements, which *Tostatus* maketh but two, graven on the one side, and the fourth on the other: so in the second, foure on the one side, and two on the other, which he divideth into three: or he thinketh that the same Commandements might be written on the inside, and repeated againe on the outside. So also *Gallasius, aversa & adversa parte scriptas fuisse*, that they were written on the neare and ofward side, both of them: such writing the Greekes call ὀπισθόγραφα, written behinde, and before. But the words of the text will not beare this sense, for thus the tables should have been written on their foure sides: whereas it is said, they were written, *mishene*, on the two sides.

3. Therefore the meaning is no other but this, that these tables were written on the two sides, namely, the two inward, or foresides. And so *Oleaster* noteth by the signification of the word *gheber*, which he pronounceth without any asperation at all, *eber*, which signifieth properly, not the side, but the forepart, because so the word *ghabar*, or *abar*, signifieth to goe over, or passe on before. So also *Vatablus* translateth, *ab utraque facie*, on both the foresides. And thus the writing might better be preserved, one table lapping over another like unto a booke, *Oleaster*. But this further may be gathered, that these tables were written full within, that no spare place was left, which signified that the Law of God was perfect: *Et nullum locum nobis relictum aliquid addendi*, That no place was left for us to adde any thing to his Law, *Simler*.

QUEST. XLIV. *Why the tables are called the worke of God.*

Vers. 16. ANd these tables were the worke of God, and this writing was the writing of God. 1. Some Hebrewes thinke, because it is said before, *vers.* 15. that *they were written*, and here againe mention is made of the writing; that the first writing was of the Commandements only, the second was the exposition

expoſition of the Commandements. But that there was no ſuch expoſition, is ſhewed before, queſt. 41. 2. But in that the tables are ſaid, both to be the worke of God, and writing of God, to ſignifie that God both prepared thoſe tables, and was the writer alſo; he was both *artifex tabularum & ſcriptor*, the workman of the tables and the writer, *Cajetan.* The ſecond tables were *facta opere Moſis*, made by *Moſes* workmanſhip, and written onely by God, *Toſtat. qu. 23.* 3. And whereas they are ſaid to be Gods worke, we are not to thinke with ſome, that theſe tables of ſtone were of purpoſe now created of God anew: *Vocatur factio Dei non creatio, ſed dolatio*; The worke of God is not ſaid to bee the creation, but the faſhioning and preparing of them, *Toſtat.* 4. And this was not done by the worke of Angels, as *Toſtatus* thinketh, *aut ſcalpello, non calamo*, or was graven with a knife, not written with a pen, *Cajetan.* For the Lord needed no ſuch inſtruments: but it was written with the finger of God, *chap. 31. 18.* that is, as *Ambroſe* expoundeth, *Spiritu ſuo dedit legem.* He gave his Law by his Spirit, whereby it is written in the fleſhie tables of our hearts. See more, *chap. 31. verſ. 18.* *Lib. 3. de Spirit. ſanct. cap. 2.*

QUEST. XLV. *How many precepts each table contained.*

COncerning the order obſerved in the writing of the Commandements in the tables, there are divers opinions: 1. Some thinke that the negative precepts were written in one table, and the affirmative in another. But this cannot be admitted, for theſe cauſes: 1. There are but two affirmative precepts, the fourth concerning the Sabbath, and the fifth, *Honour thy father and mother*: ſo it would follow, that two precepts ſhould onely be in one table, and eight in another; and ſo the one table muſt needs be very large, the other very little. 2. Thus alſo the precepts which concerne our dutie toward God, and the other belonging to our neighbour, ſhould bee mingled together. 3. And the greateſt inconvenience of all is, that the order of the Commandements ſhould be inverted, and that they were not written in the ſame order wherein they were delivered, *Toſtat. qu. 24.*

2. Rab. *Salomon*, and ſo alſo *Joſephus* doe thinke, that five Commandements were written in the firſt table, and five in the ſecond: and to the foure firſt they joyne the fifth, *Honour thy father*, &c. in the firſt table. But by this meanes the precepts of divers kindes, which command love toward God and our neighbour, ſhould be put together, which are better diſtinguiſhed into two tables.

3. *Toſtatus* with other, doe diſtinguiſh the Commandements well in reſpect of the tables; placing in the firſt thoſe which containe our dutie toward God, and in the ſecond, thoſe which are to bee practiſed toward our neighbour: but the Commandements he rightly divideth not, making of the two firſt but one, and ſo counting but three in the firſt table, and dividing the laſt into two, which is but one. But theſe two points are handled before at large, that it were ſuperfluous to treat of them here againe: the laſt, queſt. 9, 10. generall, before the Commandements, *chap. 20.* and the ſecond, queſt. 1. upon the 10. Commandement.

4. Wherefore the Commandements are thus beſt ſorted: that to the firſt belong foure, preſcribing our dutie toward God; to the ſecond ſix, touching our neighbour: the laſt, *Thou ſhalt not covet*, &c. being but one intire precept, as is ſhewed in the places before quoted.

QUEST. XLVI. *Whether the writing of the tables were the firſt writing in the world.*

Verſ. 16. *AND the writing*, &c. *Feron* inferreth upon this, *Quòd Deus fuerit primus author ſcripturæ & literarum*, &c. That God was the firſt author of writing and letters: 1. Becauſe *Cadmus* that is ſaid to have invented the letters among the Greekes, was long after, in the time of *Othoniel*, one of the Judges: and *Nicoſtrata*, or *Carmentis*, which found out the Latine letters, was in the time of *Iair*, another of the Judges. 2. And it was fit that no other ſhould be the author of ſo profitable a thing, but God: for there is nothing that bringeth us neerer to the knowledge of God, than writing: therein is contained the hiſtorie of things paſt and preſent, and the declaration of things to come. And thereby God ſpeaketh unto us, and declareth his will. 3. So this is the third gift that God hath given unto man, to bring him to the knowledge of himſelfe: the firſt is to meditate in the minde of God: the ſecond to expreſſe the meditation of our minde by ſpeech: the third to commit to writing, *ſic Feron.* Wherein, as *Feron* in ſome thing collecteth well, that the invention of the Hebrew letters was more ancient than the times of *Cadmus*, or *Carmentis*, and that ſo profitable an invention came from God: yet two things hee erreth, the one being uncertaine, whether this invention proceeded from God, mediately or immediately: the firſt is more probable, as other arts of graving and working in braſſe, and ſuch like, were invented by men, *Gen. 4.* yet through Gods gifts: the other is untrue, that this writing of the tables was firſt of all: for before this, *chap. 24.* it is ſaid, that *Moſes* wrote all the words of the Lord in a booke. And though *Moſes* is held to have beene the moſt ancient writer in the world, as is proved before, *qu. 7. in Exod.* yet it is like, and verie probable, that letters and writing were in uſe before *Moſes* time: as is likewiſe ſhewed before, queſt. 13. upon the ſecond chapter.

QUEST. XLVII. *Where Joſhua ſtayed all the while Moſes was in the mount.*

Verſ. 17. *AND when Joſhua heard*, &c. 1. It is evident that *Joſhua* went not up with *Moſes* into the top of the mountaine, for then he ſhould have heard what the Lord had told *Moſes*, concerning the making of the golden Calfe, which he was ignorant of, as it appeareth afterward by his ſpeech to *Moſes*, *Feron.* 2. But whether hee returned to the camp, or not, during this ſpace of fortie dayes and fortie nights, ſome make it doubtfull, as *Hugo de S. Victor.* becauſe onely, *in aſcenſu & deſcenſu legis ſocium Moſe*, he is read to have beene with *Moſes* in his going up and comming downe: yet it is evident by theſe reaſons, that *Joſhua* all this while returned not to the camp: 1. Seeing *Joſhua* met *Moſes* in the uppermoſt part of the hill, when they had no ſight of the camp, but onely heard a noiſe a farre off, as the next words ſhew: it had beene too labourſome for *Joſhua* everie day to goe downe, and come

come up againe so high into the hill. 2. He not knowing the time of *Moses* returne, by this meanes might have missed of him, and so failed in his attendances, *Tostatus qu.* 25. 3. If *Iosua* had beene in the camp, he could not have beene ignorant of that which was done there, as it appeareth he was, by his speech to *Moses*: *Iunius, Cajetan.*

3. Therefore *Iosua* stayed in that place where *Moses* left him, when he was called up into the thicke cloud: *Iosua* followed *Moses* up still into the hill, after *Aaron* and his two sonnes, and the Elders were departed, *chap.* 24. and when *Moses* was called up after six dayes into the top of the hill, there *Iosua* stayed, where hee had stood waiting with *Moses*. But how *Iosua* was occupied these fortie dayes and nights is not expressed, nor whereof he lived: he might feed of the Manna, which might fall also in that place, *Tostatus*. Without eating any thing it is not like hee continued, as *Moses* did, such a miracle would not have beene omitted, as it is so written of *Moses*.

QUEST. XLVIII. *Whether Iosua first heard the noise.*

Vers. 17. *AND when Iosua heard the noise*, &c. 1. *Tostatus* here noteth, that *Iosua* first heard the noise and shouting, because it is likely he was quicker of hearing than *Moses*, who was now 80. yeares old, and *Iosua* about 39. or 40. But seeing *Moses* immediately maketh answer, that it was not the noise of warre in the host, it seemeth that his eare was not heavie, in that he discerned the noise what it was: and *Moses* must bee supposed to have beene verie deafe, that could not heare such a confused noise and shouting: the reason why *Moses*, though he heard the shouting as well as *Iosua*, yet first spake not, was, for that he had revealed nothing yet to *Iosua*, concerning the sinne of the people: *Iosue verba indicant silentium Mosis, Iosuahs* speech declareth *Moses* silence, *Lippoman.*

2. *Lyranus* thinketh that *Moses* discerned of the noise what it was, *propter vivacitatem sensus*, &c. because of the quicknesse of his sense in his old age: for being 120. yeares old, his eye was not dimmed, nor his naturall force abated, *Deut.* 34. 7. But although *Moses* at these yeares had fresh and quicke senses, it is not like that they were more lively than *Iosuahs*, at halfe his yeares.

3. *Tostatus* thinketh that *Moses* immediately after *Iosuahs* speech, did not discerne the noise, but after some pause, as they went on still walking he perceived more. But in that *Moses* maketh answer unto *Iosuah*, it seemeth there was no long pause made, but that *Moses* in the same place having listened with his eare, gave judgement of the noise.

4. The verie cause therefore, why *Moses* ghessed right what this noise meant, was for that God had revealed to him before, what the people had done: *Moses praemonitus intelligebat quid sonus populi sceleratius portenderet*; *Moses* being premonished did understand what the noise of the people shouting out did portend, *Lippom. Galat. Lyranus* also toucheth this reason.

QUEST. XLIX. *Why Moses anger was kindled at the sight of the Calfe, and not before.*

Vers. 19. *AS soone as he came neere*, &c. *he saw*, &c. *so Moses wrath waxed hot*, &c. 1. *Gallasius* thinketh that *Moses, Satis ira accensus audita populi defectione*, was sufficiently angrie and moved already, as soone as he had heard that the people had fallen away, and that this anger was more increased by that which he saw. But although *Moses*, when the Lord told him what the people had done, was inwardly grieved: yet seeing the Lord so much provoked to anger, it was not for him also to shew his anger too; but rather to expresse his love, in pacifying the Lords wrath: *Non oportuit in Dei praesentia indignari, sed furorem Dei deprecari*, &c. It was not for *Moses* in Gods presence to be angrie, but by entreatie rather to pacifie his anger.

2. Now then, whereas there are *duo impetus in ira*, two forcible motions in anger: the one when we know any thing by heare-say, which may worthily move us to anger: the other, when by our sense we perceive it; so was it here with *Moses*, hee was inwardly moved when first the Lord declared unto him the sinne of the people. But this motion he suppressed, when he saw the Lord bent to destroy the people, *amor vicit iram*, love in him overcame his anger: but afterward, when first by hearing he perceived their singing and rejoycing, and further by his eye beheld the Calfe which he had made, then his anger was vehemently kindled, *Tost. qu.* 26.

QUEST. L. *Whether Moses sinned in his anger.*

Vers. 19. *MOSES wrath waxed hot.* 1. It may seeme at the first that *Moses* wrath was immoderate, because in his haste he cast the tables of the Law out of his hand. And this may be thought more probable, because *Moses* long after this sinned in his hastinesse, when he smote the rocke in anger, *Numb.* 20. and if this had beene a sudden passion in *Moses*, it had not beene so much, now being so vehement and fervent, it should seeme to bewray some infirmitie. But *Moses* cannot bee convinced by these reasons, to have offended in this his anger. 1. Though *Moses* sinned at the waters of strife, it followeth not that he was overseene here: for there the Scripture noteth *Moses* infirmitie, but here no such thing in him is reproved. 2. And anger though it be exceeding great, if it be in Gods cause, is commendable: *Sicut enim amor Dei non circumscribitur termino*, &c. For as the love of God is not limited, nor hath any bounds, so neither hath zeale in Gods cause, *Simlarus.*

2. This then was a just anger, and an holy rage in *Moses*. There are two kindes of anger, one is inconsiderate, rash, seeking private revenge: there is another, which is for Gods cause, when wee see his honour called in question, and his glorie defaced: this anger is pleasing unto God, when wee are angrie with mens vices, not with their persons: which kinde of anger is discerned by this; *Si postquam quis se correxerit, eum odio habeat*, &c. If one hate a man still after he hath amended his fault, it is a signe hee hated not his vice, but his person. But if he returne in love againe, the fault being redressed, it sheweth his anger was only for Gods cause: such was *Moses* here, who after hee had taken revenge of the people for

for their sinne, continueth his prayer unto God for them, *Tostat. qu.27.* Such was the zeale of *Phinehas*, in slaying the adulterer and adulteresse; and of *Helias* against *Baals* Priests; and of our blessed Saviour, when he cast the money-changers out of the Temple, *Ferus.* So *Calvin* concludeth well, that *Moses* anger, *Cum manaverit à Spiritu sancto*, which proceeded from the holy Spirit, was a vertue praise-worthy: though it must be confessed that the affections of the Saints are not so perfect, but that they may sa-vour a little of the leaven of our corrupt nature.

QUEST. LI. *Whether Moses offended in breaking the tables of the Law.*

Vers.19. HE cast the tables out of his hand. 1. Some thinke that *Moses* being carried away with heat of anger, did not well consider what hee did, *Et præ infirmitate tabulas è manu excidisse.* And that through infirmitie the tables fell out of his hand. But the text sheweth that *Moses* cast them out of his hand: and *Deut.9.17.* he saith, *I tooke the two tables, and cast them out of my two hands:* it was then a voluntarie and advised act.

2. R. *Salomon* to excuse *Moses* saith, that of a sudden the writing of the tables was wiped out, and *Moses* seeing them to be then for no further use, cast them out of his hand. But this fable contradicteth the text, which describeth the tables at the verie same time when *Moses* carried them, to bee written on both sides; which is expressed of purpose, to shew what a precious monument the Israelites were deprived of.

3. Some make it simply an act of *Moses* rage, that, *Furore turbatus tabulas fregerit*, &c. Being distempered with rage, he brake the tables: which oversight of *Moses* in their opinion may seeme to be proved by these reasons: 1. Because the tables of the Law were a most holy monument of Gods Covenant with his people, in so much that *Moses* would not commit them to *Iosuah*, but carried them in his owne hands: so that *Moses* in breaking the monument of the Covenant, might seeme to offend against God the author of the Covenant, and of that writing. 2. It may be thought also to have beene done rashly and hastily of *Moses*, so that therein hee could not be blamelesse. 3. Like as if a Princes letter should bee cancelled by his messenger that was sent with it: so the Lord might be herein angrie with *Moses* for defacing this writing.

Contra. 1. The tables indeed were a most holy and worthy monument, when *Moses* received them of God, but now *inutiles facta sunt*, they became unprofitable; the Covenant being broken by the people, the signe of the Covenant was needlesse and of no necessarie use, and therefore it was no offence to breake them. 2. Neither did *Moses* it suddenly or rashly, but with good advisement, he cast the tables out of his hand, judging the people unworthy of them: and he did it not without the instinct of Gods Spirit. 3. It is no wrong to the Prince to have his letters cancelled, where hee meaneth they should serve to no use, but his minde is they shall be reversed. So *Moses* knew that God would not have the tables of the Covenant offered at this time to the people, that had broken his Covenant.

4. This fact then of *Moses* in breaking of the tables, may bee thus justified: 1. *Id fit afflatu peculiari Divini Spiritus*; It was done by the peculiar motion of Gods Spirit, *Simler. Iun.* Though *Hugo de S. Vict.* make some doubt of it, *Utrum ex humano affectu, vel divino instinctu, hoc fecerit, non patet*; It is not evident whether hee did it of an humane affection, or a divine instinct. But seeing God was not angrie with *Moses* for doing it, but biddeth to prepare the like tables againe, *chap.34.* it is certaine that it was no humane motion in him to doe it. 2. *Moses* in respect of himselfe brake them, *Recusans esse pædagogus inobedientis populi*, Refusing to be the schoolemaster of such a disobedient people. 3. *Moses* thought the people unworthy of such a benefit, *In pœnam populi indigni beneficio tabularum*, &c. Hee brake them, to bee a punishment of the people unworthy of such a benefit, *Cajetan.* 4. Beside, the equitie thereof appeareth, that as they had broken the Covenant on their part, so it was fit the monument of Gods Covenant should be broken, *Tostat. qu.29.* And *Moses* shewed by this, that they by their apostasie, *tabulas legis rupisse*, had broken the tables of the Law first, *Marbach.* So *Chrysostome* saith, *Moses* thought it an absurd thing, *si populo ebrio*, &c. *legem afferet*, if hee should have brought the Law to a drunken and besotted people. *Theodoret* to the same purpose, *Quia dotalium libellorum typum tabulæ gerebant*, &c. Because the tables were as the libels, or bils of dowrie, and the spouse, before the marriage was solemnized, had committed adulterie, *jure optimo dotalem libellum fregisse existimandus est*, hee may bee thought by good right to have cancelled the bill of dowrie. 5. *Testari etiam voluit*, &c. And *Moses* would hereby testifie unto them, how they deserved to be cast off, and forsaken, *Pelarg.* And God hereby for the time, *Per manum Mosis repudiavit populum*, Did by the hand of *Moses* cast off his people, *Calvin.* 6. And this was done, *ad majorem terrorem populi*, for the greater terrour of the people, who was more moved with signes than with words, as when *Samuel* declared unto the people their sinne, he prayed, and there came thunder and lightning, that the people by those terrible signes might be the more moved, *1 Sam.12.* So *Ieremie* to shew after a more lively manner the destruction of Jerusalem, brake the earthen bottle before their face, signifying that the Lord would breake them as a potters vessell, *Ier.19.11. Ferus, Gallas.*

QUEST. LII. *What the breaking of the tables signified.*

7. AND by the breaking of the tables, the Lord would have other things signified. 1. *Fracti o tabularum signum fuit evacuationis legalium in adventu Christi*, The breaking of the tables was a signe of the evacuating of the legall ceremonies in the comming of Christ, *Lyran.* The first Law delivered in mount Sinai continued not, *Lex nova ei successit*, the new Law of the new Testament succeeded in place thereof, *Tostat. qu.29.* 2. It was a signe, *Regnum Iudæorum ad Gentes transiturum*, That the kingdome of the Jewes should be translated to the Gentiles, *Ferus.* That the Arke, Tables, Temple, Altar should be dissolved, and taken from the Jewes, *Simler.* 3. The breaking also of the tables signified, that it was

impoſſible for the Law to be kept, *Donec Chriſtus per Spiritum ſanctum*, &c. Untill Chriſt ſhould reare the fame in our hearts by his holy Spirit, *Marbach. Oſiander.* 4. *Auguſtine* further maketh this ſignification of it: that as the tables which God made were broken, and yet thoſe which *Moſes* prepared, did continue: So God created man with reaſon and underſtanding, and freedome of will: *Sed eas bonus confregit, cùm Diabolo acquievit, & ſe illa gratia indignum reddidit*: But man brake thoſe tables, when he gave place to the Devill, and made himſelfe unworthy of that grace: But now the ſecond tables muſt be made, that is, *enitatur elaborare ad virtutes*, man muſt endevour to labour for vertue, &c. *Ex Gloſſ. ordinar.* Seeing man loſt the graces of his creation, which were given him without his labour, he muſt by his endevour and labour (Gods Spirit ſo working in him) ſeeke for the renovation of grace by faith in Chriſt.

QUEST. LIII. *In what part the tables were broken, and what became of the fragments.*

COncerning other circumſtances obſerved in this action of the breaking of the tables: 1. That is a ridiculous and unſavourie fable of the Hebrewes, that *Moſes* tooke the fragments of thoſe broken tables, which they ſay were made of a precious ſtone, and ſold them, and became verie rich thereby: for this were to lay a grievous imputation of covetouſneſſe upon *Moſes*, which he was not in the leaſt manner touched with. 2. Some thinke that *Moſes* tooke thoſe fragments, and put them in a cheſt, which was uſed to be carried before the hoſt, *Numb.*10.35. But the Arke there ſpoken of was the Arke of the Covenant, *ibid. verſ.*33. 3. That alſo is a light conjecture, that the tables were broken about the place, where the fourth Commandement concerning the Sabbath was written; becauſe that precept onely of the ten was ceremoniall, and not to continue: for both the tables were broken, and not onely the firſt, wherein that Commandement was written.

QUEST. LIV. *Why the tables were broken at the bottome of the mount.*

Verſ.19. HE *brake them in peeces beneath the mountaine.* Why the tables were broken in this place, at the foot of the mountaine, theſe reaſons may be given: 1. Becauſe *Moſes* was now come to the bottome of the mountaine, before he ſaw the golden Calfe, through the indignation of the ſight whereof, being moved in zeale, he forthwith brake the tables. 2. Alſo the people when they came forth to meet the Lord, and to heare his voice, were ſuffered to come ſo farre to the foot and bottome of the hill, *chap.*19.17. in the ſame place therefore where the Law was given unto the people, it was convenient that the tables of that Law ſhould bee broken, which they had firſt tranſgreſſed and broken themſelves, *Toſtat. qu.* 30. 3. Beſide, it may have this myſticall ſignification: that as the Law was given in the mount, and broken at the bottome of the mount; ſo if we will know the Law, *oportet nos altiùs aſcendere*, we muſt aſcend higher into the mount, and mortifie the old man, *Simlerus.*

QUEST. LV. *Whether the Calfe were burned to powder in the fire.*

Verſ.20. HE *tooke the calfe, and burned it in the fire, and ground it to powder*, &c. 1. This golden Calfe was more than melted in the fire: *Deformavit liquefaciens igne*; He deformed the faſhion thereof, melting it in the fire. As *Iunius*: for if it had beene only melted, it would have run into a lump, and ſo have been the more unfit to fall to powder. 2. *Toſtatus* thinketh that *Moſes* might apply certaine herbs unto the gold, which if they be uſed in the melting of gold, *in cineres redigetur*, it will fall to aſhes, queſt.30. But ſuch conjectures having no ground out of the text, are better rejected than received: whence ſhould *Moſes* have ſuch herbs, here in the barren deſart? and to what purpoſe ſhould they bee uſed, ſeeing the gold not by burning, but by ſtamping and beating was brought to powder? 3. Some thinke, that by the verie burning it ſelfe, the gold was made powder: as *Sa.* upon this place ſaith, that he ſaw at Millaine gold in a founders ſhop burned in the fire to powder. So alſo thinketh *Oſiander.* But it is evidently gathered out of the text, that beſide the burning the gold was beaten to powder, yea it was ſtamped, and ground ſmall as duſt, *Deut.*9.22. 4. Wherefore it was firſt caſt into the fire, not onely to be melted, and the faſhion thereof to be defaced; but it was burned, that is, ſo long kept in the fire, that by the burning it was made brittle, as wood when it is burned to a coale; and ſo being taken out, it was pounded and beaten. So alſo *Toſtatus* adding ſomewhat to his former opinion.

QUEST. LVI. *Why the powder of the golden Calfe is caſt into the river.*

Verſ.20. HE *ſtrowed it in the water.* 1. *Cajetan* thinketh, that as everie one tooke of the water of the river, and did drinke, *modicum pulveris ſpargebatur ſuper aquam*, a little of the duſt or powder was ſtrowed upon the water: for if it had beene any while in the water, it would have ſunke downe to the bottome, and ſo the people ſhould not have drunke of it. But this had beene too great a labour for *Moſes*, as everie one drunke, to have ſprinkled a little of the gold powder in the place, where hee tooke up the water to drinke. And *Moſes* ſaith, *Deut.*9.21. that hee caſt the duſt into the river: it is like it was all at once throwne into the river, and the people being afraid to doe otherwiſe than *Moſes* commanded, were ready as the powder was caſt into the water, to take thereof and drinke. 2. *Auguſtine* findeth out here a myſterie; by water, underſtanding Baptiſme, which ſignified the converſion of the idolatrous Gentiles unto the faith of Chriſt; *Ille vitulus per ignem zeli, aciem verbi, & aquam Baptiſmi, ab eis, quos abſorbere conatus eſt, abſorptus eſt*; The golden Calfe (that is, the idols of the Gentiles) by the fire of zeale, the edge of the word, and water of Baptiſme is devoured, which ſought to have devoured them, &c. But this ſeemeth too curious. 3. The hiſtoricall meaning is this rather: the duſt is caſt into the water, which they had received not long before out of the rocke, in that drie and barren place, *Pelarg. Iunius.* Thereby to upbraid their unthankfulneſſe, which in the ſame place where they had received ſo great a benefit, forgate God and fell away from him.

Lib. 22. cont. Fauſtum Manichæum.

QUEST.

QUEST. LVII. *How the Israelites were brought to drinke of this water, and why.*

Vers. 20. AND *caused the children of Israel to drinke of it*, &c. 1. This was done for some speciall signification, though it bee not expressed. For it is not to bee thought, that so holy a man as *Moses* being directed by Gods Spirit, would cause all this to bee done, the golden image to bee burned, and beaten to powder, and cast into the water, and the people to drinke thereof, and all in vaine, *Tostat. qu.* 31. 2. And the people, though they knew that this was no good signe unto them, to drinke water mingled with such ashes, and beside, it was a bitter and unpleasant water; yet durst not gaine-say *Moses*, as neither before did they resist him, when he so used their new molten god: for both they were stricken with a conscience of sinne, and inward terror, and God had set in *Moses* an evident Majestie and authoritie, which made them all to feare and tremble before him: as it appeareth afterward, when a few of the Levites armed themselves against all the host, which consisted of six hundred thousand fighting men, and killed whom they met, none daring to resist them. 3. Such like authoritie and Majestie appeared in our blessed Saviour, when he whipped the money-changers and merchants out of the Temple, and none durst oppose themselves against him, *Tostat. qu.* 31.

QUEST. LVIII. *Wherefore the people were compelled to drinke the powder of the idoll.*

NOw these reasons are given, why *Moses* compelled them to drinke of this bitter water: 1. *Ambrose* saith it was done, *Ut omnia impietatis aboleret vestigia*, To abolish all the reliques of impietie, &c. So also *Gregorie Nyssen*, *Materia quæ eorum peccato subministravit, deleta est*; The verie matter which ministred occasion to their sin, was taken away. 2. By this meanes a kinde of judgement was shewed upon the verie instrument of their sinne; for otherwise it had beene sufficient, if hee had done as *Iacob* did, *Genes.* 35. 4. to have defaced it, and hid or buried it in the ground: therefore this was done, *ut in eo scelerispateret judicium, in quo scelus patratum fuerit*, that there might be shewed a signe of their sin in that, wherein it was committed, *Tostat. quæst.* 30. 3. This was done to shew the baseneſſe and vileneſſe of that idoll, *Ut contemnere discat, quod in secessum projici videat*, To contemne that which they saw cast out in the draught, *Hierom.* So also *Borth.* That they should thinke no better of such idols, than of their dung and excrements: *simulque testatur idoli impotentiam*, and withall it shewed the impotence and weakneſſe of that idoll, which they saw consumed to dust. 4. Hereby was also signified, *Quod corpora & animos inquinaverant*, That they had defiled their bodies and soules with this sinne: that by drinking of the ashes of the idoll, they might understand, *non cutis tantum adhærere*, that this sin did not cleave only to their skin, *sed defixum in visceribus*, but that it was fastened to their verie bowels, *Calvin.* So also *Iunius*, to shew, *Animos ipsorum infectos idololatria*, that their verie soules were infected with idolatrie. 5. *Voluit ut pulveribus idoli sui satiarentur*; He would have them glutted and satiate with the dust of their idoll: as when they lusted for flesh, they had such plentie, that it came out at their Nostrils, *Numb.* 11. So here, as with greedineſſe they desired an idoll to be made, *Moses* will have their greedie desire satisfied and filled, even with drinking it, *Oleaster.* 6. And by this was signified, *Maledictionem ase exhauriendam & potandam*, That they should drinke and draw out their owne malediction, and sup up the verie dregs; if the Lord were not more mercifull unto them, *Iun.* That as this bitter water was heavie to the stomacke, so their sinne was like to sticke by them. And this shewed, *calicem bibere perpetuæ infœlicitatis*, that they should drinke the cup of perpetuall miserie, as when they cried unto *Pilate*, wishing Christs blood to bee upon them and their seed, *Lippom. Pellican.* And so *Moses Gerundens.* one of their owne Rabbines confesseth, *Non accidit tibi O Israel ultio aliqua, in qua non sit vel uncia de iniquitate vituli*; There hath not happened unto thee O Israel any revenge, where there is not an ounce, or some part of the iniquitie and sinne of the Calfe. *Hierom. ad Fabiolam.*

7. *Augustine* maketh this mysticall signification of it: that as the Israelites did drinke and receive into their bodies the golden Calfe; so the Gentiles, *qui erant corpus diaboli, credendo transirent in corpus Christi*, which before were as the body of the Devill, while they were idolaters, should by beleeving bee put into the body of Christ, &c. Like as *Moses* serpent devoured the Magicians serpents: *sic diabolus assumitur amissis membris suis*, so the Devill is devoured, his members being lost and taken from him. So doth *Ruperius* understand by this image beaten to powder, *Eos, qui ex parte diaboli per pœnitentiam confessi*, &c. Those which having beene as of the body of the Devill, are broken by repentance. *In Psal. 73.*

8. *Gregorie* maketh this action propheticall, to signifie the generall destruction of idols thorow the world: *Cernas oculis, qui huic vanitati erant prius dediti, templa sua diruentes*, &c. You may see with your eyes, that they which trusted before in their idols, doe now pull downe their temples. And *Procopius* by the drinking thereof with the mouth, understandeth the true confession of the faith: *quæ ore fit*, which is done with the mouth: whereby idolatrie is overthrowne. But the other historicall reasons are rather to be insisted upon. And this drinking of the water mixed with this powder, was rather an evill signe unto them, as the bitter water was unto the adulterous woman, *Numb.* 5, than a signification of any good.

QUEST. LIX. *Whether by the drinking of the water, any visible signe of difference was made among the people, who had most deeply offended about the golden Calfe.*

BUt some further affirme, that this drinking of the water served to another end, than that thereby some signe of difference might be made betweene the Ring-leaders unto this idolatrie, and the rest, that they might easily bee discerned of the Levites, when they went up and downe in the host, killing those whom they met. 1. Therefore R. *Salomon* thinketh, that this bitter water did cause their bellies to swell, that were guiltie of this great sinne: but to the rest it was pleasant and wholsome water: like as the water of jealousie, *Numb.* 5. did cause the adulterous womans belly to swell, and her thigh to rot:

but

but if shee were not guiltie, it made her fruitfull. 2. Others thinke that the signe was this, everie ones beard that consented unto this idolatrie, was coloured yellow like unto gold: and by this marke the Levites knew them from others. But if there had beene any such visible marke set upon them, seeing most of the camp consented unto this sinne, there should have beene more found guiltie, and more slaine than three thousand, *vers.* 28. 3. *Tostatus* thinketh that there was some externall and visible signe caused by drinking of the water, though he will not determine what it was, because it was not like that the Levites would hand over head slay one with another. And he thinketh that *Aaron* drinking of the water had not that marke, because the Lord pardoned his sinne, because hee was thereunto drawne by compulsion. This instance of *Aaron* sheweth, that the drinking of the water did make no such signe; for then *Aaron* should have had it, whose sin was not yet pardoned: neither had *Moses* yet intreated for him, having not yet examined him. The Levites might know to make difference among the people some other way, than by any such visible signe. See more of this, quest. 70. following.

QUEST. LX. *How farre Moses fact herein is to be imitated.*

BUt whereas *Moses* did not onely put downe this abominable idoll, but made it altogether unprofitable for any use, burning and beating it to powder, the question is, how farre *Moses* herein is to be imitated. 1. Neither is their opinion to be approved which take this example of *Moses* to be extraordinarie in demolishing this golden Calfe; for as *Moses* did take away this publike stumbling block, so it belongeth unto Princes, *è medio tollere*, to remove out of the way whatsoever is done against the worship of God: as *Hesekiah* did likewise breake downe the brazen Serpent, after it began to bee abused to idolatrie, *Ferus*. Who addeth further, I would we had now some *Moses* to take away the evils which are in the Church: *Non enim unum tantùm vitulum habemus, sed multos:* For we have not one (golden) calfe, but many. Thus *Ferus* complaineth of the Papall Church. 2. But this is extraordinarie in *Moses* example, that he converteth not this golden idoll unto any use, but consumeth it to powder. Herein Christian Magistrates are not bound to follow *Moses* example: for *Moses* fact herein was singular, *ad majorem detestationem*, &c. for the greater detestation of idolatrie. Now it is lawfull to convert things consecrate to idolatrie, to some profitable use, *ut juventur membra Christi*, that the members of Christ may be helped and releeved, *Gallas.* 3. And in that *Moses* doth remove this idoll, which none else attempted to doe (yet it may bee thought that many in Israel were offended with it) so, *magistratus officium est, non privatorum hominum*, it is the office of the magistrate, not of private men, to take away idolatrous images, *Osiander*.

QUEST. LXI. *How Moses maketh Aaron the author and cause of this sinne.*

Vers. 21. *WHat did this people unto thee, that thou hast brought, &c?* 1. *Moses* layeth this sinne upon *Aaron*, though he were not the first author of it, because hee being left in *Moses* place, stayed not the people by his authoritie: therefore he is worthily reproved, *tanquam author scelaris, quod passus est admitti*, as the author of this sinne which he suffered to be committed, *Calvin*: so that *permissio peccati aque in vitio sit, atque commissio*; the permitting of sinne is as well in fault, as the committing, *Pelarg.* 2. Here then the Hebrewes, in seeking to excuse *Aaron* and the people, as seduced by the Egyptians, doe labour in vaine, seeing *Moses* doth so straitly charge *Aaron* as a principall doer in it. for if he had not grievously sinned, why should *Moses* here make him the cause of this sinne, and the Lord be so offended with him, that he purposed to slay him, if *Moses* had not intreated for him, *Deut.* 9. 20. And in these three things *Aaron* sinned: 1. In not staying the people, and stilling them. 2. In that besides consenting unto them, hee is an agent, in making a Calfe for them. 3. And being made hee approved it, and set up an altar before it. So that *Aaron* is no more here to be excused, than *Peter* in the Gospell, which denied his Master, *Oleaster*.

3. Yet *Aaron* sinned not, as the people did; but as there were degrees of offenders among the people: some incouraged and perswaded others, some only gave consent, and were seduced by others perswasion, to commit idolatrie: and some did neither, but onely went with the multitude for company to desire a Calfe to be made. So *Aarons* sin differed from the rest, *timore dutus fabricavit vitulum*, hee made a Calfe being drawne by feare, *Tostat. qu.* 33. And therefore *Moses* dealeth otherwise with *Aaron* than with the people. *Aaronem verbis redarguit, populum cecidit gladio*; Hee rebukes *Aaron* in words, the people he slayeth with the sword, *Ferus*.

4. But yet *Aarons* sinne cannot bee so much extenuated, as to free him from the sinne of idolatrie: as *Tostatus* confesseth that he sinned, *Nec tamen sequitur ex hoc, quòd fuit idololatra*, and yet it followeth not hereupon, that he was an idolater: for howsoever *Aaron* thought in his heart, the verie making of an idoll to be worshipped, erecting of an altar, and offering sacrifice unto it, all which *Aaron* did, doe proclaime him guiltie of externall idolatrie.

QUEST. LXII. *Why idolatrie is called a great sinne.*

THis great sinne. 1. Idolatrie is counted a great sinne, even in the highest degree, because it is a sinne committed directly against God, not as other sinnes of the second table, which are done against our neighbour: which are also against God, because they are against his Law, but not directly against Gods honor, as the sins against the first table are. 2. And among all the sins of the first table, there is none which so directly impugneth the honour of God, as idolatrie; for he which taketh Gods name in vaine, or prophaneth the Sabbath, is an enemie to Gods honour: but yet such an one denieth not the Lord to bee God, as idolaters doe, *Tostat. qu.* 33. 3. Like as then in a Common-wealth all offences are against the King, because they are against his Lawes: but those which are against his person, are most directly against him, and among them treason specially, which is intended against his life: of the same nature is

is idolatrie, which is high treason against God. 4. *Thomas* saith, *Tantum est aliquod peccatum grauius, quanto longius per ipsum homo à Deo separatur*: A sinne is so much the more grievous, the further wee are thereby removed from God: but by infidelitie and idolatrie one is furthest separated from God. 5. Idolatrie also is a great and grievous sinne, in regard of the judgement and punishment which it bringeth with it: for here *Aaron*, as much as in him lay, *accersit vltimam cladem*, had brought upon them utter destruction, *Calvin.* if *Moses* had not turned the Lords wrath, they had all beene at once destroyed. 2.2.qu.10.ar.3.

QUEST. LXIII. *Why Moses onely rebuketh Aaron, and forbeareth further punishment.*

NOw that *Moses* spared *Aaron* from further punishment, and onely rebuked him: 1. Some make this to be the cause, for that the Lord had revealed unto *Moses Aarons* sinne in the mount, before he came downe, at what time *Moses* prayed also for him, seeing the Lord bent to kill him, *Tostat. qu.*35. But that intreatie for *Aaron* was afterward, at *Moses* second going up to God, when hee fasted fortie dayes and fortie nights, as before: at that time he saith he prayed for *Aaron*, *Deut.* 9. 20. And seeing at this time the Lord purposed to destroy all the nation, and so *Aaron* could not escape: *Moses* now onely prayed in generall for all Israel, that God would not destroy the whole nation.

2. Others thinke that *Moses* did after a milde manner reprove *Aaron*: *quia sit arguendi prælati*, because Prelates (and Ecclesiasticall Governours) are so to be reproved, *Ferus.* he thinketh he was now the high Priest: So also *Oleaster* calleth him, *Pontificem summum*, the chiefe Priest. But as yet *Aaron* was not consecrated, as *Lippoman* inferreth upon these reasons, *Quia non illi improperatur consputa in sacerdotium*; He is not upbraided with defiling of his Priesthood by this meanes: neither doe we read of his reconciliation afterward, which should not have beene omitted in such a case of irregularitie.

3. *Procopius* thinketh that *Aaron* was both spared at this time, and afterward likewise, when he repined against *Moses*, *cum propter suas, tum propter sanctos ex ejus lumbis prodituros*: Both for other causes, as also for those holy mens sakes which should come out of his loynes. But if this had beene the reason, all the tribes should have beene spared likewise: because out of all of them came holy and worthy men, Judges, Prophets, or Kings.

4. But the causes rather were these: 1. *Aaron* confessed his sinne, and therefore *Moses* inclined to favour him. 2. *Moses* afterward intreated the Lord for him, and the Lord at his instance forgiving his sinne, the punishment also was remitted, *Simler.* 3. Adde hereunto that *Aaron* was now appointed to be high Priest: order was taken for his priestly apparell and his office, what it should be, and how he and his sonnes should bee consecrated: all which had beene in vaine, if *Aaron* now had perished. 4. Beside, *Moses* had direction from God, to put divers of the people to the sword for this offence, but for *Aaron* hee had no such commandement. 5. But *Augustine* yeeldeth the best reason, *Novit ille cui parcat*, &c. God onely knoweth whom to spare for amendment, and whom not to spare at all, or for a time, for his wayes and judgements are past finding out, *qu.*148.

5. Now whereas *Tostatus* further reasoneth, that *Moses* by all likelihood had prayed for *Aaron* in the mount, because then the Lord did specially reveale unto him his sinne: for otherwise *Moses* had knowne nothing of *Aarons* doings, as he did, as it appeareth by this reprehension: it may be answered, that it is not necessarie for this cause to presuppose any such notice to have beene given unto *Moses* in the mount: for either *Moses* might by examination and inquirie after hee came downe learne out the truth: or which is rather like, *Moses Aaronem vicarium constituerat*, had left *Aaron* his deputie governour, when he went up into the mount, *Simler.* and therefore he was sure that such a thing could not bee attempted in the host, without *Aarons* permission at the least and sufferance.

QUEST. LXIV. *What things are to be commended in Aarons confession, what not.*

Vers. 22. *Then Aaron answered*, &c. 1. Some things are to be commended here in *Aarons* confession: 1. His modestie, that being *Moses* elder brother, yet hee calleth him Lord, and submitteth himselfe unto him: whereof these two reasons may be yeelded: both because *Moses* was greater in office than *Aaron*, both as a Prophet and Governour of Israel, *Tostat. qu.*32. and his owne conscience accused him, *agnoscebat se jure argui*, he knew he was worthily reproved. 2. *Aaron* confesseth and acknowledgeth his fault, in saying, *Let not the wrath of my Lord waxe fierce*: *Agnoscit crimen*, hee therein yeeldeth himselfe to be in fault, *Borrh.* 3. He maketh a full and large declaration of the manner, *rem gestam liberè enarrat*, he freely openeth all the matter how it was done, *Pelarg.* both what the people required, and upon what reason and ground, what he did, and what came thereof: *rem ut gesta est simpliciter narrat*, he simply declareth the matter as it was done.

2. But *Aaron* in some things sheweth his infirmitie: 1. *Peccatum & culpam in alios trajicere studet*: hee seeketh to turne over the sinne and offence upon others, laying the fault upon the people, *Ferus.* 2. *Aaron* bewrayeth some hypocrisie, that seeketh to extenuate his fault as much as he can, being afraid, *ne aliquid de existimatione sua deroderet*, lest he should lose any thing of his credit, *Simler.* 3. He sheweth his ignorance, thinking himselfe excusable, because hee was urged and compelled through the importunitie of the people to doe it: *Importunitas populi eos levare non potest*, &c. The importunitie of the people cannot ease them any thing, who should have beene more prudent and circumspect in their government, *Gallos.* 4. In excusing hee accuseth himselfe; for in that the people were bent to mischiefe, hee ought to have beene so much the more vigilant over them. And whereas they asked to have gods made to goe before them, and alleaged, they knew not what was become of *Moses*; he should have told them, that the Lord was their guide, and have declared where *Moses* was, *Simler.* 5. In saying, *there of came this calfe*; *frigidè & exilis narratione culpam tegere*, &c. he goeth about by a cold and slender narration to hide his fault, *Calvin.*

QUEST.

QUEST. LXV. *Whether Aaron dissembled in not confessing plainly, that he made the Calfe.*

Vers. 24. *I did cast it into the fire, and thereof came this Calfe.* 1. The Hebrewes seeking to excuse *Aarons* fault what they may, say that he intended not to make a Calfe, but cast in the golden eare-rings into the fire to consume them: but by the operation of Satan, working by certaine Egyptian Magicians in the camp, the forme of a Calfe came forth. But that *Aaron* had an intention to make a Calfe, appeareth by the former narration, *vers.* 4. how *Aaron*, after it was molten and cast, caused it to be fashioned with a graving toole. See more hereof, quest. 17. before.

2. Some thinke that *Aaron, mentitur timore perterritus*, maketh a plaine lie, being overcome of feare, *Oleaster*. So also *Lyranus*. But *Aaron* would have beene ashamed publikely to make a lye, as though he had purposed to make a Calfe, seeing it was not well knowne to all the people to be his doing.

3. *Tostatus* is of opinion, that *Aaron* herein is not faultie at all, but that he simply confessed that he made the Calfe, being through feare of the people thereunto compelled: *Sed Scriptura, quæ brevilaqua est, &c. hic eum breviter tangit*: But the Scripture which is compendious, because the narration hereof was set downe before, doth but briefly touch it here. But it might as briefly have beene set downe, that *Aaron* made the molten Calfe, as it is expressed before *vers.* 4. therefore the brevitie of speech is not the cause.

4. *Augustine* thinketh that *Aaron* himselfe, *compendio locutus est*, used this compendious speech, and that he lied not at all, because *Moses, cum de mendacio non arguit*, doth not reprove him for lying. But as *Aaron* is not convinced here of a manifest lye, yet some colouring and dissimulation appeareth in his speech, because he doth not plainly confesse hee did it: *Substantia facti narratur, tantummodo fatendi*: He confesseth only the substance of the fact, concealing the manner. *Moses* reproveth him not for this dissembling, no more he doth for any other infirmitie here shewed, because he replieth not againe.

Quæst. 145. in Exod.

5. *Hugo de S. Victor.* would have the meaning of *Aarons* words to be this: *Therefore came this Calfe, opere scilicet hominis, non miraculo*, by the worke of man, not by any miracle. But the manner of his speech sheweth that *Aaron* sought to extenuate his sinne.

6. I therefore here rather consent to those, which thinke that *Aaron* coloured his fault by this speech: *Rem ita refert, ac si præter ipsius intentionem formatus sit vitulus*: He so reporteth the matter, as though the Calfe were formed beside his intention, *Marbach. Iejune & simpliciter narrat*: Hee maketh a dead and slender narration, *Simler. Exili narratione culpam tegere, &c.* By a slender report he would cover his sinne, *Calvin. Quicquid sit, attenuat quantum potest culpam*: Whatsoever it is, in these words he extenuateth his sinne what he may, *Lippoman.* And this seemeth to be more likely, because *Aaron* maketh a colourable defence and excuse of his fault thorowout, as is shewed before, quest. 64.

QUEST. LXVI. *In what sense the people are said to be naked.*

Vers. 24. *Moses saw therefore, that the people were naked, &c.* 1. Some understand it of their jewels of gold, which they were deprived of, being bestowed upon the idoll, *Lyran. Hugo de S. Victor.* But we read in the next chapter, that they were, *splendidè ornati*, they had goodly ornaments, *Calvin, Marbach.* Therefore they were not stripped of all. 2. Some thinke that they were disarmed: for *Aaron* fearing some mutinie and rising among the people, had taken away their armour, *Cajetan.* But in that it is said afterward, that the Levites girded their swords to them, *vers.* 27. it appeareth that their weapons were not taken from them, *Simler.* 3. Some expound it of the manifestation of their sinne; that whereas hitherto they were counted the true worshippers of God, now they should bee knowne to be idolaters, and so defamed among the Heathen, R. D. *Kimhi, Oleaster, Vatab.* 4. Some give this sense: *Aaron* had made them naked, that is, laid all the fault upon the people. 5. Or they were naked, because they went about obstinately to defend their sinne; but in this sense *Aaron* could not bee said to have made them naked; for he would not have encouraged them to stand in defence of their sinne, having himselfe confessed it. 6. The Chalde translateth, *Moses saw the people were idle*, that is, gave themselves to eating, and drinking, and playing, and neglected the feares of warre, which would have beene unto their shame, if their enemies should encounter with them.

7. But beyond the rest, this is the most proper interpretation: that they were naked, *gratia & præsidio Dei*, of the favour, help and assistance of God, *Iunius. Nudatum erat gratia & protectione*, they were naked of his favour and protection, *Forus.* Therefore, *Si tunc commissent hostes, proculdubio res ignominiosè cessissent*, If then the enemie had fallen upon them, they had most shamefully foiled them, *Gallus.* As the Canaanites overcame the Israelites, when they set upon them wilfully, God being not among them, *Tostat. qu.* 34. So also *Calvin*: *Significat rejectos esse à Deo*, Hee signifieth they were rejected of God, under whose protection they were. To the same purpose, *Osiander, Bertram, Lippoman, Simlerus.*

QUEST. LXVII. *Why Moses stood in the gate, and what gate it was.*

Vers. 26. *Moses stood in the gate of the camp.* 1. *Cajetan* thinketh that the camp had gates to enter in by, *Quia castra muris erant tanquam civitas*, because the camp was fenced about like a citie: and *Simlerus* thinketh that the camp was compassed about with a ditch, and by the same were certaine passages and entrances into the camp. But that is not like that they alwayes entrenched themselves, seeing they were to remove at all times, as the cloud before them removed, which was sometime the same day, sometime within two dayes, *Numb.* 9. 22. so that they could have no time to make any such ditch or trench, *Tostat. qu.* 34. 2. Who therefore thinketh right, that these gates were only the places of entrance into the great streets which went thorow the camp, for the host lay in such order, as that they had wayes and streets betweene their tents, as wee see now in cities and townes;

as *Iosephus* also describeth the situation and disposing of the camp. 3. Now *Moses* stood in the gate or entrance, not because the use was to give sentence and judgement in the gates, *Lyran. Borrh.* Or because *Moses* would have the Levites to give the onset in the beginning of a street, and so to go thorow, as *Tostat. ibid.* But this was the reason: *Moses* tabernacle or tent was without the camp, and so upon that occasion *Moses* stood in the entrance of the camp, going now to his owne tent, *Iun.*

QUEST. LXVIII. *Whether all the Levites were free from consenting unto this idolatrie.*

Vers. 26. AND *all the sonnes of Levi.* R. *Salom.* to whom consenteth *Tostatus*, thinketh, *Quod nullus de Levitis aliquid peccaverit*, That none of the Levites sinned in this great transgression; because it is said, *All the sonnes of Levi gathered themselves unto him*: and if the Levites had sinned, as other tribes, there had beene no more cause to advance them to the Priesthood, than other tribes.

Contra. 1. If that generall particle, *all*, bee pressed, then it would follow, that the children and all came, which could not be; for they were not able to use swords: the meaning then is, not that all the Levites came, but all which came were Levites, *Iun. Sa.* Or, *all*, is taken for many, as this speech is usually restrained in Scripture; as all nations are said to have come, and bought corne in Egypt, *Gen.* 41. 2. The Levites were more of Gods favour and grace, than of their desert, separated and selected for the Priesthood: yet it is evident, that this tribe was freer from consenting to this idolatrie, than other tribes: and for this their courage and readinesse in Gods service, they received a blessing.

2. Some thinke that even these Levites, which armed themselves against their brethren, were not altogether, *immunes à reatu*, free from this sinne, but while they did it for feare, *levius peccarunt*, their sin was the lesse: and so the mercie of the Lord appeared so much the more, not only in pardoning their sin, *sed gloriam suam eorum manu asserere dignatus est*, but he vouchsafed by their hand to maintaine his glory, *Calvin, Simler.*

But it is not like that God would use their ministerie in the punishing of others, which were guiltie of the same punishment themselves, and their owne conscience accusing them, they would have had no such courage to revenge the Lords cause upon their brethren: it had beene also verie offensive to the guiltie parties, to be punished by them, which had beene alike guiltie. And *Moses* proclaiming, *who pertaineth to the Lord, let him come to me*, did meane, that they only should come, who had beene faithfull unto God, and had not consented to that sinne.

3. Some Hebrewes doe help the matter thus, that because they cannot avoid it, but that some of the kindred of the Levites were guiltie of this transgression, because they did not spare their owne sonnes, *versa.* 9. that because it was lawfull for any of the other tribes, to take unto them the wives of Levites, their husbands being dead, those children which they had by them might be said to be the sons of *Levi*, that is, grand children on their mothers side. But this shift is taken away, because *Deut.* 33. 9. it is said that the Levites knew not their owne father, or mother, or children: therefore they must needs bee understood to be Levites, not by marriage, or in some removed degree of kindred unto them, but the immediate fathers, and sonnes of Levites.

4. Therefore the best opinion is, that all of the tribe of *Levi* were not free from this sin of Idolatrie: many of them kept themselves, as it is like, at home, and consented not: but that a great sort even of *Levi* offended, it may thus appeare: 1. Because both *Aaron* himselfe was a ring-leader, who can by no meanes be excused from this sin, *Lyranus.* 2. It could not be avoided, but that many of the Levites were drawne away by *Aarons* example, *Iun.* 3. But yet it is more evident, because they consecrated their hands upon their owne sonnes and brethren; yea their fathers and mothers, that divers of the tribe of *Levi* fell away with the rest, *Lyran. Iun.*

Tostatus here answereth, that the name of brethren is taken largely, *Pro fratribus, qui sunt de filiis Israel*; For their brethren which were of the children of Israel, *qu.* 35. *Contra.* 1. If it be allowed that the name of brethren is sometime so taken, what saith he to the other names of *father, mother, sonne?* These must be taken for the names of kindred; or else we shall never have any certaintie in Scripture, when we should by these names understand naturall fathers, mothers and children. 2. The other words, companion and neighbour, shew that the first is a name of kindred: the first word *ach* signifieth here a brother in affinitie; the second, *reah*, a companion and friend: the third, *karob*, *Vicinia ratione conjunctum*, him, that was a neighbour in dwelling, and vicinitie or neerenesse of place, *Simlerus.*

5. It is evident then that some of the Levites were accessarie to this great impietie, because they were punished among the rest. So that R. *Salomon* is herein greatly deceived, who thinketh that the Levites, though they were blame-worthy in not resisting the idolaters, yet were not idolaters themselves: neither *consensu mentis, nec facto exteriori*, in consent of minde, nor in any outward fact, &c. for the Levites had beene unjustly punished, if they had beene innocent. Nay, R. *Moses Egyptius* goeth further, saying, that although the Israelites often are found to have committed idolatrie: yet *Levitæ nunquam idolatrarunt*, the Levites never committed idolatrie. But the contrarie is evident by *Aarons* fall: for hee apparantly was an idolater in his externall act, in building an altar unto the golden Calfe, and offering sacrifice before it. *Paulus Burgensis* in his reply proceedeth yet further, that when our blessed Saviour was put to death, the Levites, as they are distinguished from the Priests, were not *principes in crimine illo fuisse*, principall agents in that wicked crime: whereas it is evident, that the Priests were the chiefe enemies that Christ had: the Levites indeed are not named: but seeing the high Priest with the other Priests, which were of the tribe of *Levi* were the contrivers of Christs death: then cannot that whole tribe be exempted from this villanous act, which is the intendment of *Burgensis*, a great favourer of that nation.

QUEST.

QUEST. LXIX. *Of the authoritie which the Levites had, to doe execution upon the idolaters, and the rules prescribed them.*

Vers. 27. THus saith the Lord, &c. 1. *Tostatus* thinketh that it is not necessarie here to understand, that *Moses* had any speciall commandement from God, but because he had received a Law from God, that idolaters should bee put to death, in executing that Law hee might justly say, that God commanded it, quest. 35. But seeing *Moses* was faithfull in all Gods house, we must not thinke that hee would pretend the name of God, without Gods speciall warrant: yet whether *Moses* received this commandement from God by revelation, or by manifest vision, is not expressed, *Pelarg.* The latter is more like, as God used to speake to *Moses* at other times face to face. 2. And *Moses* maketh mention of Gods commandement, both to deliver himselfe from all suspition, that he did not give this charge of hatred toward the people, and in rage, *Simler.* As likewise the Levites were encouraged hereby to enterprise this worke, which otherwise they would have beene hardly drawne unto, *Tostatus.*

3. Certaine rules are given them to observe: 1. They must goe to and fro, *non solum transire jussi sunt*, they are not only bid to passe thorow, but to returne, to goe everie way, *ut in omnes populi partes animadverterent*, that they should in everie place take punishment of the people, *Gallas.* 2. They must go from gate to gate, that is, thorow the streets and common wayes; *Non committitur istis ut ingrediantur tentoria*; It is not permitted them to enter into their tents and houses, *Cajetan.* 3. And everie man is commanded to slay his brother, &c. not that everie one had a brother or kinsman to slay, *sed ut occidat indifferenter*, but he must indifferently kill both one and other whom he met, that was to be killed, not respecting kindred, affinitie, or acquaintance, *Tostat. qu.* 35.

QUEST. LXX. *Whether the Levites did not make some difference among the people, as they went and killed.*

Vers. 27. SLay everie man his brother, &c. 1. Some thinke there was an outward marke of difference made among the people, by the which the Levites discerned who were to be killed, and who to be spared. And here are divers opinions. 1. *Ab. Ezra*, with some other Hebrewes, thinke that by drinking of the water, their faces or bellies did swell, that were the chiefe actors in this sinne. But then many more should have been killed than 3000. See this conceit overthrowne before, quest. 59. 2. *Gallasius* thinketh that by the drinking of the water *Moses* perceived, *quibus idolum displiceret*, who they were which were displeased with this idoll, and repented of their sin: and who were obstinate by their refusall. But it is not like that any of the people trembling now, and being afraid at *Moses* presence, durst so publikely and openly shew their contempt. 3. *Simlerus* inclineth to thinke, that there were some seditious persons in the camp, that went about to make a commotion among the people, and that the Levites did slay these as they met them. But it is evident, *vers.* 35. that they were not slaine for sedition, but for the golden Calfe, *Gallas.*

2. Some thinke there was no other signe of difference, but in the notice and knowledge of the Levites: it is probable, *Minime Levitas latuisse quinam primi essent perversi consilii duces*, That the Levites were not ignorant, who were the chiefe Captaines of this perverse counsell, *Calvin.* But it had beene hard for the Levites, who as it is like kept themselves at home, and were not present with the people, of themselves to know, in so great a multitude, and in so short a time, who were the ring-leaders. *Cajetan* resolveth, that the Levites were so directed by God, who commanded this to bee done, *Et qui omnia recte disponit*, and who rightly disposeth all things; so that no innocent man was put to the sword. But this needed not to be feared, seeing all the people in generall consented in this sinne, and few or none of them were innocent.

3. Wherefore their opinion is most probable, who thinke that seeing all the people were guiltie only of this sinne, a few only excepted, that the Levites could not doe amisse, whomsoever they killed as they met, without making any difference: that whereas all had sinned, it was not unjust, if a few were singled out from the rest, to pacifie the wrath of God, and to terrifie the rest. 1. *Ambrose* giveth this reason, *Quia melius est paucorum supplicio universos eximi, quam in omnes vindicari*; It was better by the punishment of a few, for all to escape, than all to be punished. 2. *Gregorie Nyssenus* saith, *Omnes sine dispositione punitos*, that all were punished without any difference, *quia una omnes ad malum conspirantes, quasi unus effecti sunt*, because all of them conspiring together in evill were now but as one, &c. Like as when one is chastised for his fault, *Nam hoc aut illud affligis membrum*, he that beateth him doth not make choice of one part rather than another, knowing that whersoever he is whipped, *ad totum corpus sensum doloris transmittit*, that the sense of the griefe will reach to the whole body: so was it here. 3. *Lippomanus* addeth, because all the people were culpable, *Ut & totus populus aliquando punitus videatur*; That the whole people might seeme to be punished: it was more to Gods glorie, and the honour of the tribe of *Levi*, *Si praeceptum Mosis generaliter factum intelligamus*; If we understand this precept of *Moses* generally without any difference to have beene executed. 4. *Oleaster* further so thinketh, *Omnes occurrentes sine delectu*, &c. That the Levites killed all they met without any choice, *quemadmodum in aliis punitionibus accidit*, as it happened in other generall punishments, when some were plagued for all. 5. *Calvin* and *Simler* make mention how the like thing was in use among the Romans, that if a whole band or company of Souldiers had run away, or committed any grievous offence, the Emperour would tithe them out, and put everie tenth man, as he was drawne out by lot, to death. And thus the Theban Legion, which consisted all of Christians, was twice tithed out by that cruell Emperour *Maximianus*.

4. Now the contrarie reasons, why some thinke that there was some difference made, are these. 1. *Deus caeco & turbulento impetu*, &c. God would not have revenge taken in his cause upon a blinde and

and disordered heat, *Simler.* 2. By this meanes it came to passe, *ut placide totus populus quiesceret*, that all the people was well pacified, when they saw only certaine pestilent men to be taken out of the way, *Calvin.* 3. Otherwise, if there had beene no such difference made, there would have no respect beene had of those, which shewed themselves penitent for their sinne, *Gallas.*

Contra. 1. Here need no disorder or confusion to bee feared, seeing all the people were guilty, the sword could not light upon any unjustly; and in that three thousand onely of six hundred thousand were slaine, it sheweth that the Levites executed *Moses* sentence with great discretion and moderation. 2. The people might as well be pacified, when they saw a few for examples sake, to be punished among such a great multitude. 3. They which were penitent, it is like kept them within, sorrowing for their sinne: the busie-bodies, and careless people went up and downe in the streets, whom the Levites, as they met, killed.

QUEST. LXXI. *Why none came unto Moses, but only of the tribe of Levi.*

Vers. 28. *SO the children of Levi did, &c.* 1. Some thinke, that others, which feared God in the campe, might joyne themselves also unto the Levites, who might be spared, *Gallasius.* But the text saith, *vers. 26.* that they were all Levites that came unto *Moses*: there were none then but of *Levi*, to whom *Moses* gave this thing in charge. 2. *Calvin* saith, *Credibile est Levitas nominatim fuisse vocatos*; It is credible that the Levites were called by name, which is the cause that none of any other tribe came. But *Moses* proclamation was generall: *Who so pertaineth to the Lord, let him come unto mee.* 3. Therefore this rather may be the cause, why none of any other Tribe came, though it is not to bee doubted, that some among them feared God, and were not polluted with this sinne of idolatry: yet because they were not many of a Tribe, it is like being ashamed of their paucity and small number, they did forbeare to shew themselves: likewise this was done, *singulari Dei consilio & tractu*, by the singular counsell and instinct of God, who drew the Levites unto him, and put it in their minde to come, that because the Lord had already appointed them for the Priesthood, *voluit Deus aliquo singulari facto eos reddere sacerdotio dignos*; God would by some singular fact make them worthy of the Priesthood: and that by their zeale *Aarons* fall might be somewhat covered, *Simler.* And by this meanes, *eluitur infamia, ipsi Levi & posteris imputa. &c.* that blot and infamy is done away, which did cleave unto *Levi* and his posterity for the slaughter of the Sichemites: for the which he received a curse of *Iacob* in stead of a blessing: which curse is now taken away, and they are rewarded and honoured of God for this their zeale: for the which *Moses* pronounceth a blessing upon them, *Deut.* 33. 8. *Gallas.*

QUEST. LXXII. *Of the number of them which were slaine, whether they were three thousand, or twenty three thousand, as the vulgar Latine readeth.*

Vers. 28. *ABout three thousand men.* 1. The vulgar Latine text readeth after some copies, which *Lyranus* and *Tostatus* follow, 23. thousand: after other, *triginta tria millia*, 33. thousand, as *Vatablus* and *Osiander* set downe the Latine text: which oversight of the Latine Translater is diversly defended: 1. Some thinke that the Hebrew text making mention but of three thousand, meaneth the principall only which were slaine: the Latine in the number of 23. thousand comprehendeth the number of the whole. 2. Rab. *Salomon* thinketh, that there were divers slaughters of the people, some died of drinking the bitter water: others were slaine by the Levites, and some were smitten and plagued of God: and that all these are summed together in the number of 23. thousand: those which the Levites only killed were three thousand. So also *Ferus.* But if all this should be granted, yet cannot the Latine Translater be excused, in setting downe 23. thousand, whereas three thousand only are named in the originall. 3. *Tostatus* alleageth, that whereas the word in the originall is שלשה *cishlosheth*, as three thousand, the first letter caph, which is used for a note of similitude, may here stand for number of twenty. But he himselfe misliketh this answer; because neither is it the use of the Hebrewes to set downe their numbers by letters, as the Greekes and Latines doe: and beside, the Latine text doth expresse here a note of similitude, *quasi*, as it were, or about 23. thousand. 4. Wherefore *Tostatus* resolute answer is, that in this place the Hebrew text is corrupt, and that the Latine is the truer: as the *Talmudists* themselves confesse, that in fifteene places the Hebrew text is corrupt, *per errorem scriptorum*, by the errour of the Writers. But this is a very absurd shift; rather than they will acknowledge any errour or oversight in the Latine, to lay the fault upon the originall: 1. Both the Septuagint and Chalde doe reade in this place three thousand, which translations are more ancient than the Latine: therefore in the originall the errour is not. 2. There may be some scapes in the originall by the ignorance or negligence of the Writers, as in the mistaking of a letter, or such like: but to put in one word for another, both of unlike signification and sound, cannot be the Writers errour, as שלשה *shelosheth* signifieth three, עשרים *gesrim*, twenty: there is no affinity betweene these words. 3. The Latine translation hath many such like scapes, as *Gen.* 8. 4. whereas the Hebrew hath, the seventeenth day of the moneth; the Latine readeth, the seven and twentieth: and many such places may be noted in the Latine, which cannot be justified: as is elsewhere shewed at large. *Synops. Contr. 2. qu. 2.* As therefore it erreth in one place, so it may be subject to errour in another. 4. And how should the Latine text come to be privileged from errour? the writings of the Prophets only, which were directed by the Spirit of God, have that privilege: but the Latine Translater had not a Prophetical spirit. 5. The Hebrew is more ancient than the Latine: and the Latine is translated out of the Hebrew fountaine: and the Jewes have beene most carefull to preserve the originall copies pure: therefore in all likelihood the Latine is more subject to corruption than the Hebrew.

2. Wherefore the ingenuous modesty rather of those Popish Writers is here to be commended, which confesse the Latine text here to be corrupted: as *Montanus*, who hath herein amended the Latine, and

Cajetanus, Vatablus, Lippom. Whereof this is an evident argument; because the Latine copies disagree, some have *triginta tria millia*, 33. thousand; some, *viginti tria*, 23. thousand, as is before shewed: some, *tria millia*, three thousand, as that which *Montanus* followeth in the great *Philips* Bible.

QUEST. LXXIII. *How the Levites are said to consecrate their hands.*

Vers. 29. CONsecrate your hands unto the Lord, &c. 1. The Latine Translater readeth, *Consecrastis manus*; Ye have consecrated: but it being put in the imperative moode, *consecrate yee*, sheweth that these words were spoken not after the slaughter was made, but either before to incourage the Levites, *Vatablus, Calvine, Cajetane*: or while they were in the act doing, *Moses* by these words animated them, *Iunius*.

2. By consecrating their hands: 1. *Tostatus* understandeth, that as in their consecration, their right thumbes and toes were anointed with bloud, so now by shedding of bloud they should be consecrate, and as it were initiate in the Priesthood. 2. But the meaning is nothing but this: that this their service should be *instar sacrificii*, acceptable to God, as if they had offered a sacrifice, they did consecrate their ministery and service herein to God, as *Iunius* readeth, because they were employed in the Lords businesse, and were carried away with a zeale of his glory. 3. Beside, by this their fact, *consecrati sunt ministerio*, they were consecrate to the ministery and service of God: as *Deut.* 10.8. it is said, *The Lord the same time separated Levi*: where reference is made unto this fact of the Levites: and this is the blessing, which here is bestowed upon them. 4. Some understand it thus: *Unusquisque in filio & in fratre suo erit per hanc actionem consecratus*; Every one by this action shall be consecrate in his sonne and in his brother, *Cajetane*. So also *Gallas.* that is, they and their posterity should hereby be consecrated unto God. But seeing the word is in the imperative, *consecrate ye*: the meaning is rather, that they should consecrate every one his hand, *interficiendo filium, &c.* in killing his sonne, or brother, *Vatab. Calvin.* And so is it expounded, *Deut.* 33.9. where it is said, that the Levites knew not their owne sonnes or children: but mention is not made of slaying their sonnes before.

QUEST. LXXIV. *Of the time when Moses came downe from the mount, and when he returned againe.*

Vers. 30. AND when the morning came. 1. This was the next day after the idolaters were slaine, which was the very day of *Moses* comming downe from the Mount, which was the fortieth day of his being in the Mount with God: for that day was the publike solemnity celebrated by the Israelites to the honour of their new golden god: as it appeareth by their melody and dancing, as *Moses* came downe from the Mount; the same day when *Moses* returned to the campe, which might bee about the sixt houre of the day, he cast the golden calfe into the fire, and armed the Levites against their brethren: the next morning he had this communication with the people, *Tostat. quæst.* 37. 2. Now, whereas *Moses* saith, upon this next day, that hee would goe up to the Lord to intreat for them; some thinke it must be understood of his going up againe into the Mount, as it is written, *Deut.* 9. *Cajetane, Borrh.* So that this his going up, was when he stayed other forty dayes and nights, as he had done before, to make supplication for the people, *Simler.* And then this followed not immediately after hee had thus said, but certaine dayes after, other things comming betweene, *Tostat. qu.* 38. 3. But it seemeth that this was another going up unto God, than when hee stayed there forty dayes the second time: for this going up was the next day after, *Iun.* But many things came betweene before his second solemne going up, which are rehearsed in the next chapter.

QUEST. LXXV. *Why Moses urgeth the greatnesse of their sinne.*

Vers. 30. YE have committed a grievous sinne, &c. 1. There were two dangers to be feared in the people; on the one side security and extenuating of their sinne, and on the other, desperation: therefore to prevent the one, he telleth them of the greatnesse and grievousnesse of their sinne: and to helpe the other he promiseth, that he will goe up and pray for them, *Simler.* 2. And here, lest they might thinke that they only had sinned which were punished, he telleth them, that even they which remained, were guilty also of a great sinne, *Tostatus.* As our blessed Saviour telleth the Jewes, that they were not the greatest sinners, whom *Pilate* had put to the sword, but that others should repent, lest they likewise perished, *Luk.* 13. *Ferus.* 3. And *Moses* still urgeth the greatnesse of their sinne, *ut ipsi quoq; supplices confugiant ad Dei misericordiam*, that they also themselves should by their supplications flee unto the mercie of God, *Calvin.* 4. And this *Moses* doth, to take from them a false opinion, lest they should thinke to be excused in this sinne by their good intention, that they made the golden Calfe to the honour of God, *Ferus.* 5. And that which *Moses* doth here, in telling the people of their sinne, the Law of *Moses* practiseth still, in bringing men to a knowledge of their sinnes, *Ferus.*

QUEST. LXXVI. *Why Moses speaketh as it were doubtfully, If I may pacifie him, &c.*

Vers. 30. IF I may pacifie him for your sinne. 1. This word אולי *vlai*, is not taken here as a signe of doubting: for *Moses* being a faithfull man and full of confidence, did not doubt in his prayers: for he that doubteth, either maketh question of Gods power, that he is not able to grant that which hee asketh: or he is not perswaded of his mercie and goodnesse: he that doubteth hee shall not receive that which he asketh, *bonitati Dei injuriam facit*, doth offer wrong unto the goodnesse of God, which he distrusteth. And such an one as asketh not in faith, shall receive nothing of the Lord, as S. *Iames* saith, *Iam.* 1. If *Moses* then had prayed doubtfully, he had not obtained that which he prayed for, *Tostat. qu.* 40.

2. But *Moses* speaketh thus, either in respect of the temporall punishment, which hee was not sure, whether it should wholly be remitted, for in temporall things wee have no assurance: *De fide & salute certi esse debemus in precibus*; Wee must be sure in our prayers of faith, and such things as concerne our salvation,

ſalvation, *Simler.* Or rather he uſeth this doubtfull ſpeech, *Ne ſecurè de petenda venia cogitent*; That they ſhould not be ſecure in asking of pardon, *Calvin. Difficultatem venia ſignificat*; He ſignifieth hereby how hard it was to obtaine pardon for them, *Gallaſ.* that hee might more effectually move them to repentance, *Ferus.* As in the like ſenſe this phraſe is uſed in other places of Scripture: as *Ioel* 2. 14. *If perhaps he will returne, and repent him of the evill. Ioſh.* 14. 12. *It may be the Lord will be with mee.* 1 *Samuel* 14. 6. *It may be the Lord will give deliverance by us.* So 2 *Tim.* 2. 25. *If ſo be the Lord give them repentance to know the truth, Pelarg.*

QUEST. LXXVII. *Why Moſes againe intreateth the Lord, ſeeing he was pacified before, verſ.* 14.

BUt what needed *Moſes* to have intreated the Lord, ſeeing it is ſaid, that he had repented him before of the evill which he had threatned? *verſ.* 14. 1. *Ferus* thinketh it was an infirmitie in *Moſes*, that having heard before, that the Lord was pacified, *iterum, quaſi nihil tale audierit, ſollicitus erat*; yet prayeth againe, as though he had heard no ſuch thing. So alſo *Calvin: Quod dubitanter inchoant preces*; That the faithfull begin their prayers doubtfully till faith prevaile. But this prayer of *Moſes* proceeded of faith, for otherwiſe the Lord would not have heard him, as he did, *Deut.* 9. 20. it ſhewed not then his infirmity. 2. Some thinke that *Moſes* obtained nothing at his firſt prayer, but was kept in ſuſpence. But this is before confuted, *queſt.* 40. 3. Some are of opinion, that *Moſes* prayer before, and this were but one, *Simler.* But the contrary appeareth, *Deut.* 9. 20. 4. Therefore, theſe may be the cauſes why *Moſes* prayeth againe: 1. The Lord granted before, that he would not deſtroy all the people at once, *ſed utrumque ex intervallo, vel partes*; but whether he would doe it in continuance of time, and as it were by peecemeale, hee knew not: which he prayeth for here, *Lippom.* 2. And there might be other ſinnes as well as this, for the which the Lord ſhould be angry with them: as *Deut.* 9. 18. he ſaith, he prayed and faſted, *becauſe of all their ſins, Toſtat.* 3. And now he prayeth not only for the turning away of judgements: but that the Lord would be againe fully reconciled unto his people, and reſtore them to their former ſtate and condition of favour, *Simler.* 4. And he prayeth not only for the pardoning of their temporall puniſhment, but againſt everlaſting death, which ſinne deſerveth, *Oſiander.*

QUEST. LXXVIII. *What booke it was, out of the which Moſes wiſheth to be raced.*

Verſ. 32. *IF thou wilt not race me out of the booke which thou haſt written.* 1. By this booke R. *Salomon* underſtandeth the booke of the Law, as *Deut.* 33. 4. *Moſes commanded us a Law*: hee deſireth, if the Lord were purpoſed to deſtroy the people, that his name ſhould not be mentioned in the Law, nor he taken to be the Law-giver: for to what purpoſe ſhould he be ſpoken of, as a Law-giver unto that people, which was not?

Contra. But this is not the meaning. 1. Becauſe the bookes of the Law were not yet written: *Moſes* therefore would not deſire to be raced out of a booke, which was not. 2. Neither would *Moſes* aske that of God, which was in his owne power to doe: now *Moſes* did write the booke of the Law, and he might have left out his owne name, if he would. 3. Againe, *Moſes* ſetteth againſt this great benefit, the ſafety of the people, the greateſt loſſe which he could have: but this had beene no ſuch great loſſe unto *Moſes*, not to have his name remembred in any ſuch written booke. 4. *Moſes* here uſeth a disjunctive ſpeech, *Doe this, or elſe race mee, &c.* but if he meant the racing of his name out of the booke of the Law, there had beene no disjunction at all; for one had followed upon the other: for if Iſrael had beene deſtroyed, neither ſhould *Moſes* have written the booke of the Law, which was only given unto Iſrael: for it had beene in vaine to give Lawes nnto a people, that were not. 5. *Moſes* alſo ſpeaketh of a booke which God had written: now *Moſes* writ the booke of the Law, the ten Commandements only were written with Gods hand, *Toſtat. quæſt.* 41.

2. R. *Abraham Francus*, who writeth upon *Aben Ezra*, underſtandeth the racing out of this booke, of the death of the body; and he addeth further, that there is, *quadam rota cœleſtis*, a certaine celeſtiall wheele, wherein are many ſtarres, which worke by their influence upon thoſe inferiour bodies: and by the moving of this wheele, death or life is cauſed: ſo that thus he would interpret *Moſes* ſpeech, *Cauſe me by the motion of this wheele to dye.*

But ſeeing the motion of this wheele, which he imagineth, is the naturall cauſe, as he ſuppoſeth, of life and death: *Moſes* could not dye naturally, before his time came: and if now he ſhould have died, it had beene not a naturall death, but ſupernaturally cauſed by God; therefore not by the motion of any ſuch wheele, *Toſtat. ibid.*

3. *Hierom* alſo differeth not much from this former opinion in ſubſtance, underſtanding *Moſes* deſire of death in this life: he wiſheth, *Perire in præſentiam, non in perpetuum*; To periſh for the preſent, not for ever. But whereas the Lord afterward anſwereth *Moſes*, *Whoſoever hath ſinned will I put out of my booke*, *verſ.* 33. it followeth, that they which ſinne not, that is, without repentance, are not put out of that booke: but all, as well the righteous, as unrighteous, the juſt, and the ſinners, are ſubject to this temporall death: therefore *Moſes* ſpeaketh not of that. *Hieronym. Auguſtin.*

4. *Hierom* hath beſide another opinion, for upon that place, *Pſalm.* 69. 28. *Let them bee put out of the booke of life, neither let them bee written with the righteous*; he inferreth, that God hath two bookes, *viventium, & juſtorum*, of the living, and of the righteous: that was the booke of the living, *In quo ante adventum Dei Prophetæ & Patriarchæ ſcripti ſunt*; Wherein the Prophets, and Patriarkes were written before the comming of God (in the fleſh;) the other, wherein the faithfull are written: whereof our bleſſed Saviour ſpeaketh, *Rejoyce becauſe your names are written in the booke of life*: and of the firſt *Moſes* (ſaith he) ſpeaketh in this place. So ſome doe underſtand this booke (in the ſame ſenſe with *Hierom*) of the booke of Gods Covenant, which hee made with Iſrael, out of the which the Gentiles were excluded, of

which mention is made, *Ezech.*13.9. where the Lord saith that the false Prophets, *shall not be written in the writing of the house of Israel.* So *Moses* desireth here, not to be counted of the family of Israel, wherein all the Prophets and Patriarkes were written. But if Israel had now perished, the booke of Gods Covenant with Israel likewise, should have beene no more remembred: therefore it had beene superfluous for *Moses* to desire to be raced out of that booke. And againe, the booke of the living, mentioned in the Psalme, is the same with the booke of life, spoken of, *Apocal.*3.5. *I will not put his name out of the booke of life.* In which booke of life, not only the Prophets and Patriarkes before Christ, but all the faithfull before and since are written.

5. *Cajetane* understandeth it, *De libro principatus in hoc mundo,* Of the booke of principality and preeminence in the world: for it is decreed with God, as in a booke, *Quod isti vel illi principentur in hac vita;* That such, or such shall beare rule in this life. And so *Moses* desireth to lose his principality and government, which the Lord promised him, that hee would make of him a great nation, &c. But whereas they which sinned, only are taken out of this booke of life, and yet many wicked and evill men are governours in the world, it cannot be meant of any such booke or decree of principalitie or government.

6. *Oleaster* by this booke thinketh to be understood, the booke of the acts and doings of the righteous, which is mentioned, *Iosh.*10.13. and 2 *Sam.*1.18. But there are many righteous men, whose names and acts were not written in that booke: which is now thought also to be lost: therefore it had beene no great matter for *Moses* to wish to be put out of that booke.

7. *Burgensis* maketh foure bookes of God. 1. One is the booke of life, wherein only are written the names of the Elect, that are ordained unto life: as when souldiers are written in the muster booke, which are pressed, and appointed for warre. 2. That also may be called the booke of life, wherein those things are written, which lead and direct us unto life eternall: as that may be called a booke of warfare, wherein the precepts of the act military are contained. So the Scriptures are called the booke of life, wherein the truth is contained, *Eccles.*24.26. 3. The booke of God is that divine power, wherein every mans doings shall bee brought to his remembrance, as it is said, *Dan.*7.10. *Iudgement was set, and the bookes opened.* 4. There is also a booke of the righteous, which conteineth the acts of the Saints, for the memory of times to come. In this place he thinketh the booke of God here may be taken, either the first or second way, *Burgens. addit.*8. But *Moses* here speaketh of a booke only written by God, but those bookes of the Scriptures, and of the righteous, were written by men.

8. *Tostatus* maketh three bookes: one a great booke, wherein are all things registred in the world, and all men foreseene good or bad; which booke hee saith is divided into two other bookes, the one which only containeth the names of those which are ordained unto life, which is called *liber predestinationis,* the booke of predestination: the other, wherein they only are written, whom the Lord foreseeth shall come to everlasting destruction: and this is called *liber prascientia;* the booke of Gods prescience. And in this place, *Moses* by Gods booke, understandeth the booke of predestination, *Tostat. qu.*41.

But as *Tostatus* resolveth well, that the booke of life, and of Gods predestination is here understood: so yet that assertion of his, that there is a booke of prescience wherein their names are written, which shall be damned, hath no warrant in Scripture: for although it be most true, that as the number is certaine with God of those which shall be saved, so the Lord knoweth who are left unto destruction; yet the Scripture only giveth the name of a booke unto the first, and they which are rejected, are not said to bee written in any booke, but only not to be written in the booke of life, *Psal.*69.28. *Apocal.*17.8.

9. Therefore, thus better are the Lords bookes distinguished: 1. There are two generall and common bookes, as they may be so called; the one is the booke of Gods prescience, and providence, wherein the Lord seeth and directeth all things, which hee himselfe doth in the world: of this booke speaketh the Prophet *David, Psal.*139.26. *In thy booke were all things written, Simler.* 2. The second generall booke is the booke of remembrance before the Lord, wherein all the acts of men, good and evill, are as registred before the Lord, as *Malach.*3.16. it is said, *A booke of remembrance was written before him, for them that feared the Lord:* so *Apocal.*20.12. other bookes beside the booke of life were opened: the booke of every ones conscience, *Borrh.* 3. Then the third booke is the particular summe of all the elect appointed to salvation, and this is the booke of life, which *Moses* meaneth here, *Simler.*

Quest. LXXIX. *How the Lord is said to have a booke.*

Take me out of the booke, &c. 1. This is a metaphoricall speech, *sicut nos ea literis consignamus,* as we use to signe with letters, those things the memory whereof we would have kept: so God is said to have a booke, not that he needeth any booke of remembrance, but because all things are present before him, as if they were written in a booke, *Simler. Iunius.*

1.q.q.24.ar.1. in cor. 2. So also *Thomas: Liber vitæ in Deo dicitur metaphorice;* The booke of life is said to be with God by a metaphor, according to the use and custome of men: for they which are chosen to any speciall place or service, *conscribuntur in libro,* are written in a booke, as souldiers, and Counsellers, as among the Romans the Senators were called *patres conscripti,* the fathers whose names were written or registred.

3. So also *Burgens. Sicut liber militiæ vocatur, in quo scribuntur electi ad militiam;* As the muster booke, or of warfare is so called, wherein their names are written, which are chosen for warre: so the Lord is said to have a booke of life, wherein all they are comprehended, which are ordained to salvation, *Burgens. addit.*8.

Quest. LXXX. *Whether any can indeed be raced out of the booke of life.*

Take me out of the booke of life. 1. Some thinke that the elect indeed may be raced out of the booke of life: for they which are elected, *Si secure vivunt absq; penitentia à numero electorum Dei exclu-*

duntur,

dantur, If they live ſecurely without repentance, are excluded out of the ranke, and number of the elect, *Marbach.* To the ſame purpoſe alſo *Oſiander: Deletur rurſus de libro vitæ, &c.* He is blotted againe out of the booke of life, which by his ſinnes loſeth the celeſtiall inheritance. 2. *Contra.* But this is an unſound opinion: 1. For thus either they muſt make God ignorant of things to come, that he certainly forſeeth not the end of the elect and reprobate, and ſo is deceived in his decree, in ordaining ſome to be ſaved, which ſhall not be ſaved; or elſe they muſt be driven to confeſſe, that Gods decree is mutable, that hee changeth his ſentence in excluding thoſe upon their ſinnes, which were before elected. But neither of thoſe are to be admitted, for neither is God ſubject to change, *Iames* 1. 17. neither can his preſcience or foreknowledge be deceived: as the Apoſtle ſaith, *The foundation of God remaineth ſure, &c. the Lord knoweth who are his*, 2 *Tim.* 2. 19. But this were no ſure foundation, if they, which God in the decree of his election, knew to be his, ſhould afterward fall out not to be his.

2. Indeed, they which live and dye without repentance, cannot be elected. But it is impoſſible that they which are elected, ſhould finally fall away, or be void of repentance: but as God hath decreed the end of ſuch to be everlaſting ſalvation, ſo he hath alſo ordained the way and meanes, which they ſhould walke in: as the Apoſtle ſaith, *Epheſ.* 1. 4. *As he hath choſen us in him, before the foundation of the world, that wee ſhould be holy, and without blame before him in love.* Therefore *Toſtatus*, with other of that ſide, are herein more ſound, than the moderne Lutherans: *Qui intus ſcripti ſunt in libro vitæ ſecundum firmam Dei prædeſtinationem, impoſſibile eſt deleri, &c.* It is impoſſible for thoſe to be blotted out, which are written in the booke of life, according to Gods firme and certaine predeſtination, *Toſtat. qu.* 43. So alſo *Lyranus*, *Impoſſibile eſt deletio, &c.* It is impoſſible to be blotted out, if we take it ſimplie to be written in the booke of life. So alſo *Burgenſ.*

QUEST. LXXXI. *Of the two wayes whereby we are ſaid to be written in the booke of life.*

BUt one may be ſaid two wayes to bee written in the booke of life. 1. *Lyranus* hath this diſtinction; one way they are ſaid ſimply to be written, *In quantum prædeſtinati ſunt in noticia Divina*, as they are ordained to ſalvation in the knowledge and preſcience of God; and they that are thus written can never bee blotted out: another way, they are *ſcripti ſecundum quid*, written after a ſort, not according to the divine preſcience or predeſtination: *Sed ſecundum diſpoſitionem in eis actu exiſtentem, & ſecundum præſentem juſtitiam*; But according to their diſpoſition, which is in act in them, and according to their preſent juſtice: and thus are they ſaid to be blotted out, not in reſpect of Gods knowledge, as though any thing can fall out againſt his preſcience, but in reſpect of their change, from grace into ſinne.

2. *Thomas* alſo to the ſame purpoſe: ſome are ſaid to bee blotted out, *Non ſecundum rei veritatem, ſed ſecundum hominum opinionem*; Not according to the truth of the thing, but in the opinion of men: for it is uſuall in Scripture, *ut aliquid dicatur fieri, quando innoteſcit*, that a thing ſhould be ſaid to be done, when it appeareth. So ſome are ſaid to be written in the booke of life, *quia homines ibi opinantur ſcriptos propter præſentem juſtitiam*, becauſe men thinke they are there written, in reſpect of their preſent juſtice. Then ſome are there written, *ex prædeſtinatione*, by predeſtination, which can never bee blotted out. Some, *ex gratia*, in reſpect of their preſent grace, which they may fall from, and ſo be blotted out. And againe in another place, he expreſſeth the ſame thing in other termes. Some are predeſtinate of God, *In ſe ut ſimpliciter habituri vitam æternam*, Simply to have life eternall in themſelves: and theſe are ſo written in the booke of life, as they can never be blotted out. And ſome are ſo written, *Vt habeant vitam æternam non in ſe, ſed in ſua cauſa*; To have life eternall not in themſelves, but in reſpect of their cauſe and preſent ſtate of Juſtice, which when they fall from, they are ſaid to be blotted out. 1. p. qu. 24. art. 1. & 3.

3. So before them both, *Auguſtine*, *We muſt not ſo take it brethren, Quod quenquam Deus ſcribat in libro vitæ, & deleat illum*; That God writeth any in the booke of life, and blotteth him out: for if a mortall man ſaid, that I have written, I have written, ſhall we thinke that God writeth and blotteth out: *Præſcius eſt Deus, & prædeſtinavit omnes ante conſtitutionem mundi regnaturos cum filio*; God foreſeeth all things, and he did predeſtinate all before the making of the world, that ſhould reigne with his ſonne, &c. Therefore this is ſaid, *Secundum ſpem ipſorum qui ibi ſe ſcriptos putabant*; That ſome are written, which are ſaid to be blotted out in their owne opinion, becauſe they thought they were there written: ſo that where it is ſaid, let them be blotted out of the booke of life, the meaning is, *ut ipſos conſtet non illos ibi eſſe*, that it may appeare unto them, that they are not there. To this purpoſe *Auguſtine*, as he is alleaged both by *Simlerus*, and *Borrhaius*. *In Pſalm.* 68.

4. *Toſtatus* followeth the ſame diſtinction: that ſome are written in the booke of life, *ſecundum firmam prædeſtinationem*, according to Gods ſure predeſtination: ſome only *ſecundum præſentem juſtitiam*, in reſpect of their preſent juſtice: theſe may bee blotted out, and not the other: but he addeth further; that ſo likewiſe in the booke of Gods preſcience, wherein onely they are written, whoſe end is damnation: ſome are written there, *ſecundum firmam Dei præſcientiam*, according to Gods firme preſcience: others, *ſecundum præſentem injuſtitiam*, according to their preſent injuſtice: Theſe may be blotted out, and not the other. And this writing of them in one booke, according to their preſent juſtice; in the other, according to their preſent injuſtice, he calleth the writing, *foris*, without the booke: the other writing according to Gods predeſtination and preſcience, he ſaith, is *intus*, within the booke.

Then out of theſe poſitions, he inferreth certaine concluſions: 1. That it is poſſible for one to be written in both theſe bookes, the booke of life, and the booke of death together: in the one, according to Gods predeſtination or preſcience; in the other, according to their preſent juſtice or injuſtice. As he which is predeſtinate unto life, may according to his preſent ſtate of injuſtice be written in the booke of death,

foris without, as *Paul*, while he was yet a persecutor: and one may be in Gods prescience written in the booke of death, and yet according to his present state of grace, he may be written in the booke of life, as *Iudas*, while yet he continued in Christs obedience and preached the Gospell.

2. Yet it is possible for one to be written twice in the same booke, both in regard of Gods prescience, and his owne state and condition: as *Moses* was thus written in the booke of life, and *Iudas* when he betrayed Christ in the booke of death.

3. They which are written in the booke of life according to predestination, may be blotted out thence, according to their present state and condition, as *David*, when he sinned: and so in the other booke likewise, as *Saul*, while he was yet a vertuous King, he was written in the booke of rejection in Gods prescience, but blotted out, in regard of his present justice.

4. But he that is written in the booke of life according unto predestination, cannot be written in the booke of death according to Gods prescience, and so on the other side: because one and the same cannot be foreseene of God, both to salvation, and condemnation.

5. And they which are written according to their present justice in the booke of life, cannot at the same time be written in the booke of death, according to their present injustice: because one cannot at the same time be counted righteous, and wicked before God, *Tostat. qu.43.*

But these exceptions may worthily be taken unto *Tostatus* conclusions: 1. Because he maketh a booke of death, and speaketh of putting in, and blotting out of that booke: whereas the Scripture acknowledgeth only a booke of life, not any of death: for not to be written in the booke of life, though they bee not written in any other blacke booke, is sufficient unto everlasting perdition. 2. He calleth the booke of death the booke of Gods prescience only, as though God were not a Judge also in condemning the vessels of wrath into hell, and ordaining them justly thereunto, as he is in the electing the vessels of honour to salvation. 3. It is an errour, that God writeth any in either of those bookes on the backside in respect of their present state or condition of justice or injustice: for Gods writing there is unchangeable: they are there said to be written, in regard of their present state, *secundum spem ipsorum*, in their owne hope, as *Augustine*, or *secundum opinionem hominum*, according to the opinion of men, that thinke them to be there written: as *Thomas* before alleaged.

QUEST. LXXXII. *Whether Moses did well in wishing to be raced out of the booke of life, and in what sense he so prayeth.*

NOw then seeing the elect, which are once written in the booke of life, can never be blotted out, and *Moses* was not ignorant thereof, how could he pray so directly against the will of God?

1. Some thinke that he might so pray, to be raced out, not as he was there eternally written according to Gods prescience, but in respect of his present state of grace: as *Lippoman* saith, that when *Moses* sinned at the waters of strife, *delevit eum de libro secundum praesentem justitiam*; God blotted him out of his booke in respect of his present justice, but afterward put him in againe, &c. But it cannot be so here: for seeing none are so blotted out, but by their sinne: for *Moses* to desire to be so raced out, had beene, *petere peccare mortaliter*, to crave to sinne mortally: and againe, God doth not thus race out any, in respect of their unrighteousnesse, but they race out themselves.

2. Some thinke that *Moses* thus prayed, *quia turbatus erat*, because he was troubled and perplexed, and did not consider at that instant, whether that were impossible, which he desired: and they thinke he thus spake, *ex impetu passionis*, in the heat of his passion, *Ex Lyrano*. And *Calvin* saith not much unlike: *Mosen tanta vehementia fuisse abreptum, ut loquatur quasi ecstaticus*; That *Moses* was carried away with such vehemencie, that he spake as a man beside himselfe. But *Lyranus* reason confuteth this answer: because, *tranquillitas mentis*, tranquillity of minde is required in him that commeth unto God.

3. *Augustine* giveth this expositon: *Ego sum certus, quod non delebis me de libro vita, &c.* I am sure that thou wilt not blot me out of the booke of life, and so Lord let me be as sure, that thou wilt not destroy this people, *Ex Lyran. Tostat.* But in that to this part of *Moses* request, the Lord answereth negatively, that he will not blot out him, but whosoever sinneth; *Moses* spake not so in that sense of his owne confidence and assurance, for then the Lord would not therein have contradicted him, but rather have given consent unto his speech, as approving his confidence; or else it would seeme to be an impertinent answer, neither of which is to be admitted.

4. *Rupertus*, whom *Ferus* followeth, thinketh that *Moses* speaketh affirmatively in this sense; that if so the Lord in mercie would not pardon the peoples sinne, but deale rigorously, *consequitur, ut me de libro tuo deleas*, it must also follow, that I be blotted out of the booke of life.

But this should have shewed *Moses* to be wavering and doubtfull of his owne salvation; whereof the faithfull have such confidence and assurance, that though thousands should perish, they would make no question of their owne salvation.

5. *Lyranus* giveth this interpretation, that *Moses* thus spake, *Secundum dispositionem partis inferioris animae*; According to the disposition of the inferiour part of his minde, that is, in his affection and desire: though it were not so, *in voluntate rationem superiorem sequente*, in his will following his judgement, the superiour part of his soule; as Christ in his desire wished the cup to passe from him, yet *simpliciter vellet pati*, simply would suffer: and so *Moses* here, *simpliciter voluit non deleri*, simply would not bee blotted out.

Ex Epistol. Athanas. ad Const. in 14. Marc.

But this example is nothing like. 1. For first divers of the ancient Writers prove out of this place the two wils of Christ, as *Athanasius*, *Humana voluntas propter infirmitatem carnis refugiebat passionem*; His humane will, by reason of the infirmity of the flesh refused to suffer: *sed divina prompta erat*, but his divine will

will was ready,&c. So alſo *Hierom:* then in this ſenſe, this example fitteth not *Moſes* at all, who had not two ſuch wils as Chriſt had. 2. But allowing Chriſt here to pray as man, which is rather to be received: for as God he prayeth not, but is prayed unto. We may further admit that diſtinction of *Peter Lombard*, that there is *Duplex affectus, mentis, & ſenſus*; A double affection of the minde, and of the ſenſe: Chriſt in the affection of his minde and judgement, was willing to ſuffer, but *ſenſualitatis affectu*, in the affection of his ſenſe, he deſired the cup to paſſe: but this was a naturall deſire in Chriſt to eſcape death; now in *Moſes* to wiſh not temporall, but eternall death, was a ſupernaturall deſire, and therefore proceeded not from the ſenſuall part of his minde, but rather out of his moſt inward feeling and meditation.

6. *Toſtatus* thinketh it to be a parabolicall ſpeech, *Ad ſignandum intentionem deſiderii*; To ſhew the intention of his deſire: like unto that of *Rachels* unto *Iacob*, *Give me children, or elſe I dye*, *Gen.* 30. and yet *Rachel* would rather have choſen to live, and have no children, than to have children, and then preſently die: like as if a man ſhould ſay, *Doe this thing for mee, or elſe kill me*: and yet he had rather that thing ſhould be left undone, than himſelfe to be killed: and after the ſame manner doth *Moſes* pray here. But this were for *Moſes* to ſpeake one thing, and meane another. And, as *Hierom* well compareth them together, *Moſes* ſpake here with the like affection, that S. *Paul* prayeth to be an *anathema*, and accurſed for his brethren ſake; which the holy Apoſtle ſpake with his whole deſire, calling Chriſt to witneſſe that he lied not. As S. *Paul* is not to be taken there to ſpeake parabolically, or figuratively, but even from his heart, ſo doth *Moſes* here.

7. *Borrhaius* ſaith, that *Moſes* thus prayeth with a condition, *Si non vis*, if thou wilt not pardon Iſrael, *then race me out, Iam vero Moſes non velle Deum Iſraelem in totum perdere, fide agnovit*; Now *Moſes* was ſure by faith, that God would not wholly deſtroy Iſrael.

But *Borrhaius* maketh that the concluſion here: God will not deſtroy Iſrael, therefore I cannot bee blotted out, &c. which *Moſes* uſeth as an argument to perſwade the other, *Race mee out, if thou wilt not, &c.* And beſide, *Moſes* here prayeth not, that the Lord would not wholly deſtroy the people, for that God had granted him before, *verſ.* 14. but that the Lord would forgive them their ſinne, and be fully reconciled.

8. *Iunius* underſtanderh this deſire of *Moſes*, alſo to be conditionall, but in another ſenſe, as this condition he would have ſupplied, *Si Deo placebit, ſi videbitur*; If it ſhall pleaſe God, if it ſhall ſeeme good unto him: which condition the Apoſtle would have generally underſtood, *Iam.* 4. So alſo *Marbachius* would have the like condition expreſſed, *Si poſſibile ſit*, If it be poſſible, as our Saviour putteth in that condition, *If it be poſſible.*

But theſe inſtances are not alike in temporall things, becauſe Gods will is not revealed unto us, we muſt limit our deſires with a ſubordination of our wils unto Gods will: as our bleſſed Saviour there prayeth out of the naturall will and deſire of man, not looking unto Gods ſecret counſell. But in ſpirituall things, where Gods will is evidently knowne, as *Moſes* knew, that it was impoſſible for Gods decree in the election of his Saints to bee changed: it had beene an idle and ſuperfluous condition, inwardly to have ſo conceived, or outwardly to have profeſſed, *if it were poſſible*: himſelfe knowing the contrary, that it was impoſſible.

9. And to ſay, that *Moſes* preferred the ſafety of the people before his owne ſoule: as *Calvin* ſeemeth to affirme, *Nihil aliud venit in mentem, quam ut ſalvus ſit populus*; Nothing elſe came into his minde, than that the people ſhould be ſafe; may be thought to be againſt the rule of charity: for though another mans ſoule ought to be dearer unto mee, than mine owne bodily life, yet my ſoule ought to be dearer unto me, than all mens ſoules in the world. And *Toſtatus* further addeth, that if all the ſoules of the Saints, yea of the Virgin *Marie* ſhould periſh, unleſſe my ſoule periſh, *Citius deberem eligere omnes illas perire, quam animam meam*; I ought rather to wiſh all their ſoules to periſh, than mine owne.

10. Wherefore this only remaineth to be the meaning and ſenſe of *Moſes* fervent deſire here, that, becauſe the ſalvation of Iſrael was joyned with Gods glory, both in reſpect of the promiſes made to Fathers, which it was not for Gods honour to fruſtrate; and to prevent the blaſphemies, which the Egyptians and other, would be ready upon the ruine, and deſtruction of the Lords people, to caſt out againſt him: *Moſes* therefore, *Non tantum populi ſalutem, ſed ante omnia gloriam Dei ſpectavit*; Did not only looke unto the ſalvation of the people, but unto the glory of God, ſo that in reſpect thereof is careleſſe of his owne ſalvation, *Simler. Pretioſa eſt nobis animarum ſalus, ſed multo pretioſior nobis eſſe debet gloria Dei*; The ſalvation of our ſoules is precious unto us, but Gods glory ought to be more precious unto us, *Gallaſ.* So *Moſes* in this place, prayeth not as a man beſide himſelfe, not conſidering what he ſaid: as neither was *Paul* forgetfull of himſelfe, when he wiſhed to be accurſed, ſo Iſrael might be ſaved; for *Paul* ſo writeth, *Poſt longam meditationem*; *After long meditation and adviſement.*

QUEST. LXXXIII. *In what ſenſe the Lord ſaith, I will put out of my booke, &c.*

Verſ. 33. *WHoſoever hath ſinned againſt me, him will I put out of my booke, &c.* 1. Some doe gather hence, *Inconſideratè precatum Moſem*; That *Moſes* prayed inconſiderately: *quia caſtigat Deus præpoſterum ejus votum*, becauſe God correcteth his prepoſterous deſire, *Calvin.* But *Ferus* collecteth better, as if the Lord ſhould ſay thus; *Delector quidem tanto charitatis tuæ ardore, &c.* I am delighted with ſuch great heat of charity, but juſtice muſt be kept, which condemneth not the innocent, &c. 1. *Hugo de S. Victor.* underſtandeth the Lord here to ſpeake of blotting out, not *ſecundùm præſcientiam Dei*, according to Gods preſcience, but *ſecundum præſentem ſtatum*, in reſpect of their preſent ſtate. So alſo *Toſtat. quæſt.* 44. But the Lord anſwereth to *Moſes* petition in his ſenſe, which was to *be raced out of his booke*, (rather than the people ſhould periſh) not in reſpect of his preſent ſtate, for that had beene

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to desire to sinne, and by sinne to be raced out but eternally: therefore in that sense the Lord also maketh answer.

3. Some hold indeed, that God may race out the very elect upon their sinne, *Marbach.* But that were to make God mutable, and changeable. See this assertion confuted before, *quæst.* 80.

4. *Iunius* maketh it a conditionall speech: *si aliqui delendi essent*, if any were to be blotted out, then they which sinne shall be so raced out: But the Lord speaking here of notorious sinners, pronounceth certainly what shall be their end: they shall have no part in God.

5. Some interpret it only of the manifestation of the rejection of the wicked: *Deum tandem patefacturum reprobos, &c.* That God will at the length make manifest the reprobate, which for a while seemed to be counted in the number of the elect, *Calvin.* But the Lord answering to *Moses* petition, keepeth the same sense: now *Moses*, by *racing out*, meaneth not any such manifestation, for he was no reprobate, but indeed an actuall blotting or putting out: therefore that must be also the Lords meaning here.

6. *Borrhaius* giveth this sense, of these words, *Whosoever hath sinned, &c.* that it must not be understood of every sinne, but of such as sinne, and are not restored by repentance. So also *Ferus: Qui peccaverit mihi*, He that sinneth against me: *quò iungitur finalis impœnitentia*; by the which is signified finall impenitencie. This exposition is sound: but yet it taketh not away the doubt and scruple which lieth in the other words, *him will I put out, &c.* and not in these.

7. Wherefore I rest in *Gallasius* interpretation: *Delere hic dici impropriè, atque accipi pro rejici, reprobari*; That to blot out is spoken improperly, and it is spoken to be rejected, and become a reprobate: the Lord will blot them out, that is, they shall not be numbred among the elect. And this exposition is warranted by that place, *Psal.* 69. 28. *Let them be put out of the booke of life, neither let them be written with the righteous*: to be put out then of the booke of life, is as not at all to be written there.

QUEST. LXXXIV. *What day of visitation the Lord meaneth here.*

Vers. 34. IN *the day of visitation, &c.* 1. Some of the Hebrewes say, *Primum diem anni*, That the first day of every yeere, is this day of visitation. But God did not use to plague them upon every such day. 2. Some understand it of the captivity of Babylon, but beside, that other causes are shewed by the Prophets of that captivity, so the sinnes of the ages then present: God would not visit the sinnes of the fathers upon so many generations; he saith he will visit the iniquities of the fathers, but to the third and fourth generation. 3. The *Interlinearie Glosse* referreth it to the Romane captivity. But our Saviour in the Gospell sheweth there was another cause thereof, for that they did not know the time of their visitation, *Luk.* 19. 44. Christs bloud, which the Jewes wished to be upon them and their seed, calleth for vengeance against them. 4. *Lyranus* taketh this day of visitation, for the day of finall judgement. So also *Osiander.* But that judgement shall be generall: the Lord here speaketh of a particular day of visitation for the Israelites onely. 5. Some thinke that God sent a speciall plague not long after, for this idolatry, which is mentioned in the last verse of this chapter, *Tostat. quæst.* 46. So also *Iunius Analys.* But we reade not of any such plague mentioned in the Scripture, and therefore, it being a conjecture without ground, is with more reason rejected, than received.

6. Rab. *Salomon* thinketh, that every day, wherein the Hebrewes were punished, was this day of visitation: and R. *Moses Gerundens.* saith, that there is no revenge to this day in Israel: *Wherein there is not an ounce of the iniquity of the calfe, Ex Oleaster.* But the Lord meaneth some speciall day of visitation here, *Tostat. quæst.* 46. And this is the Jewes blindnesse, to thinke still that they are punished for their fathers sinnes, because they see not their owne.

7. *Simlerus* and *Borrhaius, Pelargus*, doe thinke this day of visitation, to be understood of all those plagues and calamities, which they suffered in the desart; where all their carcasses fell, which were above twenty yeere old, when they went out of Egypt, onely *Caleb* and *Ioshua* excepted. And though this befell them for their murmuring, as is declared, *Numb.* 14. yet other former sinnes might concurre withall.

8. But it is not necessary to set downe any certaine time of punishment, which should be this day of visitation, *Cum varie tum in patres tum in filios, Deus animadvertit*, Seeing God did divers wayes punish both the fathers, and the children, *Gall.* And it is no new thing with God, *Plura simul peccata uno vindictæ genere vocare in judicium*, In one kinde of punishment to judge many sinnes, *Calvin.* Therefore, seeing God often times deferreth the punishment of the fathers, to the third and fourth generation: the Lord afterward when he saw his time, and other sinnes gave occasion, did also remember this.

9. But together this must be understood, that God would in the meane time expect their repentance: and if they did not repent, then when time served, he would remember them accordingly, *Marbach.* Yet the Lord doth also here in a manner foretell, that the people would give *novas subindies occasiones*, new occasions still of punishment, such was their hardnesse of heart, *Calvin.*

QUEST. LXXXV. *When the Lord plagued the people for the calfe.*

Vers. 35. SO *the Lord plagued the people.* 1. R. *Salomon* thinketh, that this was some plague sent into the host by the Lord at this time, beside the slaughter of three thousand by the Levites. So also *Tostatus.* But there being here no expresse mention made thereof, this opinion wanteth a foundation to be built upon.

2. *Lyranus* addeth further, that thus the Latine text may be helped, which readeth 23. thousand, for three thousand: these 20. thousand might be those which died of the plague. But *Tostatus* taketh away this answer; for still, if the originall only make mention of three thousand, and the Latine of 23. thousand, it must needs be in errour departing from the Hebrew fountaine, *quæst.* 46. Yet *Tostatus* falleth into

into a worse inconvenience, in justifying here the Latine text before the Hebrew, as is shewed before, *quæst.* 72.

3. Therefore these words, *And the Lord plagued the people*, have relation to the slaughter of three thousand, made by the Levites, *vers.* 28. and it is said the Lord plagued them, that they might know, that this punishment, *Non à Mosis arbitrio, sed judicio Dei profectum est*, Proceeded not from *Moses* minde, but from the judgement of God, *Gallasius*. So also *Simler. Calvin. Oleast. Osiand. Marbach. Pelarg.*

4. *Iunius* thinketh that this plague was *alio tempore*, at another time, when the Lord punished them for other sinnes. But the former exposition is to be preferred, because wee reade not of any such plague inflicted for this sinne. So *Hugo de S. Victor.* interpreteth: so God plagued the people, *scilicet supradictis interfectionibus, &c.* that is, by the former slaughter which the Levites made: whence it appeareth, *Hoc instinctu Dei factum, non malevolentia Mosis*, That this was done by instinct of God, not through the malice of *Moses*.

QUEST. LXXXVI. *Of the difference betweene the act of sinne, the fault, staine, and guilt.*

Vers. 35. *BEcause they made or procured the calfe which Aaron made.* The Latine Translater readeth, the Lord plagued them, *pro reatu vituli*, for the guilt of the calfe, that is, the sinne committed about the calfe. *Tostatus* hereupon taketh occasion to shew the difference betweene *peccatum, & reatus*, the sinne and the guilt thereof, which *Hierom* thus translating seemeth to confound; and because some use may be made of his tractate here, I will compendiously, and summarily abridge it.

In every sinfull act then there are five things to be considered, *Actus peccati, culpa, macula, reatus, pœna*; The very act of the sinne, the fault, the blot, the guilt, the punishment.

1. The act of sinne, as it is an act, is not alwayes evill: for *idem est actus in peccato, & in honesto*, there is the same act in substance in sinne, and in that which is honest: as in adultery there is the like externall act, as in lawfull matrimony; the fault, which is in respect of the circumstances, which are not observed, maketh the difference.

2. The second thing to bee considered, is *culpa*, the faultinesse of the action, which is committed by the not due observing of circumstances, which are these: 1. *Quid*, what it is, that he doth, whether it bee lawfull or unlawfull, honest or dishonest. 2. *Quantum*, the quantitie must bee considered, as one may steale much or little, and raile sparingly, or with a full mouth. 3. *Quoties*, how often, for hee that committeth the same sinne often, is more blameable, than he which doth it but seldome. 4. *Qualiter*, in what manner, whether willingly or unwillingly, whether hee be quicke or slow in doing it. 5. *Cum quo*, with what instrument: as he that smiteth with a stone, is not equall to him that striketh with a sword. 6. *Ad quem*, with whom the sinne is committed, as fornication betweene them that are married, is more heinous, than betweene single parties. 7. *Ubi*, where, in what place: as to steale any thing out of the Church is worse, than out of an house. 8. *Quando*, when, for it is more to sinne upon the Lords holy day, than upon another. 9. *Ad quid*, to what end: for the end maketh a thing of it selfe lawfull, unlawfull: to make an action good, all these things must concurre: but it is enough to make it evill, if it faile in any of them: Now this faultinesse of the action passeth with the action it selfe, which is the subject thereof, and remaineth not.

3. But there is left behind *macula*, a certaine staine, or blot in the soule, whereby the image of God is deformed.

4. And beside this staine, there is a guiltinesse of punishment.

5. And then the last thing is the punishment it selfe in this world, or the next.

QUEST. LXXXVII. *How God may justly punish twice for one sinne.*

BUt seeing it is here said, that God plagued the people, how can it stand with Gods justice to punish them againe for the same sinne, as he threatneth he will visit their sinne in the day of visitation. The like doubt may be moved, how God in justice inflicteth eternall punishment after temporall: as the disobedient in *Noahs* floud then perished with water, and now their spirits are in prison of hell. So Sodom and Gomorrha were burnt with fire, and now suffer beside the vengeance of eternall fire, whereas the Lord saith by his Prophet, *Non consurget duplex tribulatio; Tribulation shall not rise up the second time:* but to this divers answers are made. 1 *Pet.* 3. 19. *Epist. Ind. v.* 7. *Nahum* 1. 9.

This rule being admitted, that God punisheth not twice for one fault, though it is not well concluded out of that place of the Prophet, for there the meaning is, that God will make a finall destruction at the first, he shall not need to afflict them againe: as *Abishai* said to *David* in that sense, *Let mee smite with a spare to the ground, and I will not smite him againe.* But this principle being granted, thus it may further be answered. 1 *Sam.* 26. 8.

1. That the same sinne is not twice to be punished, if the punishment be equivalent to the sinne: otherwise we see divers punishments may be inflicted justly even among men, according to the quality of the offence, as traitors are hanged drawne and quartered. So because no temporall punishment is equall to the sinne committed, the everlasting is justly also added.

2. If the wicked were but guilty of one sinne, one punishment might satisfie, but seeing they commit many, it is not unjust for them to taste of divers punishments.

3. Everlasting punishment is to be considered two wayes, *Extensive*, in respect of the continuance of it, and *intensive*, in the increasing and inlarging of it, though the wicked are temporally punished here, yet God may afterward use some mitigation of punishment in hell, for that which they indured here. And this solution *Tostatus* insisteth upon, as the best, *quæst.* 47.

But none of these answers doe fully satisfie: not the first, for everlasting punishment is equivalent to

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the greatest sinne, though no temporall judgement should goe before: nor the second, for though they are guiltie of many sinnes, yet when God punisheth them for all together, it is counted but as one punishment, and therefore should not be iterated according to that rule: nor the third, for though everlasting punishment should be mitigated, yet it is a second, and iterated punishment.

4. Wherefore the best solution is this, that temporall judgement is not properly a punishment: but it is *tanquam aliquid hortativum*, as meanes to perswade them to repentance. And if they be intractable, and will not repent: yet is their example profitable for the admonition of others, as S. *Peter* saith, *That Sodom and Gomorrah were made an example to them, that afterward should live ungodly.* And unto the obstinate themselves, their finall destruction is not so much here a temporall punishment, as *principium pœnæ æternæ*, a beginning of their everlasting punishment.

4. Places of Doctrine.

1. Doct. *The Iewes found to be Idolaters as well as the Gentiles.*

Vers. 1. *VP, make us gods.* *Rupertus* and *Ferus* following him, note hereupon, that the Jewes sinned as well as the Gentiles: lest they might have insulted over them as the onely Idolaters: *Vt tam Iudæis, quam Gracis os omne obstruatur*; That as well the Jewes mouth as the Grecians might bee stopped: as the Apostle saith, *Rom.* 11. 32. *God hath shut up all in unbeleefe, that hee might have mercie upon all.*

2. Doct. *God seeth all things both good and evill.*

Vers. 7. *The people have corrupted* their wayes. The Lord did behold the vanity of the Israelites, how they had made them a golden Calfe, and sacrificed unto it, and danced about it: according to that saying of the Wise-man, *Prov.* 15. 3. *The eyes of the Lord in every place behold the evill and the good:* and *Iob* 11. 11. *He knoweth vaine men and seeth iniquity, and him that understandeth nothing.*

3. Doct. *All anger not unlawfull.*

Sermon. de ira. Vers. 19. *SO Moses wrath waxed hot.* *Basil* upon this example of *Moses*, who afterward commanded the Levites to put their brethren to the sword, which was not done without an holy anger, inferreth, that *ira quando oportet, & ut oportet ex ratione dispensata, &c.* anger shewed when and as it ought, and governed by reason, *est actionum bonarum ministra*, is the instrument of good actions: as hee sheweth further by the example of *Phinches* against the adulterer and adulteresse, and of *Helias* against *Baals* Priests. And hereby *Calvin* confuteth that paradox of the Stoikes: *Omnes animi motus esse vitiosos*; That all the motions of the minde are vitious: for this anger of *Moses* being in zeale towards Gods glorie, and so proceeding from the instinct of Gods Spirit, was a commendable vertue.

4. Doct. *All monuments of idolatrie must be removed.*

Vers. 20. *AFter he tooke the Calfe. Moses* here taketh away the occasion of idolatrie, *& ita tollit, ut nihil inde reliquatur*, and so he taketh it away, that nothing remaineth thereof: So likewise did *Ezekiah*, that brake downe the brasen Serpent, and *Iosias*, that demolished all the monuments of idolatrie, *Ferus.*

5. Doct. *Peace not to be had with the wicked.*

Gregor. in Pastor. p. 3. cap. 23. Vers. 27. *SLay every one his brother, &c. Gregorie* hereupon well observeth, that although peace be much to be desired, yet men must take heed, *ne consentiendo perversis, ab authoris sui se pace disjungat*, lest by consenting unto the wicked, they doe disjoyne themselves from the peace of their Creator, &c. as here the Levites would have no peace with the Idolaters, but put them to the sword. So the Prophet *David* saith, *Psal.* 139. 21. *Did I not hate them O Lord, that hate thee, &c. yea I hate them with a perfect hatred.*

6. Doct. *To punish, and doe execution upon wicked offenders, no disgrace.*

Vers. 29. *COnsecrate your hands unto the Lord.* They had shed the bloud of their brethren, which had committed idolatry, yet therein did an acceptable service unto God: for they were armed thereunto by the lawfull authority of the Magistrate. *Atque hic unus casus est, quo licet privato uti gladio.* And this is the only case wherein it is lawfull for a private man to use the sword, when it is given him by the lawfull Magistrate, *Ferus.* Therefore, *Si iudex vel tortor es malorum, ne iudices te prophanum*; If thou art a Judge or tormentor of the wicked, doe not thinke thy selfe thereby prophaned: for it is as acceptable unto God to punish the offenders, as to extoll the righteous, *Oleaster.* *Gedeon* commanded his eldest sonne *Iether* to fall upon the Kings of Midian, and afterward at their request, he did execution with his owne hands, *Iudg.* 8. So *Phinchas* ran thorow with his sword the adulterer and adulteresse: *Samuel* with his owne hands hewed *Agag* the King of the Amalekites in peeces. It was not then a shamefull or opprobrious thing to be an executioner, as now adayes it is: whereof these two reasons may be given; because such commonly as are used in that service, are lewd persons themselves, and so odious: and men that are evill bent, would not have any punishment inflicted upon sinne, and therefore they hate the very minister of justice. But seeing that God useth as well good Angels as evill in the execution of his judgments; and the place and calling of a Judge is honourable, that giveth sentence upon the wicked, and seeing it is as pleasing to God to punish a wicked person, as to set free the righteous, it cannot be an odious thing in it selfe to be a minister of justice, *Simler.*

7. Doct. *The number of the elect certaine with God.*

Vers. 32. *TAke me out of the booke.* God then hath as it were a booke written, wherein all the names of the elect are contained: whence it may be concluded and inferred, that the number of the elect

elect is certaine with God, and none of them can possibly perish, *Piscator*: as the Apostle saith; *The foundation of God is sure, and hath this seale, the Lord knoweth who are his*, 2 *Tim.* 2. 19.

5. *Places of Confutation.*

1. Controv. *That it is not lawfull to make images to represent God by.*

Vers. 5. *TO morrow shall be the holy day of Iehovah.* It is evident then, that neither *Aaron*, nor yet Israel did thinke this Idoll to be their God; but they thought this tended to Gods honour: and they used this only as a visible representation of God: the Romanists therefore use but a slender shift, when they alleage, that they are unlike the former Idolaters, *Quod statuas & simulachra neq. vocent, neq. existiment deos*; Because they doe neither call, nor thinke their images to be gods: for no more did the Gentiles thinke, that the very idols which they worshipped, were their gods: they called them all by a figurative speech, because they were made to represent their gods: likewise, those are but vaine pretences, which are commonly used by the popish Idolaters: *Nolumus à Deo recedere, ipsum quærimus, &c. his adjumentis imbecillitas nostra sublevatur, &c.* Wee purpose not to depart from Gods service, wee seeke and serve him, but by these meanes our infirmity is helped, &c. for all this here the Israelites pretended, *Gallas.* See more hereof, *quæst.* 18. before, and *Synops. centur.* 2. *error.* 44.

2. Controv. *The Papists proved to be Idolaters like unto the Israelites.*

Vers. 6. *AND offered burnt offerings, &c.* Though the idolatrous Israelites intended here the service of God, yet in as much as they set up an Altar before the golden calfe, danced before it, and praised it, they were very formall Idolaters, and idoll Worshippers. The Romanists therefore are not here wrongfully charged to worship idols, seeing they set them up in their Church before Altars, decke them with flowers, adorne them with apparell, and jewels, burne candles before them, and incense, kneele unto them, and knocke their breasts: yea they set their similitude of beasts before their images, as a dog they dedicate to *Rachus*, an hog to *Antonie*, a Dragon to S. *George*, an Hart to *Hubert*, *Gallas.*

3. Controv. *Against the Iewes that boast they came not of Idolaters.*

THe Jewes likewise are here refuted, who make their boast, *Quod ex iis, qui idololatriæ dediti fuerunt, non descenderunt*; That they are not descended of them, which were given to idolatry: whom *Cyril* thus confuteth: *Patres eorum in deserto vitulum conflatilem adoraverunt*; Their fathers in the desert worshipped the golden Calfe, and in the time of the Judges they went after strange gods, and under the Kings, Judea as well as Israel played the harlot, *Ierem.* 3. 8. and committed spirituall fornication. *Cyril. lib. 6. super Ierem. c. 5.*

4. Controv. *That the Pope may erre.*

Vers. 5. *WHen Aaron saw that, he made an Altar before it.* By this that *Aaron* was seduced, and not only made a calfe for the idolatrous people, but erected an Altar, and proclaimed an holy day: we see that even holy men of excellent gifts, and high calling, *erroribus & peccatis gravissimis obnoxios*, are subject to errours, and grievous sinnes, *Piscator.* Which sheweth the shamelesse pride of them, which being neither in calling nor gifts like *Aaron*, yet say they cannot erre, B. *Babing.* The Pope is farre inferiour to *Aaron*, who erred; at the least he would not challenge to be superiour to *Peter*, who erred in denying his master, and after was received, when he was reproved openly by S. *Paul*, *Galath.* 2. See more of this, *Synops. Pap. Centur.* 1. *error.* 47.

5. Controv. *Against the invocation of Saints.*

Vers. 13. *REmember Abraham and Isaack, &c.* The Romanists doe urge this place to prove the invocation of Saints: who (they say) being in heaven doe pray for us here in earth. But herein they contradict themselves, holding that the Fathers under the old Testament, were in that dungeon of darknesse, which they call *Limbus Patrum*, and so were ignorant of such things, as were done in the world: but it is evident in this place, that *Moses* doth not make these Fathers Mediators or intercessors for Israel; but only presseth and urgeth the covenant which the Lord confirmed by oath unto them.

6. Controv. *Against merits.*

LYranus further upon this place noteth, *Allegat merita Patrum*, *Moses* alleageth the merit of the Fathers. But *Moses insisteth* only upon the promise, which the Lord made to *Abraham*, which was founded upon the Messiah: therefore, *Non propter patrum merita, sed respectu promissi Messiæ petit*, he maketh request, not for the merits, or worthinesse of the Fathers, but in respect of the Messias who was promised, *Simler.* For neither was *Abraham* himselfe justified by his workes or merits, but by faith, as Saint *Paul* sheweth, *Rom.* 4. 3.

7. Controv. *Against the Lutherans that tolerate images in their Churches.*

Vers. 20. *AND he tooke the calfe.* *Moses* did not only restraine the people from worshipping this abominable idoll, but he defaceth it, and taketh it out of the way; which practice and example of *Moses* sheweth their errour, who although they condemne the adoration of images, yet thinke they may be tolerated in their Churches. But *Moses* could not indure the sight of this Idoll. So the Apostle saith, *Babes keepe your selves from Idols*, *Ioh.* 5. 21. They must not only beware of worshipping them, but take heed of the offence that may come by the sight of them, *Gallas.*

8. Controv. *Against the Popes insolencie that indureth not to be reproved.*

Vers. 21. *AND Moses said unto Aaron, &c.* Though *Aaron* were appointed of God to be the high Priest, yea he was *Moses* elder brother: yet *Moses* doth not forbeare him, but doth openly reprove him: therefore the insolency of the Bishop of Rome is intolerable, who holdeth scorne to bee reproved: unto whom his clawbackes ascribe so much, *Vt si mille animas duceat ad orcum nemo ei dicat*,

dicat, cur facis sic, &c. That although he should lead a thousand soules to hell, none should say unto him, why dost thou so? *Simler. Paul* rebuked *Peter* openly, who by silence confessed his errour, and suffered himselfe to be reprehended.

9. Controv. *Against satisfaction before God by temporall punishment.*

Vers.28. *SO the children of Levi did as Moses commanded, &c.* The Lord was well pleased with this punishment, which was inflicted by the Levites upon the idolaters: yet we must not thinke, that Gods wrath was hereby satisfied: for God was appeased before by *Moses* prayer, *vers.*14. neither was it likely that the punishment of a few could satisfie for the sinne of the whole host; that the death of three thousand could make amends for the sinne of six hundred thousand. *Simler.* But, *ad exemplum profuit*, this punishment was profitable for the example of others: and by this meanes, *castra purgata fuerunt*, the campe was purged of the ringleaders of this sinne, *Calvin.*

10. Controv. *Of the corrupt reading of the vulgar Latine text, setting downe 23. thousand, for three thousand.*

ABout three thousand: The Latine Translater therefore here readeth corruptly, 23. thousand, as is before shewed at large, *quest.*72.

11. Controv. *All shedding of blood maketh not one irregular, and unmeet for the Ministery.*

Vers.29. *COnsecrate your hands.* The Romanists observation therefore of irregularity is superstitious, that allow none to be admitted to Orders, which have beene shedders of bloud: *Lippoman* one of their owne Writers, giveth here a good note, *Non est ergo omnis effusio sanguinis irregularitatis nota*; All shedding of bloud is not then to be held a note of irregularity; seeing the Levites thereby were consecrated, &c. Indeed manslayers, and bloudy men are not easily to bee admitted to the Ecclesiasticall Ministery: but one which hath served in the warres, or had borne the office of a Judge, being otherwise meet for his gifts, is not for any such respect to bee debarred: As *Ambrose* in the better times of the Church, of a Judge was made a Bishop.

12. Controv. *Against the Romanists that thinke no man can be certaine of his salvation, but by revelation.*

Vers.32. *RAce me out of thy booke. Procopius* here well collecteth, *Ecce Mosi per omnia exploratum fuit, &c.* Behold, *Moses* did certainly know, that his name was contained in the booke of life. But *Tostatus* thinketh, that this was extraordinary: and that now, *Aut rarissimi homines aut quasi nullus certus est*; That few, or in a manner none are sure of their salvation. *Moses* he thinketh had this by revelation, and by his familiar conference with God: and so S. *Paul*, when he was taken up into the third heaven, *Tostat. quæst.*42.

Contra. 1. *Moses* was assured of his election, even as other faithfull are: God answereth him, that hee which sinneth, that is, without repentance and recovery, shall be raced out: therefore he that sinneth not so, but repenteth of his sinne, is sure he is there written: as the Apostle saith, *Hee that is borne of God, sinneth not:* sinne doth not reigne in him: and so againe it may be turned, he that sinneth not, is borne of God. And S. *Peter* saith, *Brethren give diligence to make your election and calling sure, for if yee doe these things, ye shall never fall,* 2 *Pet.*2. 10. By good workes then, as lively testimonies of our faith, our election may be made sure. 2. The ground also of S. *Pauls* confidence and assurance, was not so much any speciall revelation, as the common operation of faith in Christ: he was perswaded nothing should *separate him from the love of God, which is in Christ Iesus our Lord, Rom.* 8. 39. Faith therefore in Christ, *Pauls* Lord and ours, assureth us of Gods inseparable love. See more *Synops. Centur.* 4. *err.*25.

1 Iohn 3. 9.

13. Controv. *That God doth not only foresee, but upon his foresight also decree the condemnation of the reprobate.*

Vers.33. *HIm that sinneth, will I put out of my booke. Tostatus* further here hath this observation: that the reprobate are not predestinate of God, as the elect are, but *præscitis tantum*, onely foreseene: *Solum cognoscit Deus quod iste vel ille homo erit infœlix, non quod de eo aliquid statuerit, &c.* He only knoweth, that this or that man shall be damned, and be unhappy, not that God decreeth any thing of such, *quest.*41.

Contra. 1. This opinion is contrary to the Scripture: *Iudas* is called the child of perdition, *Ioh.*17.12. Saint *Paul* calleth the reprobate *vessels of wrath, prepared to destruction, Rom.* 9. 22. and Saint *Iude, They were of old ordained to this condemnation, vers.* 4. These places doe evidently shew, that the reprobate are ordained, prepared, and appointed unto condemnation. 2. Otherwise, if it were not so, that God decreeth the end and condemnation of the wicked, hee should be deprived of the one part of the office of the supreme Judge, which is as well to decree punishment to the wicked, as rewards to the righteous. 3. Indeed a difference there is betweene the decree and foreknowledge of the one, and of the other, but not that which *Tostatus* imagineth. As first, God ordained both for the elect, the end, which is salvation, and the way for them to walke in: but God foreseeth only the evill wayes of the wicked, but their end he both foreseeth, and decreeth: secondly, the decree of election is only of grace, without the foresight of the faith, or good workes of the Saints: but the decree of actuall condemnation in the wicked, is upon the foresight of their sinne, and misbeleefe, as is elsewhere shewed more at large. See more hereof, *Synops. pag.* 822.

14. Controv. *The punishment of sinne remaineth not after forgiveneſse of sinne.*

Vers.34. *YEt in the day of visitation, I will visit them. Ferus* hereupon observeth, that God many times, *dimissa culpa pœnam sibi reservat, &c.* doth reserve the punishment, the fault being pardoned. As *Adam* and *Eve* had their sinnes forgiven upon the promise of the Messiah, yet they both received

receive d punishment: so *Numb.* 14. 20. God at *Moses* request forgave the sinne of the murmurers, yet all their carkasses fell in the wildernesse.

Contra. 1. That which God forgiveth, he perfectly pardoneth: *Ierem.* 31.34. *I will forgive their sinnes, and remember their iniquities no more: Ezech.* 18. 22. *His transgressions shall be mentioned no more unto them.* But if the punishment should bee reserved still, then after remission, their sinnes should bee remembred. 2. Wherefore their chastisements which follow after the confession of sinne, as in the examples given in instance, were rather corrections for their owne emendation, or the example of others, than punishments for sinne: as *Tostatus* reasoneth, that if sinne be directly punished, *nunquam daretur ei temporalis pœna, sed æterna*, it should never have temporall, but eternall punishment: it is therefore, *non pœna peccati, sed admonitio quædam*, not the punishment of sinne, but a certaine admonition, *Tostat. qu.* 47. See *Synops.* pag. 653.

6. Morall observations.

1. Observ. *The absence of the Pastor verie dangerous.*

Vers. 1. *OF this Moses, we know not what is become. Vides hoc loco absentia rectoris, grandem fieri jactu-ram populi*; Wee see by this place, that the people are in great hazard by the long absence of the governour, *Lippom.* Let idle Pastors, and secure Non-residents remember this, how that the wolfe will spoile the flocke, when the Pastor is gone: therefore Saint *Paul* exhorteth the Elders of Ephesus to take heed of themselves and the flocke, because he knew, that after his departure grievous wolves would enter, not sparing the flocke, *Act.* 20. 29.

2. Observ. *Men are then unthankfull, when their good is intended and procured.*

FUrther, herein is noted their great ingratitude, that while *Moses* was occupied in receiving lawes for them for their good, they go about to make an idoll: so as *Chrysostom* noteth, The Jewes the sime night sought to take Christ, when he instituted his last Supper for their comfort. The people here renounce *Moses*, even when he was most carefull for their good, *Oleaster.*

3. Observ. *Excesse in eating and drinking, maketh men forget God.*

Vers. 6. *THey sate them downe to eat and drinke, and rose up to play.* Which sheweth that gluttonie and drunkennesse is the mother of play and wantonnesse: as *Gregorie* noteth, *Cum corpus in re-fectionis delectatione resolvitur, cor ad inane gaudium relaxatur:* While the bodie is too much delighted in outward refection, the heart is let loose to vaine rejoycing, *Pelarg.* So the Apostle saith, *Be not drunke with wine, wherein is excesse, but be filled with the Spirit*; the filling with wine maketh us emptie of Gods Spirit. 1. *Moral. cap.* 3.

4. Observ. *Against prodigall expenses, in superstition and vanitie.*

Vers. 3. *THey plucked from them their golden earings.* Here appeareth the right guise of superstitious men, that are very sparing in setting forth the true service of God, but are most lavish in decking their idols, as many adulterers doe suffer their wives and children to want, being most prodigall in maintaining their harlots, *Simler.* They also are here noted, which upon their vanities can bestow whatsoever, as in playing at dice and cards, and such like, but are verie sparing in workes of charitie, as giving to the poore, *Oleaster.*

5. Observ. *The force of the Saints praiers.*

Vers. 10. *LEt me alone.* Wee see what force is in the prayers of the Saints, whereby the Lords hands are as it were tied and bound from smiting: *Dei potentiam servi preces impediebant:* The servants prayers hindred the Lords power, *Hierom. Ligatum habent sancti Dominum, ut non puniat, nisi per-miserint ipsi*; The Saints have the Lord bound, that he cannot punish, unlesse they will; *Bernard.* So the Apostle saith, *The prayer of the righteous availeth much, if it be fervent, Iam.* 5. 16. *Serm.* 30. *super Cantic.*

6. Observ. *Not to be rash in anger.*

Oleaster further doth thus collect here, that as God without *Moses* consent, would not exeicise his fierce wrath upon the people, so men in their anger should consult with their friends, not as *Rehoboam*, who refused the aduice of his prudent counsellers.

7. Observ. *Of the commendation of fasting.*

Vers. 19. *HE brake them in peeces*, &c. *Ambrose* hereupon thus noteth, *Tabulas legis, quas accepit abstinentia, conteri fecit ebrietas*; The tables of the law, which abstinence and fasting received, drunkennesse caused to bee broken: that is, as soone as *Moses* saw the riot and excesse of the people, through anger he brake them: *Sterilitatem matris Sampson, vini abstinentia fœcundavit: Annam non man-ducantem exaudivit Deus*; Abstinence from wine made *Sampsons* mother fruitfull: and God heard *Anna*, abstaining from meat, &c. And our blessed Saviour saith, *This kind goeth not out, but by prayer and fasting.* *Matth.* 17. 21.

8. Observ. *No respect of persons to be had in regard of Gods glorie.*

Vers. 21. *AND Moses said to Aaron. Calvine* here giveth this good note, that *Moses*, the question being of Gods worship, *non minus fratri suo germano parcere*, &c. doth no more spare his owne brother, then if he had been a very stranger: there must bee no respect had of friendship, kinred, acquain-tance, when Gods glorie commeth in question: as the Levites afterwards sheathed their swords even in their owne sonnes and brethren. So the Apostle saith, *Have not the faith of our glorious Lord Iesus in respect of persons, Iam.* 2. 1.

9. Obſerv. *Not to put off the fault to another, whereof our ſelves are guiltie.*

Verſ. 22. *Thou knoweſt this people. Aaron* putteth off the fault from himſelfe, and laieth it upon the people: *Hic eſt pernitioſus iam inde ab Adam in nobis inveteratus mos*, &c. This pernicious error even from *Adam* is growne into a cuſtome, to transferre the fault upon another, *Lippoman.* for ſo did *Adam* turne it to *Eve.*

10. Obſerv. *Mercie and juſtice to be tempred together.*

Verſ. 27. *Lay every man his brother. Videmus in Moſe duo contraria*, &c. We ſee two contrarie things in *Moſes*, mercie and judgement: mercie in his praying for the people, and juſtice in commanding the idolaters to be ſlaine, *Ferus*: which two being joyned together in Governours Civill and Eccleſiaſticall, doe make a pleaſant and ſweet harmonie: as the Prophet *David* ſaith, *Pſal.* 101. *I will ſing mercie and judgement, unto thee O Lord I will ſing.*

11. Obſerv. *We muſt go on in our calling, though we ſee others puniſhed before us.*

Verſ. 34. *Goe now therefore, bring the people*, &c. Though the Lord did reſpite the peoples further puniſhment; yet he would not have *Moſes* be negligent in that charge which was committed unto him: *Etſi vult populum punire, tamen nobis pergendum eſt in noſtro munere*: Although God intend to puniſh his people, we muſt goe on in our dutie, *Simler.* So when the plague was begun in the hoſt, *Moſes* bid *Aaron* take his cenſer, and ſo hee cenſed betweene the dead and the living, and the plague ſtaied, *Numb.* 16.

Chap. XXXIII.

1. *The Method and Argument.*

IN this Chapter is ſet forth the reconciliation of God with his people, wherein firſt the preparation to this reconciliation goeth before, to *verſ.* 12. then the manner of the reconciliation followeth to the end of the Chapter.

1. In the preparation: 1. There is ſhewed on Gods behalfe, how firſt he telleth *Moſes*, that although he would bring them into the land of Canaan, yet hee will not goe with them himſelfe, *verſ.* 1,2,3. and the effect that followed, the ſorrow of the people, *verſ.* 4. Secondly, the Lord chargeth them to lay aſide their good raiment, *verſ.* 5. and the people obeyed, *verſ.* 6.

2. On *Moſes* behalfe: he to ſhew that the Lord was departed from them, the more to humble them, pitched his tent without the hoſt, *verſ.* 7.

3. On the peoples part is deſcribed their humilitie in looking toward *Moſes*, and worſhipping toward the Tabernacle: with the cauſe that moved them, Gods preſence there in the cloud, and his talking with *Moſes*, to *verſ.* 12.

2. The manner of the reconciliation followeth: 1. The reconciliation it ſelfe is ſet down: 1. With *Moſes* reaſons, taken from Gods favour toward him, *verſ.* 12. from his covenant with the people *verſ.* 13. from the contrarie inconvenience, *verſ.* 14. from the effects, the glorie of God among the people, *verſ.* 15. 2. And Gods gracious condeſcending, *verſ.* 15,17. 2. The ſigne of this reconciliation where we have *Moſes* requeſt to ſee Gods glorie, *verſ.* 18. And the Lords anſwer partly granting his petition, *verſ.* 19. partly denying it, but with ſome limitation, *verſ.* 20. to the end.

2. *The divers readings.*

I. Verſ. 6. Farre off *from the mount Choreb*, I. better than, *by the mount Horeb*, B.V. or, *from the mount Horeb*, A.P.C.L.S. See the queſtion following upon this verſe.

I. Verſ. 10. *Afterward, as he returned with Ioſhuah his miniſter to the hoſt*, he *departed not*, &c. that is God, I. better than to referre it to *Ioſhuah*, that he departed not. See the 21. queſtion following.

B.G. cum cæter. Verſ. 12. *Thou haſt not ſhewed me whom thou wilt ſend*, A.P.B.G. &c. better than, *what thou wouldeſt ſend.* See 23. queſtion.

I.B.G. cum cæter. Verſ. 13. *Shew me thy way*, I. cum cæter. *the way of thy goodneſſe*, C. *thy goodneſſe*, is not in the text: better than, *ſhew me thy face*, L. or, *ſhew thee my ſelfe manifeſtly*, S. The word is, דרכך *deracheca*, thy way.

I.B.G.&c. Verſ. 15. If *thy preſence or face goe not*, I.V.B.G.A.P. if *thy majeſtie*, C. better than, *if thou goe not*, L.S. the word is פניך *paneca*, thy face.

I.V. Verſ. 16. *I and thy people ſhall be ſeparated*, I.V.C.A.P. better than, *ſhall be glorified*, L. S. or, *have preeminence before all people*, B.G. the word is פלא *phala*, *to devide, ſeparate*: it ſhall appeare, that thou haſt a ſpeciall care of us beyond all people.

3. *The queſtions diſcuſſed.*

QUEST. I. *At what time the Lord uttered this commination.*

Verſ. 1. *Afterward the Lord ſaid unto Moſes*, &c. 1. *Calvine* thinketh, that this commination here ſet downe was delivered unto *Moſes*, before he did breake forth into that patheticall petition to be raced out of the booke of life, if the Lord would not pardon the people: and that upon this threatning that the Lord would goe no more with him, then followed that vehement prayer of *Moſes*. 2. But rather

father thinke with *Iunius*, that this was ſpoken after God had repented him of the evill, which he had intended utterly to have deſtroyed the people: and after *Moſes* had in his great zeale and love toward his people wiſhed to be raced out: for immediatly upon that prayer, *chap.* 32. 34. he promiſeth his Angell ſhould goe with them: and ſo doth the Lord here: therefore the coherence of the argument ſheweth, that this followed immediatly upon the other.

QUEST. II. *Whether the narration of Moſes Tabernacle in this chapter be tranſpoſed.*

YEt though this commination be joyned in order of time to the Lords ſpeech, ſet down in the end of the former chapter, a great part of this chapter, *Toſtatus* thinketh of neceſſitie muſt be tranſpoſed: as that narration which is inſerted of *Moſes* Tabernacle, *verſ.* 7. to *verſ.* 12. which was done before *Moſes* went up the ſecond time into the mount. And this he goeth about to prove by theſe reaſons: 1. When the Lord thus ſpake unto *Moſes*, hee was in the mount with God: for thither hee went againe, *chap.* 30. 31. but *Moſes* Tabernacle was not in the mount: for out of the Tabernacle *Moſes* went into the campe and returned: but when he went up the ſecond time, he ſtaied 40. daies there continually and came not downe: the people alſo ſaw *Moſes* when he went into the Tabernacle, but they could not ſee him in the mount: and it is ſaid *verſ.* 11. that his ſervant *Ioſhua* went not out of the Tabernacle, but hee did not goe up into the mount with *Moſes*. 2. At ſuch time as *Moſes* removed his Tent without the campe, the Lord was not yet reconciled to the people: and therefore *Moſes* pitched his Tent without the hoſt, as a ſigne, that God was departed from them: but after that *Moſes* came downe the ſecond time, the people were reconciled, and fell to making of the Tabernacle. 3. And after the Tabernacle worke was taken in hand, *Moſes* was then continually preſent to overſee the worke; it is not like then that *Moſes* Tent at that time was removed without the campe: wherefore *Toſtatus* ſeemeth to conclude upon theſe reaſons, that this was done before *Moſes* went up the ſecond time into the mount, where he ſtaied other fortie daies: and it was moſt like that then *Moſes* ſequeſtred himſelfe out of the campe, when he ſaid hee would goe againe up unto the Lord, *chap.* 31. 30. *Toſtat. qu.* 3.

But this being granted, that all this was done before *Moſes* went up the ſecond time unto God to fetch the ſecond tables; yet it followeth not that the hiſtorie is tranſpoſed: but all this which is in this chapter contained, is likely to bee done in that order which is heere ſet downe: and that going up, mentioned *chap.* 32. 30. was not that when *Moſes* carried up the tables of ſtone; which the Lord bid him prepare, for that followeth after, *chap.* 34. 1. but it was ſome other going up unto God, though not into the top of the mountaine, where the thicke cloud was: the reaſons are theſe: 1. Becauſe this going up of *Moſes* was the next day after the ſlaughter by the Levites, which was the next day after he came down with the tables, *chap.* 32. 30. But he went not up with the ſecond tables ſo ſoone. 2. *Moſes* at this conference with God, came and told the people what the Lord ſaid, that hee would not goe with them; whereupon they ſorrowed, *verſ.* 4. But when hee went up with the ſecond tables, he ſtaied there fortie daies, and came not downe. 3. *Moſes* was ſet in a cleft of the rocke which was in the mountaine, while the Lord paſſed by, *verſ.* 22. before hee went up the ſecond time with the tables, *chap.* 34. 1. therefore this was another going up beſide that. See more of this, *qu.* 74. *chap.* 32.

QUEST. III. *How God ſaith he will ſend his Angell, and yet himſelfe not go with them.*

Verſ. 1. *I will ſend an Angell before thee.* 1. Some thinke, that this is but a repetition of that which the Lord promiſed before, that they ſhould be brought into the land of Canaan, and that Gods Angell ſhould go before them. But God promiſed theſe things upon a condition, and now upon their diſobedience he reverſeth all, and ſaith in effect unto them, *Pergite quo vultis, ego omnem veſtri curam abjiciam*; Go whither you will, I will have no more care of you, *Ferus*, *Marbach*. But by the former promiſe, *chap.* 32. 34. *Mine Angell ſhall go before you*: it is evident, that the Lord doth confirme here his former promiſe, and not reverſe it. 2. *Cajetane* thus expoundeth, that God was content his cloud ſhould goe before him, as it did, but he will not dwell among them in his Tabernacle, as he had promiſed. So alſo *Burgenſ.* But the contrarie is evident, becauſe God had alreadie preſcribed unto *Moſes*, the forme and faſhion of the Tabernacle, all which had been to no effect, if the Lord would not make it his habitation: for to what purpoſe then, ſhould they make it? 3. *Calvine*, becauſe a difference is here made, betweene the ſending of an Angell before them, and Gods being among them, thinketh that this is underſtood of a created Angell, and not of that Angell of Gods preſence, before promiſed, *chap.* 23. which was Ieſus Chriſt himſelfe. But the ſame Angell is underſtood both here, and there, becauſe the ſame office was to be performed in both places, to bring the people into the land of Canaan. And ſo the *Interlinearie Gloſſ.* underſtandeth, *Angelum quem ſe miſſurum ſpondet Dominus Deus, Dominum Ieſum Chriſtum poſſumus intelligere*; The Angell, which the Lord God promiſeth to ſend, we may underſtand to be our Lord Ieſus Chriſt.

4. *Rupertus* giveth this ſenſe, *I will ſend mine Angell before thee*, that thou maieſt enter into the land of Canaan, *ſed non ut intras in terram viventium*, but not to enter into the land of the living. But here the text doth not inſinuate the ſpirituall Canaan, but the terreſtriall only, as it is deſcribed to be a land, that floweth with milke and honie.

5. The author of the Scholaſticall hiſtorie, here ſaith, that whereas God was the keeper of Iſrael himſelfe, before they committed idolatrie: he afterward appointed *Michael* the Arch-angell to be their keeper and guide; who is called their Prince. But the ſame Angell, which the Lord promiſeth now to ſend before them, did go before them before, *Exod.* 14. 19. and 23. 20. *Behold I will ſend an Angell before thee*, which indeed was *Michael* the Arch-angell, or principall or chiefe Angell, who was no created Angell, but even Chriſt himſelfe, for who elſe is the Prince of the Lords people?

6. Wherefore, whereas God ſaith he will ſend his Angell, and not go himſelfe, the meaning is not,

seeing God is everie where, that he would not be with them *per potentiam*, by his power, but not as before, *per miraculorum operationem*, by the operation of miracles, *Lyran. Toſtat. Negat ſe amplius familiariter illis præſentem fore*; Hee denieth that hee will in that familiar manner be present, as he was before, *Simler. Gallaſ. Aut inter eos viſibiliter reſidere*, Or to be visiblie resident among them *Iun.* But afterward, when upon *Moſes* request God changed his purpoſe, that he would go with them himselfe: then hee was present, in working miracles for them, as before, as in sending them flesh, *Numb.* 11. and causing water to come out of the rock, *Numb.* 20. *Toſtat. qu.* 4.

QUEST. IIII. *Why the Lord saith, he will not goe with them himselfe, lest he should consume them.*

Vers. 3. *LEſt I consume thee in the way.* 1. *Rupertus* so understandeth this, as though the Lord would have the people no more to take him for their God: *Non tibi expedit, ut me Deum tuum nomines culturam meam profitearis*; It is not good for thee, that thou doe henceforth name mee for thy God, or professe my worship: for it were better not to know God at all, than knowing to provoke him, &c. But if the Lords meaning were utterly to renounce them, as being not his people, he would not have promised to send an Angell before them.

2. Neither is it to be thought, that the Angell should be, *Deo miſericordior*, more mercifull than God, and readie to spare them: for even the Lord had told them before concerning the Angell, that he would not spare their misdeeds.

3. But if God should be present, as is said before, in working miracles for them, and multiplying his benefits, *tanto eſſet populi rebellio gravior*, the rebellion of the people and their unthankfulnesse, should be so much the greater, *Lyran.* And this is the reason, why the Lord punished his owne people more for their idolatrie, than he did the Gentiles, because the Lord had done more for them, than any other people, *Toſtat. qu.* 5. So *Hugo de S. Victor.* Lest I should destroy thee, *Iratus aliquando tua ſtultitia, ſi tecum eſſem aſſidue.* Being at the length angrie for thy foolishnesse, if I should be continually with thee. So also *Iunius, Ne ſi gravius in præſentiam ipſius peccaverint Iſraelitæ*, &c. Lest the more the Israelites did sinne against the Lord being present, the more grivous punishment should be decreed against them.

QUEST. V. *What ornaments they were, which the people laid aside.*

Vers. 4. *AND no man put on his best rayment, or his ornament.* 1. *Hugo de S. Victor.* by their ornament, heere understandeth the Tabernacle of *Moſes*, where the Lord talked with him, which was an ornament and grace to the people: which now was removed away from them, and pitched without the campe. So also *Gloſſ. interlinear.* But the removing of *Moſes* Tabernacle is afterward mentioned, *vers.* 7. it was then a divers thing from this: and this ornament here spoken of, was peculiar, and severall to everie one, which they laid aside, so was not this Tabernacle.

2. R. *Salom.* understandeth this ornament of certaine golden coronets, which were miraculously put upon every ones head by the Angels, at that time when the law was delivered, whereby they were espoused unto God: which now they put off, as having broken their faith toward God, to whom they were espoused.

But, neither is it likely, that everie one had such a golden coronet, for whence should they have such abundance of gold? *Toſtat. qu.* 7. And if this ornament were miraculously given them, it was no more in their power to put them off, than it was at the first to assume them: and if it had been any such ornament of their espousals, they were then stripped of them, when they had first transgressed, when *Moſes* saw that the people were naked, *chap.* 33. 25. *Simler.*

3. R. *Salom.* beside this, hath another exposition: by their ornaments understanding their favour, and dignitie with God, which now they had lost. But it was not in their power, either to lay aside, or to take up this kind of spirituall ornament. The Lord could deprive them thereof, whether they would or no.

4. The Chalde paraphrast, by these ornaments, understandeth, *arma bellica*, their weapons of warre, their swords, and their bowes, and such like. But it seemeth that both men and women laid aside these ornaments: whereas the men only did weare armour.

5. Some thinke that these were the ornaments, which they did weare for the honor of the golden calfe, *Oleaſter.* But it is not like, that if they had worne any such, that they did put them on still, seeing the Levites had put to the sword divers of them for their idolatrie: they would not have been so shamelesse as in despight of *Moſes* to have carried in open view those markes of idolatrie.

6. Therefore these were none other ornaments, than their costly and precious apparell; which they used to weare in the time of publike joy: as the Septuagint translate them, τὰς στολὰς τῆς δόξης, their glorious garments, such as they received of the Egyptians, with other jewels of gold and silver, when they came out of Egypt, *chap.* 3. 22. *Toſtat. quæſt.* 7. So also *Burgenſ. Nullus ex more, indutus eſt cultu ſuo*; None of them was decked in apparell, as they used to be; *Depoſitis ornamentis, lugubri habitu incedebant*; Having laid aside their ornaments, they went in mourning weeds, *Iun. Pelarg.*

QUEST. VI. *Why in publike repentance they used to change their habit.*

Vers. 4. *THey sorrowed.* That is, they put on sackcloth and mourning garments, not as though true repentance consisted in the change of the outward apparell: for the Lord saith by his Prophet, *Rent your hearts, and not your garments, Ioel* 2. but the externall signes of repentance are profitable also, and not to be neglected for these causes. 1. That by these signes, *Conſpicuum ſiat eos vere peccatum ſuum agnoſcere*; That by these outward arguments it may appeare, that they do truely confesse their sinne, *Lippom.* God will have *fructus cum arbore*, the tree with the fruit: the tree is the penitent and contrite heart, the fruit outward confession, and humiliation, *Forus.* 2. Because men by their sinne doe not onely provoke

voke God, but offend men, it is requiſite, that as in their heart, they doe humble themſelves before God, ſo they ſhould by their outward behaviour give ſatisfaction unto men, *Ferus.* And ſo, *ignominiæ partem ultro ſubire inter homines*, &c. willingly undergoe ſome ſhame among men, in condemning themſelves. 3. It is profitable alſo for the good example of others: *ut alios ad imitationem provocent*, to ſtirre up others to imitate the like, *Calvin.* 4. *Iis infirmitas noſtra ſublevatur*; By theſe outward ſignes of repentance, our infirmitie is helped, *Gallaſ.* and our ſorrow and repentance thereby increaſed. 5. *Reales ſunt quædam preces*, The humble habit and geſture of the bodie, are certaine reall prayers whereby wee are ſtirred up more earneſtly to intreat pardon at Gods hand, *Simler.*

QUEST. VII. *VVhy the Lord thus ſpake unto Moſes.*

Verſ. 5. *FOr the Lord had ſaid.* 1. *Toſtatus* opinion is, that this here is inſerted by way of *anticipation*, becauſe *Moſes* delivered this unto the people, after his comming downe from the mount the ſecond time, becauſe at the ſame time, *Moſes* moved his Tabernacle without the campe, which was after his ſecond comming downe; for it is called heere the Tabernacle of the Covenant, *verſ.* 7. becauſe the tables of the Covenant were there kept, which *Moſes* had not yet received; for the firſt tables were broken.

Contra. 1. At *Moſes* ſecond comming downe, the people were reconciled, for *Moſes* brought the tables of the law, which was a ſigne of reconciliation betweene God and his people: therefore it is not like, that then ſo long after the people put off their rayment in ſigne of repentance. 2. Neither is it like, their ſorrow and repentance was ſo long deferred. 3. And as unlike it is, that then *Moſes* removed his Tabernacle, which was a ſigne unto the people, that God would not dwell among them, when the Covenant was renued, and the tables new written. 4. Neither is it called the Tabernacle of the Covenant, as the Latine Interpreter readeth; but *ohel mogned*, the Tent of the Congregation.

2. Some thinke, that this is here rehearſed, concerning the peoples laying aſide of their coſtly apparell, and the removing of *Moſes* Tent, *per recapitulationem*, by recapitulating: ſuppoſing theſe things to have been done before *Moſes* went up into the mount: their reaſons ſee before *queſt.* 2. where they are propounded by *Toſtatus*, as though he inclined to that opinion: but *qu.* 8. upon this chapter, he ſeemeth rather to be of opinion, that here an *anticipation* of the ſtorie is to be admitted, a narration of that before, which was done after, and not a *recapitulation*, a ſetting downe after, of that which was done before. But the hiſtorie is not prevented in this place, as is ſhewed before: ſo neither is it deferred, for all this here rehearſed could not be done in the ſpace of one day; which muſt be admitted: if theſe things were done before *Moſes* went up againe unto God, which was the verie next day after the ſlaughter of the people by the Levites *chap.* 32. 30. 3. *Cajetanes* opinion is, that *Moſes* was at this time with God in the mount; *Et quod rurſus de monte deſcenderit*; And that he came downe againe from the mountaine, and told the people theſe things. But at *Moſes* ſecond going up to the mount, to receive the ſecond tables, he continued there fortie daies, and fortie nights, and eat nothing, *Deut.* 9. 18. during that time he came not downe. 4. Wherefore this was ſome other going up of *Moſes* unto God, though not into the thicke doud, beſide his ſecond ſolemne going up, for the ſecond tables: ſo that *Moſes* went unto God, and returned to the people againe, before he was called up, and bid to bring other tables of ſtone with him like to the firſt, *chap.* 34. 1. And then this hiſtorie is not tranſpoſed, but things are ſet downe in that order, wherein they were done. See before *queſt.* 2.

QUEST. VIII. *In what ſenſe the Lord ſaith, I will come upon thee, whereas he ſaid before, I will not go up with thee.*

Verſ. 5. *I will come ſuddenly upon thee, and conſume thee.* 1. Some thinke that this is ſpoken *comminatorie*, by way of threatning: *promittet ſe manifeſtare eis in malo eorum*, hee promiſeth to ſhew himſelfe unto them, but to their hurt, *Hugo de S. Victor.* That as he denied before hee would go up with them, that is, to ſhew his comfortable preſence among them: now he will come upon them with indignation, *Gallaſ.* Although I have ſpared thee, *ſemper tamen non parcam*, yet will I not alway ſpare thee, *Ferus.* But if indeed the Lord did here threaten certainly to be revenged of them, he would not preſently have called unto them for repentance, bidding them to put away their coſtly rayment.

2. Therefore *Lyranus* thinketh, that theſe words are uttered alſo *comminatorie*, in threatning manner, but with condition of their repentance, that then he would not deſtroy them, as the deſtruction of Niniveh was ſo conditionally threatned. But this is no commination, but a repetition only of that, which the Lord had denounced before, *verſ.* 3.

3. Some thinke that theſe words are uttered, *prophetice*, prophetically: *Rabanus* of the day of judgement, wherein they ſhall certainly be judged for their ſinne. *Gloſſ. interlin.* Of the Babylonian, or Romane captivitie. So alſo *Burgenſ. Semel aſcendit Dei filius incarnatus*, &c. Once the Sonne of God incarnate came among them, and utterly deſtroyed them. So alſo *Ferus.* But the Lord ſpeaketh of the time preſent, of his comming unto them now, in bringing them to the land of Canaan, as appeareth, *verſ.* 1, 2.

4. Therefore others thinke, that theſe words are delivered, not *comminatorie*, by way of commination, *ſed cammonitorie*, by way of admonition, as *Chryſoſtom* obſerveth, *Hoſtes. qui volunt ſupplicium infligere*, &c. The enemies, which intend to puniſh, doe not onely ſay nothing of it, but go about it moſt ſecretly, leſt they which are to be puniſhed for it, knowing of it, ſhould eſcape: but the Lord contrariwiſe, *prædicit, differt, territ*, when hee intendeth to puniſh, doth give warning of it, defferreth it, terrifieth, &c. *ut quæ minatur, non inferat*, that what he threatneth, be not brought upon them, and ſo the Lord doth heere, he threatneth to move them to repentance.

5. But theſe words are rather ſpoken, *enuntiativè & declarativè*, by way of declaration, as *Cajetane*, *Declaratio eſt ejus, quod dixerat*; It is a declaration of that, which hee had ſaid before *verſ.* 3. *Leſt I con-*

ſume thee in the way. And the meaning is this, *ſi tecum aſcenderem, contingere poſſet*, &c. if I ſhould go up with thee, it might come to paſſe, that I ſhould deſtroy thee. *Oſiander*. So alſo *Iunius*. It is therefore a declaration, or repetition of the former reaſon, why the Lord would not go up with them, leſt being provoked by their ſinnes, hee might conſume them.

6. And the Lord to this end ſo often telleth them, that he will not go with them, that they might more earneſtly ſue unto God, for his comfortable preſence ſtill: for the Lord purpoſed not to withdraw his preſence from them: as afterward he ſaith unto *Moſes*. My preſence ſhall go with thee. Like unto this, *Cyrillus* maketh that anſwer of our Saviour in the Goſpell, who being asked of his brethren, if hee would go up to the feaſt, ſaid firſt hee would not go up, and yet afterward went up: *Propter incredulitatem Iudaorum iturum ſe negavit, tamen propter paucos ſanctos aſcendit*, &c. He denied to go up, becauſe of the unbeliefe of the Jewes but he went up for their ſakes which beleeved, &c. So here, though the Lord refuſed in reſpect of the idolatrous and rebellious people, to go up with them, yet for *Moſes* ſake he granteth his preſence.

Lib. 4. ſuper Ierem. cap. 36. Iohn chap. 7.

QUEST. IX. *Whether the people put off their ornaments twice.*

Verſ. 5. NOw put thy coſtly rayment from thee. 1. *Lyranus* thinketh, that this was another putting off, than that before ſpoken of, that the people firſt of themſelves put off their coſtly rayment, and then, when the Lord commanded them, they alſo put off their golden crownes. But, 1. It is a meere imagination, that they had any ſuch crownes: 2. If they had any ſuch, it is like when they put on their mourning apparell, that they would alſo have laid by their coronets, which were not ſeemely for mourners to weare, *Toſtatus, qu.* 7.

2. *Cajetane* thinketh, that firſt, *ornatum perſonalem ſpontanei depoſuerunt*, they did lay downe of their owne accord their perſonall ornaments: but afterward they are commanded to take away alſo the ornament of the place: *Locus ſuperior, mons Dei, ornatus erat à filijs Iſrael*; The higher place, which was the mountaine of God, the Iſraelites had decked and adorned, becauſe the Law there was given; which the Lord commandeth to be taken away, becauſe of the ſinne of the people there committed. But ſeeing they were ſtraitly charged not to come neere the hill upon paine of death, *chap.* 19. 13. it is not like they did decke and adorne the hill: and they are bid to put their ornaments from *them*, not from the place.

3. *Oſiander* thus interpreteth; *Depone totum ornamentum tuum*; Lay aſide all thy ornaments, and put on ſackcloath: He thinketh they had put off ſome before, and now are bid to put off the reſt: but the ſame word עחת *gnathah*, uſed in both places, ſheweth, that the text ſpeaketh of the ſame ornaments.

4. The Interlinearie gloſſe, by their ornaments here underſtandeth, *manifeſtam Dei præſentiam* the manifeſt preſence and apparition of God. But it was not in the peoples power to lay aſide that ornament.

5. Some underſtand by this ornament, faith, *qua populum illum carniſſe luget*; which it is evident that people wanted: *Ex Lippom.* But God would not bid them lay aſide any ſuch ornament.

6. *Lippoman* expoundeth it thus: *Videri poteſt hoc quadam præcedentis depoſitionis approbatio*; This may ſeeme to bee a certaine approbation of their former laying aſide of their garments. But it is a commandement, that they ſhould doe it, therefore not an approbation of a thing done.

7. *Toſtatus* thinketh that this laying aſide of their garments was done all at once: but hee ſaith, that it was not now done, but after *Moſes* ſecond returne from the mountaine, which opinion is confuted before, *qu.* 7.

8. Therefore *Gallaſius* better reſolveth, in reading here in the preterpluperfect tenſe, (*for the Lord had ſaid*) So alſo *Iun. Geneveſ.* And thinketh this to be given as a reaſon, why the people put off their ornaments, *quia juſſu Dei factum*, becauſe it was done at the Lords commandement: *Neq; enim illi excogitarunt hoc opus pœnitentiæ*; For the people did not deviſe this worke of repentance of themſelves, *Simler*. So alſo *Calvine* ſaith, it is an explication of the former, *Non fuiſſe ornatos, quia id vetuerat Deus*; That the people had not their ornaments, becauſe God forbad them. The ſame alſo is the opinion of *Oleaſter*, that God ſpake theſe words before, when he ſaid, *I will not go up with thee, verſ* 3.

QUEST. X. *In what ſenſe the Lord ſaith, That I may know.*

Verſ. 5. THat I may know what to doe unto thee. 1. The *Interlinear. Gloſſ.* giveth this ſenſe, *Ut ſciam, id eſt, ſcire faciam*, &c. That I may know, that is, make thee know, what a great wickednеſſe thou haſt committed, whereby thou art deprived of my preſence: *Nam ab illo die non ita manifeſtè apparuit illi populo*; For from that day he did not ſo manifeſtly appeare unto that people, &c. But beſide, that the Lord ſtill went before them after this, by his viſible preſence; he ſpeaketh here, not as having determined what to doe, but as yet one deliberating with himſelfe.

2. *Rupertus* thus interpreteth, *That I may know*, &c. *Nullam enim habet materiam ſtruendæ miſericordiæ*, &c. Becauſe the Lord ſhould have no matter for his mercie to worke upon, if there did not go before ſome ſhew of repentance, &c. But the Lord in this ſpeech determineth nothing, he keepeth them in ſuſpenſe.

3. *Toſtatus* turneth it the other way, that ſeeing the objection, and humiliation, *Sciam, quid debeam pœnæ tibi infligere*, &c. I may know, what part of the puniſhment I ſhould inflict, *qu.* 7. But, as it is ſaid before, *ſuſpenſos relinquere videtur*, hee ſeemeth yet to leave them in ſuſpenſe.

4. *Lyranus* therefore reſolveth upon this ſenſe: *Non quod Deus aliquid de novo cogneſcat*: Not that God ſhould know any thing more than he did, but that by the change of the people it might be made manifeſt, what it was fit for the Lord to doe unto that people. So alſo *Ferus*. That although the Lord knew all things in himſelfe, yet *ut ex operibus ejus ſciat*, &c. he might know by their workes, whether he ſhould doe good or evill unto them, *Simlerus*. The Lord ſpeaketh not then of his knowledge in reſpect of himſelfe, *ſed ut manifeſtum fieret*, but that it might be manifeſt unto men, *Toſtat.* That a reaſon of Gods workes might be evident to all.

5. So

5. So although God, *Non ſimpliciter ignoſcit, guſtum tamen miſericordiæ dando*, &c. Doth not ſimplie pardon them, yet in giving them a taſte of his mercie, he doth animate them, to ſue more earneſtly for pardon, *Calvin.*

QUEST. XI. *Why it is ſaid, they laid aſide their good rayment, from the mount Horeb.*

Verſ. 6. *THey laid aſide their rayment, from mount Horeb*, &c. 1. Some give this ſenſe, *after Moſes came downe from the mount*, they put them off, *Genevenſ.* But it is ſhewed before, that this was done before *Moſes* came downe from the mount the ſecond time, *qu.* 2. and how many words are inſerted: *after Moſes came downe*, which libertie, if it were lawful to take, one might make any ſenſe of the Scripture.

2. *Cajetane*, whoſe opinion is partly touched before, *qu.* 9. thinketh, that indeed they tooke off the ornaments from the verie mount, which they had decked, and adorned: but they are bidden, *verſ.* 5. to put off their ornaments from them; they were then upon them, and not upon the place.

3. *Toſtatus* underſtandeth it thus: *Ex eo loco non habuerunt ornatum*; From that place, they had no ornaments; and ſo maketh this the ſenſe, as though not onely in that place, but afterwards going from that place, they left off thoſe ornaments. And *Oleaſter* conjecture th thus; *Forte uſque ad ingreſſum terræ nullis feſtivis veſtibus uſus eſt*; It may be, they uſed not their beſt apparell, till they came into the land of Canaan, &c. But if they had not worne their garments afterward, it had been no ſuch miracle, that their rayment did not wax old upon them, during the ſpace of fortie yeares, as it is obſerved, *Deut.* 8. 4. And after they were reconciled unto God, the cauſe of their mourning being taken away, it is like the ſigne of their ſorrow, their mourning weed was diſcontinued.

4. The moſt doe expound, *circa montem Horeb*, about the mountaine Horeb, *Ferus. Ad montem*, at the mountaine, *Vatab.* They mourne in the ſame place, where they had offended God with their ſinne, *Marbach.* that the very place might put them in minde, what great benefits they had deprived themſelves of: there they had received the Law, and there the tables of the covenant were broken, *Gallaſ.* What place this Horeb or Choreb was, is ſhewed before *queſt.* 2. *chap.* 3. *Gallaſius* and *Marbach* think, that *Sinai* was the name of that part of the hill toward the Eaſt, and Choreb, of the other part toward the weſt.

5. But *Junius* doth give the beſt ſenſe of this place, they laid aſide their ornaments *procul à monte Choreb*, a great way off from the mount Choreb; as taking themſelves to be unworthie of Gods preſence, who abode in Choreb. And ſo in the like manner *Moſes* removed the Tabernacle, where the Lord ſhewed viſible ſignes of his preſence farre off from the campe, in the verſe following, as a ſigne of Gods indignation and departure from among them.

QUEST. XII. *What Tabernacle Moſes removed out of the campe.*

Verſ. 7. *THen Moſes tooke his Tabernacle*, &c. 1. *Calvine* taketh this for the Tabernacle, which God appointed *Moſes* to make, which he ſuppoſeth to have been made alreadie. So alſo *Rupertus.* But that cannot be, for the making of the Tabernacle followeth afterward, *chap.* 35. And if this bee admitted, the whole hiſtorie that remaineth in this booke ſhould be tranſpoſed: neither had they any time to make it; for *Moſes* was newly come downe from the mount, where hee had hitherto received but inſtructions, how the Tabernacle ſhould be made: and if the Tabernacle of the Lord had been alreadie made, it ſhould not now begin to have been firſt called, *Ohel moged*, the Tent of the congregation.

2. Some thinke that this is, *per prolepſin dictum*, ſpoken by a figure *Prolepſis*: the Tabernacle is mentioned as now made, which was not made till afterward, *Gloſſ. interlinear.* But that Tabernacle ſituated, and erected *in medio caſtrum*, in the middeſt of the campe, and never without the hoſt: therefore this was not that great Tabernacle or Sanctuarie, *Gallaſ.*

3. *Cajetane* ſeemeth to underſtand this of the great *Tabernacle*, and thinketh, that *Deus revocat, quod alias promiſerat*, &c. God doth here revoke that which hee had promiſed concerning the Tabernacle, that he would therein dwell among them, and that he purpoſed to ſubſtitute *Joſhua* to bee high Prieſt in *Aarons* ſtead, becauſe hee went not from the Tabernacle, *verſ.* 11. This God threatned, to move them to more effectuall repentance, but hee performed it not; *Ex Simlero.* But this cannot be that great Tabernacle afterward erected, for the reaſons before alleaged: neither was that the reaſon of *Joſhuahs* ſtaying in the Tabernacle, eſpecially ſeeing no ſuch thing is inſinuated in the text, but becauſe he was *Moſes* miniſter, and gave daily attendance upon him.

4. Neither is this to be underſtood, *de ſuo ipſius tentorio*, of *Moſes* owne Tabernacle or Tent: as *Gallaſ. Jun. Borrhaius*: for he dwelt ſtill among the people, *Simler.* and hee went only to this Tabernacle out of the hoſt when the people had any buſineſſe with God. And if it had been *Moſes* owne Tent there ſhould have been his wife and children with them, that *Joſhuah* needed not to have been left behinde to keepe it, *verſ.* 11. when *Moſes* returned into the hoſt, *Toſtat, qu.* 9.

5. Wherefore, this was ſome peculiar Tabernacle, which *Moſes* erected ſpecially for the ſervice of God, as it may appeare by the name of it, it hath the ſame name, which the other great Tabernacle was to be called by: there was the cloud the viſible ſigne of Gods preſence, and the people worſhipped toward that place, *Simlerus, Oſiander, Toſtatus.*

Calvine uſeth here divers reaſons, to prove that it was not *Moſes* private Tabernacle. 1. Becauſe *Moſes* is ſaid ſimplie to have taken the Tabernacle, not his Tabernacle. 2. Becauſe a ſacred name is impoſed upon it. 3. *Moſes* changed not the place of his dwelling. 4. The Lord there ſhewed viſible ſignes of his preſence. 5. The people worſhipped toward it: all this ſheweth, that it was a ſacred place, and not *Moſes* Tent of habitation, &c. All this being granted, yet it followeth not, that it was the great Tabernacle, as *Calvine* and *Oleaſter* thinke, both in reſpect of the time, it was not yet made, and of the place, that was planted in the middeſt of the campe, and not without, *Lippoman.*

Verſ. 7.

QUEST. XIII. *Why Moses pitched his Tabernacle without the hoſt.*

Verſ.7. AND *pitched it without the hoſt.* 1. *Toſtatus* taketh the reaſon thereof to bee this, becauſe when the people were willed to lay aſide their ornaments, *Moſes* alſo would remove the Tabernacle, *Quia in eo pars quædam honoris populi conſiſtebat*; Becauſe therein a part of the peoples honour conſiſted, *qu.*8.

2. *Oleaſter* giveth this reaſon, *Quia immunda erant caſtra*; Becauſe the campe was defiled by their idolatrie, *Moſes* removeth the Tabernacle.

3. But the verie cauſe hereof was this, that as God had ſaid before, that hee would not go up with them, ſo *Moſes* is commanded to remove the Tabernacle; *Vt hoc ſigno admoneremur Deum ab ipſis abalienatum*; That they might hereby be admoniſhed, that God was alienated from them, *Simler.*

4. *Moſes* alſo doth this, *ut promoveret ipſorum pœnitentiam*; to ſet forward their repentance: *ut agnoſcerent ſe indignos cohabitatione Dei*; that they ſhould acknowledge themſelves unworthie of Gods preſence and cohabitation: as the Publican in the Goſpell ſtood a farre off, and knocked upon his breaſt, *Ferus.*

5. But herein appeareth notwithſtanding, the mercie and clemencie of God: that departeth not altogether, nor yet removeth the ſignes of his preſence farre off: *quin interpellare poſſint*, but that they might have acceſſe thither to offer up their requeſts. *Marbach.*

6. *Rupertus* maketh this myſticall application of it: the pitching of the Tent without the campe ſignifieth, *Quod cœleſtia ſacra, quorum Miniſter & Pontifex Chriſtus*, &c. That the heavenly things, whereof Chriſt is the high Prieſt and Miniſter, are extended farre beyond the carnall rites, and ceremonies of the Jewes.

QUEST. XIV. *How far from the campe this Tent was removed.*

Verſ.7. FARRE *off from the hoſt.* 1. R. *Salom.* thinketh, that this Tent which *Moſes* pitched without the hoſt, was removed ſome twelve cubits from the campe. But this had been all one in a manner, as if the Tent ſhould have been in the campe ſtill: neither in ſo ſmall a diſtance had it been a ſigne of Gods departure from them, which herein was ſpecially intended, *Toſtat. qu.9.*

2. *Iunius* thinketh it was removed, *ad milleſimum cubitum*, about a thouſand cubits: by the analogie of the place, *Numb.* 35.5. where the Levites ſuburbes are deſcribed to be 2000. cubits from one ſide to another: of each ſide a thouſand from the citie, which was in the middeſt. But there can be no proportion taken from the fixed ſituation, and compaſſe of their cities, and ſuburbes, for the meaſure and diſtance of their ambulatorie, and walking campe.

3. Rather the ſpace of diſtance betweene the Tent and the campe, may be apportionated by the like, *Ioſhua.* 4. 3. where the ſpace betweene the Arke, that went before them and the campe, is preſcribed to be two thouſand cubits which maketh a mile: but hereof there can be no certaintie, it being not expreſſed in Scripture.

QUEST. XV. *Why it is called the Tent of the Congregation.*

Verſ.7. AND *he called it ohel mogned.* The Tent of the congregation. 1. *Toſtatus* thinketh that it is ſo called, becauſe here were kept the tables of the law, wherein was conteined the covenant of God, before they were put into the Arke. So alſo *Sa.* But the firſt tables were broken, and *Moſes* yet had not received the ſecond.

2. *Rupertus* thinketh it is called the Tabernacle of the Covenant: *Quia non ante ſolvuntur inimicitiæ, quam tendatur Tabernaculum*; becauſe the emnitie betweene God and the people was not diſſolved, before the Tabernacle was pitched. But the erecting of this Tabernacle rather was a ſigne, that God was angrie with the people, and vouchſafed not to be among them.

3. *Ferus* much what to the ſame ſenſe ſaith, it was ſo called, *Quia datum fuit ad confirmationem fœderis*; This Tabernacle was given, to confirme the Covenant: but it was ſet up rather as a ſigne of ſeparation betweene God and them.

4. *Lyranus*: it is ſo called, *Quia ibi fiebant fœdera, id eſt, compoſitiones & concordiæ*; Becauſe covenants were there made, that is, the compounding and according of ſtrife. But all thoſe are deceived in the vulgar Latine text, which doth not here well tranſlate the Hebrew word מוֹעֵד *moghed.*

5. This word than rather ſignifieth a congregation or meeting together, than a Covenant. *Oleaſter* ſheweth, that this word may have foure derivations: 1. It may come of *gnavad*, which ſignifieth to teſtifie, and ſo it may be taken for the Tabernacle of the Teſtimonie, which ſenſe the Septuagint followeth: 2. Of *gnadhah*, to adorne, and ſo it may be called the Tabernacle of ornament: 3. Of *gnadhadh*, to erect, & ſo it is named the Tabernacle of erection, becauſe it was erected and ſet up, or taken downe: 4. It is derived of, *iagnadh*, which ſignifieth to congregate, to meet together at an appointed time. And this hee preferreth as the apteſt derivation. So alſo *Iun. Pagnin. Vatabl.* Becauſe there the Lord did meet and ſpeake with *Moſes*; *Oleaſter.* Or rather *Moſes* proclaimed unto all, that would aske counſell of God, that they ſhould come thither, whereupon it was called the Tent of the Congregation, or meeting together, *Iun. annotat.*

QUEST. XVI. *Why the people ſtood up unto Moſes, and looked after him.*

Verſ. 1. ALL *the people ſtood up.* 1. *Calvine* thinketh, that this is not to be referred to any civill honour, which they ſhewed unto *Moſes*, but that it muſt be underſtood *de ſpirituali cultu*, of the ſpirituall worſhip, which they yeelded unto God, when *Moſes* went to the Tabernacle. But the ſpirituall worſhip is ſpoken of afterward, *verſ.* 10. They worſhipped everie man in his Tent doore.

2. Wherefore by this behaviour of the people, is rather ſhewed the great reverence, which they ſhewed toward his perſon; and this was the firſt fruit of their repentance, *Quod honorant enim, quem prius contemp-*

contempserant, They honour him, whom they had despised before in his absence, calling him in disdaine, *This Moses*; *Gallas.* 2. Another effect of their repentance was, they stand in their doore, but dare not follow after him, as thinking themselves unworthie to draw neere unto God. 3. They looke after him, untill he was gone in, signifying their desire unto him. 4. They worship toward the Tabernacle, *Ferus.*

3. *Tostatus* supposing that this was done after *Moses* came downe from the mount, thinketh, that the people gave this great reverence to *Moses* now more than before, because of his shining countenance, which the children of Israel could not endure to behold. But it is shewed before, *qu.* 7. that *Tostatus* is herein deceived, concerning the time and order of this storie; for *Moses* was not gone up yet the second time, but was called up afterward, *chap.* 34. 1. and therefore he had not yet such a shining countenance; which may further appeare by this, because heere they looke after *Moses*, and upon him, but when his face glistred after his comming downe, they were afraid to come neere him, or looke upon him.

4. In that the Israelites looke upon *Moses* backe parts, *Rupertus* maketh this mysticall collection: that till all things are fulfilled which are promised in both the Testaments, *Iudæi non videbunt*, the Jewes shall see but the back parts of *Moses*; *Strabus* applieth it thus: *Moses* face was hid to the Jewes, that is, *mera & vera legis cognitio*, the very true knowledge of the law: wherein the Jewes could see no spirituall or mysticall thing but all carnall.

QUEST. XVII. *Whether there were two clouds or one, to cover, and conduct the host.*

Vers. 9. *The cloudie pillar descended*, &c. 1. *Tostatus* here doth utter his opinion; that there were two cloudes, one which was spread over the host in the length and breadth thereof, which served only to shelter them; the other was a cloud like a pillar, not so thick as the other, but more lightsome, and this served to direct them: and this is the cloud spoken of here. These two clouds he would prove out of that place, *Numb.* 14. 14. *Thy cloud standeth over them, and thou goest before them by day in a pillar of a cloud, and in a pillar of fire by night.* But here are not divers clouds described; only divers offices of one and the same cloud, are mentioned: which are there to cover them, direct them, and to give light unto them. Hee may as well gather out of this place, that there were three clouds as two.

2. Therefore it cannot otherwise be gathered, that there was any more but one cloud: as it is in the Psalme. 105. 39. *He spread a cloud to be a covering, and fire to give light in the night.* The same cloud covered them, which gave them light, and that which gave them light guided them. Neither is it necessarie to imagine this cloud to overspread the whole host: hanging aloft in the aire, and being dispersed in the upper part all abroad, it might, being objected against the bodie of the Sunne, be a sufficient shelter, though wee doe not imagine it to be of such length and breadth. See more hereof, *chap.* 13. *qu.* 14.

QUEST. XVIII. *Why the Lord spake to Moses in a cloud.*

Vers. 9. *The cloudie pillar descended.* 1 *Tostatus* thinketh that the reason why the Angell of God spake unto *Moses* in a cloud, was this: because he tooke upon him an humane bodie, *quia hoc erat convenientius ad edendum voces*; which was most fit to frame a voice by: and to the end that the people should not see this humane shape, the Angell was hid in the cloud. But, the cloud being lightsome and cleere, which as a pillar of fire gave light unto the campe in the night; if there had been any such humane shape, it would have been seene in that bright bodie: beside, it was not an Angell, but God himselfe that talked with *Moses* face to face, *vers.* 11. who could frame a voice without any such assuming of an humane bodie.

2. *Ab. Ezra* thinketh that the cloud is said here to descend, because the Lord did apply himselfe, and so descended as it were to *Moses* capacitie: as a learned man, that readeth to the simple, doth frame his speech to their understanding. But although the Lord in himselfe, being an infinite spirit, cannot bee said properly to ascend, or descend, yet because this cloud was a materiall and sensible thing, it may be said properly to descend, *Tostatus, quæst.* 10.

3. *Rupertus* maketh this mysticall application of the cloud descending: *Nemo reconciliari potest, nisi per istam columnam nubis, per istam carnem*, &c. That no man can be reconciled unto God, but by this pillar of the cloud, that is, by that flesh wherein all fulnes of the Godhead dwelled bodily, *Lippoman* thus also applieth it, that, as *Moses* entred, the cloud covered the Tabernacle; so when Christ entred into that Tabernacle, not made with hands, *nube susceptus est*, he was taken up in a cloud, *Ferus* maketh this morall use: *Debemus in ostio tabernaculi, post eum aspicere*; Wee must in the doore of these tabernacles of our bodies look after him: that is, be readie as at the doore to follow him, and to lay aside these earthly tabernacles, when the Lord calleth.

4. This cloud descended, both for more reverence and maiestie, because they were not able to behold Gods glorie, *Gallas.* as Christ was taken up in a cloud, that his Disciples should not gaze after him into heaven: likewise, it was fittest both to shelter them and conduct them: and typically shewed, that they saw, but as in a cloud and darkly: the cleere light being reserved for the comming of Christ.

QUEST. XIX. *How the Lord spake to Moses, face to face.*

Vers. 11. *The Lord spake unto Moses face to face*, &c. And yet afterward *vers.* 20. the Lord saith, *thou canst not see my face.* 1. *Augustine* doth thus reconcile these places: in the first he speaketh, *de oculis mentis*, of the eyes of the minde, whereby wee see God: in the other, hee sheweth, *corporeis oculis neminem videre Deum*, that no man can see God with bodily eyes. But Gods essence, as it is, no creature can see at all: *Eius substantiam, neque hominum, neque Angelorum, sicut est, quisquam videre potuit*; The substance of God as he is, neither any man or Angell can see: and therefore the Apostle calleth him, the King immortall, invisible, 1. *Timoth.* 1. 17. *Gloss. ordinar.*

2. Some

2. Some thinke that God appeared here in an humane shape; and therefore hee is said to have spoken with him face to face: but the face of God, his divine essence, hee could not see, *Osiander.* So also *Tostatus* saith, that the Angell here assumed a bodie, which was hid in the cloud, and so he spake face to face. But if *Moses* had at any time seene any such assumed face or countenance, it is most like he did in the mount, where he had the most glorious vision: but there was no image to be seene, *Deut.* 4. 15.

3. *Cajetane* and *Oleaster* say, that God here, *non videbatur*, was not seene face to face, but *loquebatur facie ad faciem*, hee spake face to face, as one friend with another, *tanquam duobus in tenebris colloquentibus amicis*, as when two friends talke together in the darke, and see not one another: as the Chalde paraphrast readeth, that God talked with him, *verbo ad verbum*, word to word: and so it is to bee referred to the Lords familiar speech, not to his familiar sight, which is afterward denied. But *Iacob* saith, *Gen.* 32. that he had seene God face to face; therefore this phrase is referred as well to the sight, as to the hearing.

4. The Hebrewes give this solution: that *Moses* is denied, *totaliter*, to see wholly the face of God: but he did see him, *interposita quadam caligine*, some mist being put between. But one friend doth not put a vaile upon his face, when hee talketh with his friend: as the Lord is here said to talke with *Moses*: the divine essence *Moses* could not in that mortall state see at all.

5. *Thomas* thinketh that it is spoken, *secundum opinionem hominum*, according to the opinion of men; because *Moses* might thinke, that hee had spoken to him face to face. But if *Moses* had thought here, that he had seene God face to face, hee would not have desired to see his face afterward.

6. Wherfore, by this phrase is only meant, that cleere revelation, which the Lord shewed to *Moses* more than to any other; so that it is spoken comparatively: to other Prophets the Lord will speake by vision and dreame, but to *Moses, mouth to mouth, Num.* 12. 8. *Simler.* He spoke to him face to face, *valde familiariter*, very familiarly, his divine essence he could not see, as the Lord answereth him afterward, *vers.* 20. *Lyranus.* As a friend imparteth to a friend his secrets and counsell: so, *Deus non abscondebat ab illo consilium*, God did not hide from him his counsell, *Rupertus.* The face of God is the knowledge of God: *Cognoscitur Deus per speculum, cognoscitur per seipsum*; God is knowne as by a face in a glasse, he is seene by himselfe; in a glasse here, in himselfe in heaven, *Gregor. Moses* saw God here as in a glasse, but as he is in himselfe he could not see him.

But it will be objected, that *Iacob* also saw God face to face, therefore he saw as much as *Moses*: but the meaning onely is, that God appeared there to *Iacob* more manifestly than before: *sed pro ipsius gradu & mensura*; but according to his degree, and in measure, *Gallas. Marbach.*

Burgensis hath another answer: that he which spake with *Iacob* face to face, was an Angell: he is called *Elohim*, which name is given unto Angels, as well as unto God: but here, he that spake with *Moses* is called *Iehovah*, which name is proper and peculiar unto God. But, in as much as that Angels name was ineffable, for *Iacob* desired to know it, but it was not declared unto him, it is certaine that it was Christ himselfe, who in humane shape there wrestled with *Iacob*: and therefore I preferre the former answer.

QUEST. XX. *Why Ioshua is here called a yong man.*

Vers. 11. *His servant Ioshuah a yong man.* 1. *Ioshua* was not in respect of his yeeres a yong man, but was at the least at this time 43. yeeres old, as *Simlerus* collecteth, for he lived after this fortie yeeres during the sojourning of Israel in the desart, and afterward was Captaine and Governour of the people 27. yeeres: which all make together 100. and 10. which was the whole age of *Ioshuah*. But allowing unto *Ioshuah* 17. yeeres of government only, as *Iunius*, which is more probable; then *Ioshuah* was 53. yeeres old at this time. And it is evident, that *Ioshuah* was of good yeeres and experience, who was before made Captaine of the warres against *Amalek*, *chap.* 17.

2. And that *Ioshuahs* time of government was not 27. but only 17. yeeres, may bee thus gathered: from the going out of Israel out of Egypt unto the fourth yeere of *Salomons* raigne, are 480. yeeres, 1 King. 6. 1. which are thus gathered, fortie yeeres in the wildernesse, the Judges make. 299. yeeres; *Eli*, *Samuel* and *Saul* 80. *David* 40. of *Samemons* reigne there must be counted foure: there want only 17. yeeres to make up the former summe of 480. which time must be given unto *Ioshuahs* government, and no more.

3. He is therefore called a young man, נַעַר *nagnar*, not so much with relation to his manners, because he was *integer*, an upright man and innocent, without guile or fraud, *Simler. Cajetane*: or in respect of his service or attendance: as sometime in that sense, *puer*, a lad, is taken for a minister, as *Iun. Oleaster, Tostatus*: for there is another word *mesharthe*, which signifieth, his minister, *Lippoman.* But it either may be taken here *pro discipulo*, for a disciple, or scholar: as our blessed Saviour after his resurrection, said to his Disciples, *children*, or *lads*, *have ye any meat*, Ioh. 21. *Lippoman*: or else he is called *juvenis respectu Mosis*, a young man in respect of *Moses*; *Lyranus.*

QUEST. XXI. *Whether Ioshuah is here understood not to have departed from the Tabernacle.*

Vers. 11. *Departed not out of the Tabernacle.* 1. The most doe understand this of *Ioshuah*, that he departed not out of the Tabernacle. But after the Lord was departed from *Moses*, and the cloud removed, *manebat ibi ad custodiam*, he remained there to keepe it, *Oleaster: ne cui pateret accessus homini aut bestiæ*, that none should come neere it, man or beast, *Tostat. qu.* 11.

2. Upon this ground they further make *Ioshuah* a type of Christ, *qui semper in conspectu Dei intercedit pro nobis*, who is alwaies in the sight of God to make intercession for us, *Osiander. Rupertus* maketh *Ioshua* a figure of the Gospell, as *Moses* signifieth the Law: *Spiritus vivificans à tabernaculo, cujus pontifex Christus non recedit*: The quickning spirit doth never depart from the Tabernacle, the high Priest whereof is Christ: which spirit the Law hath not. *Gloss. interlin.* applieth *Ioshuahs* continuall being in the Tabernacle, unto Christs promise, that he would be with his Disciples to the end of the world.

2. Some

3. Some hereupon further note, that *Aaron quaſi ſacerdotio ſuo privatur*, *Aaron* is for the time deprived as it were of his prieſthood, and the keeping of the Tabernacle committed to *Ioſhua*; *Simler. Pelarg.*

4. But all theſe collections are grounded upon the falſe interpretation of the text: for this laſt clauſe muſt be referred unto the Lord, mentioned in the beginning of the verſe, not unto *Ioſhua*, for over the word יָשׁב *yaſhav*, is the diſtinction *rebiah*, which doth diſtinguiſh, and divide it from the ſentence following. So that thus the ſentence muſt bee read: *When Moſes returned into the hoſt, and his ſervant Ioſhua*, a yong man: *hee departed not from the middeſt of the Tabernacle:* that is, God, who was preſent in the viſible ſigne of the cloud, *Iun.* The meaning then is, that the cloud departed not from the Tabernacle, which was without the campe; whereby the Lord ſignified that he would not go among them, as he had ſaid, *verſ.* 3. And ſeeing *Moſes* could not enter into the Tabernacle, while the cloud was thereon, *chap.* 40. how is it like that *Ioſhua* could abide there continually. And further, whereas only *Moſes* and *Ioſhua*, as *Cajetane* noteth, were admitted to come unto the Tabernacle, *quia ſoli immunes erant à peccato populi*, becauſe they onely were free from the ſinne of the people: it was fit that *Ioſhua* ſhould attend upon *Moſis*, being his Miniſter, and that *Moſes* ſhould not go, and returne alone into the campe.

5. *Procopius* ſo underſtandeth it, as that *Ioſhua intra caſtra ſe continet*, did keepe himſelfe within the campe, becauſe he was yet but a young man, and not perfect, and ſo not fit to be admitted to the colloquie or ſpeech of God. But *Ioſhua* neither ſtayed in the campe, when *Moſes* went forth to the Tabernacle, neither yet is it to bee ſuppoſed to have ſtayed behind in the Tabernacle when *Moſes* returned, but he did accompanie him, and attend upon him, both to and from the Tabernacle.

6. The Tabernacle needed no keeper, God ſhewing there continually evident ſignes of his preſence, the cloud by day reſting upon the Tabernacle, and fire there appearing by night.

Quest. XXII. *When the Lord thus ſaid to Moſes.*

Verſ. 12. *THen Moſes ſaid unto the Lord.* 1. *Toſtatus* admitteth, that all this which followeth to the end of the chapter, is ſet downe in the ſame order of time, as it was done, and that there is no anticipation of the hiſtorie, as there is before from theſe words in the fourth verſe, *And when the people heard*, &c. unto theſe words, *verſ.* 12. *Then Moſes ſaid to the Lord*: and he yeeldeth three reaſons, why the hiſtorie is tranſpoſed in the former place, and not in this. 1. Becauſe in the beginning of the next chapter there is a word of coherence, *deinceps*, afterward, which coupleth that hiſtorie, with that which goeth before. 2. The argument is continued from the 12. verſe, to the end of the chapter, and ſo one thing hath dependance of another. 3. The hiſtorie muſt not be tranſpoſed without great neceſſitie, for then we ſhall have no certaintie in Scripture, in what order any thing was done.

Contra. As theſe reaſons may well be admitted, for the conſequence and coherence of the reſt which followeth in this chapter, that the things here rehearſed were done before *Moſes* was called up with the ſecond tables, ſo they ſerve as well to prove, that the former narration, from *verſ.* 4. to *verſ.* 12. which *Toſtatus* thinketh to have been done after *Moſes* comming downe from the mount, is ſet in order according to the time of the doing, and went before *Moſes* going up the ſecond time into the mount: 1. There is the ſame word of coherence uſed in the beginning of the 12. verſe, *vaiomer*, and *Moſes* ſaid, which beginneth the next chapter, *vaiomer*, and the Lord ſaid. 2. There is alſo a coherence of the matter and argument: for *Moſes* having ſhewed how the Tabernacle, where was Gods viſible preſence, was without the hoſt, which was a ſigne of the Lords departure from the people: now *Moſes* entreateth the Lord, that he would returne unto his people, and that his preſence might go with them. 3. Neither is there any neceſſitie, why the former hiſtorie ſhould be imagined to be tranſpoſed: and therefore according to *Toſtatus* owne concluſion, *Semper eſt accipienda qualibet litera*, &c. Every place of Scripture muſt be taken according to that order wherein it is ſet downe, without any anticipation, or recapitulation: *niſi ex litera ipſa, vel alibi demonſtretur*, &c. unleſſe by the letter it ſelfe, or otherwiſe it may be ſhewed, that it is otherwiſe to be taken, *Toſtat. qu.* 13.

Quest. XXIII. *How Moſes deſireth to know, whom the Lord would ſend with them, ſeeing he had promiſed before to ſend his Angell.*

Verſ. 12. *THou haſt not ſhewed, whom thou wilt ſend with me.* And yet the Lord had promiſed to ſend his Angell before them, *verſ.* 2.

1. Some thinke, that *Moſes eauſatur differri adventum Meſſiæ*, doth complaine that the comming of the Meſſiah was deferred, *Lippom.* And that he ſpeaketh of one, which ſhould lead them, not into that earthly countrie, *ſed in terram viventium*, but into the land of the living, *Rupertus.* But it is evident, that *Moſes* heere ſpeaketh of the conducting of them into the promiſed land, therefore he ſaith, *verſ.* 15. *if thy preſence go not with us, carrie us not hence*: neither was *Moſes* ignorant of the true Meſſias, who ſhould conduct him, and all Gods people to the heavenly Canaan.

2. Some againe take it, as though *Moſes* ſhould deſire ſome aſſiſtant, and aſſociate: *videbat ſe ſolum, & omni auxilio deſtitutum*: he ſaw himſelfe to be left alone, and void of all helpe: for *Aaron*, who was joyned with him before, had made himſelfe unworthie of the government; and *Ioſhua* was yet too young to take upon him the adminiſtration, *Gallaſ.* But it appeareth by the Lords anſwer, *verſ.* 14. *My preſence ſhall go with thee*: that *Moſes* required no humane coadjutor to be given him, but the Divine aſſiſtance.

3. *Oſiander* thinketh that *Moſes* thus ſaith, becauſe the Lord had retracted, and revoked his former grant, that his Angell ſhould go before them: and therefore laboureth for the renuing of this promiſe. But it is evident, that twice together the Lord promiſed to ſend an Angell, *chap.* 32. 34. and 33. 2. but it no where appeareth that the Lord retracted that promiſe.

4. *Oleaſter*

4. *Oleaster* thus reconcileth these places, *Quia non acceptaverat Angeli ducatum*, because *Moses* had not accepted of the guiding, and leading of an Angell, which was promised: therefore he further presseth God, to know who shall be sent with them. But seeing this Angell should cast out the Canaanites before them, *vers.* 2. it is not like that *Moses* would not accept of so gracious a promise.

5. *Calvine* thinketh, that the Angell before promised to be sent, was a created Angell, and ministring spirit: and that being a common benefit which is granted to other nations, over whom the Angels of God are set, therefore *de continua serie prioris gratiæ certior fieri cupit*, he desireth to be sure of the continuall course of Gods former grace.

But *Moses* could not be ignorant, that the Angell which was promised to be sent before them, was God himselfe; of whom the Lord had said before, *chap.* 23. 21. *my name is in him.*

6. Some understand it of the meanes, *ostende mihi media & auxilia*; shew mee the way and meanes, whereby I should overcome so many nations, *Ferus.* But this had been curiositie in *Moses*, to have enquired after the particular meanes, and it had shewed some weakenesse, and infirmitie in him.

7. *Cajetane* interpreteth thus, God had promised his Angell before, but he shewed not, *quem Angelum*, what Angell he would send, *quanæ auctoritatis, cujus præsidentiæ*, of what authoritie, and presidencie, *Lippom.* But *Moses* looketh higher, than to the presidencie of Angels: for he saith, *vers.* 15. *If thy presence go not with us, carrie us not hence.*

8. *Burgensis* hath this observation, that *Moses intelligitur implicite petiisse, quod regimen populi esset sibi commissum, sine alicujus Angeli præsidentia*, &c. is heere understood secretly to have made request, that the regiment of the people should have been committed to him, without the presidencie of any Angell. But *Moses* rather declined the government of the people, as being to heavie a burthen for him to beare as *Numb.* 11. 14. *I am not able to beare all this people alone:* therefore it is unlike that hee desired here the sole government. This opinion of *Burgensis* shall bee handled more at large in the next question following.

9. Therefore *Moses* meaning is nothing but this, that whereas onely he had a generall promise before, that an Angell should be sent, but the Lord himselfe would not go, that is, in those visible signes, and working wonders for them. *Moses* desireth here to be instructed in the manner, which he calleth the waies of God, *vers.* 13. whether the Lord would still go before them in the cloudie, and fierie pillar, and dwel among them in his Tabernacle, as he had promised. *Iunius*, who here translateth, *Thou hast mee sowed, quæ missurus, what things thou wilt send:* but this translation seemeth not to be so fit, sending in this sense, is properly of persons, not of things: yet the sense that *Iunius* giveth, is consonant unto the text. So also *Lyranus*, *Non sufficiebat Mosi nisi ei assisteret modo prædicto*; It contented not *Moses*, unlesse the Lord would assist them, as he had done before: *Mosis petebat sibi assignari præcessorem, qui miracula operaretur; Moses* desired heere one to be given to go before them, which should worke miracles, such as had been done before, *Tostat. qu.* 18.

QUEST. XXIV. *Whether the sole government, and leading of the people, were here given to Moses, without the administration of Angels, as Burgensis thinketh.*

NOw commeth *Burgensis* opinion before rehearsed, further to be discussed, and examined. His assertion is this, that *Moses* heere is desirous to know, whereas God had promised to send an Angell, whether *præcursorem & præceptorem*, a forerunner to drive out the nations before them, and an instructer also whom they should obey, as before was prescribed, *chap.* 23. 21. are now but onely as a guide and forerunner, no longer as a teacher and instructer: and so *Moses* doth secretly insinuate, that the sole government of the people should be committed unto him: wherein he saith the Lord condescended to *Moses* request; for this his opinion, further he alleageth these reasons.

1. The great merit and worthinesse of *Moses*, is to bee considered, who now after his fortie daies fasting, had profited and increased both in contemplation, having had conference with God, and in active vertues, both in shewing his zeale toward God, in putting the idolaters to the sword, and his great charitie in preferring their safetie before his owne salvation. And therefore the Lord held him meet and worthie, to whom the sole government of his people should be committed.

2. It is said also, *Deut.* 32. 12. *The Lord alone led them, and there was no other God with him:* God alone without the leading of any Angell guided and protected them.

3. *Michael* the Arch-angell appearing unto *Ioshua*, said, *As a captaine of the Lords host, am I now come, Iosh.* 5. 14. as if he should have said: *Ego impeditus fui tempore Mosis magistri tui, sed nunc venio:* I was hindred in the time of thy master *Moses*, but I now come: whereupon *Burgensis* inferreth, that *subjectio populi Israelitici ad Angelum incepit à Ioshua*, &c. the subjection of the people to the Angell, began from *Ioshua*, not from *Moses.*

Contra. Mathias Thoring in his replies, confuteth this phantasie of *Burgensis*, as hee calleth it, and thus answereth his reasons.

1. Though *Moses* were an excellent man and in high favour with God, yet was he not to be compared with Christ: *Qui usus est ministerio Angelorum in multis*, Who in many things used the ministerie of Angels: and of whom specially the Psalme speaketh, *He shall give his Angels charge over thee*, &c. *Psalm.* 91. not that Christ needed their ministerie, but *propter Hierarchicam institutionem*, because of the order of the celestiall Hierarchie: God hath appointed the Angels, and blessed Spirits, as the Ministers of his will.

2. And in that place in *Deuteronomie*, only strange gods are excluded, not the ministerie of Angels, which are subordinate unto God, for by the same reason, the ministerie of *Moses* should be excluded also.

3. Neither can it be affirmed, that the administration of the Angels was suspended untill *Ioshuahs* time: for seeing the law was given by the administration of Angels, as the Apostle sheweth, *Galath.* 3. much

much more *motio columnæ*, the moving of the cloudie and fierie pillar, was by their ministerie: *Deo tamen immutabiliter præsente & præsidente*, God yet himselfe being unchangeably present and president. To this effect *Thering*, who here with great reason opposeth himselfe to *Burgensis*.

QUEST. XXV. *When and where God thus said to Moses.*

Vers. 12. *THou hast said moreover, I know thee by name.* 1. *Burgensis* thinketh, that although it be not found in these verie words, where the Lord so said to *Moses*: *yet equivalenter dicta fuisse*, &c. words equivalent, and of like force were uttered, when the Lord said, *Let me alone*, &c. For thereby *Moses* might perceive, that hee was well knowne unto God, seeing by his prayers hee was able to turne aside Gods judgements. But by the rehearsall of these words in the same phrase afterward, *vers.* 17. *I know thee by name*, it is evident that God had so said to *Moses* before.

2. *Augustine* therefore resolveth, *Non omnia scripta esse, quæ Deus cum illo locutus est*, That all things are not written which God spake unto *Moses*. *Quæst.* 153. in Exod.

3. *Oleaster* further giveth this conjecture: that it is like, *Deum hæc in montis colloquio dixisse*, that God spake these things unto him in the mount; for that was the most familiar conference, which God had with *Moses*.

QUEST. XXVI. *How the Lord is said to know Moses by name.*

I know thee by name. 1. This is spoken *humanitus*, according to the custome of men, who know many by their face, whom they know not by name; but Princes and great men doe know by name, and specially marke and regard those which doe attend upon them: and so the Lord saith thus much in effect, *Novi te tanquam Ministrum*, &c. I know thee as my Minister and servant, whom I often use, *Oleaster*. So the Lord also is said to know *Moses* by name, because he was in great reputation and favour with him, *Tostatus*. And that hee had chosen him out of many for his service, *Calvin*. And God is said to know them that please him, and not to know those which offend him: *Non quia ignorat, sed quia non approbat*; Not because he knoweth them not, but doth not approve them, *Augustine*. *Quæst.* 155.

2. God therefore herein sheweth what singular regard he had of *Moses*, in respect of his knowledge. God knoweth all men, yea all things by their names, as the Prophet saith, *Esay* 40. 26. *Who hath created these things, and calleth them by their names*; *Non prodissent ad esse, nisi ea Deus vocasset ad esse*; For nothing could have a being, unlesse God had called it to have a being, *Tostat. qu.* 13. But God in respect of his grace and favour, tooke speciall notice of *Moses*, whom he vouchsafed to speake with face to face.

3. God hath then a common knowledge of all his creatures, but a peculiar of his elect. Concerning his common knowledge: Some have thought that God hath not, *particularium cognitionem*, the knowledge of particular things, but as he knoweth his owne essence. Some, as *Avicenna*, that God knoweth, *singularia universaliter*, particular things universally, in respect of their generall causes, not of the particular effects. As if a man were skilfull in the celestiall globe, he might foresee the particular eclipses in their causes, though he see them not in particular. But we are not so to thinke of God, for nothing is hid from his knowledge, be it never so particular, as our Saviour sheweth in the Gospell, that the sparrow cannot light upon the earth without our heavenly Father, *Thomas*. *Matth.* 10. 29. 1. 36. q. in 1 Cor. 9. art. 2.

But beside this common and generall knowledge of the creatures, God taketh speciall notice of men, and among them of the elect; *He is the Saviour of all men, but especially of those that beleeve*. The Lord knoweth the wicked, but as a Judge to condemne them, *suas novit ut pater, ut servet*; hee knoweth his owne as a father to save them, *Borrh*. 1 *Tim.* 4. 5.

4. Yea, and among all the Lords people, *Moses* was of speciall grace with God: that whereas the people of Israel were not knowne in their owne name, but in the names of *Abraham*, *Isaak* and *Iacob*: *Moses* was knowne of God in his owne name, *etiamsi non esset filius*, although hee had not beene the son of *Abraham*, &c. *Cajetan*. And as the proper name sheweth some speciall propertie, so God had given him, *specialem gratiam pra cæteris*, speciall grace beyond others, *Pelarg*.

5. *Procopius* addeth further, that God hath a double knowledge; one whereby hee knoweth everie thing, and this knowledge, *neque recipit magis, nec minus*, is neither more nor lesse; hee knoweth all things alike: there is another knowledge, whereby the Lord only knoweth them that know him; as the Apostle saith, *The Lord knoweth who are his*. And of this reciprocall knowledge, the Apostle speaketh in another place, *Seeing yee know God, or rather, are knowne of God*, *Galat.* 4. 9. And this knowledge is divers, *varie cognoscit Deus*, God in divers degrees knoweth those which know him, as hee is diversly knowne of them.

6. *Rupertus* further here hath this note; it was no great a matter for *Moses* to be knowne of God, and called by his name *Moses*; for the Lord also called *Pharaoh* by his name; *Et nunquid in regno ejus hujusmodi vocabulis indigebimus?* And shall we need any such names in his kingdome? Therefore in that he saith, *I know thee by name*; it must be understood *in nomine Dei*, in the name of God, which is called upon over thee; for by this name is everie one knowne, that is, written in the booke of life, as it is said, *Apocal.* 3. 12. *I will write upon him the name of my God*, &c.

QUEST. XXVII. *What Moses meaneth saying, Shew me thy way.*

Vers. 13. *SHew me now thy way.* 1. The Latine text, for *thy way*, readeth *thy faces* whereupon many of the ancient writers have taken occasion of long discourses, concerning the vision of God; *Super quæ* (saith *Lippoman*) *tot clarissima virorum ingenia multa scitu digna*, &c. Upon the which word such excellent wits have set forth many worthy things, &c. But the foundation being not sound, that which they build hereupon is impertinent: concerning the vision of God, occasion shall bee offered to treat afterward.

2. *Toſtatus*, by *way*, underſtandeth, *cognitionem creaturarum*, the knowledge of the creatures, which is the way to know God by: but *Moſes* ſpeaketh of ſuch a familiar knowledge, whereby hee may finde grace in Gods ſight, as it followeth in the next words, which the generall knowledge of the creatures cannot doe.

3. *Ferus* herein noteth *Moſes* curioſitie, that he was not content an Angell ſhould goe before them, but *vult ſcire modum*, he would alſo know the manner; and therefore the Lord reproveth his curioſitie in the words following, *My preſence ſhall goe before thee*, as if the Lord ſhould ſay, Let this ſuffice thee, why deſireſt thou more? But it is evident, *verſ.* 17. that the Lord granted *Moſes* requeſt here, therefore the Lord reproved him not, but approved it.

4. *Burgenſis* giveth this ſenſe, as *Moſes* had inſinuated in his prayer, that the ſole regiment might bee committed unto him: ſo now hee prayeth, that the Lord would ſhew him his wayes, that is, his manner of government; *Vt poſſim te imitari in hujuſmodi regimine*; That I may imitate thee in this government. But it is ſhewed before, that *Moſes* had no ſuch intendment, to deſire the ſole regiment, queſt. 23, 24.

5. *Borrhaius* referreth it to the knowledge of the Meſſiah, who is the way, the life, the truth: but it is evident, *verſ.* 15. that *Moſes* ſpecially meaneth the way which they ſhould goe, and how they ſhould be directed unto Canaan.

6. *Oleaſter*, by the way, underſtandeth the will of God, that *Moſes* might underſtand which way to pleaſe him: for he that is acquainted with ones manners, beſt knoweth how to ſatisfie and content him: in which ſenſe *David* ſaith, *Shew me thy wayes, and teach me thy paths*. So alſo the Chalde, *viam bonitatis tuæ*, ſhew mee the way of thy goodneſſe. But theſe wayes the Lord had ſhewed unto *Moſes* in the mount, how he would be ſerved.

7. Some doe thus expound, *Shew me thy wayes, per quam ſcilicet ducam populum tuum*, by the which I ſhould lead thy people, *Vatab. Ne in aliquem miſerabilem errorem inciderent*, Leſt they might erre in the wilderneſſe, *Lippom.* So alſo *Oſiander*. But that which *Moſes* requeſted here, the Lord granted, yet the way in the wilderneſſe hee ſhewed him not, otherwiſe than going before them in the cloud, as hee had done before; for thereto afterward he deſired the company of *Hobab* to ſhew them their way, and the beſt camping places, *Numb.* 10. 31.

8. *Gallaſius* applieth it to the government, *Teach me thy way*, that is, *rationem, quam in hoc tam difficili negotio ſequi debeam*; the manner, which I ſhall follow in this difficult buſineſſe. But *Moſes* expounded it of Gods going with them, *verſ.* 16. as he had done formerly.

The Hebrewes fables.

9. The Hebrewes have here a fabulous narration, how *Moſes* made this requeſt, beſide his firſt intendtment, (which was onely to deſire a guide to be given them) upon this occaſion: There came a travellet and ſate downe by a well, and going away left a bag of money behinde him; there followed another, and carried it away; likewiſe came the third, whom the firſt returning for his money, finding there, demanded his bag of him, who denied it, and thereupon being provoked ſtill by the other, he killed him: *Moſes* ſeeing what had happened, deſired of God the way how to finde out the truth, and to give right judgement: and then the Lord anſwered him, that there was no wrong done; for the firſt paſſenger ſtole the money from the ſeconds father, and the third had ſlaine before the firſt paſſengers father, and therefore was juſtly killed by him.

But all this is a verie unlikely tale. 1. For *Moſes* being in the mount, neither could ſee what was done below; for then he might have ſeene the golden Calfe, before he came at the camp, as well as have heard the noiſe. 2. And *Moſes* ſtill waiting upon the Lord, though he had ſeene, could not have attended any other thing. 3. Neither was it likely that any travellers of other nations would have come ſo neere the hoſt of Iſrael, of whom they were afraid. 4. And the Iſraelites themſelves did not uſe to ſtray farre out of the hoſt, *Toſtat. queſt.* 13.

10. *Moſes* meaning then is this, *oſtende te fore ducem noſtrum*, &c. ſhew that thou wilt be our guide as before, notwithſtanding that threatning, *verſ.* 3. that I may know thee to be preſent, and finde favour to have acceſſe unto thee, as before, *Iun.* And *Calvin* collecteth well, that it appeareth by the Lords anſwer, *verſ.* 14. *My preſence ſhall goe with thee*, what *Moſes* deſired, and ſo *uno verbo affirmat ſe præſturum, ut ſolebat*, he affirmeth in one word, that he will goe before them, as he was wont.

QUEST. XXVIII. *In what ſenſe Moſes ſaith, That I may finde grace, &c. which he was aſſured of.*

Verſ. 13. THat I may know thee, and that I may finde grace in thy ſight. 1. *Toſtatus* maketh this as a part of *Moſes* petition: that although he had found grace already with God in many things, as in bringing the people out of Egypt, in dividing the red ſea, in talking with God face to face; yet that in this alſo he might finde favour with God, to ſee his glorie. But *Lyranus* better collecteth, that *Moſes* yet deſired not a ſight of the Divine Eſſence, *ſed procedebat ordinatè*, but he proceeded orderly in his petitions, and by degrees, as he found the Lord enclined in his gracious anſwers. And this to bee ſo, appeareth by the Lords anſwer, *My preſence ſhall goe with thee*, that yet *Moſes* deſired not a ſight of his glorie.

2. *Cajetan* underſtandeth it actively: after I have knowne thy way, that is, the diſpoſition of thy minde: *Exhibebo me morigerum & gratioſum*; I will ſhew my ſelfe dutifull and pleaſing, that is, I will apply and frame my ſelfe to pleaſe. But this phraſe is taken in the ſame ſenſe, as it is before, the Lord ſaith to *Moſes*, *Thou haſt found grace in my ſight*; where it is underſtood paſſively of grace and favour, which *Moſes* received of God.

3. Some take it to bee no part of *Moſes* petition, but an argument thereof from the effect: by this meanes,

meanes, if thou wilt goe with us, I ſhall certainly know that I have found grace in thy ſight, *Oſiander, Calvin, Simlerus.* But *Moſes* could no way doubt of that, ſeeing the Lord had before certified him, that he had found grace; and upon that aſſurance *Moſes* groundeth his prayer: *If I have found grace in thy ſight*: this had beene to make the ground and foundation unſtable, and then his prayer alſo had failed.

4. Wherefore with *Iunius*, I take it rather to be a part of *Moſes* requeſt: that as God had beene many wayes gracious before unto *Moſes*, and he had diverſly found favour in his ſight; ſo that the Lord would vouchſafe in ſuch manner to be preſent ſtill, that *Moſes* might have acceſſe unto his preſence, and finde acceptance in his prayers as before. To the ſame purpoſe *Lyranus, Oſtende te mihi familiarem, ſicut ante fabricationem vituli*; Shew thy ſelfe familiar unto me, as before the making of the calfe.

Quest. XXIX. *What is underſtood by Gods preſence.*

Verſ. 14. MY *preſence, or face ſhall goe with thee.* 1. *Auguſtine* by *face*, here underſtandeth the knowledge of God: *Facies Dei eſt cognitio Divinitatis*, &c. The face of God is the knowledge of his divine nature. *Auguſt. de eſſent. Divinitat.* 2. *Cyrillus* ſaith, *Facies Dei Spiritus ſanctus*; The face of God is the Holy Ghoſt, becauſe he declareth the eſſence of God. *Cyril. lib. 13. Theſauri.* 3. *Gregorie, Facies Dei reſpectus eſt gratiæ*, &c. The face of God is his favourable reſpect, which ſhould bring them happily into the land of promiſe. 4. But here is a revocation of the former ſentence, the Lord had ſaid, hee *would not goe up with them. Cajetan, Penitentia mina commutat comminationes Dei in promiſſiones*; Repentance changeth Gods threatnings into promiſes, *Eorus.* And partly upon the peoples repentance, partly by *Moſes* earneſt interceſſion, the Lord is entreated to vouchſafe them his gracious preſence: whereas hee had ſaid, hee would not goe up with them, which the Lord did not pronounce abſolutely, but upon condition of their repentance. 5. The Lord ſaith then, *My preſence ſhall goe before*, that is, *ego ipſe*, I my ſelfe, *Lyran. Sa. Aſpectabilis præſentia mea*; My viſible preſence, as before, *Iun. Sic te præcedam, ut vere ſentias me tibi adeſſe*, &c. I will in ſuch manner goe before thee, as thou ſhalt verily perceive that I am preſent, as though thou diddeſt ſee my face in a glaſſe, *Calvin.* The Lord promiſed the like viſible ſignes of his preſence, which they enjoyed before. 6. And typically is here ſignified the bleſſed Meſſiah, who is called the face or preſence of God: as the Prophet ſpeaking of *Iohn Baptiſt* the fore-runner of Chriſt, *I will ſend mine Angell, who ſhall prepare the way before my face, Borrh.* *Malach. 3. 1.*

Quest. XXX. *What reſt the Lord promiſeth to Moſes.*

Verſ. 14. AND *I will give thee reſt.* 1. *Cajetan* referreth to *Moſes*: *Non erit ſollicitus de eventibus*; Hee ſhould not bee carefull of any event, ſeeing the Lord tooke upon him to guide them. 2. *Oleaſter*: I will cauſe thee to reſt, *à ſollicitudine & precibus*, from taking any further care, or intreating me, in granting thy requeſt. So alſo *Marbach*: *Ut ſis ſecuro & tranquillo animo*: That thou mayeſt be ſecure and quiet. 3. *Lippoman* underſtandeth it of *Moſes* death and departure, that God would bring him to reſt before the people came into Canaan, yet the Lord would notwithſtanding accompliſh his promiſe. 4. *Gloſſ. interlin.* underſtandeth here, *requiem eternam*, everlaſting reſt promiſed to *Moſes*. But it appeareth by *Moſes* reply, *verſ.* 16. *ſhall it not be when thou goeſt with us*: that this promiſe was not peculiar to *Moſes*, but generall to all the people, as *Calvin* well collecteth: *Quod totius populi commune erat, Moſis perſonæ aſcribitur*; That is aſcribed to *Moſes* perſon, which was common to all the people. 5. Therefore by *reſt*, *Hugo de Sancto Victor.* well underſtandeth, the leading of them into the land of promiſe. So alſo *Simlerus*: and their ſetling there after they came thither, ſignifying, *ſub Dei patrocinio fore*, that they ſhould be ſtill under Gods patronage and protection there, *Calvin*: and by this externall reſt is ſhadowed forth our reſt in Chriſt: as our Saviour Chriſt ſaith, *Come unto me all that labour, and you ſhall finde reſt unto your ſoules*: which our ſpirituall reſt ſhall be perfited in that glorious reſt in the kingdome of God, *Borrh.*

Quest. XXXI. *Whether Moſes here reſted in Gods anſwer, or begged any thing further.*

Verſ. 15. IF *thy preſence goe not with us.* 1. *Calvin* taketh this to be a confirmation of the Lords former grant: and that *Moſes* embracing the Lords anſwer, ſaith thus much in effect; that if the Lord ſhould not ſo doe, grant them his preſence, it were better for them to periſh there, than to goe any further: he therefore taketh them to bee deceived, who thinke, *diverſum aliquid hic notari*, that ſome divers thing is here noted than before: for in the ſame ſenſe the Lord is ſaid to goe before them, and to goe with them in the middeſt of them.

But in that the Lord ſaith againe, *verſ.* 17. *I will doe this thing alſo which thou haſt ſaid*: it is evident that *Moſes* added ſomewhat to his former requeſt, and begged ſomewhat which was not yet granted: though *Calvin* thinketh it is but the repetition of the ſame thing, *tollendæ dubitationis cauſa*, to take from *Moſes* all doubting: So alſo *Oleaſter*. 2. Some doe thinke that *Moſes* here aſketh a divers thing from that which the Lord granted, where there are divers opinions: 1. *Lyranus* taketh it, that whereas God promiſed to goe before *Moſes*, he further entreateth that hee would *totum populum præcedere*, goe before, not him only, but all the people, &c. But the Lords promiſe was generall, that his preſence ſhould goe before, not expreſſing whom: and *Moſes* requeſt, (which the Lord yeeldeth unto) wherein hee maketh mention of the people, *verſ.* 13. ſheweth that the Lord ſo meant, that hee would be a guide to all the people.

2. *Cajetan* ſaith, becauſe the Lord had promiſed only in generall, *My face ſhall goe*, not expreſſing whether, *ante eos, cum eis, poſt eos, before them, with them, or behinde them*: now he entreateth that hee would goe with him. But *Moſes* repeating Gods words, doth put to no ſuch limitation: only hee ſaith, *If thy preſence goe not, carrie us not hence*: by which repeating of Gods words, *Moſes* knew well enough that God promiſed to goe before them.

3, *Rupertus* therefore and *Toſtatus* follow this ſenſe, that becauſe the Lord by his preſence might vnderſtand ſome Angell, he preſſeth God yet further, that he would goe himſelfe with them. But this anſwer is granted vpon the overſight of the Latine tranſlation, which readeth here, *If thou wilt not goe before*: whereas in the originall it is, being well tranſlated, *If thy preſence goe not*. So that *Moſes* by Gods preſence vnderſtandeth God himſelfe, as hee expoundeth, *verſ. 16. ſhall it not bee when thou goeſt with vs?*

4. Wherefore in this reply *Moſes* partly confirmeth the Lords anſwer, by ſhewing the inconvenience that would follow, that it were better for them to remaine there ſtill, than without Gods preſence to goe on, and offer themſelves to infinite danger: partly hee intreateth that God would not onely goe before them, as he did before others of the Heathen, whom he vſed in his ſervice, as he raiſed and ſtirred
Iſai. 45. 1, 2. up *Cyrus*, whom he conducted: as the Lord ſaith by his Prophet, *Thus ſaith the Lord to Cyrus his anointed, whoſe right hand I have holden to ſubdue nations before him*, &c. *I will goe before thee, and make the crooked ſtraight*, &c. But that the Lord would alſo dwell among them in his Tabernacle, as he purpoſed. And therefore the Lord herein condeſcending to *Moſes*, ſaith afterward, *verſ. 17. I will doe this alſo which thou haſt ſaid*, that is, *Non ſolum præibo, ſed cohabitum ero*; I will not only go before you, but with you alſo, *Gallas*. So *Moſes* alſo in ſaying, *that the people may have preheminence*, entreateth, *ut non ceſſet Deus facere ſigna coram gentibus*, that the Lord would not ceaſe ſtill to doe ſignes and wonders for his people before the nations, that they may know that God is among them, *Ferus, Simlerus, Oſiander*. For the faithfull are not ſatisfied, *niſi Deum totum habeant*, vnleſſe they have God wholly and all, *Ferus*.

QUEST. XXXII. *Why Moſes addeth, Carrie vs not hence: ſeeing even in that place alſo they had need of Gods protection.*

Verſ. 15. *Carrie vs not hence*, 1. *Calvin* ſo vnderſtandeth *Moſes* here, as though hee ſhould meane, that it were better, *perire in deſerto*, to periſh in the deſart, than to goe forward without Gods preſence. But *Moſes* by no meanes would have wiſhed the periſhing of the people, for whoſe preſervation he intreated ſo earneſtly before, wiſhing himſelfe rather to be raced out of Gods booke, than them to periſh.

2. *Rupertus* draweth it to a myſticall ſenſe: *Carrie vs not hence*, &c. *Quid attinet nos vivere*, &c. To what end ſhould we live and beget children, vnleſſe thou come, which onely canſt regenerate vnto life thoſe which are borne to death, &c. He applyeth it to the comming of the Meſſiah: but the phraſe here vſed, *Carrie vs not hence*, ſheweth that *Moſes* here ſpeaketh of going into the land of Canaan: for otherwiſe the Meſſiah might have beene given vnto them as well in this place, as in Canaan.

3. His meaning therefore is, *melius eſſe iter non ingredi*, that it were better for them not to goe thence at all, vnleſſe God would be their guide, *Simler.* not to ſtirre one foot from thence.

4. Which *Moſes* ſpeaketh not, as though they needed not Gods protection and preſervation there, but becauſe they were ſubject to many more dangers in walking forward ſtill: for they were to paſſe by the countries of divers nations, who would ſuſpect them, as having a purpoſe to invade their land: whereas now remaining ſtill, they ſhould not be moleſted of any, *Toſtat. qu. 16.*

QUEST. XXXIII. *Why it is added, People vpon the earth.*

Verſ. 16. *ALL the people that are vpon the earth.* 1. This is not added by way of diſtinction, as though there were any people vnder the earth: they which are gone out of the world are called
Geneſ. 25. people, as *Abraham* is ſaid to be gathered vnto his people, but not properly, becauſe they are ſpirits, and not men: in hell there can be no people, becauſe there is no order, nor communitie: as where a people is, there is a mutuall communitie, and they are governed by Law: nor yet in heaven is there ſaid to bee a people properly, their bodies being laid aſide, their ſpirits only there living in bliſſe.

2. Neither are thoſe which are called *Antipodes*, which dwell on the other ſide of the earth, vnder, but vpon the earth as we are.

3. *Sed poſitum eſt ex ſuperabundantia*; This is added of abundance, for more plaine evidence and demonſtration, *Toſtat. qu. 16.*

QUEST. XXXIV. *Whether Moſes deſired to ſee the verie divine nature and eſſence of God.*

Verſ. 18. *I Beſeech thee ſhew me thy glorie.* 1. *Ferus* thinketh that *Moſes* only asked of God, to ſhew him certaine ſignes and evidences of his glorie, *quibus omnes homines te agnoſcant, credant*; whereby all men may acknowledge thee, and beleeve in thee. But this had beene a lawfull requeſt, and the Lord would not have denied it. 2. Some thinke that *Moſes* deſired, *oſtendi ſibi aſpectabilem formam divinæ majeſtatis*, that there might be ſhewed vnto him ſome viſible forme of the divine Majeſtie, not for his owne ſatisfaction, but to content the rude people, that he might make ſome deſcription thereof vnto them, who deſired to be inſtructed by ſome viſible demonſtration, which was the cauſe why they cauſed in *Moſes* abſence a Calfe to be made. But this had beene too much, to condeſcend to the weakneſſe and infirmitie of the people, and beſide it had been a ſuperfluous requeſt, ſeeing they had already viſible ſignes of Gods preſence, the cloudie and fierie pillar, *ex Simlero.*

3. Some are of opinion that *Moſes* deſired not to ſee Gods majeſtie with his bodily eyes, but that hee craved for his further confirmation in his calling, an inward knowledge of God, as hee was in himſelfe, *Toſtat. qu. 18.* So *Gregorie*: *Moſes* deſired, *ut ſuperna eſſentia mentis oculis adeſſet*, that the high eſſence (of God) might bee preſented to the eyes of the minde, 18. *Moral. cap. 6.* But it is evident by the deſcription following, that God did ſhew ſome viſible ſight of his glorie vnto *Moſes*, and therefore *Moſes* deſired not onely a ſpirituall, but a ſenſible demonſtration of Gods glorie.

4. The moſt are of opinion, that *Moſes* deſired to ſee, *ipſam majeſtatem & eſſentiam Dei*, The verie majeſtie

majestie and essence of God, *Osiander*: *Splendorem divinæ amplitudinis videre voluit*; Hee would see the brightnesse of the divine excellencie, *Borrh.* So before them *Theodoret*; *Divinam naturam se videre, oravit*; He prayed that he might see the divine nature, &c. *Shew me thy glorie*, that is, *te ipsum, ut videritin gloria*, thy selfe, as thou art seene in thy glorie, *Lyran.* But it is not to bee thought that *Moses* so conceived, that God could be seene with corporall eyes, as *Procopius* noteth, he desireth to see Gods face, *non tanquam eum cernere posset*, not as though he could see him with his eyes.

5. Therefore I subscribe here to *Osianders* opinion, that he desired not to see, *ipsum beatificum visionem*, the verie blessed vision of Gods majestie, but onely his glorie: yet is seemeth by the Lords answer, that he craved to see, *facialem visionem*, the vision of Gods face, his request is, that he might have a more full sight of Gods glorie, which hitherto was hid in the cloud: so that by glorie he understandeth the lightsome brightnesse, which was overshadowed by the cloud. As S. *Paul* calleth the shining brightnesse of *Moses* face, the *glorie of his countenance*, 2 *Cor.*3.7. Therefore though the verie essence of God *Moses* could not request to see with the eyes of his flesh, yet *Deum sibi clarioriforma manifestari*, he desireth that God might in a more evident forme be manifested, than yet he had seene him in.

And their sense is not to be misliked, which thinke that *Moses* desired to see the Messiah in his glorie, whom he knew should appeare unto the world in humane shape: of which opinion this is a probable argument, because Christ in the dayes of the flesh was transfigured in mount Tabor, and was seene of *Moses* and *Elias* in shining glorie, far surpassing the Sunne, *Pellicon, Lippoman.* *Matth.17.*

QUEST. XXXV. *What emboldened Moses to make this request.*

Vers.18. I *Beseech thee shew me thy glorie.* 1. *Moses* is encouraged by the Lords gracious acceptance of his former petitions, to proceed yet further: first, hee intreated the Lord to pardon the peoples sinne, then that hee would vouchsafe them his gracious presence; and further, that hee would bee among them, and worke wonders still among the people, that all nations might know that Israel was gracious in Gods sight: now last of all, he desireth to see Gods essence and glorie, *Ferus.*

2. Like as among men, a servant seeing his master ready to grant him what he asketh, *accipit audaciam plus petendi*, taketh to himselfe courage and boldnesse to aske more; so doth *Moses* here, *Lyran.*

3. *Moses* here was set as it were upon Gods ladder, *cernens uno superato gradu superesse alium*, &c. hee seeing one degree or step to be behinde, after he had overcome one, giveth not over till hee came unto the top, *Procop.*

4. And *Moses* having spoken with God hitherto, as in a cloud, *jam fretus intima illa familiaritate*, now enjoying that great familiaritie; he desireth to see, and speake with God, *submota nube*, the cloud being taken aside, *Borrh.*

5. *Tostatus* thinketh, that *Moses* is the bolder to revive and renue this request, because he had moved it before, *vers.*13. but intermitting that request a while, hee turneth unto another, that God would goe with his people. But in that place the Latine text readeth corruptly; for *Moses* saith, *shew me, deracheha, thy way*, not, *thy face.*

QUEST. XXXVI. *Whether Moses shewed any infirmitie in this request, to see Gods glorie.*

1. *Ferus* affirmeth that *Moses* made this request; *Non ex præsumptione sed ex fide & confidentia*; Not of presumption, but of faith and confidence. But if *Moses* had asked this in faith and confident assurance, and not rather of some curiositie, the Lord would not have denied him.

2. *Procopius* and *Gregorie Nyssenus* thinketh, that God granted *Moses* request here: *Divina vox per ea quæ negat, concedit quod petitur*; The divine voice by that which is denied, granteth what was desired, but with some reservation, that *Moses* should have a desire to see God still: *Nec enim quisquam ita videre Deum potest, ut in eo desinat videndi desiderium*; For no man can so see God, that his desire shall cease to see him, &c. But it is evident by that which followeth, that God did not altogether condescend unto *Moses* desire; for he had asked to see that, which mans mortall nature cannot endure to behold.

3. Neither is *Moses* here to bee condemned of rashnesse, or presumption; for hee desired not this of vaine curiositie, but that it might be a signe of Gods grace and favour toward him and his people, because he was *præco futuræ reconciliationis*, to be a publisher and preacher of this reconciliation betweene God and his people, *Iunius Analys.* And herein *Moses* sheweth his great desire to increase still in the knowledge of God, which is commendable in all, *Gallas.* *Nihil aliud fuit Mosi propositum, quam ad fidem animari*, &c. And *Moses* propounded nothing else to himselfe, than to be animated and incouraged hereby, that he might more cheerefully goe on in his charge, *Calvin.*

4. *Moses* then in this his request, partly sheweth his infirmitie, and yet is more to bee excused: for *Moses* was not here led *inani curiositate*, with vaine curiositie, but desired this, to bee confirmed in the Lords gracious promise: yet it cannot be denied, *quin hic Propheta modum excesserit*, but that the Prophet here exceeded his bounds, *Gallas.* *Patet ex repulsa inconsiderate fuisse prolapsum*, &c. It is evident by the repulse which *Moses* had, that he was inconsiderate in his asking; yet was not fooolish curiositie that did draw from him this desire. hee propounded and set before him Gods glorie, and desired to bee confirmed in his calling: *Vitiosum tamen fuit desiderium*; It was notwithstanding a faultie desire; because he asked that which might have beene hurtfull unto him, for he could not have seene Gods glorie, and live, *Calvin.*

It was therefore commendable in *Moses*, that hee desired, *in cognitione Dei magis & magis augeri*, to increase more and more in the knowledge of God, *Marbach.* As *Bernard* speaketh of some: *Qui pro fidei magnitudine inveniuntur, qui inducantur in omnem plenitudinem*; Which are found worthy for their great faith, to be brought to a fulnesse (of knowledge:) *talis erat Moses, qui audebat dicere*, &c. such an one *Bern.Serm.32.*

was *Moses*, that was bold to say, *shew thy selfe unto mee*: Such was *Philip*, that desired the Father to be shewed them, and *David*, that said, *Thy face will I seeke*: *Magna fides magna meretur*, &c. *magnis spiritibus magnus occurrit sponsus*; A great faith is worthy of great things: to great spirits the Spouse offereth himselfe in stately manner. To this purpose *Bernard*.

Herein *Moses* desire then was to be commended, but he goeth somewhat beyond his bounds. Hereof *Ambrose* thus writeth excellently: *Norat sanctus vates Domini, quod invisibilem Deum facie ad faciem videre non posset, sed devotio sancta mensuram super greditur, & putavit Deo etiam hoc esse possibile, ut corporeis oculis faceret, id quod est incorporeum comprehendi: non reprehensibilis hic error, sed etiam grata cupiditas & inexplebilis*, &c. The holy Prophet of God knew well enough that he could not see the invisible God face to face, but his holy devotion exceedeth measure, and he thought this not to be impossible unto God, to make that to be comprehended with corporall eyes, which was incorporeall: this errour is not much to be reprehended, but his insatiable desire was gratefull and accepted, &c. *In Psal.118.*

Cyrill more fully toucheth this point, comparing together *Moses* desire here, and *Philips*, Ioh. 14. that Christ should shew them the Father: *Studiosus quidem Philippus fuit, sed non adeo acutus, ut commode & apte, qua sit visio Dei, posset intelligere*; *Philip* was studious and desirous, but not sharp enough to understand what the vision of God is, &c. And in the same place hee sheweth, that *Philip* failed in these two things, first in his understanding, for it was impossible for a man, *oculis corporis Dei substantiam aspicere*, with the eyes of his body to see the substance of God, and in his discretion: *Non valde prudenter, cum imago & character patris verus adesset*; Neither did he aske this wisely, seeing the true image and character of God Christ Jesus was present: seeing then that the vision and knowledge of the Son, sufficed to understand the nature of the father: *supervacaneus iste Philippi sermo videtur*: this speech of *Philip* seemed to be superfluous: *Non tamen laude sua privandus Philippus*; yet *Philip* is not to be deprived of his due praise, &c. And in these two things *Cyrillus* setteth forth his commendation: first, in respect of that which he desired, *Visionem Patris cæteris omnibus rebus anteposuit*; He preferred the vision of the Father before all other things: Secondly, in regard of the end; that whereas the Jewes boasted of *Moses*, that God spake with him in the mount, and shewed him his glorie: hee thought that the Jewes mouths might be stopped: *Si Christus quoque credentibus in eum Patrem ostenderet*, &c. If Christ also would shew the Father to those which beleeved in him, &c. *Lib.9. super Ioan.cap 36.*

In like manner *Moses* here is to be commended in these two things: first, *ut plurimum spiritualia petit*; *Moses* desireth all spirituall things, he desired nothing more than to see Gods glorie, which is all one with that petition, *Hallowed bee thy name*, *Ferus*. And *Moses* propounded unto him a good end, that hee might see Gods glorie, *ut de eo populo tuo concionari queam*, that I may preach thereof to thy people, *Osiander*.

So also in two other things *Moses* faileth, because, *hac carne circundatus*, being compassed about with this flesh, hee desired to see the greatnesse of Gods glorie: and that hee desired to see the brightnesse of Gods glorie, *qui ministerium non lucis, sed umbræ teneret*, who had the ministerie not of the light it selfe, but of the shadow, *Borrh.*

Quest. XXXVII. *What the Lord meaneth by All my good.*

Vers.19. *I will make all my good goe before thee.* 1. Some by *all my good*, understand all Gods creatures, which he saw in the creating of them to be good, and those hee caused to come before *Moses*, that in them hee might behold the glorie of God, *ex Similes*. But *Moses* which had writ the storie of the creation, therein had seene and considered Gods power before: and this is a common and ordinarie knowledge of God by his creatures: but here *Moses* craveth an extraordinarie demonstration of his glorie.

2. *Tostatus* by *all the Lords good*, understandeth the divers kindes of good things, *bonum spirituale*, both the spirituall good, which was the divine essence of God, *& bonum corporale*, a corporall good, which was a most glorious lightsome body, both which the Lord shewed unto *Moses*, quest. 18. But although it bee true, that *Moses* both inwardly in his minde, and outwardly with the eyes of his body, did see Gods glorie, yet the Divine Essence hee saw not; for no man can see God and live, as the Lord himselfe saith.

3. *Ferus* giveth this sense: thou needest not looke so high as unto my essence, *inspice opera mea, inspice bona, quæ tibi feci & faciam*, looke unto my workes, looke unto those good things which I have done for thee, and meane yet to doe, &c. But this sight and experience *Moses* had of the Lord before: he desireth to see him now in an extraordinarie manner and measure.

4. *Lippoman* followeth the same sense: *Omne bonum meum, quod tibi donabo & isti populum, oculis tuis videbis*; All my good, which I will bestow upon thee and this people, thou shalt see with thine eyes. But the demonstration here made of Gods glorie, was presently done: it cannot therefore bee referred to the benefits which the Lord intended afterward to bestow.

5. Some doe understand it of the life to come; *Requiem æternam dabo tibi, in qua est omne bonum in visione Dei*, &c. I will give thee everlasting rest, wherein there is all good in the sight of God, *Gloss. interlin. Hugo de S. Victor.*

So also *Thomas Aquinas* sheweth at large, how in *illa felicitate, quæ provenit ex divina visione*, &c. in that felicitie and happinesse, which commeth of the vision of God, all humane desire shall bee satisfied, and so God will shew them all his good: 1. *Est quoddam humanum desiderium intellectuale*; There is a certaine intellectuall desire of man in the knowledge of the truth which shall then be satisfied. 2. *Est quoddam desiderium rationale*; A certaine desire grounded on reason, as in attaining unto morall vertues: this *Lib.3.cont. Gent.cap.63.*

this ſhall alſo then be filled, when as reaſon ſhall be perfect without errour. 3. There is in a civill life deſired honour, and then ſhall they reigne with Chriſt. 4. And another thing is here deſired, *fama celebritas*, renowne and fame: and then the bleſſed Saints ſhall be famous in heaven. 5. Another thing here deſired is riches: and that bleſſed eſtate, *eſt omnium bonorum ſufficientia*, there is a ſufficiencie of all good things. 6. There is alſo *delectatio perfectiſſima*, moſt perfect delight, which is another thing ſought for here. 7. There is alſo a common naturall deſire in everie thing to deſire it owne conſervation, which then ſhall moſt abundantly be ſatisfied in everlaſting perpetuitie, which is ſubject to no change. In this manner he ſheweth how the Lord will ſhew all his good in the next life. But the Lords promiſe being here preſently performed, that what *Moſes* deſired, the Lord in part promiſed, and what he promiſed, he at this time ſhewed and effected: it cannot conveniently be put off to the future time.

6. *Cajetan* underſtandeth *all this good*, to be all thoſe good things, *quæ continentur in ipſo Deo*, which are contained in God, as his power, wiſdome, goodneſſe, juſtice, which the Lord proclaimed before *Moſes*: as all thoſe epithets are aſcribed unto God in the next chapter, *verſ.* 6, So alſo *Oſiander*: *Revelabo tibi in verbo benignitatem*; I will reveale unto thee my goodneſſe in word: that by his eares, rather than his eyes, hee ſhould know God. But it is evident in that the Lord granted *Moſes* to ſee his backe parts, *verſ.* 23. though hee could not ſee his face: that hee ſaw as well a viſion with his eyes, as heard a voice with his eares.

7. Therefore by Gods goodneſſe here is underſtood his glorie, as *verſ.* 22. while *my glorie paſſeth by*: ſo the Septuagint and Chalde tranſlate here: ſo expound R. *Salom. Procop. Lyranus, Iun. Borrh. Oleaſter* giveth this interpretation, I will cauſe to paſſe by *all my good*, that is, *meipſum, in quo ſunt omnia bona*; my ſelfe, in whom all good things are, which alſo ſhall be expreſſed by voice, &c. So that as *Calvin* well noteth: *Quamvis exhibita fuerit oculis viſio, præcipuas tamen partes fuiſſe in voce*; Although there was a viſion exhibited to the ſight, yet the greateſt matter was the voice, &c. Therefore God both to the ſight and hearing of *Moſes* made ſome demonſtration of his goodneſſe and glorie, *ut omnes ejus ſenſus perculantur*, that all his ſenſes might bee moved, *Marbach. Cum oculis Moſis ſe ſignum objecturum promittit, tum additurum vocem*, &c. He promiſeth both to object ſome viſible ſigne to his eye, and beſide to adde a voice, *Gallaſ.*

Quest. XXXVIII. *How the Lord is ſaid to paſſe by, and why.*

Verſ. 19. *I will cauſe all my good to paſſe before thy face.* 1. The Latine Tranſlator readeth: *Ego oſtendam, I will ſhew all my good*: but the Lord ſaith not ſo, for he did not ſhew unto *Moſes* all his goodneſſe; his face he did not ſhew, neither was *Moſes* able to ſee it. The Lord only ſaith, *I will cauſe to paſſe by*, that is, I will ſhew, *veſtigia tantum meorum bonorum*, onely certaine footſteps, and markes or ſignes of my goodneſſe, *Vatab.*

2. In that he ſaith, *I will cauſe to paſſe by*, it ſheweth that it was but a tranſitorie viſion; *Tranſitus ſignificat viſionem exigui temporis*; The paſſing by ſignifieth, that it ſhould bee but a viſion of a ſhort time, *Calvin. Non fit, ut in illud figi poſſet intuitus videntis*; not ſo, as if he that ſeeth could faſten his eyes upon it, but as one that haſtily paſſeth by, *Cajetan.*

3. Who further noteth another circumſtance, the prepoſition here uſed, *gnal*, ſignifieth *above* thy face, rather than *before*: thoſe things which are above us, we ſee onely on the one ſide, that which is next below: a full ſight we cannot have of thoſe things which are above.

4. The like tranſitorie ſight and glimpſe, as it were of the divine glorie, is ſet forth afterward by the like circumſtances, as that God will put *Moſes* in a cleft of a rocke, hee ſhall ſee but as thorow a crevie or ſmall hole; then God will cover him with his hand, and he will ſpeedily paſſe by, and in this manner hee will but ſee his back-parts: all this ſheweth that *Moſes* ſhould not have a full and perfect ſight of Gods glorie, but in part onely, and in ſome ſmall meaſure.

5. *Procopius* ſtraineth this ſenſe, *I will cauſe my glorie to paſſe before thee*: *Tu poſt gloriam meam, quæ ab æterno eſt, creatus es*; Thou waſt created after my glorie, which was from all eternitie: or I will goe before with my glorie, *& tu ſequeris ut famulum decet*, &c. and thou ſhalt follow as it becommeth a ſervant. But the Lord ſpeaketh not here of any ſuch tranſition of his glorie from the beginning, but his paſſing by at this time: neither did *Moſes* follow when God paſſed by, but was ſtill in the cleft of the rocke.

6. *Auguſtine* underſtandeth it myſtically, of Chriſts paſſing out of this world to his Father: *Ipſe ante omnes Sanctos tranſit ad Patrem*; He before all his Saints paſſed out of this world to his Father: although this may be typically ſo applyed, yet there is beſide an hiſtoricall ſenſe, how at this time the Lord paſſed by *Moſes* in his glorie. *Quæſt. 154. in Exod.*

Quest. XXXIX. *How the Lord is ſaid to proclaime his name.*

Verſ. 19. *I will proclaime the name of Iehovah before thee.* 1. Here then appeareth the great errour of the Latine tranſlation, which, *chap.* 34. *verſ.* 5. readeth, that *Moſes* proclaimed the name of the Lord, whereas *Moſes* is not there in the originall. 2. *Auguſtine* here taketh the active for the paſſive, and thus interpreteth it, that God would ſo bring it about, *ut vocetur Deus in omnibus gentibus*, that he ſhould be called God among all nations. 3. The *Gloſſ. interlinear.* thus expoundeth: *Invocabor in nomine Filii per Prædicatores & Apoſtolos*; I will be called upon in the name of my Sonne by the Preachers and Apoſtles. 4. The author of the ſcholaſticall hiſtorie thus: *Faciam me vocari Deum veſtrum ex miraculis*: I will cauſe my ſelfe to be called your God by my miracles. But whereas the Lord ſpeaketh here of the proclaiming of his name at this time, as it followeth afterward, *chap.* 34. 6. theſe three laſt expoſitions being referred to the time to come, cannot ſtand in this place. *Quæſt. 154.*

5. R. *Salom.*

5. R. *Salom.* hath here a fabulous conceit, that God had written on his back-parts thirteene of his names, which *Moses* did read as the Lord passed by: for the same word *kara* signifieth as well to read, as to crie out and proclaime. But beside that this conceit is frivolous, it is against the text; for the word *karathi* is in the first person, the Lord saith, *I will proclaime.*

6. *Lyranus* hath another curious collection, who understandeth it, *de vocatione electorum in divina natura existentium*; of calling the elect in the knowledge of God by their names. As though *Moses* in this cleare sight of Gods glorie, did see the names of Gods elect.

Burgensis confuteth this exposition, as being both against the text, for the Lord speaketh of proclaiming his owne name, not of the names of the elect: and beside, *Moses* asked no such thing; nor yet doth God reveale unto his servants the number of the elect.

Matthias Thoring taketh upon him in defence of *Lyranus*, to confute *Burgensis*, but his reply is verie unsufficient: the two first reasons of *Burgensis* are verie evident; to the third he answereth: that seeing *Moses* saw a representation of the Divine Essence, he saw also, *relucentia in ipsa*, those things which did appeare and shine in that brightnesse; and yet it followeth not that hee should see all: hee might see in that glorious representation, the election of some, though not of all: for this hee saith, was one of the errours condemned at Paris, *Quod omnis videns verbum & relucentia in verbo, videt omnia, quæ verbum*; That he which seeth the Word, and all things shining in the Word, doth see all which the Word seeth.

Contra. 1. But if, as they imagine, *Moses* then saw in Gods glorie, and now the Saints in heaven see in Christ, as in a glasse, the names of the elect, then must they see all their names: as in a glasse one cannot but see whatsoever is represented therein. 2. And yet it followeth not, that he which so seeth should see all which the Word seeth, for the Word seeth more than is represented, as they imagine, in the reflexion of the brightnesse thereof.

6. The meaning then is this: *Deus promulgabit nomen suum*; God will publish his name. It was a great benefit that God yeeldeth himselfe in part to be seene; but it is a greater that he revealeth himselfe by his voice: *Multæ enim visiones frigida sunt, si sermo non accesserit*; For many visions are but cold, if there be no word added thereunto, *Calvin. Perstrepet in auribus nomen Domini*, &c. The name of God shall sound in his eares, *Borrh.* And God will manifest himselfe in that name, *in quo jam Mosi innotuit*, wherein he was made knowne to *Moses* already, namely, *Iehovah*; *Gallas.* And beside in the hearing of *Moses, recitabit omnia epitheta & cognomina*, he will rehearse all his epithetes and other names, as it followeth, *chap.*34.6. *Ferus, Osiander.* And all this was both for *Moses* better understanding, that those things which were represented, *per gloriosam illam*, by that glorious resemblance, should more fully be declared to *Moses, Burgens.* As also, *Vocabo coram te, ut videas manifestè*, &c. I will call before thee, that thou mayest see manifestly, that which yet thou seest but darkly, *Rupertus.* The Lord by calling stirred up *Moses* attention. And further, it was a watch-word to *Moses*, when he should see God: the Lord, when his glorie was passed by, should then crie, *transit, aut adest Dominus*, now the Lord passeth by, or is present, *Oleaster. Dominus est coram te*, the Lord is now before thee, *Vatab.* And then, and not before, *Moses* should looke out upon God, as he passed by.

QUEST. XL. *Why these words are added, I will shew mercie, &c.*

Vers.19. FOr *I will shew mercie*, &c. 1. *Oleaster* giveth this reason of these words, that in this speech the Lord performeth that which he said before, that he would shew him all his good: *Quod maximè in misericordia consistit*; which chiefly consisteth in mercie. So also *Ferus.* But if all the Lords good had consisted herein, in shewing mercie, then superfluous mention should have beene made afterward of his justice, *chap.*34.7. *not holding the wicked innocent*, &c. 2. *Osiander* taketh it to be an exposition of the former words, *I will proclaime my name*, that is, declare what my will is toward men, in shewing mercie to those on whom I will have mercie. But this is not the whole will of God, for he doth visit the iniquitie of the fathers upon the children, to the third and fourth generation, as well as he reserveth mercie to thousands. 3. *Tostatus* thinketh, that hereby *Moses* is admonished not to thinke, that this grace was shewed him for his owne merits. But *Moses* ascribeth all to the favour and grace which hee found with God, *vers.*12.

3. Therefore it is rather yeelded as a reason of the Lords grace and favour, extended here unto *Moses.* 1. Which some apply thus, that the Lord hereby gave *Moses* like privilege, as to the Fathers, *Abraham, Isaak* and *Iacob*, that as he shewed mercie to them, so likewise he would unto *Moses*, that he should not need to alleage the merits of the Fathers, as he had done before, *Lyranus.* But *Moses* urged not the merits of the Fathers before, he onely insisted upon Gods promise made unto them. 2. Some thinketh that the Lord here maketh a reservation and exception of the people: that though hee shewed this favour to *Moses*, yet he would doe with the rest as he thought good, *Gallas.* 3. But *Calvin* commeth neerer the sense, making this a reason, why the Lord shewed this glorious vision more unto *Moses*, than to any other, because it was his good pleasure. So also *Simler.* Likewise *Iunius, Non omnino & omnibus sed quibus, quando & quantum decretum est*, &c. God doth not thus reveale himselfe to all, and at all times, but to whom, when, and how much he hath decreed from all eternitie. 4. Out of this place brought in upon this particular occasion, the Apostle, *à singulari causa ad universalem accommodat*, doth of a singular matter make a generall doctrine, *Rom.*9.15. *Iun.* That God cannot be thought to be unjust, *si aliis præteritis alios eligat*, if he chuse some, pretermitting others, *Calvin.* 5. And here *Moses* minde is elevated and lifted up to consider, who it is, in whom the Lord saith, *I will have mercie, in Messia meo*, in my Messiah, *Borrh.*

QUEST.

QUEST. XLI. *Why the word is here doubled.*

BUt why the ſame word is repeated, *I will ſhew mercie, on whom I will ſhew mercie*: 1. *Auguſtine* giveth this reaſon, *Deus ſuæ miſericordiæ firmitatem, iſta repetitione monſtravit*; God would by this repetition ſhew the ſtableneſſe and ſureneſſe of his mercie: as when *Amen, Amen* is doubled, and as *Pharaoh* had two dreames of the ſame thing. *Quæſt. 154. in Exod.*

2. But here is more than a bare repetition: if the Lord had ſaid, *I will have mercie, I will have mercie*, then there had beene nothing but a bare iteration: therefore *Calvin* better obſerveth, that this kinde of doubling and repeating the ſame words is uſed in all languages, *ubi cauſæ inveſtigationem excludere volumus*, when we will have no other cauſe ſought out, as *Pilate* ſaid, *What I have written, I have written.*

3. Though there is no great difference in the ſignification of theſe words, *I will ſhew mercie*, &c. *and have compaſſion*, &c. yet in the originall they are diſtinguiſhed: for the firſt word is *chanan*, which ſignifieth to give, to beſtow, to ſhew grace; the other is *racham*, that betokeneth to be inwardly moved with pitie and compaſſion, *Oleaſter*. The firſt then ſignifieth that favour which is ſeene in beſtowing of gifts; the other in remitting of ſinnes and delivering from evill.

QUEST. XLII. *Of the divers kindes of mercie which the Lord ſheweth.*

I will ſhew mercie. There is mercie of divers ſorts. 1. Firſt there is a generall mercie, which the Lord extendeth toward all, both good and bad, as in granting the Sunne and raine indifferently to all. 2. There is a peculiar mercie toward his owne children, which alſo is ſhewed in divers manner. 1. As in the remiſſion of great ſinnes, as *David* prayeth, as *Pſal.* 51. 1. *Have mercie upon mee according to thy loving kindneſſe*, &c. 2. There is mercie alſo ſeene in forgiving ſinnes of ignorance, as S. *Paul* ſaith, *I was received to mercie, becauſe I did it ignorantly*, 1 *Tim.* 1. 13. 3. There is a mercie, which they taſte of that are in Gods favour, and doe love him, which is ſeene not only in the remiſſion of ſinnes, but in the heaping of bleſſings upon them: as the Lord ſheweth mercie unto thouſands, upon them that love him. 4. And mercie is alſo exerciſed toward them, which being unable to performe any thing of themſelves, are thereunto aſſiſted and aided by grace, as the Apoſtle ſaith, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie*, *Rom.* 9. 16. This mercie here mentioned is of that kinde which is peculiar to Gods choſen, *Procopius.*

QUEST. XLIII. *Of the divers kindes of viſions and ſights of God.*

Verſ. 20. *THou canſt not ſee my face.* That wee may ariſe by degrees to come to the handling of *Moſes* Sinai ſight: firſt is to be premiſed, the conſideration of the divers wayes and kindes of the viſion or ſight of God. We are ſaid to ſee either with the eyes of our bodies, or with the eyes of our minde; and each of theſe hath a threefold diſtinction or difference: for there is of each an ordinarie, or extraordinarie ſight in this life, but the ſame imperfect, and in the next a perfect ſight: ſo there are ſix kindes of viſions in all, three of the body, and three of the minde.

Firſt, concerning the ordinarie ſight of the body. 1. It is that whereby wee ſee and behold ſenſible things, which are object to the eye, which diſcerneth nothing but that which is of a finite and circumſcriptible nature. 2. The extraordinarie, when God in viſion ſheweth him in ſome externall forme and ſhape, which is of two ſorts, either *in corporali ſpecie*, in ſome corporall ſhew: *Quod voluntas elegit non quod natura formavit*; Which it pleaſed God to chuſe not of natures forming, *Auguſtine.* The other is *in humani corporis veritate*, in the aſſumption of a true humane body: ſo Chriſt was ſeene in humane fleſh. 3. Then in the next world, when our bodies ſhall be glorified, wee ſhall ſee more perfectly, as *Iob* ſaith, *I ſhall ſee God in my fleſh.* *Iob* 19. 26.

Secondly, the ſight of the ſoule alſo is divers. 1. There is an ordinarie ſight, which is of two ſorts, either common, which is the ſight and knowledge of God that commeth by the creatures, *Rom.* 1. 20. or peculiar to the children of God, which is the ſight of him by faith, whereby the heart is purified, *Acts* 15. 9. and the eyes of the minde cleared.

2. There is an extraordinarie ſight and illumination by the minde, as when God did manifeſt himſelfe unto the Prophets, by inward viſions and revelations. As when *Peter* fell into a trance, and ſaw that foure cornerd ſheet, *Acts* 10.

3. And in the next life, our inward ſight of God ſhall be perfected, as Saint *Paul* ſaith, *Now wee ſee thorow a glaſſe darkly, but then face to face: now wee know in part, but then ſhall wee know even as wee are knowne.* Now in order it ſhall be diſcuſſed, by which of theſe kindes of viſion God may be ſeene and apprehended of man. 1 *Cor.* 13. 13.

QUEST. XLIV. *Whether God may be ſeene with the eyes of the body in this life.*

FIrſt, it is not poſſible to ſee God in this life with the eyes of the body. 1. For it muſt needs follow, that God ſhould be of a corporall and materiall ſubſtance, if he might be ſeene with carnall eyes; for nothing by the eyes of fleſh can bee diſcerned, but that which is viſible, finite, and circumſcriptible: but the Lord is infinite: *Anthropomorphites* and *Andian* Heretikes did hold indeed, that God himſelfe had an humane and viſible ſhape, and that man according to his body is the image of God; which hereſie is contrarie to the Scripture, which ſaith, that *God is a Spirit*: therefore of no bodily ſhape.

2. And God being of a ſpirituall nature, cannot be ſeene by the eyes of the body; for that which is of a ſpirituall nature, *non cadit ſub ſenſus corporis*, doth not come under the ſenſe of the body, *Simler.*

3. It is ſaid that God is love, which ſheweth his ſubſtance, not a qualitie, as our love is: then as faith, hope, and love in us cannot be ſeene, much leſſe can God.

4. The image of God in man, which is the inward renovation of the minde, cannot bee ſeene, much leſſe God himſelfe, whoſe image we beare.

5. The

5. The minde also of man is invisible, *multo magis simplicissima illa & infinita mens*, much more that most pure and infinite minde, *Stuler.*

Hom. 4. de incomprehens. natura Dei.

6. *Chrysostome* giveth this reason, *Deus simplex omni compositione abjuncta, nulla forma aut figura effigiatus*; God is of a simple nature without any composition, he hath no forme or figure, &c. But nothing is perceived of the sense, but that which is of a mixt and compound nature that hath forme and fashion.

7. *Gregorie Nyssene: Est interminabilis divinæ naturæ, & interminabile comprehendi non potest*; The divine nature is infinite, and not to be confined or limited, and that which is not to be limited cannot be comprehended, &c. And that God cannot be confined or determined, he thus sheweth: *Quod continet majus est contento*; That which containeth is greater than that which is contained: and it is also *heterogeneæ naturæ*, of another nature: as the fish is confined in the water, and the bird in the aire. But nothing is greater than God, and he being perfectly good, that which should confine him, being of a divers kinde, must be perfectly evill. So it would follow, *Deum vinci à malo*, that God should bee overcome of evill.

Super Ioan. lib. 9. cap. 36.

8. *Cyrill* useth this argument: *God is said to have beene seene of divers of the Saints, but none of them did thinke that they saw the verie nature of God: Aliter aliud vidit, aliter Esaias, aliter Ezechiel*, &c. Therefore everie one saw God after a divers sort, otherwise *Esaias*, after another manner *Ezechiel* saw him, &c. If they had seene the verie substance of God, then God must be of a divers nature and substance, for he was diversly seene.

Cyril. ibid.

9. And that it is impossible: *Oculis corporis substantiam Dei aspicere*; with the eyes of the body to see the substance of God, it is evident by our blessed Saviours answer unto *Philip*, who desired Christ to shew them the Father: *He that hath seene me, hath seene the Father*: insinuating thereby, that God cannot otherwise be seene of us, than in Christ his Son, who *is the verie engraved forme of his person*. And if Christ would not grant any such carnall vision of God unto his Disciples, who were conversant with him in the flesh, who can in this life expect it?

Ioh. 14. 9.
Heb. 1. 3.

Isai. 6. 1.

10. Whereas then the Prophet *Isaiah* saith, *I saw the Lord sitting upon an high throne*, and he is said to have beene seene of other of the Saints: wee must not thinke that they saw Gods substance with their carnall eyes, *sed juxta possibilitatem humanam, non ut est, sed ut voluit se videre*, but as mans nature could see him, not as hee is, but as it pleased him. *Hierom*, who in the same place reproveth the Jewes, who affirme that *Isaias* was slaine of their fathers, because he writeth he saw God with his eyes, whereas *Moses* saw only Gods back-parts: for seeing *Moses* also writeth, that God talked with him face to face, *imperfecte & Mosen cum Esaia*, yee might as well have killed *Moses* as *Isaias*.

Hierom. Damasen. de verb. Isaiæ.

QUEST. XLV. *Whether we shall see the divine nature with the eyes of our bodies in the next life.*

BUt it is a greater question, whether the Saints shall not in the next life see the Divine Essence with their bodily eyes, which some doe affirme upon these reasons. 1. *Iob* saith he shall *see God in his flesh*, *Iob* 19. that is, in the resurrection. 2. S. *Paul* also saith, that then we shall see face to face, 1 *Cor.* 13. 13. 3. We shall then be like unto the Angels, which doe behold the face of God. 4. Our bodies shall then be spirituall, and therefore wee shall even with our bodily eyes, see and discerne Spirits. 5. Otherwise, if our eyes should not behold God, what use should there be of our sight?

Contr. 1. The Hebrew Interpreters expound that place of *Iob*, of his sight of God in this life: but taking it rather to be spoken of his state and condition in the resurrection, as most of our writers doe interpret: we deny not but then the Redeemer, who is cloathed with our flesh, shall be seene of us even with these our eyes, as *Iob* there saith. But it is one thing to see the person of the Mediatour, another to see the divine essence and nature.

2. Saint *Paul* speaketh not of the sight of the bodily eyes, but of the sight of the minde, as hee expoundeth himselfe: *Now I know in part, but then shall I know, even as I am knowne.*

3. The likenesse & similitude which we shall have with the Angels, holdeth not in everie thing, as that we shall have the like nature or knowledge, but in that wherein the resemblance is made, as that we shall neither marrie, nor be married, nor need meat and drinke, but in that respect shall be as the Angels: and yet neither doe the Angels fully comprehend the divine nature, as afterward shall be shewed.

4. Our bodies are said to be spirituall, not as opposite to the nature of our bodies now, which shall remaine, but as set against the corruptible and earthly qualities thereof: our bodies shall be bodies still, but not earthly naturall corruptible bodies, as they are now, therefore the argument followeth not.

5. And this shall be the use of our heavenly sight: wee shall see God in his workes, but after a more cleere manner than now: we shall see the elect, we shall behold Christ himselfe.

Upon these reasons *Stuler* concludeth: *In futura vita nos oculis corporis corpora tantum visuros*; In the next life we with our bodily eyes shall see onely bodies, and not the essence of God.

Thom. super Iob cap. 19. lect. 3.

Thomas Aquine also thus interpreteth *Iobs* words: *I shall see God in my flesh: I, consisting of body and soule*; shewing, *Quod suo modo visionis illius erit particeps corpus*; That the body also after a sort shall be partaker of that vision; not that the eyes of the body shall see the Divine Essence: *Sed quia oculi corporis videbunt Deum hominem factum*; But because the eyes of the body shall see God which was made man: *Videbunt etiam gloriam Dei in creatura refulgentem*; They shall also see the glorie of God shining in the creatures.

But this further must bee added, that though the divine essence of God shall not bee seene of our bodily eyes then, because God is of an infinite and incomprehensible nature: yet the blessed Spirits, the Angels and Ministers of God shall bee seene of the elect: *Angelorum & beatorum omnium consortio, conspectu, & colloquio fruemur*: We shall enjoy the fellowship, sight, and conference of the Angels, and of

of all the blessed, *Bucan.* For if the eyes of the young man were so opened at the prayer of the Prophet, that he saw the Lords heavenly host, which appeared in the likenesse of fierie horse and charriots: much more shall our eyes then be so cleared, as that we shall see the Angels themselves, though not in their very spirituall nature, yet in such sensible manner, as that we shall both converse, & have conference with them. How we shall see the Angels in the next life. *Luk.39.9. 2 King.6.17.*

QUEST. XLVI. *Whether the Divine Essence can be seene and comprehended by the minde of man in this life.*

NOw it followeth to be considered, seeing Gods essence cannot be seene by our bodily eyes, either in this life or the next; whether that in our minde and understanding here in this life, wee may attaine to the sight and knowledge of God: where that position of *Thomas Aquine* is to be held: *Impossibile est animæ hominis secundum hanc vitam viventis essentiam Dei videre:* It is impossible for the soule of man in this life, to see the essence of God: the reasons whereof are these.

1. Because the soule being in the body naturally, knoweth not any thing, *nisi quæ habent formas in materia*, but such things as have their forme in some matter, or may be knowne by such things: but the essence of God, *per naturas rerum materialium*, &c. by the nature of materiall things cannot be knowne, *Thomas.* *1.part.qu. ar.11.in Cor.*

2. Almost all our knowledge, *initium habet à sensibus*, taketh the beginning from the sense: but God cannot be perceived by sense, *Simler.*

3. *Ambrose* likewise saith, *Anima carnis hujus maculis & collutionibus obumbrata faciem Dei syncere videre non possunt*; The soules being shadowed and obscured with the spots and blemishes of the flesh, cannot cleerely here see the face of God, &c. And he further giveth this reason: *Qui faciem Dei videt, esse sine peccato*; He that seeth the face of God, must be without sin: as our Saviour saith, *Blessed are the pure in heart, for they shall see God.* But none are here without sin, therefore none here can see God. *In Psal.118. Matth.5.*

4. *Gregorie Nyssen*; *Proprium suum est ut omnem cognitionem excedat*; It is proper and peculiar unto God, to exceed and goe beyond all knowledge: *Qui vere est is cognitione non comprehenditur*; He that truly is, and the cause of the being of all things, cannot be comprehended by any knowledge, &c. The minde of man being of a finite nature, cannot comprehend that which is infinite and incomprehensible.

5. Further, *Bernard* to this purpose urgeth that place, *1 Ioh.3.2. We know that when he shall appeare, we shall be like him, for we shall see him as he is*; whereupon he inferreth thus: *Videre illum jam in hoc mundo illuminatus potest, tanquam jam in aliquo similis, sicuti est, non omnino potest, quia nondum perfectè similis*; He that is illuminate may see him in this world, as in some thing like unto him; but as he is, hee cannot see him, because he is not perfectly like him, &c. If then we shall only see him as he is, when wee shall be like him, then now in this life we cannot see God, because we are not like him. *Serm.31.*

6. *Irenæus* enforceth this argument: *Si neque Moses vidit Deum, nec Helias*, &c. If neither *Moses* saw God, nor *Elias*, nor *Ezechiel*, but those things which they saw were *similitudines claritatis Domini*, only similitudes of divine brightnesse, and prophecies of things to come, it is manifest, *quoniam Pater invisibilis*, that the father is invisible; of whom the Scripture saith, *Never any man saw God*, &c. For if any had seene God, it is most like those great Prophets should have had a sight of him; but they saw him not otherwise than by certaine similitudes. *Adverſ. hæreſ. Valentin.lib.4. cap.37.*

7. *Cyrillus* affirmeth the same out of that place, *Ioh.1.18. No man hath seene God at any time: the only begotten Son of God*, &c. *hath declared him: Soli consubstantiali Filio Pater visibilis est, & nulli præter eum alii*; Only the Father is visible to his Son, of the same substance with him, and beside him unto none. *Super Ioan. lib.1. cap.22.*

8. Whereas then the Prophet *Isaiah* saith, that he *saw the Lord, chap.5.1.* and the Scripture testifieth that God spake with *Moses* face to face: and that the *pure in heart* shall see God, *Matth.5.8.* These places are either understood of the vision and sight of God by faith, as *Ioh.14.9. He that seeth mee, seeth my Father*: or else of the symbolicall sight of God, by certaine similitudes and representations: as *Cyrillus* calleth it, *Symbolica similitudo divinæ gloriæ*, a symbolicall similitude of the divine glorie: as *Ezechiel* also saith, it was *visio similitudinis gloriæ Domini*, a vision or appearance of the similitude of the glorie of the Lord. And so *Bernard* well concludeth, *Itaque de ipso vides, sed non ipsum*; Therefore in this life thou seest somewhat of God, but not God himselfe. *Cyrill. ibid. Bernard. ibid.*

QUEST. XLVII. *Whether the Angels now, or the soules of men, shall fully see the Divine Substance in the next life.*

THat the Saints in the next world shall see God, the Apostle is an evident witnesse: that *when hee appeareth we shall be like him, for wee shall see him as he is*: wee shall see him after a more cleare manner, than either *Moses* saw him in the mount, or our parents before their fall. But even then we shall not bee able fully to comprehend the divine substance of God: we shall see him, *qualis est, sed non quantus est*, as he is, but not all that he is, *Bucanus.*

1. *Deus vere incomprehensibilis dicitur*; God is said truly to be incomprehensible; therefore hee cannot of the creature be comprehended: *Nec etiam Angelica natura comprehensibilis est*; No nee cannot be comprehended of the Angelicall nature, for then he were not simply incomprehensible, *Alcuinus.* *Lib.2. de Trinit. cap.16.*

2. *Chrysostome* concludeth as much: *Ne supernæ virtutes Deum posse videre*; *That the high powers (of the Angels) cannot see God*, out of that place, *Isai.6.2.* where it is said, that the Seraphim with two of their wings covered their face: *Cum de Seraphim audis oculos avertisse, pinnas visui obduxisse*, &c. when thou hearest that the Seraphim turned away their eyes, and drew their wings over their sight, &c. *Nihil aliud docet, nisi ejus cognitionem integram non potuisse recipere*, &c. It teacheth nothing else, but that they were not capable of the full knowledge of God, neither durst behold his most perfect substance, &c. If then the Angels cannot comprehend the Divine Essence, much lesse the spirits of men. As *Alcuinus* inferreth: *Chryſoſt. ubi ſupra.*

Alcuin. ibid. inferreth: *Quamvis usque ad aqualitatem Angelicam humana post resurrectionem natura perficias, videre tamen essentiam ejus plene non valet*; Although our humane nature should attaine after the resurrection, to the equalitie of Angels, yet it should not be able fully to see Gods essence. So also *Calvin*; *Licet Angeli excellentiore modo*, &c. Although the Angels are said to see Gods face after a more excellent manner than men, yet they are not capable of his infinite greatnesse which would swallow them up, *quæst. ex novo Testamento.*

Quæst. 71. 3. *Augustine* also urgeth that place, *Ioh.* 1. 8. *No man hath seene God at any time, the onely begotten Sonne, which is in the bosome of his Father, hath declared him*: *Sinus Patris, quid est, nisi affectus in charitate veri Patris per naturæ unionem in filium*? What is the bosome of the Father, but the affection of true charitie of the Father, by the union of nature toward the Sonne, &c. Whereupon it followeth, that the Sonne only, who is of the same substance and nature with the Father, hath seene him. But the soules and spirits of the Saints are not in the bosome of God, nor of the same substance, therefore they cannot see God in his divine nature.

Bernard. ibid. 4. Further *Bernard* thus inferreth upon that place, 1 *Ioh.* 3. 2. *We shall see him as he is, for we shall be like him*: *Non aliud est videre sicuti est, quam esse sicuti est*: It is no other thing to see him as he is, than to be as he is, &c. But we shall not bee altogether like unto God, only in some sort, therefore wee shall not see God in his nature perfectly or altogether.

5. Therefore, whereas the same *Bernard* saith, *Talis visio non est vitæ præsentis*, &c. Such a vision (to see God in his nature) is not in this life present, but is reserved for the time to come, &c. And *Augustine*, Ad Paulinam de videndo Deo. *Promittitur sanctis in alia vita*: That sight is promised to the Saints in the next life, &c. they must bee understood to speake by way of comparison, that in the next life wee shall see God in his owne nature, that is, more fully and clearely than we can see him here: not that indeed the divine nature shall then be comprehended of us. There is great difference betweene the sight of God here now, and that which we shall have of God then: now our light is in us, *per modum passionis transeuntis*, as an impression or passion passing, as the light is in the aire: then it shall be in us, 2. 2. qu. 171. ar. 2. in Cor. *per modum formæ permanentis*, as a forme remaining, as the light is in the body of the Sunne, *Thomas*, who seemeth sometime to thinke, that the Saints shall see the divine essence in the next world. But he and the rest that so write, must bee interpreted and understood with a distinction: for as there is a two-fold sight or knowledge, *una simplex, qua res aliqua tota videtur, prout est*; a simple and absolute knowledge, whereby a thing is seene wholly as it is, that nothing thereof be hid. And thus God is not seene in his divine essence, no not of the Angels: there is another vision or sight called of the Schoole-men, *comprehensiva*, a comprehensive, or rather apprehensive vision, whereby God is attained unto and apprehended: *Non qualis quantusque est, sed quatenus à natura creata cognosci vult, & potest*; Not such as he is in his greatnesse, but as hee is willing and can be knowne of the creature, *Simler. Pelarg.*

If then the divine essence cannot be seene as it is, fully and wholly, neither of Saints nor Angels in the next life; then let it be considered how rash and inconsiderate these positions are: to call it a paradox, to say God is *invisible, incomprehensible*: that *we shall participate with the Godhead, bee capable of the divine substance*: that there is *not any thing of God, which his Saints shall not see*: which bold assertions have beene vented of late by a new Dogmatist; against the which I will oppose the judgement of a reverend writer and father of our Church: R. P. his Apologie, pag. 204, 205. *In the life to come we shall in farre more excellent manner see God, yet not simply, neither as he is, because he is infinite, nor still finite, though changed from our corruption: So no way can God bee seene (as hee is) of any creature, either with his bodily sense, or with his minde in this life, or that to come: yea, such a measure shall bee afforded to us, as no heart can comprehend now the comfort of it*, B. *Babington.*

Quest. XLVIII. *Whether Moses here had a sight of the divine essence.*

Vers. 20. *Thou canst not see my face.* 1. Some are of opinion that *Moses* saw the divine essence of God in the mount. *Thomas Aquinas* seemeth to incline to this opinion, upon the authoritie of *Augustine*: *Deus supernaturaliter & super communem ordinem, mentes aliquorum in hac carne viventium, usque ad visionem essentiæ suæ elevavit*, &c. God supernaturally and above the common order, hath lifted the mindes of some in the flesh to the vision of his divine essence, as *Augustine* saith of *Moses*, and *Paul*, 1. 2. qu. 12. art. 11. in Cor. *lib.* 12. *super Genes.* and *libr. de videndo Deo*, *Thomas*. *Tostatus* also affirmeth the same, that *Moses* saw the divine essence, though not at this instant; for otherwise God had not satisfied *Moses* request, neither had shewed him all his good, which he said hee would cause to passe by him.

Contra. 1. But *Augustine* affirmeth otherwise, that *Moses* here had not his full desire; *Non videbat Deum in tanta familiaritate, ut desiderabat videre*; He saw not God in this great familiaritie, as he desired to see him: *nec desideranti fuit hoc concessum*, neither was this granted unto his desire, to see the essence of God. 2. God caused all his good to passe by him, that is, as *Vatablus* expounded it, *vestigia omnium bonorum*, certaine footsteps of all his goodnesse: or as *Oleaster*, God himselfe passed by, *in quo sunt omnia bona*, in whom are all good things. The Lord both shewed unto *Moses* a spirituall vision, in the proclaiming of his epithetes and names, and a sensuall, in exhibiting a glorious representation; yet it followeth not that he saw his divine essence.

1. Wherefore it is the founder opinion, that *Moses* did not here see the divine essence it selfe, but onely some demonstration of his glorie, as his humane capacitie was able to receive.

Ibid. ubi supra. 1. *Irenæus* giveth instance of *Moses*, *Helias*, *Ezechiel*, *Daniel*, that none of them saw God in his divine nature and essence: concerning *Moses* he sheweth it out of this place, where *Moses* desired, *manifestè videre*

videre Deum, to see God manifestly: but the Lord answered him in effect, that, *impossibile est homini videre Deum*, it is impossible for man to see God. And *Helias*, after the mightie winde, earthquake, and fire, heard a soft and still voice, which signified the comming of Christ in the flesh, which should be, *post illam legem, quæ data est per Mosen mitis & tranquillus, &c.* which should be mild and peaceable after that (rough) law, which was given by *Moses*, wherein hee should not breake a bruised reed, nor quench the smoking flax: these were but *similitudines claritatis Domini, & prophetia futurorum*, similitudes of the brightnesse of the Lord, and prophecies of things to come. So *Ezechiel*, in that heavenly vision, saw onely the similitude of a throne, and the similitude of the Son of man upon it: and he saith, *Hæc visio similitudo gloriæ Domini*; This is the vision of the similitude of the glorie of the Lord, *Ezech.* 1. 28. So in the fierie oven wherein *Shadrach*, *Meshech*, and *Abednego* were put, the fourth that was seene to walke with them, is said to be *similis filio Dei*, like to the Son of God, *Dan.* 4. 24. And *Dan.* 7. 23. it is said, *As I beheld in visions by night, behold one like the Son of man came in the clouds of heaven*; Out of these places *Irenæus* inferreth, that none of all these did see the divine nature and essence of God.

2. So also *Chrysostom*, *Nec principatus, nec potestates in cœlestibus noverunt Dei substantiam; non item Paulus, aut Ezechiel, atque Esaias*; Neither the principalities, nor the powers in heaven have knowne the substance of God; no not *Paul*, *Ezechiel*, or *Esaias*, *&c.* and this he groundeth upon these words in the Gospell; *No man hath seene God at any time*: he addeth further, *Tum ex his, quæ Moses denegat, &c. liquidum hoc habetur*; and this further is evident by that which was denied unto *Moses*: *Cum ille sensu oculorum Deum videre concupisceret, &c.* when he desired to see God with the sense of his eyes. *De incomprehensib. Dei natur. hom. 4.*

3. *Cyrillus* doth gather as much upon the Lords answer to *Moses*; *Ille ad Mosen clare dixit, quia nemo videbit faciem, &c.* He said evidently to *Moses*, because no man shall see my face, and live. *Super Joan. lib. 2. cap. 12.*

4. *Ambrose* also saith: *Irritus quidem erat postulationis affectus, sed affectus probabilis servi*; His affectionate desire was frustrate, but yet it was a reasonable desire. *In Psal. 139.*

5. *Hierom.* also is in the same minde: *Faciem Dei juxta naturæ suæ proprietatem nulla videt creatura*; No creature can see the face of God in the propertie of his owne nature. *In Isaiam cap. 2.*

6. But whereas *Iacob* saith, I have *seene God face to face*, *Gen.* 32. 30. which is here denied unto *Moses*; *Thomas Aquinas* well interpreteth that place, that whereas it is said, that *Iacob* saw God face to face, *Referendum est, non ad ipsam essentiam, sed ad figuram, in quo representabatur Deus*; It must be referred not unto the essence of God, but unto that figure, wherein God was represented, &c. Otherwise it is not to be doubted, but that *Moses* saw more than *Iacob* did: and there is no question, but that this was the most cleere sensible vision of Gods glorie that is to be found in all the old Testament: for none of the Fathers saw the Lords back-parts, but only *Moses*; *Oleaster* yet neither *Iacob* there, nor *Moses* here saw the divine essence: *Nunc majus aliquid & præstantius obtinet, non tamen ut Deum perfecte videat, &c. Moses* obtained a more excellent thing than *Iacob*, yet not to see God perfectly, as he is in himselfe, but as the capacitie of humane nature was able to beare, *Calvin*. *1 part. qu. 2. ar. 11. in Cor.*

7. *Alcuinus* giveth this reason, why *Moses*, when it is said the Lord spake with *Moses* face to face, saw not the divine essence: for then hee would not have said afterward, *Ostende mihi teipsum*; Shew me thy selfe, or thy glorie: *Apparuit ergo ei Deus in ea specie qua voluerat, non ipse autem apparuit illi natura propria*; God therefore appeared unto him in that manner, hee would not in his owne nature, &c. *Lib. 2 de Trinitat. cap. 16.*

8. *Simlerus* addeth further: hee saw onely the back-parts of God, *Non vidit igitur naturam & substantiam*; Therefore he saw not his nature and substance. And whereas notwithstanding the Lord is said to have talked with *Moses face to face*, that is only to shew a difference betweene that cleere vision which *Moses* had, and other visions shewed to other Prophets, not so cleere; *Simler.*

9. *Lyranus* then here is deceived, who affirmeth, that though the vision or sight of the divine essence was not now granted to *Moses*; *Tamen alias fuit concessa in vita præsenti*; Yet it was granted at another time in this life present. But the reason here used by the Lord, *that no man can see God and live*, is generall excluding all men, while they live here, from the vision of Gods nature and essence. And as *Tostatus* reasoneth, *Non videtur esse alind tempus inconvenientius, &c.* There seemeth no time to be more convenient for *Moses* to see Gods essence in, than this, when *Moses* made that request unto God, *qu.* 17. yet *Tostatus* likewise is deceived, who thinketh, that *Moses* at this time did see the divine essence.

Quest. XLIX. *Of the meaning of these words, No man shall see me and live.*

Vers. 20. *There shall no man see me and live.* 1. *Gregorie Nyssenus* giveth this sense of this place, not that the sight of that glorious face should be the cause of death: *Nam quomodo vitæ facies, causa mortis esse posset?* For how should the face of life be the cause of death to those that approach or come neere unto it? But to shew, because the divine nature exceedeth all knowledge, that he which thinketh God to be any of those things, which are seene and knowne, *vitam non habet*, hath no life: *Non est ergo vita quod cognoscitur*; That then is not life, which is seene or knowne, and so cannot give life, &c. Hee maketh then in effect, this to be the meaning of these words, *No man shall see me and live*: thinke not that, which thou seest of me, to be God able to give life. But the Lord speaketh here, not of any inward opinion, but of the present sight and contemplation of God, which *Moses* decreed: and by *face*, he meaneth not any thing beside himselfe, that is seene of him, but his essence and nature, that which himselfe is: no man can see that, and live.

2. *Procopius* seemeth to approve this sense, that they which live here according to the flesh, cannot see God: but they may see him, *Non secundum carnem ambulantes*; Which walke not according to the flesh.

But *Procopius* may answer himselfe by a distinction, that there is, *prima Dei facies*, the first face of God, which is his divine essence, which is indeed invisible, *& nemini mortalium visa*, and never seene of any mortall creature: there is, *secunda Dei facies*, a second face of God, which is his grace and favour, which is seene by faith: of this sight of God our blessed Saviour speaketh, *Blessed are the pure in heart, for they shall see God, &c.* But the Lord speaketh here of the sight of his first face, which is invisible, for *Moses* lived not according to the flesh, and yet he is denied this sight; and afterward he is granted to see the back-parts, which he could not have seene, if he had beene carnall, not spirituall.

3. *Rupertus* thinketh, that as before the Lord spake unto *Moses* in the person of the people, *Propter electorum; In respect of the elect among them; I will cause all my goods to go before thee*: so he speaketh this, *propter reproborum*, in regard of the reprobate and wicked among them, that they should not see Gods glorie, and live: because they were appointed to die.

So *Rupertus* maketh the force of this speech, to consist in the word *Thou, thou canst not see my face*, that is, the wicked and unbeleevers among the people. But this exposition cannot stand. 1. Because the reason is generall, *No man shall see me, and live*: no man whatsoever. 2. The *emphasis* lyeth in the word *face*, for his back-parts it is granted *Moses* to see. 3. And the Lord meaneth here *Moses* person, not in him the person of the people; as the whole narration following sheweth, how the Lord would put *Moses* in a cleft of a rocke, and cover him with his hand, while he passed by, &c.

4. Another exposition is this: *Qui ex opposito Deum aspicit, non vivet*; He which doth see Gods face, as opposite, and comming against him, shall not live: *Discat homo Deum sequi*; Let a man seeke to follow God, &c. not as it were to meet God in the face, or to oppose himselfe against him: for vice is opposite to vertue. So also *Gregor. Nyssen.*

Epist. 111. 5. *Augustine* thus interpreteth; *No man can see God and live: Nemo potest eum in hac vita videre vivens sicuti est*; No man can see him while he liveth in this life, as he is. So also *Lyranus, Vatab. Iun. annot.* But then this should onely be a repetition of the same thing: *Thou canst not see my face, for no man living can see my face.* It better containeth a reason of the Lords former answer, why *Moses* could not see Gods face and glorie, *Quia non expediebat*; because it was not expedient, *Iun. in Analys. quia exitiale foret*; because it would be to his destruction, *Calvin.*

6. Wherefore, as *Gallasius* well noteth: *Rationem subjungit, &c.* God adjoyneth a reason, why *Moses* would not see Gods face, because such is the imbecillitie of mans nature, *Ut praclarum ejus splendorem sustinere nequeat*, that it is not able to sustaine or indure his excellent brightnesse, &c. This then is set downe, as an effect or consequent of the seeing of Gods face, that it would so oppresse them, and astonish them, that they could not live after. And that this is the meaning, it appeareth both by *Iacobs* speech, that counted it as a singular benefit, that he had seene God face to face, *and yet his life was preserved*: yet indeed *Iacob* had not seene the very divine essence at that time. So *Manoah Sampsons* father said to his wife, *We shall surely die, because we have seene God*; they thought they had seene God, whereas it was an Angell onely which they saw. But yet by these examples it appeareth, how they did understand this saying, *No man can see God, and live: Neminem posse citra mortem Deum facie ad faciem videre*; That no man without perill of death, can see God face to face, *Oleaster.*

Gen. 32. 30.

Iud. 13. 21.

Lib. 4. adver. hæres. Valentin. cap. 37. *Irenæus* also confirmeth this sense out of the new Testament, as *Iohn* saith, when he saw that vision, *Apoc. 1. vers. 17. I fell at his feet as dead, ut fieret, quod scriptum est*; that it might be fulfilled, as it is written, *No man can see God and live.*

Lib. de bon. mor. cap. 12. *Ambrose* well giveth the reason hereof: *Si Solis radios oculi nostri ferre non possunt, &c.* If our eyes cannot indure the sight of the Sun beames, if one creature cannot behold another, *sine offensione sui*, without hurt of it selfe, how can any, *sine periculo sui*, without great danger unto himselfe, behold the glistring countenance of his Creator? *Fulgor ille tanta Majestatis nos in nihilum redigeret*; The brightnesse of so great a Majestie would bring us to nothing, *Calvin. Simler.*

7. *Tostatus* alloweth this sense: *Immediate ut viderit, morietur*; Whosoever should see Gods face, should immediately die after it. But he restraineth it onely to the sight of the bodie, because the eye could not indure to behold such an excellent object: but he saith, it cannot be understood of the seeing of the divine essence in the soule: for that, *Non causat aliquam passionem in corpore*: for the inward and intellectuall sight, doth not cause such a passion in the bodie, as wherewith the harmonie thereof should be dissolved, *qu. 18.*

Contra. 1. As though the soule of man may not be as well oppressed, and astonished with an excellent intellectuall object, such as is the essence of God, as the bodily sight may be with a sensible object? 2. And the astonishment of the soule, may also worke upon the bodie; as we see, when the soule is with griefe and care oppressed, the bodie also is therewith affected. 3. *Cajetan* hereof thus noteth: *Quamvis excellens intelligibile non corrumpat intellectum, sed confortet illum, est tamen illi improportionatum, & excedit capacitatem illius, & hoc est opprimere illum*: Though an excellent intellectuall object, doe not corrupt or destroy the understanding, but comforteth it, yet it is unproportionable to it, and exceedeth the capacitie thereof, and so doth in a manner oppresse it, &c.

QUEST. L. *What place this was in the rocke, which the Lord here speaketh of.*

Vers. 21. *Behold there is a place by me, &c. Then shalt stand upon a rocke, &c.* 1. *Cajetan* understandeth this place in the rocke, in a spirituall sense: *Moses erecta & fixa mente elevatus*, that *Moses* as it were lifted up with a setled and upright minde, &c. should addresse himselfe to this vision.

2. *Procopius* thus understandeth, *Petra est Christus, & hic petra est locus apud Deum*; The rocke is Christ, and this rock is that place with God, as our blessed Saviour saith, *He that seeth me, seeth my father.*

3. *Augustine*

3. *Auguſtine* will not have it underſtood of any materiall place: *Quis enim locus non penes Deum eſt?* For what place is there not with God? who is every where preſent: *Eccleſiam ergo ſignificat*; He therefore hereby ſignifieth his Church. *Quæſt.154.*

4. But it is evident by this whole deſcription, that the Lord meaneth the very rocke in Horeb, where *Moſes* ſhould be ſet, *In rupe qua ſolco apparere*; in the rocke where I uſed to appeare unto thee; *Vatab. In monte Sinai, ubi conſuevi tibi loqui*; *In mount Sinai, where I uſe to ſpeake unto thee, Lyran. Toſtat.* So alſo *Chryſoſtom, Vidit & Moſes, ſed extra per cavernam & in petra*; *Moſes* alſo ſaw God, but outwardly in a rocke thorow a cleft. *In Serm. de Spirit. ſanct.*

5. *Fuit hæc petra corporea*; This was indeed a materiall rocke, in a cleft whereof *Moſes* was put, but it ſignifieth the true rocke Chriſt, by whom we attaine to the true knowledge of God.

QUEST. LI. *How the Lord is ſaid to cover Moſes with his hand.*

Verſ.22. *I will cover thee with my hand, &c.* 1. *Gregorius Nyſſenus* thus expoundeth theſe words: *Qui ad Chriſtum pervenit manu Dei tectus eſt, manus autem Dei creatrix omnium rerum virtus*; He that is come unto Chriſt is covered, as with Gods hand: and Gods hand is the power, wherewith all things are created: but this ſenſe cannot ſtand; for the Lord doth not remove his hand or protection from them, which are placed in the true rocke Chriſt, as the Lord is ſaid here to remove his hand from *Moſes*.

2. *Pelargus* underſtandeth the removing of the hand, *De collapſione politiæ Moſaicæ poſt adventum Chriſti*, of the removing and falling of the politike ſtate of *Moſes* common-wealth, after the comming of Chriſt. But the text deſcribeth a thing now preſently done.

3. *Simlerus* thinketh it is but a phraſe of ſpeech, as we uſe to put our hand before our eyes, when we looke upon the Sun: *Sic oculi Moſis teguntur*; ſo *Moſes* eyes are hid, that they ſhould not be dazled with Gods glorie. So *Iunius* taketh it to be, *humanitus dictum*, to be ſpoken according to the uſe of men, *I will hide thine eyes*.

4. *Toſtatus* thinketh it was, *quædam nubes denſa*, a certaine thicke cloud, which covered the hole of the rocke, till the Lord paſſed by, *quæſt.19.* So alſo *Calvin*; *Dei manus pro caligine accipitur, &c.* The hand of God is taken for a miſt, and darkneſſe put before *Moſes* eyes, that they might not be intent curiouſly to looke further than was meet.

5. But there is nothing to the contrarie, why this may not be added further, that this cloud put before *Moſes* eyes, might not alſo have as it were the faſhion of an hand: *Ponam quaſi figuram manus meæ ſuper te*; I will put as it were the figure of my hand upon thee and hide thine eyes, *Lippom.* not that the hand of that glorious bodie, the back-parts whereof *Moſes* ſaw, did cover *Moſes* eyes: for it being alſo lightſome like unto the reſt of that heavenly bodie, could not hide his eyes: and *Moſes* ſhould firſt have ſeene the face and countenance of that bodie, before the hand had beene laid upon his eyes. But it was ſome cloud or thickneſſe of the eyes, which might be ſpread upon *Moſes* face as an hand.

QUEST. LII. *Why the Lord covered Moſes with his hand.*

AND though *Moſes* was put into the cleft of the rocke, yet it was neceſſary that his eyes ſhould be hid by ſuch meanes, from ſeeing the glorious face of the bodie appearing: 1. For neither could the cleft of the rocke ſo hinder *Moſes* ſight, but that as the Lord paſſed by in that place where the hole was, his face alſo ſhould have beene ſeene. 2. And if *Moſes* had ſhadowed his eyes with his owne hand, it had not been ſo ſafe: for he might have removed it as ſoone as he heard the voice. 3. Neither was the hearing of the voice a ſufficient direction, when *Moſes* ſhould looke out: for either he might have beheld this glorious ſight too ſoone, before the Lord was paſſed by, or ſtaied too long: therefore it was requiſite that ſome ſuch covering ſhould be put before his eyes, that by the removing thereof hee might know when it was lawfull for him to looke, *Toſtat. qu.20.*

QUEST. LIII. *Why the Lord put Moſes in the cleft of the rocke.*

BY the cleft of the roeke, wherein *Moſes* was put: 1. *Theodoret* underſtandeth, *fidei oculum, &c.* the eye of faith, whereby we underſtand thoſe things which cannot be ſeene with corporall eyes. 2. *Rupertus* thus interpreteth, *Ponam te in foramine petræ, id eſt, omnem verum Iſraelitam in fide paſſionis meæ*; I will put thee in the hole of the rocke, that is, every faithfull Iſraelite in the faith of my paſſion.

3. *Hierom* thus applieth it, *Petra refugium leporibus eſt, &c.* The rocke is a refuge to Conies, and Hares: *Timidum animal in petra cavernas ſe recipit*; A fearfull beaſt doth betake it ſelfe to the holes of the rocke. So *Moſes* fleeing out of Egypt, *Lepuſculus Domini erat*; was as the Lords Hare. *In Matth. cap.3.*

4. But that other application of *Hierom* is more fit: *Vnaquæque anima per foramen, & quoſdam tenebroſas cavernas aſpicit veritatem*; Every ſoule by certaine holes and darke cranies ſeeth the truth. *In Eccleſiaſt. cap.12.*

5. *Lippoman* maketh this collection: I will reveale my ſelfe before thee in great majeſtie: *Ac ne præ ea concidas, ponam te in foramine petræ, ut firmus conſtes*; And leſt thou ſhouldeſt be caſt downe by it, I will put thee in an hole of the rocke, that thou mayſt ſtand ſtrongly. And to the ſame purpoſe *Gallaſius: Deus apponit manum, ut infirmitatem ſublevet*; God putteth to his hand, to helpe his infirmitie. *Simlerus* addeth further, that he was put in the hole of the rocke, *ne abſorbeatur ab immenſa Dei luce*; leſt he ſhould be ſwallowed up of the exceeding great glorie of God, as he paſſed by.

6. But the proper hiſtoricall meaning thereof was, becauſe God would not have *Moſes* to ſee the forepart of that glorious bodie, which ſhould paſſe by: if he had beene abroad he might have chanced to ſee his glorious countenance; but being ſet in the rocke, *Solum poterat videre ad unam differentiam poſitionis*; he could but ſee one way, toward the cleft or hole of the rocke, *Toſt. q.18.* which ſenſe is touched by *Chryſoſtom* before. *qu.50.* And hereby myſtically alſo is inſinuated: *Quod Dei cognitio continget exigua tantum ex parte, &c.* that the knowledge of God is but in a very ſmall part attained unto, while we live here, *Simil.*

QUEST. LIII. *What is understood here by the Lords back-parts.*

Quæst. 154. in Exod.

Vers. 23. THou shalt see my back-parts. 1. *Augustine* giveth this sense: *Hoc postea factum est in eis, quos significabat persona Moſis, &c.* This came to passe in them, who are signified here in the person of *Moses*, that is, the Israelites, who, as the Acts of the Apostles shew, afterward beleeved, when Christs glorie was passed out of the world to heaven, &c. So also *Rupertus*, and *Gloss. interlin.* But here was somewhat presently and actually performed unto *Moses*, as is evident by the whole description, both of the place and manner.

2. *Gregor. Nyssen.* thus expoundeth: *Docetur Moſes, &c. Moses* desiring to see God, is taught how God may be seene: *Sequi enim Deum corde & animo semper quocunque ducat, idipsum est totum videre*; For to follow God in heart and minde alwayes, whether soever he leadeth, that is, to see God, &c. *Qui autem sequitur, non faciem, sed tergum aspicit*; But he which followeth seeth the backe, and not the face, &c. But this sense cannot bee received, because it taketh away all visible demonstration of Gods glorie here, which was the thing that *Moses* desired.

3. *Procopius* by the back-parts understandeth, the knowledge of God by the creatures: *Invisibilia Dei ex creatione*; The invisible things of God are seene by the creatures. So also *Borrhaius*. But this knowledge of God was ordinarie, and granted unto *Moses* at other times: here he hath an extraordinarie demonstration of Gods glorie according to his desire.

4. *Tertullian* referreth these backer or latter parts to the latter times of the Messiah: *Gloria mea, quam videre desideras, posterioribus temporibus revelabitur*; My glorie, which thou desirest to see, shall be revealed in the latter times. But the Lord speaketh here of some thing presently done.

5. Some by *posteriora*, these backer parts doe understand, *Effecta & opera*, the works of God, whereby he is knowne, *tanquam ex posterioribus*, as by the backer parts; as the Lord proclaimeth himselfe in the next Chapter by his epithetes and properties, *Gallas. Lippom. Ferus.* But this interpretation also taketh away all visible revelation of Gods glorie, which is intended by the letter of the text.

6. *Cajetan* thinketh, that *hæc scripta & dicta in metaphora*, these things were said and written in metaphores: and by the face he would have understood onely *majus lumen*, a greater light, and by the backer parts, and the removing of the hand, *minus lumen infusum*, a lesse infused light, &c. So he taketh all this to have beene onely a present illumination of *Moses* minde. But if *Moses* minde onely had beene illuminated, he needed not to have beene set in the cleft of the rocke, which was in that place: this placing and disposing of *Moses* to see, sheweth that there was an actuall visible demonstration of Gods glorie.

7. *Borrhaius* by these backe parts would have understood the shadowes of the Law, *Quæ corpus, quod est Christi tanquam posteriora sequuntur, &c.* which follow the bodie which is Christs, as the back-parts. But *Moses* not onely now, but before this did in the shadowes of the Law behold the mysteries of Christ: therefore this was an extraordinarie revelation of Gods glorie beside that.

In oration. de compositi. dissoluendi ratione.

8. *Nazianzene* by the backe or back-parts understandeth any thing whereby the Lord is shewed and made knowne unto us, *Ut tamen naturam illius non contingat*; so that it concerne not his very nature; like as they which cannot behold the Sun it selfe, may see the beames thereof shining in the water. So the *Genevense* have this annotation: *My back-parts, that is, so much my glorie, as in this mortall life thou art able to see.* So *Iunius* also seemeth to interpret it, *Aliquam gloriæ meæ imperfectam imaginem*; Some imperfect image of my glorie. But this had been no extraordinary thing: for *Moses* before this had seene Gods glorie and power divers wayes in that manner revealed unto him, as in his great works and miracles.

9. *Lyranus* taketh it onely for a generall and confused knowledge of God: as by the back-parts, one may be discerned that he is a man, but not that he is *Socrates*, or *Plato*, this or that man. But such knowledge of God *Moses* was never without, that he needed not to have made any speciall request for the same at this time.

10. It is resolved then, that there was a visible representation of Gods glorie at this time shewed unto *Moses*: as *Calvin* saith, *Exhibita fuit oculis visio*: A vision was shewed unto his eyes. But what kinde of sensible vision it was, there is likewise some question.

QUEST. LIV. *What manner of visible demonstration this was here shewed unto Moses.*

1. RAb. *Cahadiagon* thinketh, that this, which *Moses* saw, was onely an exceeding bright cloud, which on the forepart was of that shining brightnesse, that no mortall man could endure to behold it: but on the backer part it was not so bright. But the very description of face, hands, backer parts sheweth, that, that which *Moses* saw had some similitude and likenesse.

2. *Irenæus* taketh it to be the vision of a glorious bodie, but now onely promised, and performed, *In novissimis temporibus, &c. quando Moses cum (Christo) confabulatus est in altitudine montis*; In the latter times, when *Moses* talked with Christ in the top of the mount, and together with *Helias* saw him there transfigured. But it is evident by the text, the Lord describing the present place, where *Moses* should be set to see this vision, that it was presently shewed him.

3. *Tostatus* agreeth, that there was shewed forthwith unto *Moses, quoddam luminosum corpus*, a certaine bright bodie, the countenance whereof was so glorious, that *Moses* could not indure to behold it; which exceeding lightsome and glorious bodie he thinketh well to have beene only formed and prepared of God, not by any Angelicall power: for such glorious brightnesse exceeded the worke of any creature: neither was the other naturally capable thereof. But herein he is greatly deceived, in thinking that this bodie was assumed, not by God himselfe, but by some Angell: which he would prove both by the motion thereof, and by the speech which was uttered, both which were done *successivè*, successively in time, whereas the Lord worketh in an instant, *quæst. 23.*

Contra.

Contra. 1. It is evident in the text, that this glorious bodie and humane shape was assumed by God himselfe even the Lord Christ: both because the Lord saith, *I will passe by*, and he saith, thou canst not see my face: but if an Angell had stirred this bodie, it had beene an Angels face, not Gods, and an Angell had passed by, not God himselfe. 2. Seeing the Seraphims covered their face with their wings, as not being able to behold the glorie of the Lord, whom the Prophet saw sitting as upon a throne, *Isai.6.1,2.* how is it like the Angels should stirre and move that bodie, the glorie whereof they could not behold? 3. And seeing all things are possible unto God, hee maketh the feet to goe, and the tongue to speake, can he not much more give motion and speech at his pleasure, either with or without the ministerie of Angels?

4. Wherefore it is the most probable opinion, *Deum humana effigie pertransisse*; that God passed by *Moses* in an humane shape, *Oleast. Transit in assumpta forma*; he passed by in an assumed shape or forme, *Osiander.* And it is not unlike, but that the Lord Christ appeared now unto *Moses* in that glorious manner, wherein hee was transfigured in the mount, in the dayes of his flesh, when his face did shine as the Sunne: saving that *Moses* being not yet glorified, as hee was then, could not now endure to see his glorious countenance, as he did then: he saw now onely his backe parts, not naked, but clothed in glorious manner: both because the Lord had given a law to cover their naked parts, that they should not appeare, *Exod.20.26.* And that the figure might answer unto the bodie; because in mount Tabor, when *Moses* and *Elias* talked with God, not onely Christs countenance did shine as the Sunne, but his raiment also was as white as the light. *Matth.17.2.*

The reasons which lead me to condescend to this opinion, that such a glorious humane shape now appeared to *Moses* are these: 1. Because this demonstration best agreeth to the letter of the text, which must not be drawne from the plaine and historicall sense, but where there is necessitie, and some inconvenience is like to ensue of the contrarie: so that this sensible vision of God is most answerable to *Moses* request, and to the Lords grant and concession here made unto him.

2. The historie of *Moses* transfiguration in the mount in the sight of this *Moses*, and *Helias*, doth helpe also to interpret this place.

3. The end and scope of *Moses* desire was to receive some visible signe and seale of the Lords reconciliation with his people, which was best performed this way.

QUEST. LV. *Where the Lord promised, that Moses should see his back parts.*

Vers.29. *Thou shalt see my backe parts, &c.* 1. *Tostatus* thinketh, that *Moses* was at this time with God in mount Sinai, where the Lord promised him to see his backe parts: which he would gather out of these words of the Lord: *Behold there is place by me:* that is, here in this rocke wherein I now speake with thee, *qu.18.* But this cannot be so: for *Moses* was not yet called up into mount Sinai, which followeth afterward, *chap.34.2.* and after he went up thither to the Lord, he continued there fortie dayes, and fortie nights with the Lord, and all that while came not downe: but *Moses* went downe from this place to give notice to the people not to come neere the mount, *chap.34.3.*

2. *Osiander* taketh it, that all this communication was betweene the Lord and *Moses* in the Tabernacle, where it is said that the Lord spake with *Moses* face to face, *vers.11.* But this is not like neither: for *vers.21.* the Lord saith, there is a place by me: that is, not farre off in the mount, where I use to commune with thee: it seemeth then that the Lord was in some part of the mount by the description of the place in the rocke.

3. Therefore it is like, that this communication was had betweene the Lord and *Moses*, not in the top of mount Sinai: for then the Lord at this time would have shewed this sight, which was not done till afterward, when the Lord proclaimed his name *Iehovah* before *Moses*, which followeth in the next Chapter, *chap.34.7. Gallas.* But *Moses* went up to some part of the mountaine, the next day after the slaughter of the people, *chap.32.30.* where he had all this conference with God, which is declared in this Chapter, saving that it is somewhat interrupted by the inserting of that narration of the peoples laying aside of their best garments, and *Moses* removing of the Tabernacle out of the host, *vers.7.* to *vers.12.*

4. *Places of Doctrine.*

1. Doct. *That the contemplative life should not hinder the active.*

Vers.23. *After he returned to the host.* *Moses* did not dwell in the Tabernacle, which he pitched without the host, but returned againe to the campe, after he had talked with God, to attend the businesse of the people, which sheweth that men should not be so much given to the contemplative life, as to neglect their callings, and to withdraw themselves from doing good unto others. As some in time past, for love of solitarie life, being fit for their gifts to bee imployed in the Church, did utterly refuse all kinde of calling therein. But this is not the fault of this age: *Nimius ambitus jam damnandus*; too much ambition in seeking of preferment in Church and Common-wealth, is now rather to be condemned, *Simler.* But our blessed Saviour sheweth by his example, what a good temper should be made of the active and contemplative life, who in the day time taught in the Temple, and in the night went out, and abode in the mount of Olives, there giving himselfe to prayer, *Luk.21.37.*

2. Doct. *Grace with God, is of mercie, not by works.*

Vers.12. *Thou hast found grace in my sight.* *Oleaster* hereupon noteth, that man is said to find grace: *Quia eam quasi thesaurum casu invenit, non sua industria aut labore*; Because he findeth it unlooked for, as a treasure, not by his owne labour or industrie, as the Apostle saith, *It is not in him that willeth, or runneth, but in God that sheweth mercie.* *Rom.9.*

3. Doct. *The Lord knoweth all his Elect by name.*

Vers.12. *I know thee by name.* This sheweth that God hath a peculiar and particular knowledge of the elect; as here *Moses* is knowne unto God by name. And lest any should thinke, that this was a speciall privilege unto *Moses*, that he was more knowne unto God, than another; *Procopius* addeth, *I thinke it were better, ut universaliter ille locus accipiatur de omni, qui eadem, qua Moses, pollent sanctitate*; That generally this place be understood of every one, that is endued with *Moses* holinesse, &c. So the Apostle maketh a generall doctrine of it; *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.*

2 *Tim.* 2.19.

4. Doct. *That there is mention made in Moses of everlasting life.*

Vers.20. *NO man shall see me, and live.* *Cajetan* well urgeth this place against those, which thinke there is no mention made in *Moses* of everlasting felicitie. For if no man should see God after this life, it had beene sufficient to say no man shall see me at all: therefore in adding, *and live*, hee insinuateth, *Quod adempta hominis vita poterit homo videre ipsum*; That when this life is taken away, a man may see him, &c. As the Apostle saith: *When he appeareth we shall be like him, for we shall see him as he is, &c.* 1. *Ioh.* 3.3.

5. Doct. *A difference betweene the decree of election and reprobation.*

Vers.19. *I will shew mercie to whom I will shew mercie.* *Marbachius* here observeth the difference betweene election and reprobation; *Electio citra respectum operum nostrorum est*; Election is without the respect of our works: but, *Damnatio & reprobatio non est sine operum hominis respectu*; Damnation and reprobation is not without respect of mens works: for if it were otherwise, it would follow, that the absolute will of God is the cause of their damnation, which were contrarie to the Prophet, *I will not the death of a sinner.*

Ezech. 18.

The Apostle indeed calleth the vessels of wrath, *prepared to destruction*, as it is said, *He hath prepared the vessels of mercie unto glorie.* But yet with this difference, it is said actively, that God hath prepared *them to glorie*, his will and decree is the onely cause of their election, without any foresight of their works: it is of his mercie, as here the Lord saith to *Moses*, but the other are said passively to be prepared, because first the Lord doth, *Eos in sordibus suis relinquere*; leave them in their filthinesse, and upon the foresight of their sinne, decree them unto everlasting damnation. God doth, *sponte praterire*, of his owne will, as he electeth some, so pretermit others: but the decree of actuall condemnation, is upon the foresight of their sinne. See more *Synops. pag.* 822.

Rom. 9.23.

5. *Places of Controversie.*

1. Controv. *Of the corrupt reading of the Latine text.*

Vers.15. WHereas the Hebrew text here readeth to this effect; *If thy face goe not with us*; The Latine text changeth it thus, *If thou goe not*: which *Tostatus* justifieth thus, that *Hieron. Cautissime mutavit*; did most warilie change it, because there should otherwise seeme to be no difference betweene the Lords answer, and *Moses* replie, as now there is, for *by my face*, the Lord might understand his Angell. But *Moses* is not contented, that Gods Angell goe with them, but requireth that the Lord himselfe would be their guide.

Contra. 1. If the Latine translator were cautelous in altering of the originall, reading for, *If thy presence goe not*, (*If thou goe not*) then it would follow, that it is an oversight in the originall: and what is this else, but for man to take upon him to correct the enditing of the Spirit? 2. By Gods face and presence, *Moses* understood, not any Angell, but God himselfe, as *vers.*20. the Lord by face understandeth himselfe: *Thou canst not see my face, for there shall no man see me and live.* 3. Neither doth the difference betweene the Lords speech, and *Moses* replie consist in that distinction, as is shewed before, *quest.* 31. the like error is committed before, *vers.*13. where the Latine Interpreter readeth, *Shew me thy face*, for *shew me thy way.*

2. Controv. *That our calling is altogether of grace.*

Vers.19. *I will shew mercie to whom I will shew mercie.* *Ambrose* hereupon inferreth well: *Quod Dei gratiam nemo praveniat merito suo, &c.* That no man preventeth Gods grace by his merit: as hee further proveth by that place of the Apostle, 1 *Ioh.* 4.10. *Herein is love, not that we loved him, but that hee loved us.* And that of S. *Paul*, *Tit.* 5. *Not by the works of righteousnesse, which we had done, but by his mercie he saved us*: then away with the works of preparation, or merits of congruitie, that any man by his owne endevour could make a way for his calling.

Epist. 84. *ad Demetriad.*

3. Controv. *Against free will.*

FUrther, by this text may be convinced that erronious collection of *Chrysostom*, who seemeth to thinke that this is but a phrase, to ascribe all to Gods mercie: *Quia cujus est amplius, totum esse dixit*; Because all is said to be his, whose the most is: *Nostrum est eligere tantum & velle, &c.* For it is our part onely to chuse and will, it belongeth unto God to effect, and bring unto perfection, &c. And so he concludeth: *Neq; Deus totum suum esse voluit, ne sine causa videatur nos coronare, neq; iterum nostrum, ne in superbiam incidamus*: For God would neither have all to be his, lest he should seeme to crowne us without cause, nor yet all to be ours, lest we might be proud.

Lib. de grat. & liber arbit.

But *Bernard* better applieth that saying of the Apostle, *It is not in him that willeth, &c. Is qui vult & currit, non in se, sed in eo, a quo accipit & velle & currere debet gloriari*: He that willeth and runneth, must rejoyce not in himselfe, but in him, from whom he receiveth to will and runne, &c. So comparing free will

will and grace together, he ſaith: *Totum quidem hoc, & totum illa, ſed ut totum in illo, ſic totum ex illa*; This doth all, and the other doth all, but as all is wrought in the one, that is free will, ſo all is wrought by the other, that is grace.

Hugo de S. Victor. to this purpoſe, anſwering to this queſtion, why God doth conferre his grace upon one more than upon another; hath this excellent reſolution 1. Some thinke (ſaith he) that God cannot doe otherwiſe than he doth: But this were to lay a neceſſitie upon God, who is moſt free. 2. Some affirme, that there is in ſome more than other, *Quoddam ſeminarium virtutis*: A certaine ſeed of vertue, which maketh him more apt to receive grace than another: but this is alſo falſe, ſeeing we are all alike by nature. 3. Some doe reſemble it thus, that grace is offered unto all, like as a man ſhould be bidden to goup and take his meat, which is ſhewed him in the top of a tower, but he cannot go up without a ladder, and ſo ſtill he muſt have one grace after another. But he miſliketh this alſo, becauſe all is aſcribed unto grace, nothing to mans endevour, as though he ſhould ſit downe, and doe nothing. 4. Some make this demonſtration, that grace is offered to a man, as when a rope is let downe into a pit, to draw one up, who putteth to his hand, and layeth hold of the rope, and ſo hee commeth up: but this he refuſeth alſo, becauſe ſomewhat here is given unto man without grace. 5. Some make grace as the ſhining of the Sunne, which cannot give one light if he ſhut his eyes: ſo all have not grace, *Quia ille, cui gratia radius infunditur, claudit oculos*; Becauſe he to whom grace is infuſed, ſhutteth his eyes: *Unde merito illi gratia ſubtrahitur, quia ipſe ſe ſubtrahit*; Whereupon grace is withdrawne from him, becauſe hee withdraweth himſelfe. 6. As he doth not reject this anſwer, ſo yet he addeth thus much further: that as in this caſe, like as when a child, that cannot goe alone, yet being held by another, findeth his legs, which he could not doe, if hee had not of himſelfe a naturall power of going, and yet all is aſcribed to him that leadeth the child: ſo he concludeth thus, *Ut anima promereatur duo exiguntur gratia & naturalis potentia, &c.* Two things are required, that the ſoule ſhould merit (that is, doe any thing well) grace, and a naturall faultie, yet all the power of meriting, that is, of doing well, is of grace, becauſe the naturall facultie, *nihil ponit ſine gratia*, can doe nothing without grace: thus *Hugo*. So that this is his reſolution, that mans free-will in a good act onely concurreth, as a naturall facultie, but all the goodneſſe of the action is of grace: man by his nature willeth, but to will that which is good, he cannot but by grace. *In quæſtionib. ſuper Epiſt. ad Rom. qu. 338.*

4. Confut. *Againſt the making of images of God.*

Verſ. 23. *Thou ſhalt ſee my back parts.* *Bellarmine* would prove from hence, that an image may be made of God, becauſe ſometime, *corporea ſpecie viſus eſt Deus*; God was ſeene in corporall ſhape. *Lib. 2. de imagin. cap. 4.*

Contra. 1. It followeth not, becauſe God by his authoritie could make a viſible repreſentation of himſelfe, that man therefore of his authoritie can doe it, without Gods warrant. 2. Another difference is: this viſion was ſhewed to *Moſes* alone, and in a ſecret place: their images are ſet up in the view of all, and in publike place. 3. This was an image paſſing, and not continuing, theirs are permanent. 4. This was of the back-parts, they picture the very glorious countenance of God.

6. Morall Obſervations.

1. Obſerv. *Why God doth more ſeverely puniſh his owne people than others.*

Verſ. 3. *Becauſe thou art a ſtiffe-necked people, leſt I conſume thee.* Hence *Gallaſius* inferreth, *Deum ſæpe majora judicia exercere in medio Eccleſiæ*; That God doth oftentimes exerciſe greater judgements in the middeſt of his Church, than in the world, becauſe their contempt is greater, having received more benefits: like as a maſter of a familie will be more offended with his owne domeſticall ſervants, if they be diſobedient, than with ſtrangers.

2. Obſerv. *In time of mourning it is not fit to put on ſumptuous apparell.*

Verſ. 5. *Put thy coſtly rayment from thee.* The humilitie of the bodie, is an argument of the lowlineſſe of the minde: it is not pleaſing unto God, that in the time of publike mourning, ſumptuous apparell ſhould be uſed: as *Oleaſter* complaineth of a great abuſe in the Romane Church, that when women ſhould come to confeſſe their ſinnes, *Arman ſe melioribus indumentis, &c.* they uſe to put on their better rayment, as if they went to a marriage feaſt. I would the like complaint might not be taken up among us, that nice and proud women, when they ſhould preſent themſelves in humilitie before God, doe decke and adorne themſelves, comming rather to be ſeene of men, than of God.

3. Obſerv. *Of the efficacie of faithfull prayer.*

Verſ. 15. *Then he ſaid unto him, &c.* *Moſes* giveth not over, but continueth ſtill in prayer with a devout importunitie, untill the Lord had condeſcended unto him, wherein we ſee the force of faithfull prayer, B. *Babing.* Teaching us, that we ſhould hold out in our prayers, and applie the Lord with our earneſt requeſts, till he give eare unto us: for *the prayer of the righteous availeth much, if it be fervent, Iam. 5. 16.*

4. Obſerv. *Spirituall things firſt to be begged in our prayers.*

Verſ. 18. *Shew me thy glorie.* *Ferus* here giveth this note: *Moſes ut plurimum ſpiritualia petit*; *Moſes* doth for the moſt part aske ſpirituall things, Which teacheth us, that in all our requeſts, wee ſhould principally beg thoſe things at the hands of God, which concerne our ſoules, as our bleſſed Saviour ſaith, *Firſt ſeeke the Kingdome of God, and his righteouſneſſe, and all theſe things ſhall bee miniſtred unto you.*

5. Obſerv.

5. Obſerv. *Againſt the feare of death.*

Verſ.20. NO *man ſhall ſee me, and live.* Then after death, and this life ended wee ſhall ſee God: *Berrhaius* hereupon well noteth, *Quam preciosa res ſit mors animalis hominis, &c.* What a precious thing the death of the bodie is, which bringeth us to ſee God: as S. *Paul* ſaith, *I deſire to be diſſolved, and to be with Chriſt*, *Philip.*1.23. Death then of a faithfull man is not to be feared.

CHAP. XXXIV.

1. *The Method and Argument.*

IN this Chapter is ſet forth, the reconciliation it ſelfe of the Lord with his people, conſiſting of three parts. 1. The ſignes of this reconciliation going before, to *verſ.*8. 2. The ſubſtance of the reconciliation it ſelfe, to *verſ.* 29. 3. The ſignes which followed after *Moſes* was come downe.

1. There are two ſignes of this reconciliation. The firſt is externall and viſible, the preparing of the two tables of ſtone. 1. Commanded to be made by the Lord, *verſ.*1. 2. With the manner of *Moſes* comming up, and the reverent behaviour of the people in the meane time, *verſ.*3. 3. And *Moſes* obedience, *verſ.*4. The ſecond is ſpirituall, in the proclayming of the Lords name, either ſhewing his ſubſtance, *Iehovah*, or his properties, mercie toward the righteous, or vengeance toward the wicked, to *verſ.*7. with the effect, *Moſes* humbling of himſelfe, *verſ.*8.

2. The reconciliation conſiſteth of *Moſes* humble ſuite to the Lord, *verſ.* 9. and the Lords gracious anſwer; wherein the Lord ſheweth what he will doe for his people, *v.*10,11. then what he requireth of them: where are propounded: firſt, morall lawes concerning the avoiding of idolatrie, which are ſix in number, to *verſ.*17. then ceremoniall, which are three. 1. Of their anniverſarie and weekly feaſts, namely, the Sabbath, *verſ.*18,21,22,23. 2. Of their firſt fruits of their cattell, *verſ.*19,20. and of their increaſe, *verſ.*29. 3. Of the manner of their ſacrifices, not to be offered with leaven, *verſ.*26.

3. The ſignes following are two: firſt, the bringing of the ſecond tables, with their writing by the Lord, and *Moſes* preparation thereunto, by his fortie dayes faſt, *verſ.*28,29. The ſecond is the ſhining of *Moſes* face, where is deſcribed. 1. The manner thereof, *verſ.* 29. 2. The effects, the aſtoniſhment of the people, *verſ.*30. 3. The remedie which *Moſes* uſed, which was double, the inviting and calling of the people to come unto him, *verſ.* 31, 32. and the covering of his face, *verſ.*33. when he put it off, when he went in to ſpeake with God, *verſ.* 34. and when hee put it on, when he came out unto the people, *verſ.* 35.

2. *The divers readings.*

I. Verſ.6. *Iehovah, Iehovah, ſtrong*, I. *Iohovah, Iehovah, God*, B.G. *cum cater.* It ſeemeth rather to be an appellative, than a proper name of the Lord here, becauſe of the diſtinction, *Rebia*, over *Iehovah*, which ſeparateth it from the ſentence following.

I.V.G. Verſ.7. *Not making the wicked innocent*, B.G.V.I.S. better than, *leaving one innocent*, B. or *with whom none is by himſelfe innocent*, L. See the reaſon hereof, *queſt.* 11.

I. Verſ.10. *Behold I will make a covenant: before all the people I will doe mervailes*, I. better than, *I will make a covenant before all the people, and I will worke*, B.G. *cum cater.* for there is a diſtinction at covenant: and it is in the Hebrew, *I will worke*, not, *and I will worke.*

B.G.A.P. Verſ.30. *His face ſhined*, B. G. A. P. or, *ſtreamed*, V. was glorious, S. *the brightneſſe thereof was multiplied*, C. not, *cornuta erat*, was *hornie*, L. See afterward the queſtion upon this verſe.

I.G. Verſ.33. *When Moſes had made an end of comming, &c. hee put a covering*, I. or, *So Moſes made an end, &c. and had put a covering, &c.* G. better than, *when he had made an end, &c. he put a covering*, V.L.S.C. it is better tranſlated in the preterpluperfectenſe: for then *Moſes* had moſt need in reſpect of the peoples infirmitie, to put a vaile upon his face, when he ſpake unto them. See the 51. *qu.* following.

3. *The queſtions diſcuſſed.*

QUEST. I. *Wherefore the ſecond tables were given.*

Verſ.1. HEW *thee two tables of ſtone.* 1. The Lord commandeth two tables of ſtone to bee prepared, that it might bee a ſigne of his perfect reconciliation with the people, in *theſe* reſpects: 1. Becauſe by this appeared, that the Lord purpoſed not to deſtroy them, for then he would not have given them a law: and this was a ſigne, that God would goe before them, and be their guide ſtill, becauſe he was their ſpirituall guide in giving them direction by his law, *Toſtat. qu.*1. 2. And ſeeing the Arke was appointed to receive and keepe the tables of ſtone, it ſhewed that the Lord purpoſed, that whatſoever he had before preſcribed, concerning the making of the Tabernacle ſhould ſtand, *Cajetan.* 3. And that he willeth the like tables in all reſpects to be made, he thereby ſignifieth, that he would have all things to returne to their former ſtate, *Simler.*

2. But

2. But though God returned in grace unto them, yet in that he prepareth not theſe tables, as he did the firſt, but willeth *Moſes* to provide them: he would have, *aliquod pœnæ veſtigium reſtare*, therein ſome marks of their puniſhment to remaine: *Ac ſi ſanato vulnere maneret cicatrix*; as though the ſcar remained after the healing of the wound, *Calvin.*

3. But the people are not ſprinkled againe with bloud, as they were at the firſt, as neither now, they which fall after Baptiſme, are baptiſed againe, but it ſufficed onely theſe things to be reſtored by repentance, which were decayed by their tranſgreſſion, *Ferus.*

QUEST. II. *Why the Lord ſaith to Moſes, Hew thee.*

HEw thee. 1. R. *Salomon* doth gather hereupon, becauſe *Moſes* is bid to hew unto himſelfe, &c. that the Lord ſhewed a quarrie of Saphir ſtone, whereout *Moſes* hewed the tables, and ſo he is willed to hew unto himſelfe two tables of ſtone, that is, to his commoditie: for *Moſes*, he ſaith, became very rich by the fragments that were left in hewing of the tables. But ſeeing no ſuch thing is mentioned in Scripture, nor yet by *Ioſephus*, who was more ancient than R. *Salomon*, it is rather to be thought to be one of his fables, *Lyran.* and beſide, they lay an unjuſt and untrue imputation upon *Moſes*, as though he intended, and reſpected his owne profit; whereas all his courſes ſhew the contrarie, that hee ſought ſtill the good of the people, and not his owne.

2. *Cajetan* alſo hath the like note, *Dola tibi, non mihi, ego enim non indigeo tua dolatione*; Hew to thy ſelfe, not for me, for I need none of thy hewing, nor yet any of theſe tables.

3. But it is rather a phraſe of ſpeech in the Hebrew tongue: as, *Vade tibi, ibo mihi*; *Goe thee*, or, *I will goe me*: wherein the Engliſh phraſe is anſwerable unto the Hebrew manner of ſpeech. And this kinde of ſpeech is often uſed, when no profit is intended, as *Numb.* 13. 3. the Lord ſaith to *Moſes*, *ſhelach leca*, *Mitte tibi*; *Send thee men*, to ſearch the land: which was not to *Moſes* benefit, *Oleaſt.* So here, *lecare thee*, is added, *ex ſuperabundanti*, of abundance, more than needeth, *Toſtat. qu.* 2. 4. *Lyranus* noteth further, that becauſe *Moſes* had broken the firſt tables, it was juſt and right that he ſhould make new.

QUEST. III. *Whether the Lord or Moſes wrote in theſe tables, and why.*

I Will write. 1. God himſelfe did write the ſame words in theſe tables, the ten Commandements, which was in the former, though *Moſes* prepared them: and whereas it is ſaid afterward, *verſ.* 28. *He wrote in the tables*, it muſt be referred unto God, not unto *Moſes*: ſome make this anſwer, that God did write them, becauſe it was done by his authoritie, but *Moſes miniſterialiter*; *Moſes* miniſterially. But that is not like: for whence ſhould *Moſes* have theſe inſtruments, wherewith he ſhould grave theſe letters, ſeeing he carried none into the mount? *Lyranus.* But to this reaſon *Toſtatus*, who doth often without cauſe oppoſe himſelfe to *Lyranus*, taketh this exception: that as *Moſes* had inſtruments wherewith to hew out of the rocke the tables, ſo he might have other to grave with. *Contra.* But *Moſes* hewed out the tables after he was gone downe from the Lord, before he came up againe, and brought them readie hewen and made: *Moſes* then had no reaſon to carry any inſtruments with him.

2. The writing mentioned, *verſ.* 27. where the Lord ſaith to *Moſes*, *Write thou theſe words*, is underſtood of *Moſes* writing, not the ten Commandements, but the other lawes given in this place, in an authenticall booke, not in the tables of ſtone, *Toſtat. Iunius*: as further is declared in the queſtions upon the 31. *chap. verſ.* 18.

3. In that *Moſes* himſelfe hewed theſe tables, *Procopius* would have Chriſt the true Lawgiver ſhadowed forth; *Qui ipſe carnis ſuæ lapicida*; Who was the preparer and hewer out as it were of his owne fleſh. But more properly herein *Moſes* reſembled Chriſt, that as the firſt tables being broken, the ſecond were prepared by *Moſes*: ſo the law of nature being decaied in man, it is repaired in us by Chriſt, and the image of God renued in us, *Simler, Ferus.*

4. R. *Cahadiagon* ſheweth divers frivolous reaſons, why theſe ſecond tables, *fuerunt digniores primis*, were more worthie than the firſt: but he is convinced by this; that the firſt were both of Gods making and writing: but the latter were onely written by the Lord, and prepared by *Moſes.*

QUEST. IV. *Whether Moſes was to be readie the next morning, and why.*

Verſ. 2. BE readie in the morning, &c. 1. *Cajetan* thinketh, that this was not the next morning, becauſe the tables could not be hewed and finiſhed in one day: but he thinketh onely the time of the day to be noted, that he ſhould come up in the morning. But beſide that the phraſe, *Be readie in the morning*, or on the morrow, alwayes includeth a ſignification of the next morning following: *Moſes* ſhould have beene left in great doubt and ſuſpenſe when to come up, if the Lord had not aſſigned the time: as for the finiſhing of the worke, there is no queſtion, but that *Moſes* being thereunto appointed, and ſo enabled of God, might diſpatch it in a day.

2. Therefore *Iunius* opinion is rather to be received, who giveth this ſenſe, as though the Lord ſhould thus ſay to *Moſes*; *Hodie illa expedi*, Make them readie to day, that you may come up in the morning: ſo alſo *Toſtatus* who thinketh, that when the Lord had thus ſaid to *Moſes*, he deſcended and made readie the tables againſt the next day.

3. By this then it is evident, that when the Lord had all that communication with *Moſes*, as is ſet downe *chap.* 33. that *Moſes* was not gone up to the Lord to the mount the ſecond ſolemne time, as thinketh *Toſtatus*, where he continued fortie dayes more, for all that while he came not downe. See before *chap.* 33. *qu.* 55.

4. The morning is preſcribed, as *Lyranus* thinketh, *Quia talis hora eſt convenientior*, &c. becauſe that houre is more convenient to talke with God: as alſo, *Quia Deus amat hilarem & obedientem ſervum*; The Lord loveth cheerfull obedience, *Ferus*: and he is bid to come up betimes, as *Toſtatus* thinketh, that

the

the people should not see what he carried, *quæst.* 4. But seeing that *Moses* spent most of the day in hewing the tables, it is not like that the people were ignorant what he did: and *Simlerus* thinketh rather, that the people saw *Moses* bearing the tables.

QUEST. V. *Why none are suffered to come up now with Moses.*

Vers. 3. *Let no man come up with thee.* 1. At the first time, when *Moses* went up to receive the Law, *Aaron, Nadab*, and *Abihu* went up with him, and 70. of the Elders, and *Ioshua* accompanied him still, after he had left the other: but now none is permitted to come up with him, because the Lord intended to shew unto *Moses* a more glorious sight, which he would have none else made partakers of but *Moses*. 2. This was not onely done for more reverence sake, because the Lord shewed himselfe there in some visible signe, as *Lyranus*: for the Lord at other times, as when he gave the Law the first time, did shew himselfe by visible signes, when yet no such prohibition was given: therefore *Burgensis* noteth, that this apparition was, *majoris solemnitatis*, of greater solemnitie, than the former: and that the Lord did now shew his secrets to *Moses*, which it was not lawfull for any other to see: whereupon *Moses* face shined at his comming downe now, and not before: therefore, *curiositatis cohibendæ causa*, to stay their curiositie, none are permitted to come up with *Moses*, *Simler.*

3. Here is no mention made of thunder or lightning, as in the giving of the Law: *Hic omnia læta sunt*; All things here are cheerfull, because this was a signe of the giving of the Gospell, *Ferus.*

4. Another reason hereof that none ascended with *Moses*, was to get him more authoritie with the people, when they see that he onely hath accesse unto Gods presence, *Simler.*

5. And if *Moses* had taken some witnesses with him, as hee did when hee smote the rocke, it had not beene so much an act of faith, as an evidence of their sight to acknowledge, thus he received the law of God. It pleased God therefore, *dare aliquem locum fidei*, to give some place unto faith, and yet take away all occasion of doubting: God would not have them eye witnesses of all, but to beleeve some thing. And yet there was no doubt to be made, that *Moses* received the law of God: for they saw *Moses* to carrie up the tables bare without any writing, and in the mount there was no graving instrument: beside, *Moses* face shined at his comming downe, which shewed, that hee had talked with God, *Calvin.* And the cloud in the mountaine testified that God was present, and the Lord by his owne voice before had published the law, *Simler.*

QUEST. VI. *Why their cattell are forbidden to come neere the mount.*

Vers. 3. *Neither let the sheepe or cattell feed, &c.* 1. *Rabanus*, whom *Pelargus* followeth, by sheepe and cattell, here understandeth, *Simplices & terrenis operibus inenbantes*; The simple and earthly minded, which are not fit for celestiall contemplation: but it is evident, that the text meaneth not men here (but cattell) for they were excluded before: *Let not any man bee seene throughout all the mount.*

2. Some thinke, that the cattell are restrained, lest by the sight of them, *Moses* might have beene interrupted in his contemplation: but if this had beene the reason, they should as well have beene kept off the first fortie dayes, when *Moses* received all those ordinances of God: and when *Moses* saw this glorious sight, hee was set in the cleft of the rocke, that no such object could withdraw his sight, *Tostat. quæst.* 4.

3. Therefore this was inquired for more reverence sake: that the very place, where the Lord appeared in this glorious manner, should be reverenced: though God be every where present, yet hee at all times, and in all places, doth not require such reverence; for then it were impossible for men to attend their necessarie worldly affaires; but onely there where it pleaseth him to manifest himselfe, as now in mount Sinai.

4. And though the cloud never departed all this time from mount Sinai, yet the Lord at sometimes shewed more conspicuous signes of his presence, as in the giving of the law: so that not at all times, they and their cattell were forbidden to come neere the mountaine. And now they are forbidden rather than before, when *Moses* was the first fortie dayes with God, because now the Lord shewed himselfe in more glorious manner, than at any time before, *Tostat. qu.* 4.

5. Beside, by occasion of the sheepe and cattell, the shepherds and heard-men might come neere also unto the mountaine, and therefore this restraint is made to stay their curiositie, *Oleaster.*

6. And by this, the men were admonished to be more carefull, seeing the beasts should not be spared, if they transgressed, *Marbach.*

7. *Cajetan* thinketh, that the cattell were onely kept off on one part of the mountaine, where the going up was; but rather on every side the mountaine was to be cleared, so farre as any sight might be had of that place, where the Lord appeared unto *Moses*, *Tostat. qu.* 4. For the whole mountaine was holy, because of Gods presence.

QUEST. VII. *Who is said here to descend, and how.*

Vers. 5. *And Iehovah descended.* 1. *Tostatus* thinketh, that an Angell of God, which he thinketh assumed *that glorious bodie*, which was shewed unto *Moses*, thus proclaimed the name *Iehovah*, *quæst.* 5. But seeing this name is not communicable to any creature, as *Burgensis* calleth it, *nomen proprium divinum*, the proper name of God: and this that here speaketh, is said to be *Iehovah*, could not be an Angell.

2. Therefore their opinion is sounder, which thinke this to bee the Lord Christ himselfe, the Son of God, who appeared to the Fathers, *Simler. Qui & Dominus est, & Angelus Testamenti promissus*; Who is both the Lord himselfe, and the great Angell of the Testament, which was promised, *Lippoman. Pellican.*

Pelican. For the Apoſtle ſheweth, that this Angell whom they tempted, and provoked in the wilderneſſe, was Chriſt, *1 Cor.10.9.*

3. He is ſaid to deſcend, not that God doth either aſcend, or deſcend, or goe from place to place, but *Symbolice*, Symbolically, that is, in reſpect of the ſignes of his preſence: as here God deſcended in a cloud: likewiſe, God is ſaid to deſcend, *ratione noſtri intellectus*, in reſpect of our underſtanding, when he deſcendeth to our capacitie, *Simlerus*. And theſe are correſpondent one to the other, *Moſes* aſcendeth, God deſcendeth: *Moſes fecit, quod præceptum erat, Deus implevit, quod promiſerat*; *Moſes* doth as he is bidden, the Lord fulfilleth what he promiſed, *Ferus*.

QUEST. VIII. *Who proclaimed the name Iehovah, God or Moſes.*

Verſ.6. *IEhovah paſſed before his face, and cried, Iehovah, Iehovah, &c.* 1. The vulgar Latine readeth this in the Vocative caſe, (ſo alſo the Chalde paraphraſt) and inferreth in the former verſe, the name of *Moſes*, which is not in the Hebrew: *Moſes invocans nomen Domini*; And *Moſes* invocated the name of God, and putteth the verbs in the ſecond perſon, *verſ.7. Which keepeſt mercie unto thouſands.* So alſo *Ferus*, and *Mathias Thoring* defending *Lyranus* againſt *Burgenſis*, and *Simlerus*: becauſe they ſay it is not ſo fit, that the Lord ſhould be ſaid to invocate his owne name, as for *Moſes* to doe it.

But the Latine tranſlation, upon the which this opinion is grounded, doth evidently croſſe the originall, where *verſ.5.* the name *Moſes* is not found; neither is it put in the ſecond perſon in the Hebrew, but onely in the participle, *notzer*, reſerving, *pokedh*, viſiting, and ſo in the reſt: the word *karah*, alſo ſignifieth not alwayes to invocate, but to crie, call or proclaime: as *Oleaſter* tranſlateth, *clamavit*, he cried out.

2. Some thinke that God firſt ſaid theſe words, and proclaimed his titles, and names, and then, *Moſes ſuum ſermonem aſſumpſit*, did preſently take up the the ſame forme of ſpeech, *Lippom.* And thus he would reconcile the Hebrew text, and the Latine tranſlation. The like he alleageth out of the new Teſtament: that whereas one Evangeliſt, after the parable rehearſed of the husbandmen, that killed the heire, and Chriſt demanded the queſtion, what will the Lord of the vineyard doe to thoſe husbandmen? one hath, *They ſaid unto him, he will come and deſtroy thoſe husbandmen*: as though theſe words ſhould be uttered by the ſtanders by, *Matth.21.41.* yet both *Mark.chap.12.9.* and *Luk.20.16.* theſe words are rehearſed as uttered by Chriſt himſelfe. *Lippoman* giveth this ſolution: that after the Jewes had made anſwer in that manner to our Saviours demand, *Dominus mox ſermonem reaſſumpſit*; the Lord preſently reaſſumeth that ſpeech; and ſo he thinketh it is here, that firſt the Lord ſpake theſe words, and then *Moſes*.

But this inſtance is nothing like. 1. For the text may beare it in the Evangeliſts, that thoſe words were uttered firſt by the Jewes, and afterward by our Saviour: but here the text will not beare it, that *Moſes* uttered theſe words: for it is ſaid *verſ.6. The Lord paſſed by and cried*; He then that paſſed by *Moſes*, the ſame thus cried. 2. Neither yet doe the two Evangeliſts directly ſay, that thoſe words were ſpoken by Chriſt, but onely ſet downe the queſtion with the anſwer in generall: ſo that it muſt be ſupplied out of the other Evangeliſt, by whom that anſwer was made.

3. The Hebrewes doe thinke, that theſe names were proclaimed by the Lord, giving unto *Moſes* a forme of prayer and invocation, how to call upon him in the day of their affliction; which uſe they retaine to this day, to invocate God in this manner. As our Saviour taught his diſciples to pray, *Our father which art, &c.*

4. But as it cannot be denied, that the Saints in their prayers gave unto God theſe names of mercie, as *Moſes* did, *Numb.14.18.* yet the Lords ſpeciall intendment is to performe here unto *Moſes*, that which he had promiſed, that his glorie ſhould paſſe by him, and that he would before him proclaime the name of the Lord, both which are fulfilled in this place, *Oleaſter*. And this reaſon *Burgenſis* urgeth againſt *Lyranus*: that the Lord himſelfe, and not *Moſes*, muſt be underſtood to have proclaimed theſe names; that it may appeare how mindfull the Lord was of his promiſe unto *Moſes*. So alſo *Toſtatus*.

5. And it is not to be doubted, but that the Lord did ſhew unto *Moſes* his back-parts, and brought to effect all the reſt before mentioned, *chap.33.* But that the Scripture for brevitie ſake omitteth many things: yet by theſe things here mentioned, we are to underſtand, that God, who is moſt true and juſt in his promiſes, did accompliſh all the reſt, *Toſtat.quæſt.5.*

QUEST. IX. *Why the name Iehovah is doubled.*

Verſ.6. *IEhovah, Iehovah, ſtrong.* 1. *Ferus* by theſe three words, *Iehovah, Iehovah, eel, ſtrong*, underſtandeth the bleſſed Trinitie. So alſo before him, *Cyrill* obſerveth, becauſe it is ſaid, *Iehovah* proclaimed by name *Iehovah*, that the Father appeared in the Son, and hence proveth the divers perſons of the Father and the Son. So alſo *Pelargus, Oſiander, Marbach.* *cont. Julian. lib.9.*

2. *Toſtatus* thus argueth againſt theſe collections. 1. That theſe names are not peculiar unto God, as *Elohim*, which are aſcribed ſometimes to Angels, and ſometime to men; and therefore the Trinitie cannot well be concluded out of ſuch names, as are not peculiar unto God. 2. If the thrice repeating of the ſame name ſhould betoken the Trinitie, than when it is but twice uſed, it would as well prove a dualitie: and if it be foure times iterated, there might alſo by the like reaſon be inferred a quaternitie.

3. Therefore, although ſuch collections are not much to bee miſliked, yet the Trinitie would out of more pregnant places be proved: this doubling of the name *Iehovah*, was rather *ſolennis teſtificatio infinitæ bonitatis, &c.* a moſt ſolemne teſtification of the goodneſſe of God, *Galluſ.* And it ſerved to move *Moſes* more earneſtly to reverence and attention, *Innius, Oleaſt.* It may alſo ſignifie that God will be no longer unknowne unto men, *Pelargus.*

QUEST.

QUEST. X. *Of the twelve names, and epithetes here given unto God.*

1. Iehovah. Vers. 6. IEhovah, &c. The Lord giveth himselfe here twelve names and epithetes, if we count *Iehovah*, being doubled for two, otherwise there are but eleven: all which doe expresse his divine properties, which must be considered in their order.

1. *Iehovah, Iehovah:* 1. *Tostatus* understandeth hereby a double dominion in God, both *habituall*, as having dominion over all things, and *actuall*, in exercising the same dominion. 2. *Lyranus* saith he is called, *Dominator*, Ruler or Dominator, *in populi gubernatione*, in the government of the people, and *Lord*, in the giving of the law, and directing of the people. So the Latine translator readeth, *Dominator, Domine*, whereas *Iehovah* is twice repeated in the Hebrew. 3. But the name *Iehovah*, is the name of Gods essence, and it is a generall appellation, to the which the rest of the epithetes are referred, *Marbach.* It is the proper name of God, and it signifieth, as *Damascene* saith, *Pelagum infinitæ substantiæ*; The sea if the infinite substance: in which infiniteneſſe, *cætera attributa fundantur*, the rest of the attributes following are grounded, *Burgens. Significat Deum à seipso existentem*; It signifieth God, who hath his existence of himselfe, both bringing forth, and preserving all things, *Simler. Borrhaius.*

2. eel, strong. 2. God is called *eel.* 1. Which some interpret *Deus*, God: which *Tostatus* expoundeth, because he is *secundum naturam Deus*, God by nature. *Lyranus, in veri cultus institutione*, in the institution of the true worship. *Burgensis* referreth it to his divine providence. *Ferus* to the creation.

But it is better translated appellatively, *fortis*, strong, *Oleaster.* This name then signifieth his power, as *Iehovah* setteth forth his goodnesse, *Borrh.* His power in revenging himselfe of his enemies, and preserving his children, which commend themselves unto him, *Gallas.* And in performing whatsoever it pleaseth him, *Marbach.* As *Iehovah* sheweth his eternitie, so this name his infinite power, *Calvin.* It seemeth by the Hebrew distinction over *Iehovah*, that this word is suspended from the rest which follow, so that *eel* is one of the epithetes rather, and titles which are here given unto the Lord, than a proper name of God, as *Simlerus* thinketh that these, *Iehovah, eel*, are *duo propria nomina*, two proper names of God.

3. Mercifull. *Mercifull, rachum. Tostatus* saith, God is said to be mercifull in remitting the punishment of sinne. *Burgensis* understandeth it of Gods mercie toward the creatures, in that he made them, and gave them their being. But it rather betokeneth Gods inward affection of pitie, in having compassion on his children, he is mercifull, *miseriis hominum compatiendo*, in having a compassion of their miseries, *Lyran. Ferus. Paternum erga homines affectum gerit*; He beareth a fatherly affection toward men, *Marbach. Pelarg.* And it properly signifieth the yerning of the bowels, and inward commotion, as *Ierem.* 31. 20. *My bowels are moved for him, I will surely have compassion on him:* where the same word *racham*, is used, *Oleaster.*

4. Gracious. *Gracious, channun. Burgensis* referreth this to the graces which God bestoweth, *supra naturam*, above nature upon the creatures. *Tostatus, Clementia pertinet ad culpam*; Clemencie is seene in the remitting of the sinne, as mercie in forgiving the punishment. *Lyranus*, He is clement, *offensas remittendo*, in forgiving offences. So also *Ferus.* Some distinguish them thus: that Gods mercie is in *preserving* us from falling, *clemencie*, in restoring, and raysing up them that are fallen, *ex Simler.* But it seemeth not so much to be restrained, it betokenth rather generally the effect of Gods mercie and pitie, *Oleaster.* In not dealing with sinners as they deserve, *Marbach.* In receiving them to grace and favour, *Pelarg.* In heaping his graces and mercies upon them, *Simler.* And whereas many seeme to have pitie, yet either cannot, or will not helpe them that are in miserie; the Lord is not onely inwardly moved, but actually extendeth grace, *Borrhaius.* And thus in divers words, Gods mercie and goodnesse is commended: *Quia nihil est magis proprium quam bonitas*; Nothing is more proper unto him, than goodnesse and mercie, *Calvin. Et quia multi effectus*; And because there are many effects of the divine mercie, *Ferus.*

5. Slow to anger. *Slow to anger, ereech aphaim:* μακροθυμος, long suffering: God straightway punisheth not men, when they sinne, but spareth them, *emendationem expectando*, in expecting their amendment, *Lyran. Peccata eorum dissimulando*, as it were dissembling and winking at their sins to bring them to repentance, as hee did forbeare the old world 120. yeares, *Burgens. Pœnam differendo*, in deferring the punishment, *Ferus.* God doth not presently punish, as though he either knew not, or neglected our sinnes, but that we should come to amendment of life, *Marbach.* As Saint *Peter* sheweth, 2 *Pet.* 3. 9. *Pelarg.* This is a singular effect of Gods mercie, *Oleaster.*

6. Abundant in kindnesse. *Abundant in kindnesse: rabb chesedh*; God is so rich in mercie, that he hath more compassion of us, than we have of our selves, *Tostat.* He diverſly sheweth the effects of his pietie and pitie, *Lyran.* He is *propensus ad beneficentiam*, prone and readie unto mercie, *Borrh.* He extendeth his mercie unto all, *Oleast.* And he is, *multæ pietatis*, of great pitie towards all men, *Pelargus. Multifarie impendit misericordiam*, he many wayes bestoweth his mercie. 1. Sometimes when he seeth men in miserie, he hath compassion on them, as upon the Israelites in Egypt. 2. Sometime, *ex gratuita voluntate*, of his owne gracious will, though they be in no trouble, as Christ in mercie looked upon *Paul*, when he converted him. 3. Sometime hee spareth the wicked, for the righteous among them, as hee promised *Abraham* not to have destroyed Sodome, if ten righteous persons could have beene found among them. 4. God also spareth his people, lest the enemies should have occasion to blaspheme, as *Moses* intreateth God, *chap.* 32. 12. 5. God oftentimes sheweth mercie to a multitude, for the zeale of one righteous man, as *Phinches* by his zeale appeased Gods wrath toward the people. 6. Sometime the Lord considereth the frailtie and weakneſſe of man, and so forbeareth them, as *Psal.* 78. 38. *He oft times called backe his anger, &c.* for he remembred *that they were flesh, Burgens.*

And

And in truth, veemeth. As God is mercifull in promiſing, ſo he is moſt true, ſtable, and conſtant in performing his promiſes. *Lyranus* and *Burgenſis* underſtandeth this of Gods juſtice, *verax, ideſt, juſtus*, true, that is, juſt. As God is ſaid to be juſt of his word and promiſe, it may be ſo interpreted: but not as Gods juſtice and ſeverity is compared with his mercie; for that property of God is deſcribed in the next verſe: here Gods truth hath relation to his mercie and promiſes: he is *verax promiſſa ſervando*, true in keeping his promiſes, *Ferus.* God is faithfull, he deceiveth none, he cannot lye. And if Gods promiſe be not performed, it is becauſe the condition is not kept; and ſo the failing is not on Gods behalfe, but on mans: ſuch was that promiſe made to *David, Pſal.* 131.12. *If thy ſonnes keepe my covenant, &c. their ſonnes ſhall ſit upon thy throne for ever, Toſtat. qu.* 7. This mercie and truth of God, *non aliter comprehendi poteſt, quam ex verbi teſtimonio*, cannot be otherwiſe comprehended, than by the teſtimony of his word, *Calvin.* And the Lord ſpecially maketh mention here of his truth, *ad conſolandum Moſem*, to comfort *Moſes*, that hee ſhould not doubt, but that God would make good all his promiſes to Iſrael, *Borrh.*

7. Abundant in truth.

Verſ. 7. *Reſerving mercie for thouſands.* 1. Here a definit number is put for an indefinit, he meaneth all the poſterity of the faithfull, *Pelarg.* Hee ſheweth mercy not only to thoſe, with whom he covenanteth, *ſed etiam deſcendentibus ex eis*, but to thoſe which deſcend of them, *Lyran. Oleaſt.* As the Iſraelites now found by experience, that God reſpected them for their fathers, *Borrh.* And long after even in the latter times, *qua ſunt valde diſtantia à temporibus patrum*, which were farre diſtant from the times of the Fathers, God remembreth his mercy, as *Levit.* 26.41. *I will remember my covenant with Iacob, &c.* yea this promiſe comprehendeth all the time, both of the old and new Teſtament: for God remembring his promiſe to the Fathers, ſent his Sonne into the world; but this muſt bee underſtood of ſuch generations as doe not, *obicem ponere*, which are not a barre unto themſelves by their ſinne, and diſobedience, *Burgenſ.* Here Gods mercy reacheth unto a thouſand generations, his juſtice but unto the third or fourth, *Simlerus.*

8. Reſerving mercie to thouſands.

Forgiving iniquitie, tranſgreſſion, and ſinne. 1. *Lyranus* by theſe three underſtandeth ſinnes committed againſt our neighbour, againſt God, or againſt our ſelves. 2. *Burgenſis* by the firſt would have ſignified, ſinnes of infirmity; by the ſecond, ſinnes of malice; by the third, ſinnes of ignorance. 3. But thus are they better diſtinguiſhed: the firſt word *ghavon*, or as *Oleaſter* pronounceth it, *aon*, commeth of that root which ſignifieth to be crooked, it betokeneth crooked offences, which proceed of malice, or *ex propoſito*, of purpoſe; the ſecond *peſhagh*, is of *paſhagh*, which is to deale unfaithfully, ſignifieth ſuch ſinnes as are treacherouſly committed againſt God: as was the ſinne of idolatry committed againſt the Iſraelites, *Toſtat. Pelarg.* Such ſinnes, which proceed, *ex ſuperbia*; of pride, *Oleaſter. Ex contemptu*, of contempt, *Cajetan.* The third *chataah*, generally ſignifieth ſinne, but is more ſpecially here taken for the ſinnes of ignorance, and infirmity, *Toſtat. quæſt.* 7. *Oleaſter, Cajetane, Pelarg.* 4. Wherein appeareth Gods ſingular mercy, not only to the righteous, but to the unrighteous, *Ferus.* 5. *Et non levibus tantùm delictis, ſed graviſſimis ſceleribus dat venam*; Who only doth not pardon ſmall offences, but moſt grievous ſinnes, *Calvin.*

9. Forgiving iniquitie, &c.

Quæst. XI. *How the Lord is ſaid not to make innocent.*

By no meanes making the wicked innocent. 1. The words in the originall are thus, *In making innocent, he will not make innocent*: which *Ferus* following the Chalde paraphraſt, divideth into two ſentences: *He maketh innocent, or diſmiſſeth unpuniſhed them which doe repent, yet juſtifieth not thoſe which are impenitent*: but the grammaticall conſtruction will not beare this ſenſe: *In abſolving, he will not abſolve*: but are referred to the ſame object.

10. Epithete. Where ſee both of the reading and meaning of theſe words.

2. *Oſiander* underſtandeth it of ſuch as make themſelves innocent before God, whom the Lord notwithſtanding will not hold to bee innocent: but *nakeh*, here is not a noune, but a verbe, *In making innocent, &c.*

3. The Latine readeth thus, *Nullus apud te per ſe innocens*; None is with thee of himſelfe held to be innocent: that is, none of himſelfe, or of his owne power, can be innocent before thee. So *Toſtat. qu.* 8. But theſe words, *with thee*, and, *of himſelfe*, are not in the originall.

4. *Lyranus* thus interpreteth, that none are innocent before God, as having either actuall or originall ſinne: but the word *nakeh*, is here a verbe, *naki*, ſignifieth the *innocent*, the other to make innocent: it cannot therefore be thus conſtrued, *the innocent he maketh not innocent*: but in making *innocent, he will not make innocent.*

5. *Burgenſis* thus underſtandeth it, that the Lord holdeth not the *innocent* in the remiſſion of their ſinne, *to be innocent*, in reſpect of ſome puniſhmet, which may remaine. But daily experience ſheweth the contrary, that God, *multa peccata impunita præterit*, doth leave many ſinnes unpuniſhed at all: neither doth the puniſhment remaine, the ſinne being once pardoned, *Calvin.*

6. *Oleaſter* giveth this ſenſe: *Vere innocentem ita percutiet, &c.* Sometime hee will ſmite or correct the innocent, as though he were not innocent, as he ſheweth by the example of *Iob*, leſt God might ſeeme to be unjuſt in afflicting the righteous. But if God ſhould be ſaid in the ſame action, and at the ſame time to abſolve, and not to abſolve it would include a contradiction.

7. Wherefore the beſt interpretation is that which the Septuagint follow, τὸν ἔνοχον, the guilty he will not purifie: ſo that here two Hebraiſmes muſt be obſerved: firſt, the word is iterated and repeated, *In abſolving, I will not abſolve*, to ſhew the certainty of the thing, that is, *nullo modo abſolvam, I will by no meanes abſolve, Iun.* Secondly, *I will not abſolve*, that is, *punio*, I doe or will puniſh, *Vatabl.* And further, here muſt be ſupplied the word *ſontem, the guiltie*, I will not abſolve, *Iun. Calvin. Gallaſ. Pelarg.* As the like

like place is found, *Ierem.46.28. venakeh lo enakeh; in setting thee free, I will not set thee free*: that is, will not hold thee altogether innocent; but will punish thee. So also *Ierem.25.19. In being innocent should yee be innocent*: where the same word is doubled, the meaning is, they should not be altogether innocent, *Calvin*.

8. *Calvin* also propoundeth another sense, because *nikkah*, sometime signifieth to cut off, it may be thus interpreted, *succidendo non succidam*, in cutting off, I will not cut off: and so it may be a reason of the former sentence, that God will forgive sinnes, and not cut off the sinners altogether. But he preferreth rather the former interpretation; for the other sentence ending with a perfect distinction, sheweth that the sentence following hath no dependance of it.

QUEST. XII. *What the Lord visiteth for in the posteritie of the wicked.*

11. Epithete. visiting iniquitie.

Vers. 7. *Visiting the iniquity, &c.* 1. Lest God having hitherto proclaimed his mercie might be thought not to regard the sinnes of men: the Lord now addeth, that he is also a visiter, and punisher of sinne upon the wicked, and their posterity, *Ferus*. 2. And by sinne here is understood, neither the act of sinne, which cannot be transmitted over unto other, but being a transitory thing resteth in the doer; nor the fault, which only goeth with the act; nor the blot, which is only in the soule of the sinner, and offender; nor yet the guilt: for if the children were guilty of their fathers sinnes, then they should for the same be everlastingly punished: therefore by sinne is meant the punishment of sinne, which is extended to their posterity, *Tostat.qu.8.* 3. And God usually punisheth the fathers but unto the fourth generation: as the Amorites, and Amalekites were punished after 400 yeeres, which expired in the fourth generation, *Gen.15. vers.13,16. Oleaster*.

QUEST. XIII. *How the children are punished for their fathers sinnes.*

Vers.7. *The iniquity of the fathers upon the children, &c.* In deciding of this question, how the sonnes are punished for their fathers sinnes, it must be considered, whether the punishment bee inflicted by man, or by God. 1. If by man the punishment bee imposed, it is either in the losse onely of temporall things, or in death: the children may justly be deprived of temporall things, as of possessions, privileges, honours, for the transgression of their parents. As by humane Lawes, treason against the Prince or Common-wealth, is punished with death in the offenders, and losse of honours and goods in their posterity. But the punishment of death cannot be inflicted upon the children for their fathers offences: as a rule is given in *Deut.24.16. The fathers shall not be put to death for the children, nor the children for the fathers*.

2. If the punishment be inflicted by the Lord, it is either eternall or temporall: first, eternall punishment is laid upon none, but upon the party that sinneth: *The same soule that sinneth shall dye, Ezech.18.4*. If it be temporall, it consisteth either in the losse of some temporall benefit, or of life: if the first, not onely little ones and infants, as the Hebrewes thinke shall suffer for their fathers sinnes, but even they which are of yeeres, as the Israelites did beare the iniquity of their fathers forty yeeres in the desart: and the Jewes great and small were afflicted in the Babylonian captivity: but where the punishment of temporall death is decreed by the Lord, there onely the infants are punished for their fathers sinnes: as the children of the rebellious, *Core, Dathan*, and *Abiram*, were swallowed up with their fathers: the greater sort also perished in that destruction, but then they were such as consented thereunto, *Tostat.quæst.9*. So also *Achan* was stoned with his sonnes and daughters, for the sacrilege by him commited: where *Tostatus* thinketh that they were little ones: because the greater sort were not privy to his sinne, seeing he had hid the stollen things in the ground. But it is more like that they were such, as might give consent unto the sinne, and conceale it, and that the things were not hid without their privity, *Iun.* Or for the greater detestation of that fact, and the example of others, this exemplary punishment might be inflicted upon them, *Osiander*.

But here two exceptions may be taken unto *Tostatus* conclusions: 1. That he maketh infants liable to those sinnes of the fathers, which the Lord saith he will here visit, to the third and fourth generation: whereas onely those children which continue like haters of God, as their fathers were, and imitate their impiety, are included in this commination, as appeareth by that clause inserted in the second Commandement, *of them that hate me*. Againe, when infants are cut off by death, their owne originall sinne is sufficient cause thereof, which bringeth death upon them, and so infants are taken away, not onely to the fourth generation, but in other succeeding ages further off.

2. He restraineth this generall speech, *visiting the iniquity of the fathers*, onely unto temporall punishments beside death, whereas the Lords judgements are not to be limited to this or that kinde, but sometime by corporall death, sometime by other temporall punishments, hee doth visit the iniquity of the wicked fathers, in their evill posteritie.

QUEST. XIV. *Why the posteritie of the wicked are punished for their fathers sinnes.*

Vnto the third and fourth generation. There are foure answers usually made, to shew the equity of this, that the posterity of the wicked should be punished for their fathers sinnes. 1. Because God that gave life, may againe without any injustice require it againe: *Nulli facis injuriam occidendo quemcunq;*; He doth no wrong by slaying of any, *Cajetan.* 2. *Non tam lugent peccata parentum, quam naturæ debitum*; They doe not so much rue the sinnes of their parents, as yeeld natures debt, which God may exact, when, and of whom, and how he please, *Iun. annot. Iosh.7. vers.25.* 3. It must be understood of temporall punishments, which may be inflicted for the fathers sinnes, *Tostat.qu.9.* 4. But the best solution is, that God sheweth mercie unto a thousand generations, *of them that love him*, and visiteth the iniquitie

quity of the fathers to the third and fourth generation of them *that hate him*: which words although they be not inſerted here, are added to the ſecond Commandement, *Exod.*20.

5. But *Toſtatus* thus objecteth to this laſt anſwer. 1. That the wicked children of good parents are found to be reſpected for their fathers, as the Lord ſuffered the wicked Kings of Judah to ſit upon the throne, for their father *Davids* ſake.

2. If this ſhould be underſtood of ſhewing mercie, to the vertuous ſeed, and vengeance to the wicked race: they ſhould be reſpected for their owne piety or ſinne, not for their fathers.

3. If the children are puniſhed, which are found in their owne ſinnes: how can the third or fourth generation be counted from themſelves: therefore they are puniſhed for their ſinnes, from whom the account of the generations beginneth.

4. In this ſenſe there ſhould be no difference, betweene the continuance of mercie to a thouſand generations, and of puniſhment to the fourth generation: for the wicked for their owne ſinnes, are not puniſhed only to the fourth generation, but to a thouſand alſo, *Toſtat. qu.*10.

Contra. 1. It is not denied, but that God may beſtow temporall bleſſings upon the children of the righteous, though they be wicked: but that is not generall, nor perpetuall: God ſometimes is ſo mercifull, as he was to *Davids* poſterity, for ſome reaſons beſt knowne to himſelfe. But this promiſe is generall, and certainly holdeth not, but where the children imitate the fathers piety.

2. The condition *of them that love me*, and *of them that hate me*, is not underſtood of the particular, but the exemplary vertues or ſinnes of the children, wherein they imitate their parents: and ſo they are both their parents, *origine & exemplo*, in reſpect of the originall and example, and theirs in imitation.

3. The generations are counted from him, whoſe evill example they corruptly imitate: for otherwiſe a mans private and particular ſinnes concerne but himſelfe only. So the wicked poſterity of the wicked, are both puniſhed unto the third and fourth generation, for the exemplary ſinnes of their fathers, which they imitate, and for their owne ſinnes they are puniſhed without any limitation.

4. The ſame anſwer may ſerve to the fourth objection: for the difference is in this, that mercie is extended unto the righteous ſeed of the righteous, in a double reſpect, both of the examplary vertues of their fathers, whom they imitate, and of their owne righteouſneſſe: and this without limitation, even to a thouſand generations, not that there ſhal be ſo many generations in the world, but to ſhew, that *De miſericordia nunquam exhauritur*, Gods mercie is never drawne drie, *Vatabl.* So the wicked race of the ungodly alſo is puniſhed in a double manner, for imitating their fathers ſinnes, which puniſhment extendeth not beyond the fourth generation, and for their owne ſinnes, which every one ſhall be judged for in his generation, and that for ever.

Quest. XIV. *How Moſes and Ezechiel may be reconciled.*

WHerefore *Rupertus* reſolution here is very ſound: *Non portat filius iniquitatem patris, quandocunq; non imitatur*; The ſonne doth not beare the fathers iniquity, when he doth not imitate his ſinne: and ſo he reconcileth *Moſes* and the Prophet *Ezechiel*, who ſaith, *The ſonne ſhall not beare the iniquitie of the father, chap.*18.20. And yet the Lord here ſaith to *Moſes*, that he *will viſit the iniquity of the fathers upon the children, &c.* The Prophet ſpeaketh of ſuch children as decline their fathers evill wayes: the Lord here of ſuch as imitate their fathers impiety.

2. *Cajetane* giveth another ſolution: *Hic eſt ſermo de pœna corporis, ibi de pœna animæ*; Here the Lord ſpeaketh of the puniſhment of the body, there of the puniſhment of the ſoule. But it is evident that the Prophet ſpeaketh alſo of temporall puniſhment: as that proverbe uſed among the Iſraelites muſt be underſtood, *Our fathers have eaten ſower grapes, and our teeth are ſet on edge*: they doe not meane that their ſoules were puniſhed for their fathers ſinnes, but their bodies.

3. *Toſtatus*, as is ſhewed before, *queſt.*13. thinketh that the Prophet ſpeaketh only of puniſhment by death; and ſo the children are not puniſhed for their fathers ſinnes, only infants excepted: but this place he would have underſtood of other temporall puniſhments, which the children may ſuffer for their parents ſinnes, *Toſtat. qu.*9.

Contra. But this obſervation doth not hold: for *Eli* his poſterity were even cut off by death, for the ſinne of *Elies* houſe: it is told him by the Prophet, that there ſhould not bee an old man of his houſe, 1 *Sam.* 2. 32. which came to paſſe when 85. of his poſterity were ſlaine by *Saul* in one day, 1 *Sam.* 22. Therefore the former ſolution of *Rupertus* is the beſt. See more hereof, *chap.*20. *queſt.*7. and 8. upon the ſecond Commandement.

Quest. XV. *How a thouſand generations are to be counted.*

Verſ. 7. *Reſerving mercie for thouſands.* 1. It muſt not be taken ſtrictly and preciſely, for a thouſand generations; for ſo many there ſhall not be from the beginning of the world, to the end thereof, as may be thus ſhewed. 1. From *Adam* to Chriſt were not much above 4000. yeeres: *Toſtatus* counteth them above 5000. but he is therein greatly deceived: yet according to Saint *Lukes* computation, there are but 70. generations from Chriſt to *Adam*, and in *Matthewes* genealogie but 62. twenty from *Adam* to *Abraham*, and from thence to Jeſus 42. generations: if in foure thouſand yeeres and odde, there were but 70. generations, a thouſand generations according to that proportion, would require above forty thouſand. 2. Againe, if a generation be taken for an hundred yeeres, the longeſt time of a mans life, the ſumme would amount to an hundred thouſand yeeres: if it be reſtrained to that age, when a man is apt for generation, which is twenty, or twenty five yeeres, a thouſand generations will make up twenty, or twenty five thouſand yeeres.

2. Wherefore, a thouſand generations are here taken indefinitely, for many generations, *Toſtatus*.

For *univerſa familia*, the whole family of the righteous, *Ferus*. Signifying that Gods mercie ſhall never be exhauſt toward the righteous, and their ſeed.

QUEST. XVI. *The fathers merits are not extended to their children, only Chriſts merits are extended to infinite generations.*

BUt if God doe ſhew mercie unto the poſterity of the righteous, for their fathers ſake, it ſeemeth to be of merit, for the worthineſſe of their fathers; how then is it a mercie? Hereunto it may be thus anſwered.

1. There is no mans righteouſneſſe, which is ſufficient for himſelfe, much leſſe is it of ſuch force, as to extend to ſo many generations, that God for the fathers righteouſneſſe, ſhould forgive all the ſinnes of their poſterity: they were not *Abrahams* merits, but Gods gracious promiſe made to *Abraham*, which procured ſuch favour and mercie to his poſterity.

2. Only the merits of Chriſt are of ſuch infinite vertue, partly in regard of the perfection of his obedience, wherein was no defect, and partly for the worthineſſe of his perſon, being both God and man, that the force thereof indureth to all generations. But in Chriſts death there is both merit and mercie to bee conſidered: in that Chriſts death ſatisfieth fully for the ſinnes of the world, it is a worke of merit, not of mercy, in reſpect of the Redeemer: for the death of Chriſt being given for our ſinnes, is, *aliquid æquivalens*, of like value, fully anſwerable to Gods juſtice; therefore forgiveneſſe of our ſinnes is merited by Chriſt, not purchaſed of favour. But in reſpect of us, it is of mercie, both in that God gave his Sonne to dye for us, it ſhewed his mercy and love toward us, 1 *Ioh.*4.9. And in that Chriſt would vouchſafe to dye for us being ſinners, was his great mercie and love, *Rom.*5.8. And thirdly, that he applieth the merit of his death to us, and maketh his righteouſneſſe ours: for where no workes are, but faith, the wages is not counted by debt, but of favour, as the Apoſtle ſheweth by the contrary: *That to him that worketh, the wages is not counted of favour, but by debt, Rom.*4.4. *Toſtat. qu.*7.

QUEST. XVII. *After what manner God ſheweth mercie to thouſands, and viſiteth iniquitie to the third and fourth generation.*

VPon occaſion of theſe words, *verſ.*7. of Gods reſerving mercie unto thouſands, and viſiting iniquitie to the third and fourth generation: *Toſtatus* inferreth certaine propoſitions and concluſions, which may ſerve further for the explanation of this verſe.

1. The promiſe of ſhewing mercie to a thouſand generations, is moſt certaine, and alwayes performed: but the other viſitation to puniſh, God alwayes executeth not, becauſe he is more inclined to mercie than juſtice.

2. The children, which ſuffer for their fathers ſinnes, may beare the iniquity of many of their predeceſſors at once: as *Toſtatus* reckoneth fifteene perſons in foure generations, for whoſe ſinnes the childe may ſuffer: as on his fathers ſide, there are his father, his grandfather, grandmother, great grandfather, and great grandmother, and his belſer, and beldame; theſe make ſeven, and there are as many on his mothers ſide: all theſe make 14. perſons of his predeceſſors and anceſtors within foure generations, and himſelfe maketh the fifteenth: ſo likewiſe the childe may fare well for many of his good predeceſſours ſake, but they are not limited to the generations, as the other, and ſo cannot be numbred.

3. According to the greatneſſe of the righteouſneſſe, or iniquity of the fathers, ſo is mercie or judgement extended more or leſſe unto their ſeed: mercy may be ſhewed to a thouſand, that is, many generations, and ſometime it may be reſtrained to fewer, as the Lord promiſeth *Iehu*, that his ſeed ſhall ſit upon the throne of Iſrael but unto the fourth generation, 2 *King.* 10.30. And ſo the puniſhment never exceedeth the fourth generation, but it may fall out that it doth not reach ſo farre; according to the quantity of the ſinnes of the fathers, which the children imitate.

4. It is often ſeene, that the children may both be afflicted for the ſinnes of their fathers in one reſpect, and in another receive mercie: as *Rehoboam* for *Davids* ſake held the Kingdome of Judah, but for the ſinne of *Salomon* and his owne, he loſt the Kingdome of Iſrael.

5. The more vertuous predeceſſors one hath, the greater mercie ſhall he receive: as the bleſſing of *Abraham*, *Iſaack*, and *Iacob*, were more availeable, than if there had beene but one of them: and therefore *Iacob* ſaith to *Ioſeph*, *The bleſſings of thy father ſhall be ſtronger than the bleſſings of mine Elders, Gen.*49.26. for he had his fathers bleſſing, and all the reſt concurring therewith.

6. The more evill predeceſſors one hath, the greater puniſhment he receiveth, his owne ſinne alſo being added to theirs: as *Salomon* for his owne ſinne deſerved to be deprived of the Kingdome, but for his fathers ſake he injoyed it ſtill, yet he had trouble in his old age. But *Rehoboam* becauſe of *Salomons* ſinne, and his owne, had a greater puniſhment, the loſſe of the Kingdome of Iſrael, *Toſtat. quæſt.*10.

QUEST. XVIII. *Why Moſes made haſte.*

Verſ 8. *THen Moſes made haſte.* 1. Some Hebrewes thinke, that *Moſes* made this haſte, when he heard the Lord pronouncing, that he would viſit the iniquity of the fathers, to the third and fourth generation, leſt the Lord ſhould have proceeded to more generations, to the fifth or ſixth. But it is not like that *Moſes* would interrupt the Lords ſpeech, or that he would preſume to alter the Lords purpoſe, *Toſtat. Simler.*

2. *Cajetane* thinketh, that *Moſes, à principio viſionis proſtratus eſt*, from the beginning of the viſion did proſtrate himſelfe. But how could he have then ſeene this goodly viſion of the Lords back-parts, if he had beene proſtrate upon the ground?

3. But theſe were the reaſons why *Moſes* made haſte: being ſtricken with admiration at the preſence of God, which both by this glorious apparition, and by the Lords voice was manifeſted, hee humbleth himſelfe,

himselfe, *Marbach.* Being thereto invited also, *suavissima concione*, by the most sweet and comfortable speech of the Lord, *Osiander.* And he maketh haste, *ne omitteret opportunitatem*, lest he should omit the opportunity offered: for the Lord passed by as in haste, *Ferus.* Like as subjects use to offer their petitions to the Prince, at his first comming into my City: *quia suam præsentiam omnibus jucundam esse volunt*, because they will have their presence comfortable to all, *Simler.*

QUEST. XIX. *Of Moses prayer, the manner thereof, and of Moses perswasions used in his prayer.*

Vers.9. *I pray thee, &c. that the Lord would now goe with us.* 1. *Moses* had obtained this before, but he still reneweth the same petition: *Timebat enim ne superveniret impedimentum propter peccatum populi*; He was afraid, lest through the peoples sinne some impediment might fall out to hinder the Lords purpose, *Lyran, Tostat.* And he doth renue his prayer, as our blessed Saviour prayed thrice in the garden, *quia non sufficit semel orasse*, because it is not sufficient to pray once, *Lippom. De novo orat, &c.* He prayeth also anew, because he desired new promises, *Ferus.*

2. *Moses* useth three perswasions in this his prayer: one is from the condition of the people, because they were of a stiffe necke, and had so much the more need of Gods presence to mollifie them, *Iun.* And so *Moses* returneth that upon God, as a reason of his presence, which the Lord had alleaged before as a cause of his departure, *chap.* 33.3. Then he intreateth the Lord by his owne mercifull nature, which was ready to give pardon. And thirdly, he putteth God in minde of his covenant, which he had made with his people to be his inheritance, *Iun.*

3. And *Moses* confesseth and saith, *our sinnes*, including also himselfe, because there are none perfect in Gods sight, *Simler.* As *Daniel* also prayeth, *Dan.* 9.5. *We have sinned, and committed iniquitie, Cajetane* thinketh he hath relation to *Aarons* sinne, for the which he intreateth: but the other sense is better.

4. *Moses* maketh mention only of iniquity and sinne, omitting the third, that is, *transgressions*, which proceed of pride, and contempt against God. *Tostatus* and *Cajetane* give this reason, because the people were not guilty of that kinde of sinne, to offend against God, *ex contemptu*, of contempt. But by these two all other sinnes rather are understood, *Simler.* For *Moses* would make a full and ample confession of their sinnes, that he might move the Lord to compassion.

5. *Moses* also wisely frameth his prayer, and groundeth it upon the Lords owne words: for as the Lord had professed himselfe, ready to forgive sinnes and iniquity; so *Moses* saith, *pardon our iniquitie*, and the Lord had said, *that he reserved mercy to thousands*, so *Moses* intreateth, that he would take them for his inheritance for ever, *Ferus.*

QUEST. XX. *What covenant the Lord here renueth with Moses.*

Vers.10. *Behold I will make a covenant before all the people.* 1. *Cajetane* seemeth to thinke, that this was the speciall covenant made with *Aaron* and *Moses*, the one to be the governour of the people, the other to be the high Priest. But *Moses* made no suit or request for himselfe, but only in the peoples name: and therefore the Lord meaneth that generall covenant, which he would now renue with his people: as it is evident by the ordinances which are here propounded, which concerned the people in generall, *Simler.*

2. *Ferus* seemeth to understand this covenant of that solemne league, which *Moses* made with the people, *Deut.* 29. in the land of Moab. But that was only a renuing of the covenant here made, because the people which had seene the Lords great wonders in Egypt, were all then dead: this covenant then was at this time revived, when the Lord writ the second time the Commandements in the tables of stone, which were signes of the covenant, and sent downe *Moses* with them unto the people, *Simler.*

3. There were two speciall parts of this covenant, one was absolute, that the blessed Messiah should be borne of that nation: the other was conditionall, for the inheriting of the land of Canaan, which afterward through their disobedience they were deprived of, when they went into captivity, *Simler.*

QUEST. XXI. *Of the divers kindes of marvels.*

Vers.10. *I will doe marvels.* There are three kinde of wonders or marvels in the world. 1. Some are such as are strange and unusuall, yet not beside the order and course of nature, but are wrought by the skill and device of men: such were those, which were called the wonders of the world: as the temple of *Diana* at Ephesus; *Mausolus* tombe; the image of the Sunne at Rhodes; and *Iuppiters* image at Olympus, made by *Phidias*; the wals of Babylon, which *Semiramis* made; and the *Pyramides* in Egypt.

2. Some are done beside the ordinary course of nature, by the operation of Spirits, but they differ from true miracles and wonders; for either they be counterfeit workes, done by the deceit and collusion of Satan: such were the Magicians serpents, that contended with *Moses*, and the wonders which Antichrist shall worke by the power of Satan, 2 *Thessal.* 2. or they are done to a false end, to confirme superstition, and false religion, such as have beene practised by superstitious Monkes in pilgrimages, and at the reliques of Saints, to hold the people in errour, *Simler.*

3. But the true miracles are indeed such as are wrought by the power of God, above and beyond the ordinary course of nature: and these are of three sorts, either such which only worke terrour and admiration, such as were the sound of the trumpet, and thunder, and the appearance of fire in mount Sinai, when the Law was delivered: or such as were for some necessary use, and present benefit, as the raining of Manna, the bringing forth of water out of the rocke; and such were all our blessed Saviours miracles, which alwayes tended to some profitable end: or they were such, as were sent for the destruction and punishment of the wicked; as was the opening of the earth to swallow up *Core, Dathan*, and *Abiram*: and the sudden death of *Ananias* and *Sapphira* in the new Testament, *Act.* 5. *Simler.*

QUEST. XXII. *What marvels these are, which the Lord here saith he will doe.*

Vers.10. MArvels, *such as have not beene done in all the world.* 1. Some understand these marvels to be those wonderfull signes, which should be shewed in the day of judgement: for otherwise these signes were never given unto the Jewes, *ad literam*, according to the letter, *Gloss. interlinear.* But it is evident that the Lord speaketh of such signes, as *Moses* and the people, among whom hee was, should see: they were presently then to be performed, and such strange and wonderfull workes the Lord shewed indeed unto his people in the wildernesse.

2. *Rupertus* understandeth them of the incarnation, passion, resurrection of Christ: so *Ferus*, of the miracles which Christ wrought in the dayes of his flesh: for otherwise, saith *Rupertus*, *Majora signa visa sunt, &c.* greater signes were seene in Egypt, than any done among that people, before Christ came. But the Lord here speaketh of such workes as he would doe by the ministery of *Moses*: *It is a terrible thing that I will doe with thee*, that is, *by thy ministerie, Iun.*

3. *Oleaster* referreth it to that familiarity which *Moses* had with God, like as never any had before him, or after. But that was no terrible thing, but rather gracious and favourable.

4. *Tostatus* understandeth these marvellous things, of the shining of *Moses* face, because that served specially as a signe to confirme the covenant and league made here with the people: the other wonders, which were done after in the wildernesse, being so long after, did not so properly belong to the confirmation of this covenant, *qu.* 11.

Contra. 1. The wonders here spoken of are such, as should be terrible: but the shining of *Moses* countenance was not terrible, but glorious, which they were not withstanding afraid to behold for the great glory. 2. And that was but one wonderfull worke: but these are many here spoken of. 3. And all the signes and wonders, which the Lord wrought for his people in the desart, were confirmations of his love, and evident signes of his presence.

5. *Cajetane* especially referreth these marvels to those terrible signes, which were specially shewed, to confirme *Moses* and *Aaron* in their office and calling, as the swallowing up of *Core, Dathan* and *Abiram* by the earth, and the burning of the rest of the seditious with fire, *Numb.* 16.

But as well this, as all other wonders, which the Lord did for his people, must be here comprehended, seeing the covenant was made with them all.

6. Wherefore, here are understood better all those wonders, which God wrought for the people in the desart by *Moses*, and afterward in Canaan under *Iosua*; *Iun. Marbach.* As the destruction of the foresaid rebellious company, the dividing of the waters of Jordan, the standing still of the Sunne, *Lyran.* The overthrow and subversion of the Canaanites, and the victorious conquest over them, *Calvin. Balaam* also spake, and God miraculously turned his cursing into blessing, *Simler.* To know then what these marvels were, we must learne out of the rest of the bookes following, what great things the Lord did for his people, *Gallas. Osiander.*

QUEST. XXIII. *Why the Girgashites are here omitted.*

Vers.11. *I will cast out before thee the Amorites, &c.* Here are only six nations of the Canaanites rehearsed, the *Girgashites* are omitted. 1. *Lippoman* thinketh this to be the reason thereof, because before the entrance of the Israelites into the land of Canaan, *forte de terra illa recesserat*, it may be that they were departed out of the country. But it is like that they would rather have made a league with *Iosua*, as the Gibeonites did, than have forsaken their country for feare of the Israelites.

2. Some thinke they are not named, because they did not fight against *Iosua*, *Ex Tostat. quæst.* 79. *in Exod.* 23. But the contrary appeareth, *Iosh.* 4. 10. where the Girgashites are rehearsed among those nations, whom the Lord would cast out before them. And none of the Canaanites, saving onely the Gibeonites, are said to have made peace with *Iosuah*, *Iosh.* 11. 19.

3. The Septuagint, whose manner is to supply out of one place, that which is wanting in another; doe here also insert the Girgashite. But this is too great boldnesse to adde any thing to the authenticall originall.

4. Wherefore, the Girgashites either being a small people, might be comprehended under the rest, *Tostat.* Or by a Synecdoche, when part is taken for the whole, under these nations here named, the other also are signified: which is the reason, that sometime two or three of these nations are set downe often for all the rest, *Calvin.*

QUEST. XXIV. *How it stood with Gods justice, to destroy all the inhabitants of Canaan.*

I will cast out. It may seeme both a cruell edict, decreed of God for the utter extirpation of these inhabitants of Canaan, and as cruelly to have beene executed by the Israelites. 1. The equity of God in decreeing this to be done, may thus appeare: 1. If God might rightfully assigne that country unto his people, as the earth is the Lords, and the fulnesse thereof, he may dispose of it at his pleasure, then by the same right, it was lawfull for the Lord to expell and root out the former inhabitants.

2. Yet there is another reason beside of Gods equity: the Lord had now spared them a long time, even 400. yeeres, expecting their repentance, and they waxed worse. The Lord said in *Abrahams* time, and to *Abraham*, the sinnes of the Amorites were not yet full, *Genes.* 15. 16. Now then after so long patience in forbearing these wicked nations, *non fuit crudelitas pœna gravitate moram pensare*, it was no cruelty with greatnesse of punishment to recompense the long stay thereof, *Calvin.*

3. The earth is said to have spued out this people for their great impiety: *Si mortuo elemento intolerabilis est impietas, &c.* If their impiety were intolerable to the very dead element; how much more might the Lord exercise his judgement with rigour? *Calvin.*

4. Againe,

4. Againe, the Lord having decreed to plant his people in Canaan, was to expell the idolatrous inhabitants, lest they might have beene a ruine, and occasion of falling to his people, *Marbach.*

2. And as the Lords decree was just against these wicked inhabitants, so the execution thereof by the Israelites in destroying them all, was also just. 1. Because *non est hominis revocare poenam, &c.* It is not in mans power to revoke the punishment decreed by the Lord, for then they should have incurred the same penalty themselves: as the Lord by his Prophet said to *Ahab*, who had let *Benhadad* goe, *Because thou hast let goe out of thine hand a man whom I appointed to dye, thy life shall goe for his. Marbach.* 1 King. 20.42.

2. Seeing the victory and conquest of those nations, was only of the Lord, it was just and right, *ipsum leges victoriae statuere*, that he should set the lawes of the victory, who were to be spared, who not: therefore the Israelites could not alter any part of Gods will on that behalfe, *Gallas.*

3. And if the Israelites had spared them, *privassent se legitima haereditate, &c.* they had deprived themselves of the lawfull inheritance, which was ordained them of God, *Calvin.*

QUEST. XXV. *Why they were to make no compact with the Canaanites.*

Vers. 12. *Thou shalt make no compact with them.* 1. The Israelites are specially warned to take heed of the Canaanites, to make no league with them, because they were most in danger to be corrupted by them, seeing they were not all destroyed at once, but many remained and dwelt among them, not only in Cities by themselves, as the Canaanites had their Cities in the midst of Ephraim and Manasses, *Iosh.* 16. 10 and 17. 16. but they dwelt among them in the same City, as the Jebusites did in Jerusalem, *Iosh.* 15.63. there was not so much danger to be feared by the nations which were further off, and therefore when they tooke any of their Cities, they might save their persons alive: but if it were a City of the Canaanites, they were to save none alive, *Deut.* 20.15, 16. *Tostat. quaest.* 12.

2. Another cause of this prohibition, was the great impiety and wickednesse of the Canaanites, among whom was practised all ungodlinesse: for the which cause their land spued them out, *Levit.* 18.28. And this reason is touched here, *Lest they be the cause of thy ruine*: this amity and league betweene them, might be a meanes to draw them to idolatry, *Marbach.*

3. Further the Lord had appointed the Canaanites to destruction, and therefore, with such as were Gods enemies no league was to be made, *Simler.*

4. By this meanes also, *legitimo suo haereditate privarent*, they should deprive themselves of their lawfull inheritance, which the Lord had promised to *Abraham, Isaack*, and *Iacob*, and to their seed, *Simler.*

5. *Duos pessimos fructus illiciti foederis numerat*; He reckoneth up two very bad fruits of this unlawfull league: the land should be defiled with their altars, and superstitious monuments, which they would erect under the colour of this league: and beside, *humanitatis praetextu populum corrumpent*, they will corrupt the people under pretense of humanity, in calling them to their idolatrous feasts, *Calvin.*

6. But all kinde of league and entercourse is not forbidden, with nations of strange religion: there be *foedera commerciorum causa*, leagues for traffike sake, and other common necessary things, which belong unto the life; which kinde of league may be made with such, but not *foedera auxiliatoria*, leagues of mutuall helpe, *Simler. Calvin.* See more hereof, *chap.* 23. *qu.* 50.

QUEST. XXVI. *Why their images were to be broken downe.*

Vers. 13. *And breake their images in peeces.* 1. This they were commanded to doe, *ut non remaneat memoria, &c.* that there should no memory remaine of idolatry, *Lyran.* For looke what was left of those superstitious monuments, *tantundem fomenti remaneret*, so much leaven remained to corrupt pure religion, *Gallas.* 2. So that it is evident that these things were not to be transferred to Gods service, as though it were lawfull to worship the true God after that manner, wherein they worshipped their false gods; for this is added as a reason: *Thou shalt not bow downe to any other god*: therefore, *si Iehovam in statuis colere vis, Deum alienum colis*; if thou wilt worship God by images, thou dost worship a strange god, *Simler.* For the true God will be worshipped after that manner, which he hath prescribed, *Marbach.* Here then is the errour of the Romanists, that doe worship God after the superstitious rites of the Heathen. 3. Beside, if images must be broken downe, then it is not lawfull to retaine them still, though they be not professedly adored: for the very occasion of offence and stumbling must be taken out of the way. as *Hezekiah* brake downe the brasen serpent, which the people had superstitiously abused: this then maketh strongly against them, that tolerate images in their Churches, though they adore them not.

QUEST. XXVII. *To what use images being pulled downe may be converted.*

4. THe gold and silver, which came of these images, it was not lawfull for them to convert to their owne private use, *Deut.* 7.26. they are forbidden to bring any such abominable thing into their house, *Tostat. qu.* 12. Yet to publike uses, either for the service of God, or for the Commonwealth, they might be converted: as the gold and silver, and the spoile of Jericho, was put to the Lords treasury, *Iosh.* 6.19. though it were sinne in *Achan* to take that which he purloined to his owne private use, *Simler.*

5. It is not safe that such monuments of superstition should still be kept, though the use be discontinued: as it hath fallen out in some places in our times, that images having beene laid aside, and not defaced, were set up againe, when idolatrie was revived: the saying is, that, He that will not have a Storke returne to his house, must pull downe her nest, *Simler.*

And here in England, if those superstitious eels of Monkes had not beene pulled downe, it is to be feared, that those uncleane birds would have setled themselves in their nests againe. The things then consecrate to idolatrie, being so defaced, as that they cannot returne to their former use, may be converted to some other publike service.

QUEST.

Quest. XXIX. *To whom it belongeth to pull downe images.*

Vers. 13. BReake their images in peeces. 1. It is not sufficient then for idolatry by the preaching of the Word, to be pulled out of mens hearts; as some affirme, but the Magistrate is commanded by his authority, to remove all such stumbling blockes: as the good Kings of Judah, *Ezechiah* and *Iosiah* did, and the good Christian Emperours, *Constantine*, and *Theodosius*. 2 And this belongeth not to any private man to doe, but to leave it to the Magistrate, to whom the Lord hath committed this authority, to reforme publike abuses; yet in their private families men may reforme their households: as *Iacob* caused all in his house to remove from them their strange gods, *Gen.* 35. 2.

3. And further, as it is not lawfull for private men, by their private authority, to take upon them the publike reformation in abolishing reliques of superstition: as it was decreed in the Eliberine Councell, that if any man breaking downe an image, were slaine in the very act doing, he should not be counted a Martyr: and *Theodoret* writeth of one *Audax* a Bishop, who overthrew *Persarum pyraea*, the temple of the Persians, wherein they worshipped fire; which fact he commendeth not, but approveth his constancie, in that he chose rather to suffer punishment, than to restore idolatrie: yet notwithstanding they fall not under this censure, who being private men, *instinctu Spiritus excitantur*, are stirred up by the instinct of Gods Spirit, and moved with an heroicall spirit, to doe any such publike act: as *Ambrose Epist.* 29. defendeth a certaine Bishop, which had set on fire a Synagogue of the Jewes, and another, which under *Julian* the Emperour, was put to death for pulling downe an Altar. So some among us, and in other places have beene moved by the like spirit, to shew their detestation against idolatry publikely, in defacing of images, and disgracing the Masse, who are not rashly to be condemned, *Simler*.

Quest. XXX. *How the Lord is said to be a jealous God.*

Vers. 14. WHose name is Ielous, a jealous God. 1. *Thomas Aquin.* defineth *jealousie* to be *Intensus amor non patiens consortium in amore*; A fervent love, not suffering any fellowship in that which is loved: and it is of two sorts, either in that which is good, as to be jealous of Gods honour, and in this sense the Apostle saith, *It is good to love earnestly alwayes in a good thing*, *Gal.* 4. 18. and this is a good zeale or jealousie, and thus the Lord is said to be jealous, as a man is over the chastity of his wife: that his people should not commit spirituall fornication. There is a jealousie in other outward things, as in the honours of this life, as *Saul* was jealous over *David* for the Kingdome, and this is an evill jealousie.

2 Cor. 11. Lectio. 1.

2. Sometime one is jealous for himselfe, as the husband is over his wife, that shee might be chaste unto him, sometime for another: as a good servant is jealous in his masters absence, that his wife may keepe her selfe entire unto his master: as *Paul* was jealous over the Corinthians with a godly jealousie, to keepe them as a pure virgin for Christ, 2 *Corin.* 11. 2. The Lord is jealous both these wayes, in respect of himselfe, *quia non potest habere parem, &c.* the Divine nature can indure no equall, *Cajetan.* And he is said to be jealous: *Si quosdam ex suis viderit miserè perditos*; If he see any of his to fall away from his worship, and so be lost, *Cyril.*

Lib. 3. cont. Iulian.

3. But God is jealous, not as man is jealous: *Non humanæ perturbationis vitio facit Deus*; God is not jealous with any perturbation of minde, as man is, being unchangeable in himselfe, *Augustin. Caret affectionibus Deus, &c.* God is without affections: but he is said to be jealous, because he would not have any that hath knowne him, to be carried away into any evill courses, *Cyril. ibid.* It is therefore by a metaphor ascribed unto God, by a similitude taken from the husband, who cannot indure that the love, which his wife oweth unto him, should be imparted to another, *Gallas.*

August. qu. 158.

4. Beside, he is called *El zelotes*, a jealous God, or strong and jealous: signifying, *Non impune plebem suam per alienos Deos fornicaturam*; That his people shall not without punishment commit fornication with other gods, *Augustin. ibid. Fortis est ad propulsandam injuriam*; Hee is strong to defend his owne wrong, &c. and to punish the offenders, *Cajetan. Vindex est Deus fidei ruptæ*: God is an avenger of violated faith, *Simler*. And as the Wise-man saith, *Icalousie is the rage of man, and he will not spare in the day of vengeance*, *Prov.* 6. 34. Much more will the Lord be avenged of those which seeke his dishonour.

Quest. XXXI. *Why they are commanded to cut downe the groves.*

Vers. 13. And cut downe their groves. 1. The Gentiles used to plant woods and groves by their idolatrous altars: which superstitious use the Lord would not have his people to imitate; the reasons whereof were these: 1. *Tostatus* thinketh, that they made certaine images and figures in the barkes of trees, which they used to consule with, *quæst.* 13. But to this end rather, as *Oleaster* noteth out of R. *Salom.* they planted woods, that they might under the shadow of them, eat and drinke, and give themselves to all carnall pleasures. So also *Lyranus*. As also, they placed a certaine religion in the shadow of trees, and in the top of hils, as the Prophet *Ieremie* noteth, *chap.* 2. 20. *Calvin.* Therefore the Lord would not have such groves either to be planted by his people, or being planted before to stand: *Iosiah* is commended for his zeale, in breaking downe of the altars, and cutting downe of groves, 2 *Chron.* 33. 8.

2. If *Abrahams* example be objected, who planted a grove in Beersheba, and there called upon the name of the Lord, *Gen.* 21. the answer in generall is, that *Abraham* did not plant that wood for any religious use, the word there used is *eshel*, which signifieth any kinde of fruitfull tree: but the word here is *ashera*, which signifieth trees which are consecrated to the worship of some God, *Pagnin.* But in particular it may be further answered with *Calvin*, that the planting of this wood was *tranquillæ fixæq; habitationis signum*, a signe of a quiet and setled habitation: that *Abraham* rested in this place, and for his more commodious dwelling planted a grove: or with *Pellican*, out of *Targ. Hierosolym.* that *Abraham* planted fruitfull trees for hospitalitie, to entertaine strangers, that they eating of the fruit thereof, might be

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ſtirred up to praiſe God. *Borrhaius* addeth further, that *Abraham* here built an Altar, and ſo called upon God: the wood was not made to that end. And yet if *Abraham* had intended any religious uſe, in making this grove as a Temple to ſerve God in, neither was there any Law then to the contrary; nor yet doe we reade of any ſuch ſuperſtition taken up in thoſe times, as afterward.

QUEST. XXXII. *Why idolatry is called fornication.*

Verſ. 15. *AND when they goe a whoring after their gods.* 1. As there is a bodily fornication, which is an unlawfull copulation of the body with thoſe, whom men ought not to come neere: ſo there is a ſpirituall fornication: *Cum mens contra debitum divini ordinis conjungatur quibuſlibet aliis rebus, &c.* When the minde is beſide the divine order joyned to any other thing, than unto God: ſo there is alſo a ſpirituall chaſtity: *Si mens hominis delectetur in ſpirituali conjunctione ad id, cui debet conjungi, ſcilicet ad Deum, &c.* If the minde be delighted in ſpirituall conjunction to that, to the which it ought to be joyned unto, that is unto God, and doe abſtaine from all other, *Thomas.* *Quæſt. 151. art. 2. in cor.*

2. And in three things is idolatry compared to fornication. 1. In that, *fides Deo data violatur*, faith made to God is violated: as in bodily fornication and adulterie, the faith which each gave to other, is falſified. 2. As they which are given to carnall wantonneſſe, thinke no coſt too much that is beſtowed that way, but doe doat upon their pleaſures: ſo *idololatræ ſunt prodigi in idola, &c.* idolaters are prodigall upon their idols. 3. Becauſe, *fornicatio cum idololatria plerunq; conjuncta eſt*, fornication is for the moſt part joyned with idolatrie. As among the Gentiles, neere unto their idolatrous temples, they had their brothelhouſes: and in many of their ſacrifices, and idoll ſervices, as of *Bacchus, Flora, Priapus*, they uſed much obſcenity, and filthineſſe. So the Iſraelites when they coupled themſelves with *Baal Peor*, committed both ſpirituall and bodily fornication, *Numb.* 25. And how theſe two ſtill are joyned together, where Popiſh idolatry is practiſed, the hiſtories of former times, and the experience of thoſe dayes doth evidently teſtifie, *Simler.*

QUEST. XXXIII. *How farre it is lawfull and unlawfull to eat of things conſecrated to idols.*

Verſ. 15. *AND they call thee, and thou eat of their ſacrifice, &c.* 1. Concerning things offered unto idols of themſelves, the meat is not polluted, or defiled thereby: for an idoll, as Saint *Paul* ſaith, is nothing in the world, *nihil habet deitatis*, it hath no deity in it: it is of no power, and therefore, *non poteſt ab eo derivari virtus, &c.* there can no vertue be derived from it, being but made of wood, ſtone, or mettall, or ſuch like, into that, which is conſecrated to it: and ſo the creature is good ſtill, though it be ſuperſtitiouſly abuſed. And therefore ſuch meats of themſelves may as well be uſed, after they are ſo offered to idols, as before.

2. But there are certaine lets and ſcandals which may ariſe of eating ſuch things, which maketh it unlawfull. 1. The firſt let is in a man himſelfe, if he be not well perſwaded and reſolved that it is lawfull to eat ſuch things, for then he ſinneth againſt his owne conſcience: as the Apoſtle ſaith, *He that doubteth is condemned, if he eat, Rom.* 14. 23. 2. Then offence may be given unto the weake brethren, who againſt their conſcience ſeeing another to eat, may bee incouraged to doe the like, and ſo their conſcience is wounded: in which reſpect Saint *Paul* ſaith, *Hee will not eat fleſh as long as the world ſtandeth*, to offend his brother, 1 *Corin.* 8. 13. 3. An offence may be given unto the Infidels, who by our eating of their ſacrifices will judge us to favour their idols, and ſo have an evill opinion of us as diſſemblers, and condemne our liberty. Yet here a divers caſe is to be conſidered: for if the Infidels did not tell us, or ſuppoſe wee know not, that the meat was offered to idols, then it may be eaten without any offence giving: but if any man ſay, *This is ſacrificed to idols, eat it not*, ſaith the Apoſtle, becauſe of his conſcience that ſhewed it thee, 1 *Corimb.* 10. 28.

3. And as offence might grow, by eating of things ſacrificed to idols: ſee likewiſe concerning other meats forbidden by *Moſes* Law, great queſtion did ariſe betweene the converted Jewes, and the beleeving Gentiles: for the deciding of which controverſie, Saint *Paul* giveth two rules: firſt, *That they ſhould not judge one another, Rom.* 14. 13, that he that did eat ſhould not condemne him that would not eat: ſecondly, that they ſhould not grieve or offend one another with their eating, *ibid. verſ.* 15. that they ſhould abſtaine from eating ſuch things, at the leaſt in their brothers preſence. And after this the Church came together, and decreed, that for a time in regard of the weake, they ſhould abſtaine from ſtrangled and bloud, *Act.* 15. *Taſtat. quæſt.* 13.

4. But this further muſt be conſidered, that Chriſtians now have a greater liberty, than the Iſraelites had: for they are ſimply forbidden to goe unto the Gentiles feaſts, or to have any fellowſhip with them, leſt by little and little, they might be drawne to partake with them in their idolatry. But S. *Paul* allowed Chriſtians to goe unto the feaſts of the Gentiles, and to eat of their ſacrifices, ſo it might be done without offence, 1 *Cor.* 10. 27. *Gallaſ.*

5. And the reaſon hereof, why the Iſraelites are forbidden to communicate with the Gentiles, and to eat and drinke with them, may thus further be declared. For the communion of ſome is forbidden to the faithfull two wayes, either *in pœnam illius, cui communio fidelium ſubtrahitur*, for a puniſhment to him, from whom the company of the faithfull is withdrawne: as the inceſtuous young man was excommunicate among the Corinthians: or *ad cautelam eorum quibus interdicitur*, for their warning and heed-taking, which are ſo forbidden others company. And if ſo the faithfull be ſtrong in faith, and are more like to win the Infidels, than to be corrupted by them, they are not forbidden their company: but if they be weake, and ſuch as eaſily may be drawne away, the company of Infidels to ſuch is dangerous, *Thomas.* And of this ſort were the Hebrewes, who were weake and prone to idolatry, and therefore the Lord forbiddeth them all entercourſe and communion with the Gentiles. *2. 2. qu. 10. art. 9. in Cor.*

QUEST.

Quest. XXXIV. *Why marriages with the Idolatrous were forbidden, and in what cases.*

Vers. 16. *Lest thou take of their daughters to thy sonnes.* 1. The Israelites were forbidden to take wives unto their sonnes, from the idolatrous Heathen, lest they might draw them also unto idolatry: men must not deceive themselves in such marriages, and thinke that they may draw their wives, or the wives the husbands rather unto the true religion, which they professe, then to be corrupted by them: For how knowest thou a man, *te uxorem lucrifacturum*, that thou shalt gaine thy wife to thy religion, or thou woman, that thou shalt perswade thy husband? *Gallasius.* Shall a man thinke himselfe more wise than *Salomon*, whose heart was perverted by his wives: and to please them, he fell to most grosse idolatry? *Simlerus.*

2. Yet it was lawfull for the Israelites to take to wives such of the Gentiles, as were converted to their religion: as is evident, *Deut.* 21. 13. as *Boaz* married *Ruth*, who had then imbraced the true religion and worship of the God of Israel: as she said unto *Naomi*, *Thy people shall be my people, and thy God my God*, *Ruth.* 1. 16.

3. But the example of *Mahlan* and *Chilion* will be objected, the sonnes of *Elimelech*, who tooke unto them wives of the Moabites, *Orpah* and *Ruth*, who were not then converted to the faith of Israel: for then *Naomi* would not have bid them returne into their country, as shee did, *Ruth.* 1. 12. for that had beene to give them occasion to commit idolatry. Therefore this marriage is excused by the necessity of that place, where *Mahlan* and *Chilian* sojourned, namely, in *Moab* for the space of ten yeeres, where were no women of their religion, and so they were faine to take them wives from the Moabites.

4. Now further as it was unlawfull to take wives to their sonnes from the Gentiles, so was it also forbidden that they should give their daughters to their sonnes, *Deut.* 7. 3. which of the two was the more dangerous: 1. For the man is the head of the woman, and so the Israelitish wife should come in subjection to a Pagan, and by this meanes dishonour her nation. 2. The man being of greater power, might use more violent meanes to force the wife to Gentilisme, than the wife could to draw the husband. 3. The children also were more likely to be corrupted, which are brought up according to the fathers minde, *Tostat. quæst.* 14. An example whereof we have in that blasphemer that was stoned to death, who was the sonne of an Egyptian, and of an Israelitish woman, *Levit.* 24.

Quest. XXXV. *Why the images are called molten gods.*

Vers. 17. *Thou shalt make thee no molten gods.* 1. The Gentiles so called their idols, *communi & populari errore*, by a common and popular errour, as now among the Romanists, the common people call their images their Saints. But the wiser sort among the Heathen did not take the idols to be their gods, but only representations of them: yet that excused not their idolatry, no more than the like pretense now among the Papists, that they use images only to put them in minde of God, *Simler.*

2. But an idoll is farre from being God, or having any divine thing in it, that as the Apostle saith, *It is nothing in the world*: not in respect of the matter, but of the signification: for it neither representeth the true God, who is a Spirit, and hath no bodily shape, nor yet the false gods, which are nothing at all in the world, *Marbach.*

3. By one kinde of molten images all the rest are forbidden, whether they be graven, carved, painted: *locutio est à parte totum significans*, it is a manner of speech, taking a part for the whole, *Augustin. Junius.* But he giveth instance of molten images, because of the molten calfe, which they had lately made, *Lyranus.*

4. If it were unlawfull for them to suffer the Gentiles idols to stand, but they were to breake them downe: much more were they not to make them new, *Simler.* And so often is this Law repeated, because of their proneneſſe to idolatry, *Tostat.*

Quest. XXXVI. *Why the principall feasts of the Israelites are here rehearsed.*

Vers. 18. *The feast of unleavened bread.* 1. The Lord renuing now his covenant with his people, which was interrupted by their apostasie and falling away, doth also againe prescribe unto them these festivall solemnities, which they should observe unto him: therefore, *renovato fœdere repetuntur*, the covenant being renued, they are also repeated, *Borrhaius.*

2. Another reason of this repetition is, *ne otiosus populus ceremonias Gentium amuletur*, lest the idle people should have followed the ceremonies, and superstitious festivals of the Gentiles; the Lord prescribeth them certaine feasts, wherein they should be occupied in setting forth of his praise, *Lippom.*

3. *Rupertus* giveth this note: *Hæc iteratio præceptorum Iudæis carnalibus de justitia sua gloriantibus æterna exprobratio est*; This iteration of these precepts, is an eternall exprobration to the carnall Jewes, which doe glory in their righteousnesse, &c. Seeing *Moses* still insisteth in the first principles and rudiments, and carnall observations; wherein *Moses* is unlike unto the Apostle thus writing: Therefore leaving the doctrine of the *beginning of Christ, let us goe forward unto perfection, Hebr.* 6. 1.

4. Againe, another principall cause of the institution first, and now the renovation of those festivals was, *ut futura mysteria saltem sub umbra venerentur*; that the people as under the shadow, might in these festivals reverence the mysteries which should be revealed in time to come, *Lippoman.*

Quest. XXXVII. *Why some feasts, and not all are here rehearsed.*

And it pleased God to appoint these festivals unto the Israelites: 1. That although all our life time should be consecrate to Gods praise: yet, *quia non valet humana infirmitas*, because humane infirmity is not able so to doe, this continuall praising of God being reserved for the next life, it pleased him to content himselfe with certaine times appointed to that end, *Tostat. qu.* 14. And this God doth also, that

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mans dulneſſe might by ſuch ſolemnities be whetted, and ſtirred up to a thankfull commemoration of his benefits, *Marbach.*

2. Here are the three principall morall feaſts only mentioned: the Paſſeover, the feaſt of weekes, and the feaſt of gathering fruits: though they had more feaſts, as they are rehearſed: becauſe in theſe three only, the people were bound to aſſemble together before the Lord, *Toſtat.*

3. And the Lord beginneth with the Paſſeover, which was the firſt inſtituted, and brought to their remembrance the greateſt benefit of their deliverance out of Egypt. And hereby was myſtically ſignified, that *ſine fide paſſionis Chriſti, &c.* that without faith in the paſſion and reſurrection of Chriſt, which was ſhadowed forth in the paſſeover, none could be ſaved, *Lippoman.*

QUEST. XXXVIII. *Of the paſſeover, the rites, end, and uſe thereof.*

Verſ. 18. *Seven dayes ſhalt thou obſerve.* In the feaſt of the Paſſeover there are foure things to be obſerved: the rite and ceremonie, the end, the morall uſe, the type and figure.

1. There are three things here preſcribed concerning the rite, and manner. Firſt, they muſt eat unleavened bread, becauſe at that time when they came out of Egypt, the Egyptians urged them to come out in haſte, ſo that they could not leaven their bread: therefore in remembrance of their affliction in Egypt, and their deliverance therefrom, they muſt keepe this feaſt with unleavened bread, and that for ſeven dayes, from the 14. day at even, untill the 21. day at even, as is preſcribed, *Exodus* 12. 18. the moneth alſo is preſcribed wherein they ſhould obſerve this feaſt, in the moneth *Abib*, which the Latine, Septuagint, Chalde interpret, ἐν μηνὶ τῶν νέων, in the moneth of new fruits, *quando ſpicæ è culmis prodibant*, when the eares began to ſhoot out of the hoſe, *Vatabl.* Not becauſe the corne began then firſt to grow, but then firſt began to be ripe, and the ſickle to be put unto it, *Toſtat.* This moneth fell out ſometime in the moneth of March, as if the new moone were before the 25. of March, about which time the equinoctiall was then, (when the dayes and nights are alike) ſometime in Aprill, when the *æquinoctium* fell out afterward: for the Hebrewes began their moneths with the new moone. And this moneth *Abib* was the firſt in the yeere, from the which they counted the reſt: as the Romans did begin their moneths at March, and ſo they called July and Auguſt, *Quintilis*, and *Sextilis*, the fift and ſixt moneths: this moneth *Abib*, was alſo called *Niſan*, that is, *Niſim*, the moneth of wonders, becauſe many wondrous things were done in this moneth, *Simler.* The other rites belonging to this feaſt are ſet forth at large, *Exod.* 12. throwout the chapter.

2. The end of this feaſt, was to call to minde the benefit of their deliverance out of Egypt, and the preſervation of their firſt borne, when all the firſt borne in Egypt were ſlaine.

3. The morall ſignification is this: by leaven is underſtood falſe doctrine, as our bleſſed Saviour giveth his Diſciples warning, to take heed of the leaven of the Scribes and Phariſees, that is, their corrupt doctrine: likewiſe, it ſignifieth the leaven of maliciouſneſſe, as the Apoſtle ſheweth, 1 *Cor.* 5. both which by the unleavened bread, they were admoniſhed to take heed of.

4. This Paſſeover was a type of our Saviour. 1. He ſuffered about the ſame time of the yeere, wherein they uſed to kill the Paſſeover. 2. The paſchall Lambe was without blemiſh, and Chriſt was without ſinne. 3. It was roſted with fire, to ſignifie the burning love of Chriſt. 4. The bloud of that Lambe was a ſigne of their corporall deliverance out of Egypt: and by the bloud of Chriſt we obtaine ſpirituall deliverance, *Simler.* See more of the ſpirituall application of the paſſeover, *qu.* 39. *chap.* 12.

QUEST. XXXIX. *Why the firſt borne males were only due unto the Lord.*

Verſ. 19. *Every* male *that* firſt *openeth the wombe.* 1. Theſe words, *male* and *firſt*, are not here in the text, but muſt be inſerted to explaine the text, as may be gathered, *Exod.* 13. 12. The males only of the firſt borne were the Lords.

2. And the reaſon hereof was: 1. Becauſe the males in their kinde were the perfecteſt: and therefore they were only to be offered in ſuch ſacrifices as were of neceſſity, as in their burnt offerings and vowes: in their free offerings, they might bring their female. 2. The firſt borne which were ſlaine in Egypt, both of men and beaſts were males, in liew whereof the Lord required the firſt borne. And that the firſt borne males were only ſlaine in Egypt, it may thus appeare: 1. Becauſe the puniſhment was anſwerable to their ſinne: that as they commanded all the males of the Hebrewes to be killed, ſo the males only of the Egyptians ſhould be deſtroyed. 2. Though in many houſes in Egypt, the firſt borne of the houſe were not males, yet the firſt borne of the maid ſervants muſt alſo be counted, as is evident, *chap.* 11. 5. and if neither they, nor the maſters of the houſe, had any firſt borne that were males, then either the maſter himſelfe, or the ſervant of the houſe, if he were the firſt borne was taken: and ſo it was true, that there was not an houſe in Egypt where there was not one dead, *Exod.* 12. 30. And as the firſt borne of men onely were ſlaine, ſo it is like the ſame proportion was obſerved in their cattell, *Toſtat. qu.* 15, 16.

3. The firſt borne were of two ſorts of men, and they were to be redeemed, becauſe their ſervice unto God was performed when they were living, not by their death: the beaſts were either cleane, and they were to be offered; their beſt ſervice unto God was by their death, in being ſacrificed: or uncleane, which might either be redeemed by exchange, as an aſſe by giving a lambe, *Exod.* 13. 18. or by that price which the Prieſt ſhould value it at, *Levit.* 27. 12. or elſe were to be killed: the reaſon whereof was this, that the firſt borne not redeemed, ſhould be killed, becauſe they were holy unto God, and it was not lawfull to convert them unto any private uſe, *Simler.*

QUEST. XL. *Why mention is made only of aſſes of the uncleane beaſts.*

Verſ. 20. *The firſt of an aſſe, thou ſhalt buy out with a lambe.* 1. *Toſtatus* thinketh, that concerning other uncleane beaſts, as horſes, camels, that the firſt borne were not required, becauſe the Hebrewes had

had none of them in Egypt, and ſuch things of theirs only, which were preſerved at their comming out of Egypt, from the deſtruction of the firſt borne, they were to pay the firſt of them unto God: dogs and cats they had, but they came not forth with them; and yet they were ſaved alive; as he would prove by that place, *chap.* 11.7. that among the Iſraelites a dog ſhould not ſo much as move his tongue; which ſheweth that they periſhed not. *Toſtatus* hath another anſwer beſide, concerning thoſe baſe creatures, which ſhall be remembred afterward, *queſt.* 18. *Contra.* 1. It is not like that the Hebrewes had no horſe or camels, but only aſſes for carriage; ſeeing Egypt ſo much abounded with horſe, being a plaine country and full of graſſe, it cannot be thought, but they had of thoſe kinde for their neceſſary uſe. 2. And for the other, it is very like, that no living thing among the Iſraelites miſcarried, though that place prove it not: for the meaning is, that a dog ſhall not move his tongue, *lecol*, againſt any of the children of Iſrael, not among them, *Inn.* But it cannot be imagined, that the dogs, unleſſe their maſters killed them of purpoſe, which is not to be thought, would leave them, when they went out of Egypt.

2. Some Hebrewes are of opinion, that the word *behemah*, beaſt, the firſtlings whereof they were to give unto God, doth ſignifie, *beſtias comeſtibiles*, beaſts which may be eaten, and are not wilde, as *chajeh* ſignifieth beaſts as well not to be eaten, as thoſe that are wilde: and therefore they thinke that under that word *behemah*, only three kindes are ſignified, bullocks, ſheepe, and goats. But if this were ſo, then aſſes ſhould be excluded out of the Law of the firſt borne, which were not to be eaten, though not wilde; and *Toſtatus* alſo giveth an inſtance of ſwine, that they alſo ſhould be included, which might be eaten, and yet they were not offered, nor any thing for them, becauſe the Hebrewes brought none ſuch out of Egypt. But he faileth in this laſt inſtance: for ſwine were neither beaſts allowed to be eaten among the Hebrewes: and though they were uncleane, yet the firſt borne of them were to be redeemed, as other uncleane beaſts were. Wherefore the word *behemah*, rather ſignifieth all domeſticall beaſts, whether cleane or uncleane, the firſtlings whereof were due unto God: which is expreſſed here by another word, *mikneh*, which ſignifieth a poſſeſſion: whatſoever beaſts then were in ones poſſeſſion, he was to pay the firſt borne of them; wild beaſts then were excepted, as not being in a mans poſſeſſion. And *Calvin* inferreth as much upon theſe words, all the firſt *borne among the children of Iſrael, chap.* 13. 2. to make a difference betweene domeſticall beaſts, which were among them, and wild beaſts.

3. *Simlerus* thinketh, that the firſtlings of dogs were due unto the Lord, but they were to be killed, not to be redeemed at all, becauſe it is forbidden, *Deut.* 23. 18. that they ſhould not bring the price of a dog into the houſe of God. But it rather ſeemeth that God would not have ſuch a vile creature to be counted as due unto him at all: for then it had beene lawfull to redeeme it: as they were to redeeme all uncleane beaſts by the Law, *Numb.* 18.15. Therefore, ſeeing it was not lawfull to redeeme the firſtling of a dog, it followeth that the Lord challenged no right in ſuch.

4. Wherefore, concerning all uncleane beaſts, which were profitable, as horſe, camels, I agree with *Iunius* againſt *Toſtatus*, that the firſt borne of them were all due unto God, and that by the aſſe, all other like uncleane beaſts muſt bee underſtood, which *Oleaſter* alſo concludeth out of thoſe generall words *Numb.* 18.15. *The firſt borne of uncleane beaſts ſhalt thou redeeme.* And concerning dogs and cats, and other vile beaſts, I judge rather with *Toſtatus* againſt *Simlerus*, that they were not due at all, becauſe they were vile and of no account; which is his other anſwer: for whereas they were to exchange the foale of an aſſe with a lambe: *Non erat aliquod animal immolabile tam parvi valoris, &c.* There was not any beaſt for ſacrifice of ſo ſmall value, to be exchanged with any of thoſe vile and contemptible creatures.

5. *Oleaſter* yeeldeth two reaſons why the aſſe was to be redeemed: either becauſe it was a vile creature, or for that it was not apt for food, becauſe the ſacrifices were, *cibationes Domini*, as the Lords meat or food. *Pellican* underſtandeth it myſtically, *Quia Deus ſtoliditatem aſininam abominatur*; God abhorreth aſinine fooliſhneſſe and blockiſhneſſe. So *Iſidore*, and the *Interlineaire Gloſſ.* give this ſenſe, that to change an aſſe with a ſheepe, *Eſt immunda vita primordia, ad innocentia ſimplicitatem convertere*; Is to convert the beginnings of an uncleane life, into innocent ſimplicity. But the reaſon indeed is, becauſe ſuch beaſts were counted uncleane, and ſo more vile, whereas the Lord would have of the beſt: and being uncleane, and unapt for food, they were conſequently unfit for ſacrifice, becauſe ſome part thereof, unleſſe only in burnt offerings, was for the Prieſts food, and in ſome ſacrifices, the owner and offerer alſo had part.

Queſt. XLI. *Whether the Iſraelites were abſolutely bound to keepe the reſt of the Sabbath, in earing time and harveſt.*

Verſ. 21. *Both in earing and harveſt time thou ſhalt reſt, &c.* 1. Like as before, *chap.* 31. when mention was made of making the Tabernacle, the obſervation of the Sabbath is urged, leſt they might thinke, that the reſt thereof upon that neceſſary occaſion of working in the Tabernacle, might be diſpenſed with, *Oleaſter:* So here in this place it being required that the people ſhould goe up thrice in the yeere to the three ſolemne feaſts, they might have thought it lawfull to travell upon the Sabbath, when they went up to the Tabernacle, and therefore is that precept of the Sabbath alſo mentioned here, to take away all ſuch ſcruple, *Toſtat. queſt.* 17.

2. Mention is made of reſting in ſeed time and harveſt, as the moſt neceſſary workes: not as giving them liberty at other times to breake the reſt of the Sabbath: but *excluſis his, videantur omnia alia excluſa*, that even theſe neceſſary times being excluded, all other might ſeeme alſo to be excluded. So alſo *Auguſtin.* By this it is ſignified, *Omni tempore Sabbato debere ceſſari*; That they ought to reſt at all times upon the Sabbath.

Queſt. 160. in *Exod.*

3. *Calvin*

3. *Calvin* affirmeth, that this is so straitly commanded: *Ut dies septimus servetur etiam sub periculo communis jacturæ*; That the seventh day should be observed, even with the hazard and danger of the common losse. But *Gallasius* better concludeth out of Christs words, *The Sabbath was made for man*: that the Jewes were not tied to such necessity, in keeping the Sabbath in harvest and seed time, but that in any common and apparent danger, they might *periculo occurrere*, prevent it, *Mark. 2. 27.*

4. Some of the Hebrewes therefore understand this precept, of the carnall act of generation, which they would have here insinuated by the sowing of seed. But beside that, if the Scripture here had any such meaning, it would have expressed it in plaine words: for of such things the Scripture useth to speake exactly and plainly: this were to make matrimony and the use thereof unholy, *Tostat.* Though it must be confessed, that greater moderation in such carnall delights is to be used, when solemne and publike prayer is offered unto God, according to S. *Pauls* counsell, *1 Cor. 7. 5.*

5. Therefore the better opinion is, that even the rest of the Sabbath was dispensed withall to the Israelites, in the times of seed time and harvest upon urgent necessity, to prevent some common and imminent danger: as if suddenly any inundation were feared, which breaking in, would destroy the seed or corne; or any enemies should attempt to destroy the corne, or it should chance to be set on fire, it was lawfull even upon the Sabbath, *laborando succurrere*, to helpe to save it by labour: for if it were lawfull to lead their cattell to water, and helpe them out of the ditch upon the Sabbath, as our blessed Saviour sheweth, *Luk. 13.* and *14.* which concerned but the state of private men; much more for the common good was it permitted, *Tostat. qu. 18. Gallas.* R. *Salom.* thinketh it was lawfull upon the Sabbath, to gather a sheafe of corne for the first fruits. But he hath no warrant for that out of *Moses*.

QUEST. XLII. *Whether now Christians are necessarily tyed to keepe the Lords day in seed time and harvest.*

1. THe Jewes to this day thinke that these workes, to sow and reap, are by no meanes upon any occasion never so necessary, now to be dispensed with; and some Christians are as strict now in the keeping of the rest upon the Lords day. But this were to Judaize, and to enthrall our Christian liberty: and to bring us in bondage unto the service of dayes, which were appointed for mans benefit: as our blessed Saviour saith, that *the Sabbath was made for man and not man for the Sabbath*, *Mark. 2. 21.*

2. Some on the other side give too great liberty upon the Lords day. As *Calvin* hath these words, writing upon Exodus, *chap. 31. 13. Sabbatum, quamvis hodie non sit in usu ejus externa observatio, æternum manet ipso effectu sicut circumcisio*; The Sabbath, although the externall observation thereof be not now in use, yet it remaineth in the effect, as circumcision doth, &c. This permanent effect of the Sabbath, is our cessation and rest from sinne. This seemeth to give too great liberty, to say that all externall observation of the Sabbath, that is, of the day of rest, should now be out of use: and that the Sabbaticall rest now no more remaineth, than circumcision: for this were to make it arbitrary and indifferent, whether Christians now should observe a day of holy rest unto the Lord at all, or not.

3. *Oleaster* goeth not so farre, but he thinketh, that though it were not lawfull for the Jewes to intermit the Sabbath then, in earing time and harvest, yet it is lawfull for Christians now. *Gallasius* giveth this reason, *Quia ceremoniali observatione liberati sumus*; Because we are freed from the ceremoniall observation of the Sabbath; and therefore he taketh it to be a needlesse question, to dispute whether Christians are now bound to keepe the day of rest in seed time, and harvest. But this is no ceremoniall thing, but morall, to abstaine from all such workes upon the Lords day, which may hinder the service of God.

4. *Osiander* thinketh, that by this instance of *earing time, and harvest*, all kinde of works were not forbidden the Jewes upon the Sabbath: but onely *quotidiana illa & profana*, those daily prophane works, which might hinder them from the service of God; and the same reason may seeme to hold now. But there are certaine bodily works, which are a greater prophanation of the Lords day, than the ordinary works of the calling: as to dance, to play at football, and such like, are worse than to dig or delve, as *Augustine* saith of the Jewes: *Melius toto die ararent, quam toto die saltarent*; It were better for them to plow all day, than to dance all day.

5. I therefore rather condescend to *Simlerus*, that thinketh these things given in instance to be lawfull now upon the Lords day, *necessitate id postulante*, necessity so requiring: *longe arctior fuit observatio Sabbati in lege, &c.* the observation of the Sabbath was more strict in the Law, than now under the Gospell, &c. But men must take heed in earing time, and harvest, that they make not a necessity without a necessity: it ought to be an urgent and extreme necessity indeed, which should cause the service of God either wholly to be intermitted, or in part hindred.

QUEST. XLIII. *Why the people were charged to goe up thrice in a yeere to the feasts.*

Vers. 23. THrice in a yeere shall all your men children appeare, &c. 1. There is a spirituall worship of God, which the Israelites were to exhibite unto God at all times, and in all places, but the externall service, which consisted in sacrifices, and other solemnities, was only to be performed in the Tabernacle, whither the people were commanded to resort thrice in a yeere, that whereas in their Synagogues at home, they had nothing but *Moses* read unto them, lest that they might by discontinuance grow into oblivion of the sacrifices, and other solemnities prescribed for the Lords service: they were commanded to that end to goe up to revive the memory of them. 2. They went up alwayes with some gift, as they were not to appeare before the Lord empty, *ut populus Deo præstaret obsequium*, that the people might shew their duty unto God. 3. And because there was a collection yeerely in the feast of Tabernacles, gathered of the people, toward the maintenance of the Tabernacle, and the services thereof: the people were to goe up to contribute to that end, *Tostat. quæst. 20.* 4. *Necessarium erat ad mutuum*

consensum in religione fovendum; It was necessary also to maintaine a mutuall consent in religion, *Gallas.* Whereas, if they should have had their severall places of meeting, they might have devised new rites. 5. And by this meanes the Lords feasts were *celebriora*, more solemne, and kept with greater majesty. 6. Hereby also Christ and his Church was prefigured: that in him there should be but one shepheard, and one sheepfold: he should be the only Priest and Mediatour, and he should prescribe, one Faith, one Baptisme, *Simler.* See more hereof, *quest.* 36. *chap.* 23.

QUEST. XLIV. *Who were bound to goe up to the feasts.*

NOw whereas the males only were to appeare before the Lord: 1. The women are excepted, because they were unfit, both in respect of their domesticall businesse, which was to be cared for in the absence of their husbands: as also for that they might be often letted by giving sucke, or being with child: and they were not in regard of the tendernesse of their sex, to take so long a journey. And yet devout women, specially when they dwelt not farre off from the place of the Sanctuary, did use to goe up, as *Anna* the mother of *Samuel*, and the Virgin *Marie*, *Tostat. quest.* 22.

2. As for their servants, the men were bound to goe up, as well as their masters; there was one Law for both: the maids also sometime went up with their masters, but they were not bound, as *Deut.* 12. 18. and *chap.* 16. 14. both they, their sonne, daughter, servant, maid, were to rejoyce before the Lord in their solemne feasts.

3. Neither were all the males bound to go up, as the children which were not able to goe, nor yet were of discretion to understand what they there heard, or saw done, *Tostatus ibid.*

4. Neither were the male children bound to goe up, as soone as they began to be of discretion: as *Tostatus* giveth instance of our blessed Saviour, who at twelve yeeres old went up with his mother, for both that example was extraordinary; no childe at those yeeres was to be compared unto Christ: and beside, when such children went up with their parents it was voluntary, not exacted by Law.

5. Wherefore, such males must be understood, *qui sub censum transibant*, which passed under the summe, or account, who were under twenty, *Calvin*: and exceeded not fifty, as the Hebrewes thinke, *Simlerus.*

QUEST. XLV. *Whether all the males were bound every yeere to goe up thrice to the Sanctuarie.*

Vers. 24. *I will cast out the nations before thee.* 1. Here the Lord preventeth an objection: the people being required thrice in a yeere to goe up to the Sanctuary, might have doubted, that their enemies might have taken advantage of their absence, and so have invaded them: the Lord therefore biddeth them to be secure for that matter, for he would cast out their enemies before them, and so worke that they should not desire their land: and therefore they should not be afraid to goe up to appeare before the Lord, *Gallasius.*

2. Some thinke, that this Law of appearing thrice in a yeere before the Lord, did not binde, but untill such time as their borders were enlarged, *quando secura universa regio futura erat*, when the whole land should be quiet, *Cajetane.* Which *Calvin* thinketh was not, till God having subdued all his enemies, *Sanctuarium suum locavit in Sion*, had placed his Sanctuary in Sion, &c. But this is not like, that the people kept not this Law till *David* and *Salomons* time: for they were commanded to observe all the Lawes and ordinances, when they were come into the land of rest, *Deut.* 12. 9. So that by inlarging of their coasts, is not meant the making of them larger, but the planting of them in the land of Canaan, *Tostat. qu.* 22.

3. Some thinke, that this never happened unto the Jewes according to the letter, that all their enemies were subdued unto them: and therefore, *in futura vita complebitur*, it shall be fulfilled in the next life, *Gloss. interlin.* But if this had never beene performed, how should the people have beene incouraged by this promise to goe up thrice in a yeere. True it is, that there were some Canaanites still dwelling among them: yet were the nations of them destroyed, though not every particular one of the nation.

4. Some are of opinion, that this promise was made with a condition, if they did then endevour to keepe their bounds, and set watchmen and garrisons in their borders, that then the Lord would protect them, that the rest of the males might safely goe up, *Ex Lippom.* But when should those males which kept the garrisons have gone up? they could not then observe this Law to goe up thrice in a yeere.

5. Some thinke, that every third yeere only, they which dwelt farthest off came up to the Sanctuary, and two yeeres they were free, because mention is made of tithes to be laid up in the end of three yeeres, *Deut.* 14. 29. But that must be understood of another tenth part, beside that which was to be paid yeerely, *vers.* 22. which they were yeerely to eat before the Lord, *vers.* 23. and therefore that cannot stand, that every third yeere only they were bound to goe up.

6. *Tostatus* his opinion is, because it was both chargeable for them to goe thrice, and come thrice, that is, six times in all in a yeere; and they in that time lost their labour at home: and beside, in the space of six moneths, betweene the sixth and seventh moneths, wherein all these three principall feasts were observed, these six journeyes fell out, and within one moneth after their returne from the Passeover, they were to come up againe to the feast of the Pentecost. He thinketh therefore, that they only which dwelt neere hand, came up thrice in the yeere; they which were further off, only went up once in the feast of the Passeover, and in the seventh yeere of remission twice, in the said feast, and at the feast of Tabernacles, when they were to heare the Law read unto them, *Deut.* 31. 12. *quest.* 21. *Contra.* 1. The words of the precept are generall, *Three times in a yeere, shall all the males appeare before the Lord, Deut.* 16. 16. there are none excepted. 2. Yea speciall order is taken for them which dwelt farre off, that they might turne

their

their offering into money, *Deut.*14.25. and every yeere they were to give the tithe of their increaſe, and eat it before the Lord.

7. Wherefore the truer opinion is, that all the males which were appointed to come up, aſcended thrice every yeere: whereupon it is evident, *non tam longam vel latam fuiſſe promiſſionis terram, &c.* that the land of Promiſe was not ſo long and large, that in the ſpace of foure moneths, or at the moſt ſix, they could come and go thrice to Jeruſalem, *Lippom.* For, as *Hierom* writeth, the land of Canaan was not above an hundred and ſixty miles long, and ſixty miles broad: allow then the furtheſt part of the land to be an hundred and twenty miles from the Sanctuary. For wee muſt not imagine, that it was placed in the utmoſt coaſts: it would aske them but a ſevennights journey to the Tabernacle, and as much homeward; that is, ſix weekes in the yeere, ſomewhat above the tenth part, which was no great matter for them to doe. *Oleaſter* giveth this reaſon, why the Lord would ſee all the males thrice in the yeere, *quia pater cupit filios videre, &c.* becauſe a father deſireth to ſee his children often, which are nurſed in another place. Like as now then in England, foure times in a yeere many come up two hundred miles to the Termes: two whereof fall out neerer together, the Summer Termes, than the Jewes two feaſts of the Paſch and Pentecoſt: So they might with more eaſe come up thrice, not much above halfe that way.

8. But yet the aſcending of the males thrice every yeere, muſt be underſtood with ſome limitations, and conditions. 1. *Ceſſante infirmitate*, if they were not letted and hindred by ſickneſſe; for they were not to be carried up, they muſt goe up of themſelves, *Oleaſt.* 2. *Non obligabat tempore ſuſpecti belli*; It did not binde, when there was any ſuſpicion of warre, *Cajetan.* If there were no danger at their ſetting forward, they were to feare no danger till they returned upon Gods promiſe: but if the enemies were at their gates, they were to intermit the feaſt, yea if it were the Sabbath, for their owne ſafegard. And theſe promiſes muſt be underſtood with a condition, if they did keepe the Law of God, their enemies ſhould have no power or deſire to invade them, *Simler.*

Verſ.25. *Thou ſhalt not offer the bloud, &c.* Theſe two verſes the 25, 26. are the ſame with *verſ.* 18, 19. *chap.* 23. therefore to that place I referre the Reader, where the 41, 42, 43. queſtions doe fully explaine the ſenſe and meaning of theſe verſes, that it is not needfull to make rehearſall of the ſame things here.

QUEST. XLVI. *Whether Moſes were twice or thrice forty dayes in the mount with God.*

Verſ.28. *He was there with the Lord forty dayes, &c.* 1. Some thinke, that *Moſes* was thrice forty dayes with the Lord, becauſe there is thrice mention made of *Moſes* being with the Lord forty dayes in the mount, *Deut.*9. *verſ.*9, 18, 25. And thus they caſt the time, that *Moſes* went up the third day of the third moneth, which anſwereth to our May, and that he came downe the 17. of June, and on the 18. day was the golden calfe burnt, on the 19. day he went up the ſecond time, and in the beginning of Auguſt, he was called up the third time, for to receive the ſecond tables: and ſo he came downe about the tenth day of September, which was the day of reconciliation, *Borrh.*

Contra. 1. There is indeed mention made, *Deut.* 9. thrice of *Moſes* being with the Lord forty dayes, and forty nights: but *verſ.*29. there is a repetition only of his ſecond being with the Lord, which *Moſes* ſpake of before, *verſ.*18. for otherwiſe, if as often as this is mentioned, ſo many forty dayes *Moſes* ſhould have beene with the Lord: he muſt have beene with him, not only thrice, but foure times forty dayes: becauſe *Deut.*10.10. the next chapter following, *Moſes* againe ſaith, *I tarried in the mount as at the firſt time forty dayes, and forty nights*, *Toſtat. cap.*33. *qu.*3. 2. It is not like that *Moſes* at his firſt comming downe ſtayed but one day with the people; for in ſo ſhort a time *Moſes* could not remove the Tabernacle without the campe, and cauſe the people to put off their beſt rayment, which things were done before his ſecond going up unto God, *chap.*33.5. to *verſ.*12. 3. And it is not like, the Lord being already reconciled to his people, whereof the writing of the tables the ſecond time was a ſigne, that *Moſes* came downe againſt the day of reconciliation: to that end, to reconcile the people unto God.

2. Wherefore *Moſes* was not thrice forty dayes with the Lord in the mount, but onely twice, which make 80. not 120. dayes. *Gregorie* giveth this reaſon, *Moſes, ut legem percipere mereretur, bis quadraginta dies jejunavit*; *Moſes*, that he might be thought worthy to receive the Law, faſted twice forty dayes, &c. The cauſe of *Moſes* faſting, was to be prepared to receive the Law: *Hoc jejunium eodem quò prius pertinere ſimus, ad confirmationem legis & fœderis*; This faſting of *Moſes* we know was to the ſame end, to confirme the Law and the covenant, *Gallaſ.* Seeing then *Moſes* received the Law but twice, and he was called up to that end to receive the tables of the Law: it muſt needs follow, that he was but twice forty dayes with God in the mount. So *Helias* likewiſe faſted forty dayes, *qui legis inſtauranda Miniſter fuit*, which was the Miniſter of reſtoring the Law, and our bleſſed Saviour faſted forty dayes to deliver the new Law of the Goſpell: therefore, as *Cajetane* alſo noteth, *Hoc fuit ſecundum jejunium, &c.* this was the ſecond (not the third) faſt of *Moſes*, when he went up to receive the ſecond tables. *In primum Regum cap.* 11.

QUEST. XLVII. *Of the ſhining of Moſes face.*

Verſ.29. *Moſes wiſt not that the skin of his face ſhone bright, &c.* 1. The Latine Interpreter readeth, *Moſes* knew not, *quod cornuta eſſet facies*, that his face was horny: whereupon grew the common errour, that *Moſes* is uſually pictured with hornes. And the Jewes deride the Chriſtians, becauſe they picture *Moſes* with hornes, more like a Devill, than a man: this errour ariſeth by miſtaking of the word *keren*, which ſignifieth a horne, but *karan* to ſhine, which is the word here uſed.

2. Some take upon them to juſtifie the Latine tranſlation: *Quod emitteret radios tanquam cornua*; Becauſe *Moſes* face ſtreamed forth beames like as hornes, *Toſtat. quæſt.*24. *Lyran. Sicut & radii à Sole derivati, cornu ſpeciem præ ſe ferunt*; Like as the beames of the Sunne doe caſt abroad like unto hornes, *Lippoman.* But I rather approve here *Cajetanes* judgement: *Nihil cornutum ad literam ſignificatur*; Accor-

ding to the letter, there is nothing that hath the ſignification of an horne, but rather that *Moſes* face did ſhine bright. So alſo *Thomas, quod & melius dicitur*, it is better ſaid, that his face was ſhining, than hornie.

2 *Cor.* 3. *Lyra.*

3. *Toſtatus* maketh mention of a certaine ignorant Rabbin, that ſaith, *Moſes* countenance is ſaid to be horny, becauſe it was ſo dried up with this forty dayes faſt, that nothing but the skin was left upon the bones, which did ſticke out, *ut acuta velut cornua viderentur*, that they ſeemed to be ſharpe as hornes. But this is affirmed without any wit or reaſon: for *Moſes* neither eating or drinking the ſpace of forty dayes and forty nights, was preſerved miraculouſly by God (for naturally a man cannot live without meat and drinke above fifteene dayes) then the Lord by the ſame power was able to keepe *Moſes* body, without any decay or diminution at all.

4. Wherefore the meaning of this place is, that *Moſes* face ſhined, as the Chalde paraphraſt, The brightneſſe of his face was multiplied; the Septuagint interpret δεδόξασται, his face was glorious: as S. *Paul* alſo calleth it the glory of *Moſes* countenance, 2 *Cor.* 3.7. So alſo reade the beſt Interpreters, *Vatab. Montan. Pagnin. Oleaſt. Iunius.*

QUEST. XLVIII. *Why it pleaſed God to give ſuch great glorie unto Moſes countenance.*

NOw it pleaſed God, to print ſuch a majeſty and ſhining glory in *Moſes* countenance, for theſe reaſons: 1. God did beſtow this gift upon *Moſes* as a ſpeciall ſigne of his favour and love toward him. 2. By this the people might be aſſured, that the Lord had heard *Moſes* prayers, and that he would renue his league with them, and take them into his protection. 3. And by this meanes *Moſes* ſhould be had in greater reverence and reputation with the people, *Toſtat. quæſt.* 25. *Simler.* 4. This was done alſo, *ut lex illa valde honorata crederetur, &c.* that the Law it ſelfe ſhould be held to be glorious and honourable, the Miniſter whereof was ſo glorious, *Toſtat.* 5. Thereby was ſignified alſo the inward illumination which *Moſes* had, whereby he was able to ſhine unto them in pureneſſe of doctrine. 6. It alſo ſhewed, what the righteouſneſſe of the Law is, onely a ſhining of the face, that is, of the externall works before men: it cannot afford the inward and ſpirituall juſtice in the ſight of God, *Simler.* 7. *Ruperius* by theſe ſecond tables, which *Moſes* brought downe with ſuch great glory, underſtandeth the glory of the Goſpell. But becauſe the Apoſtle ſetteth the glory of the Goſpell againſt the glory of the Law, and ſheweth that in reſpect of the exceeding great glory of the Goſpell, the Law was not glorious at all, 2 *Cor.* 3.10. I rather preferre *Origens* elegant collection, *Nihil in lege glorioſum habet Moſes præter ſolam faciem*; That *Moſes* had nothing glorious in the Law beſide his face: his hands were leprous by putting them into his boſome, his feet alſo had no glory, he being bid to put off his ſhooes: and ſo by that ceremony he was to deliver over the ſpouſe unto another. But in the Goſpell he appeared in the mount with Chriſt, *totus glorificatus*, all glorified, &c. Thus *Origene* elegantly ſheweth the preeminence of the Goſpell before the Law.

Homil. 12. *in Exod.*

8. *Ambroſe* ſometime thus applieth it: *Vultus patris filius*; The countenance of the father is the ſonne: and ſo maketh *Moſes* a type of Chriſt, who is the glory of the Father. But that application is more proper: *Vultus Moſes fulgor eſt legis, fulgor autem legis non in litera; ſed in intellectu ſpirituali*; The countenance of *Moſes* is the brightneſſe of the Law: the brightneſſe of the Law is not in the letter, but in the ſpirituall underſtanding, which was hid from the Jewes.

In Pſal. 118.

QUEST. XLIX. *Why Moſes face ſhined more now at Moſes ſecond being in the mount than before.*

1. SOme give this reaſon, why *Moſes* face did ſhine now at his ſecond being with God, rather than at the firſt time, becauſe then *Moſes* had not *tam claram cognitionem*, ſuch cleere underſtanding and knowledge of God, as now, which is ſignified by the ſhining of his face, *Lyran.*

2. Rab. *Salomon* ſaith, that by the laying of Gods hand upon *Moſes* face, it became bright and ſhining: but *Moſes* ſight was hindred by that meanes from ſeeing Gods great glory: and it was not the hand of that glorious body, which appeared to *Moſes*, but ſome miſt or cloud that was caſt before *Moſes*, as is ſhewed before, *chap.* 33. *queſt.* 51.

5. *Gallaſius* ſaith, it was *illuſtre teſtimonium familiaris illius communicationis, &c.* a moſt cleere teſtimonie of that familiar communication which *Moſes* had with God. But *Moſes* had familiar conference with the Lord before, for he ſpake unto him face to face, *chap.* 33.11.

4. *Lippoman: Ex longa collocutione & converſatione cum Deo aſſecutus eſt, &c. Moſes* obtained this by his long conference and converſing with God. But *Moſes* had ſtayed as long before with God forty dayes, and forty nights.

5. Therefore the reaſons rather are theſe: 1. This glory was given him, *ad honorem legis*, for the honour of the Law: but the firſt tables were broken, and therefore it was not to be given then, but now for the honour of theſe tables, which ſhould remaine. 2. *Moſes* had deſired that the Lord would give them preeminence before all other people: which notably appeareth in this dignity conferred upon *Moſes* their Governour, which never any had before. 3. But the ſpeciall efficient cauſe of this glory was, *ex viſu Domini*, by the ſight of the Lord: *Moſes* had now a more cleere ſight of Gods glory, than before, *Toſtat. qu.* 25. as things, which the beames of the Sunne beat directly upon, ſeeme alſo to ſhine, *Simler. Oriente die rubet terra iraceo colore perfuſa*; When the day ariſeth, the earth ſeemeth to ſhine red, as with ſaffron colour: and precious ſtones give a bright hue to thoſe things which are next them, *Ambroſe*: So that glorious body, which *Moſes* ſaw, lightened alſo his face. And the holy Apoſtle alluding hereunto ſaith, *We all behold as in a mirror the glory of the Lord with open face, and are changed into the ſame image*, 2 *Cor.* 3.18. So *Moſes* face was changed into the image of that great glory which he ſaw in the mount.

QUEST.

QUEST. L. *Why the people were afraid to come neere Moſes.*

Verſ. 30. *They were afraid to come neere him.* 1. The cauſe of this feare of the people was partly neceſſary in reſpect of their weakneſſe and infirmity, becauſe they were not able to behold *Moſes* face for the glory thereof, as the Apoſtle noteth, 2 *Corinth.* 3. 6. 2. It was partly voluntary, they would not come neere him for reverence ſake, taking that light and brightneſſe for ſome divine thing, *Toſtat. qu.* 26. 3. *Moſes* ſhining countenance was the rather a terrour to the people, *peccati nuper commiſſi ſibi conſcio*, being guilty in themſelves of that ſinne, which they had lately committed, *Simlerus.* 4. The people alſo were hereby admoniſhed, *ut quiddam altius lege requirerent*, that they ſhould ſeeke for ſomewhat higher than the Law, *Gallaſ.* 5. And this further may be conſidered, *hanc illis dedecoris notam fuiſſe inuſtam, &c.* that this was a marke of ignominie ſet upon them, that by their ſinne they had ſo farre ſeparated themſelves from the glorious preſence of God, that they were not able to indure the countenance of his ſervant, *Calvin.* 6. And herein appeareth a manifeſt difference betweene *Moſes* and Chriſt, the Law and the Goſpell: *Contrarius ſplendor faciei Chriſti, in qua amabilis gratia refulget*; The brightneſſe of Chriſts face is contrary, wherein amiable grace ſhineth, *Borrhaius.*

QUEST. LI. *Whether Moſes covered his face before he ſpake to the people or after.*

Verſ. 33. *So Moſes had made an end of communing with them, and had put a vaile upon his face.* 1. *Calvin* thinketh, that firſt *Moſes* talked with the people: but he was conſtrained *ſermonem abrumpere, populi diſceſſu vel fuga*, to breake off his ſpeech, becauſe of the peoples departure and fleeing from him, and that after he had ſpoken unto them, and inquired the cauſe of their fleeing from him, then he covered his face. But it is like that the people at the very firſt ſight of *Moſes* were afraid to come neere him: and that therby *Moſes* perceiving the reaſon covered his face. And that he had caſt the vaile on his face before he began to ſpeake, and that the people had fled from him before, it is evident, becauſe *Moſes* had called them unto him, as afraid to come neere.

2. *Toſtatus* thinketh, that as *Moſes* ſpake unto the people, he ſometime uncovered his face, that they might ſee his glory, and the more reverence his miniſtery, and ſometime he covered it, becauſe they were not able continually to behold that brightneſſe. But it is manifeſt, *verſ.* 35. that *Moſes* alwayes kept his face covered, till he went in to ſpeake with God.

3. *Simlerus* thinketh, that *primum aperta facie populum allocutus eſt*, at the firſt time *Moſes* ſpake unto the people with open face, that they might be the more moved and affected with the ſight of that glory: but after that he uſed to cover his face. But the Apoſtle ſheweth, that *the people could not behold Moſes face for the glory of his countenance, &c.* They did not then behold it firſt or laſt, while his face ſhined.

4. Some Hebrewes (as *Lippoman* writes) doe thinke that *Moſes* ſpake to God and to the people with uncovered face, and at all other times he covered his face: but it may be gathered out of the 35. verſe, that at all times, untill *Moſes* went in unto God, his face was covered. And the difference was in this, that *Moſes* uncovered his face before God, (for there was none to be dazled with that ſight) but when hee ſhewed himſelfe and ſpake to the people, his face was covered.

5. Therefore the truth is this, that as ſoone as *Moſes* perceived by the peoples feare in not comming neere, that his face ſhined, he then covered his face, and ſo ſpake unto the people: yet need wee not with *Oleaſter* to tranſpoſe the words: *Hee put a vaile upon his face, and ſo finiſhed to ſpeake unto the people*: but either wee may reade with *Iunius*; *While he had finiſhed to ſpeake unto the people, he put a vaile*: or rather to reade it in the preterpluperfect tenſe, and hee had put a covering upon his face, *Geneveſ.* for as *Oleaſter* reaſoneth, hee had moſt need then to put a vaile before his face, when he ſpake unto the people. So alſo *Cajetane*; in ſpeaking unto God his face was uncovered: *Homines autem alloquebatur facie velata*; But he ſpake unto men with vailed face, leſt that thoſe ſhining beames might have hindred their ſight.

QUEST. LII. *What the vailing of Moſes face ſignifieth.*

6. THe myſticall meaning of this vaile before *Moſes*, the Apoſtle ſheweth, 1 *Corinth.* 3. 13. *That the children of Iſrael ſhould not looke unto the end of that, which ſhould be aboliſhed*: which *Auguſtine* underſtandeth thus, *Chriſt is the end of the Law, &c. Rom.* 10. 4. *Signum erat, quia in lege Chriſtum intelligi non erant*; It was a ſigne, that they ſhould not underſtand Chriſt in the Law. 2. And the Apoſtle alſo maketh this a propheticall type, of the blindneſſe of the Jewes unto this day, over whoſe hearts a vaile is ſtill ſpread in the reading of the Law, that they doe not perceive the ſpirituall ſenſe thereof. 3. *Origene* more generally applieth it: that when *Moſes*, that is, the Scriptures are read, *velamen ſuper cor eorum*, there is a vaile over their heart that reade, but underſtand not. 4. It ſignifieth alſo the vaile of ignorance, which is ſpread upon our hearts by nature, which untill it be removed by Chriſt, we cannot underſtand the truth of God, *Simler.*

QUEST. LIII. *How long the ſhining of Moſes face continued.*

Verſ. 35. *Therefore Moſes put the covering upon his face, &c.* 1. Some thinke, that the glorie of *Moſes* countenance continued no longer, than untill he had delivered his meſſage unto the people, and declared the Lords commandements unto them. But the contrary is convinced out of the text in this place, which ſheweth, that *Moſes* uſed when he went in to God, to uncover his face, and when he went out to cover it: it ſeemeth then, that more than once or twice *Moſes* did thus. And that the ſhining of his countenance did continue ſome while after.

2. *Ambroſe* ſaith, *Quamdiu vixit Moſes, & alloquebatur populum, velamen habuit in facie, &c.* As long as *Moſes* lived, and ſpake unto the people, he had a covering on his face. But *Ioſhuah* after *Moſes* death

spake unto them with open face: which signified, *quòd venturus esset verus Iesus*, that the true Jesus
in Psal.118. should come, who should take away the vaile of their hearts, that turned unto him. So *Ambrose*. *Tostatus* would confirme the same by these two reasons: 1. Seeing God had given *Moses* this gift, not setting downe any time, how long it should continue, he would not take it away from him, but upon some evill demerite of *Moses*: but he continued in Gods favour so long as he lived. 2. Seeing this glory was an honour unto *Moses*, if the Lord had taken it from him, it would have beene as great a disgrace and dishonour, as it was before an honour.

Contra. 1. Christ also was transfigured in the mount, his face did shine as the Sunne, he continued still the beloved Sonne of God, yet that glory remained not still in his countenance, therefore that argument doth not follow. 2. And the ceasing of his glory in *Moses*, was no more disgrace unto him, than it was to Christ, to have his face shine before his three Apostles in the mount, and not afterward, when he came downe to the rest of his Disciples. 3. That typicall allusion betweene *Moses* and *Ioshuah*, being not grounded upon the Scripture, doth serve only for illustration, it proveth not.

3. That *Moses* face then had not his shining brightnesse while he lived, it is the more probable opinion, upon these reasons: 1. Signes were no longer to continue, but untill the things signified were confirmed: this shining of *Moses* countenance was a signe of Gods favour and reconciliation with the people; this being confirmed, and the people thereof perswaded, the signe might cease. 2. As long as *Moses* face shined, the people were afraid to come neere. But afterward they presumed not only to come neere him, but *Core*, *Dathan*, and *Abiram* resisted him to his face, *Numb.*16.3. It seemeth that then his face shined not. 3. The Apostle calleth it, δόξαν καταργουμένην, glory, which was to be abolished, 2 *Cor.*3.7. It was therefore a transient and passing, not a permanent glorie. 4. Christs glory and shining brightnesse in the mount, continued not all his life, who was greater than *Moses*.

QUEST. I.IV. *Whether Moses face continually shined, or only at certaine times.*

BUt it cannot certainly be determined, how long *Moses* held this brightnesse: it is like so long, till the Tabernacle which he had pitched without the host, was brought into the campe, and so the Lord was knowne perfectly to be reconciled: but of this there can be no certainty.

1. Some thinke, that *Moses* had not this shining in his face continually while it lasted with him, but that while hee was conversant among the people, his face did not shine; but when hee went in unto God, the brightnesse was renued, and then he came forth, and covered his face when he spake unto the people.

2. But it is evident out of the text, that *Moses* face continually shined, while this brightnesse remained with him: for when he went in unto the Lord, he removed the covering from his face: his face then shined before hee went in unto the Lord, for otherwise he needed not to have covered it: his brightnesse then was not renued alwayes when he went in, but he had it before. Yet it may be granted, that when he went in unto God, *aliqualiter suscipiebat augmentum*, it might receive some increase and augmentation, *Tostat. quæst.*28.

4. *Places of Doctrine.*

1. Doct. *God only writeth in the heart.*

Vers.1. *HEw thee two tables of stone, and I will write.* As *Moses* hewed the stone, and prepared the tables, but God did write in them: So man may move, exhort, prepare, and stirre up. But God only, *docet intus*, teacheth inwardly, writing in mens hearts by the finger of his Spirit, *Ferus*. As *Paul* may plant, *Apollos* water, but God giveth the increase, 1 *Cor.*3.6.

2. Doct. *Sinne is no substance.*

Vers.7. *FOrgiving* or *taking away iniquitie.* If God take away iniquity and sinne, and yet spareth sinners: then there is great difference betweene sinne and the sinner: it followeth then, that sinne is not a *substance*, but an *accident*, *Marbach*. The Apostle defineth *sinne to bee a transgression of the Law*, ἀνομία, 1 *Ioh.* 3.4. as then justice and righteousnesse, which is obedience to the Law, is no substance, but grace infused: so sinne, which is the transgression of the Law, is an evill quality or habite, no substantiall thing.

3. Doct. *Gods generall promises must be specially applied by faith.*

Vers.9. *PArdon our iniquity and sinne.* God had proclaimed himselfe before to be mercifull, forgiving sinne. But *Moses* is not contented with a generall apprehension of Gods mercy, but laboureth for a particular assurance thereof: so it sufficeth not generally to know the attributes of God, *nisi speciali fide applicemus*, unlesse we make speciall application of them by faith, *Pelarg*. As S. *Paul* saith of Christ, *Who loved me, and gave himselfe for me*, *Galath.*2.20.

4. Doct. *Of the right manner of praying.*

Vers.8. *MOses made haste, and bowed himselfe, &c.* *Moses* here teacheth us a right forme of prayer. 1. First, though he had prayed before, yet he prayeth againe, teaching us to pray often. 2. He humbleth himselfe, bowing to the ground. 3. He prayeth in secret in the mount, lifting up his minde unto God. 4. He is not long in prayer, but compendious. 5. He prayeth not for himselfe only, but for the people. 6. He ascribeth all to Gods mercy, confessing his and the peoples sinnes. If wee follow this paterne, and president in our prayers, we cannot pray amisse, *Simler*.

5. *Places*

5. Places of Controverſie.

1. Controv. *That reconciliation is not denied unto any upon their repentance.*

Verſ. 1. *HEw thee two tables.* In this chapter is ſet downe the reconciliation betweene the Lord and his people: who although they had committed a great ſinne, yet the Lord upon their repentance receiveth them to mercie. Which confuteth the errour of the Novatians, who denied pardon or reconciliation to them, which had ſinned againſt their conſcience, *Marbach.* Whereas both *David* after thoſe two great ſinnes of adultery, and murder, and *Peter* after his deniall of Chriſt, were upon their repentance reſtored to Gods favour.

2. Controv. *That man cannot prepare his owne heart.*

Procopius giveth this note, that whereas the Lord did both prepare the firſt tables, and writ in them, it ſignified, that God firſt, *ſuo ſpiritu paravit cordis tabulas, & ſuo ſpiritu impreſſit*, by his Spirit prepared the tables of the heart, and by his Spirit printed them: but theſe ſecond tables of the heart, *quilibet per pœnitentiam præparet*, every one prepareth by repentance. But it is not in mans power to prepare his owne heart, who of himſelfe cannot thinke a good thought, 2 *Cor.* 3. 5. God only muſt open our heart, as he did the heart of *Lydia*, *Act.* 16. 14.

3. Controv. *All ſinne againſt the holy Ghoſt irremiſſible.*

Verſ. 7. *FOrgiving iniquitie, tranſgreſſion, and ſinne.* *Cajetane* noteth hereupon: that, *Quodlibet peccati genus veniam apud Deum invenit, &c.* there is no kinde of ſinne which doth not finde forgiveneſſe with God. And whereas it is ſaid in the Goſpell, that ſin againſt the holy Ghoſt ſhall never be forgiven: it is not contrary to this: *hîc eſt ſermo de venia peccatorum ex parte Dei*; for here is ſpeech of forgiveneſſe of ſinne on Gods behalfe, there *ex parte peccantis indiſpoſiti*, on the behalfe of the ſinner which is not diſpoſed to repentance: and ſo he concludeth, that, *regulariter*, ordinarily, ſuch ſhall not obtaine pardon, &c. So herein he ſeemeth to concurre with *Bellarmine*, that ſinne againſt the holy Ghoſt is not ſimply irremiſſible, *ſed non ordinarie, & ut plurimum*, but not ordinarily and for the moſt part.

Contra, 1. Wee grant indeed, that in reſpect of Gods omnipotencie, and al-ſufficient and abounding mercie, there is no ſinne that is unpardonable: yet in reſpect of the invincible hardneſſe of heart in ſuch impenitent ſinners, which cannot repent, it is irremiſſible. 2. The Apoſtle ſaith, *It is impoſſible that ſuch ſhould be renued by repentance:* ſuch namely as ſinne againſt the holy Ghoſt. If then it be impoſſible for any ſinne to be forgiven without repentance; and it be impoſſible for ſuch to repent, then it is impoſſible for ſuch to be forgiven. See more hereof, *Synopſ. Centur. 4. error. 73.*

4. Controv. *The Virgin Marie not priviledged from ſinne.*

Verſ. 7. *ANd not making innocent.* But the Latine text readeth thus, *Nullus apud te per ſe innocens eſt*; None of himſelfe is innocent before thee: which text, as they reade it, doth include, that none are innocent before God, and ſo conſequently that the Virgin *Marie* was not free from actuall ſinne, much leſſe originall: which queſtion, though it be not yet defined in the Romane Church, yet *Toſtat. quæſt.* 8. thinketh it more probable, that the Virgin *Marie* was not conceived in originall ſinne; and then he maketh this anſwer, that true it is that none is innocent before God, *per ſe*, of themſelves, yet with God it is all one, as in his mercie, *ex nocente innocentem reddere, &c.* he can make a ſinner to be innocent, ſo, *ne nocens eſſet, efficere*, he can bring it to paſſe, that they ſhould not ſinne at all. But the queſtion is not here, what God can doe, but what he doth. Let him, or any other Romaniſt ſhew a text of Scripture, for this privilege of the Virgin *Marie*, that ſhee was exempted either from originall or actuall ſinne: this only was peculiar unto Chriſt, that he was in all things like unto us, ſinne only excepted. And ſhe her ſelfe acknowledging Chriſt to be her Saviour in her ſong, ſaying, *My ſpirit rejoyceth in God my Saviour*; confeſſeth therein, that ſhe was a ſinner. The Romaniſts then muſt looke for ſmall thanke at the Virgin *Maries* hand, who would faſten upon her ſuch a blaſphemous conceit, to be free from originall ſinne. See more hereof alſo, *Synopſ. pap. Centur. 2. er. 79.* *Heb. 2. 14. & 4. 15.* *Luk. 1. 47.*

5. Controv. *Images not to be tolerated.*

Verſ. 15. *BReake their images in peeces, &c. for thou ſhalt bow downe to no other god.* *Oſiander* here giveth this corrupt note: *Ubi ergo nihil eſt periculi ab adoratione, ibi nihil eſt periculi à ſtatua, &c.* Where therefore there is no danger of adoration, there is no danger to be feared from any images, &c. Therefore he thinketh that ſuch images, as are not adored may ſtand. *Contra*, 1. Nay, the Lord in this place would have the occaſion of ſtumbling removed, and images to be defaced, leſt the people might be corrupted by them: and therefore, *Deut.* 7. 5. they are ſimply commanded to breake downe their images, becauſe they were an holy people unto God. 2. And if it ſhall be ſaid, that the Iſraelites were weake and prone to idolatry, and therefore are ſo charged: the Apoſtle alſo reviveth the ſame precept, *Babes, keepe your ſelves from idols*, 1 *Ioh.* 2. 21. ſhewing that even now alſo under the Goſpell, there is like danger to be feared from images and idols.

6. Controv. *Chriſts and Moſes forty dayes faſt cannot be imitated.*

Verſ. 28. *HE was with the Lord forty dayes, &c.* The Romaniſts are ridiculous, in grounding their forty dayes faſt yeerely upon this example, and our bleſſed Saviours faſting forty dayes. 1. The miracles which the Prophets and Apoſtles wrought, *ſcimus nobis ad confirmationem veritatis, non ad imitationem propoſui, &c.* we know are propounded unto us for the confirmation of the truth, not for imitation, *Gallaſ.* We may as well imitate Chriſt, in his walking upon the ſea, and other miraculous workes, as in faſting forty dayes. 2. Our bleſſed Saviour, ſo likewiſe *Moſes* did eat nothing at all: but

they

they feed delicately in their fasts. 3. Christ fasted but once, they injoyne this fast yeerely, *Gallas.* 4. Christ fasted, *ut Evangelio plenam fidem acquireret*, to win credit to the Gospell, as *Moses* did to the Law: unlesse then they bring in a new Gospell, no such fast for religion sake is to be injoyned, *Calvin.*

7. Controv. *That Henoch and Elias are not preserved in their bodies in Paradise.*

Vers. 28. *He did neither eat bread, nor drinke water, &c. Tostatus* thinketh, that as *Moses* was preserved in the mount, without any naturall decay at all, forty dayes and forty nights: so *Henoch* and *Elias* are kept still in Paradise by the power of God in their bodies, to returne againe in the latter dayes, to turne the hearts of the fathers to the children, *quæst.* 23, 24. *Contra.* 1. If he meane they are kept in the terrestriall Paradise, that cannot be: for seeing all the earth was overflowed in *Noahs* floud, how could *Henoch* live there? 2. And in heaven they are not with their bodies, for Christ was the first, as *Origen* saith, *Qui carnem evexit in cœlum*; Which carried his flesh into heaven. 3. Concerning that prophecie of the comming of *Elias*, it was fulfilled in *Iohn Baptist*, as our blessed Saviour saith: *If yee will receive it, this is Elias, that was to come, Matth.* 11. 14. See further of this question, *Synops. Centur.* 5. *error.* 32.

6. Morall observations.

1. Observ. *God giveth more than we aske.*

Vers. 10. *I will doe marvels, such as have not beene done, &c. Moses* only asked of God forgivenesse, and that he would go with them: the Lord granteth more, to doe such wonders for them, as never were seene. Such is the Lords bounty, that he giveth more to his servants than they aske: as unto *Salomon*, that desired wisdome, he gave both honour and riches, *Simler.*

2. Observ. *God will protect his children being occupied in his service.*

Vers. 24. *So that no man shall desire thy land.* Such care hath God of those that are occupied in his service, that he will then most of all protect and defend them: as the Israelites, while they went up to appeare before the Lord, are promised, that no detriment should befall them in the meane time at home, *Gallas.* Like as when the enemies came upon the Israelites in *Samuels* time, while they were assembled in prayer, yet they were delivered, 1 *Sam.* 7.

3. Observ. *God will provide all things necessary for them that serve him.*

Vers. 28. *He did neither eat bread, nor drinke water.* While *Moses* attendeth upon God, he hath no need either of meat or drinke: this was miraculous, and extraordinary in *Moses*, yet it teacheth, that God will provide for those all things necessary, that preferre his glory and service before all other things: as our blessed Saviour saith, *Matth.* 6. 33. *Seeke first the kingdome of God, and his righteousnesse, and all things shall be ministred unto you.*

4. Observ. *Gods children are not proud of their gifts.*

Vers. 29. *Moses wist not that the skin of his face shone bright. Lippoman* hereupon noteth: *Ignorat Moses propriam gloriam, &c. Moses* knew not his owne glory, for the Saints doe not acknowledge their excellencie, but are humble, &c. As the Apostle saith, *If any man thinke that he knoweth any thing, he knoweth nothing yet, as he ought to know*, 1 *Cor.* 8. 2.

5. Observ. *God lighteneth mens hearts by prayer, and hearing the Word.*

And as *Moses* in talking with God, had his face lightened: so in our prayers, and hearing the word of God, *accenditur in mentibus nostris nova lux, &c.* a new light is kindled in our mindes, as the two Disciples which went to Emmaus, felt their hearts to burne within them, while Christ opened unto them the Scriptures.

Chap. XXXV.

1. The Method and Argument.

Hitherto from the 31. chapter hath beene set forth, the let and impediment unto the worke of the Tabernacle, by the sinne of the people, and their reconciliation: now unto the end of the booke, is declared their diligence in obedience in the worke of the Sanctuary, both of the people in bringing stuffe, of the workmen and artificers in framing and working it, of *Moses* in approving and disposing of it.

This chapter hath three parts: 1. A rehearsall or repetition of the former charge given them: first there is an interdict and prohibition, that they worke not upon the Sabbath, to *vers.* 4. then a commandement and charge: 1. Concerning the people, what they shall offer, to *vers.* 10. 2. How it shall be ordered and disposed, and to what end, to *v.* 20.

2. Then there is declared how forward they were in offering; both what was brought, not only gold and silver and precious stones, but other things of lesse price, as rams skins, badgers skins: and by whom they were offered, by the men, women, and Princes, to *vers.* 30.

3. Then the institution of the workmen is expressed: 1. Who they were. 2. What gifts they were indued with. 3. To what end, not only to worke themselves, but to teach others, *vers.* 35.

2. The

2. The divers readings.

Verſ. 22. *Hookes*, or *buttons, earings, rings*, and *ſtudded girdles*, I. better than, *rings and chaines*, B. or, *rings and bracelets*, G.L.S.C. or, *rings and aprons*, A. the ornaments of the nether parts; it is not like they offered ſuch: the word is כרמז, *chumaz*, which *Iunius* interpreteth *cingulas bullatas*, ſtudded girdles, here, and *Numb.* 31.50. I.

Verſ. 34. *Both him, and Aholiab, &c.* that is, God hath called *both him*, and *Aholiab*, *Iun.* So alſo the vulgar Latine putteth it in the accuſative likewiſe, A.P. better than, in the nominative, as V.B.G.S.C. For ſo it hath no grammaticall conſtruction with the precedent ſentence. I. L.

3. The queſtions diſcuſſed.

QUEST. I. *Why the precept of keeping the Sabbath is ſo often inculcate.*

Verſ. 1. IT *ſhall be unto you the holy Sabbath of reſt, unto the Lord.* 1. *Cajetane* thinketh, that this is the reaſon, why the precept of the Sabbath is here iterated, becauſe *Moſes, propoſiturus ceremonialia*, being to propound ceremoniall Lawes, beginneth with the chiefeſt of them, which is concerning the Sabbath. But the preamble, *verſ.* 1. *Theſe are the words, which the Lord hath commanded, that ye ſhould doe them*, ſheweth, that *Moſes* ſpeaketh not only of ceremoniall, but morall duties alſo, which were to be done and performed by them, *Marbach.*

2. But there are two reaſons of this repetition, one, leſt they might thinke, that they might intermit the reſt of the Sabbath, becauſe of the workes of the Sanctuary: for the which reaſon this precept was urged before, *chap.* 31. *Iun. Marbach. Pelarg.*

3. The other reaſon is, becauſe this precept, *religionis caput, & totum Dei cultum continet, &c.* doth in a manner containe the head of religion, and the whole worſhip of God, becauſe upon the Sabbath they were taught their whole duty toward God: therefore the neglect thereof would tend to the ruine and decay of all religion, *Gallaſ. Simler.*

4. And this precept is ſo often inculcate to admoniſh us, *Primo omnium Dei regnum quarendum eſſe*; That firſt of all we muſt ſeeke the kingdome of God, *Oſiander.*

QUEST. II. *Whether it were ſimply forbidden the Iſraelites to kindle fire upon the Sabbath.*

Verſ. 3. YOu *ſhall kindle no fire thorowout all your habitations, &c.* 1. The Hebrewes were ſo ſtrict in keeping the very letter of this Law, that they thought it not lawfull to ſtrike fire out of a ſtone or iron, nor to light a candle but for the ſicke, nor to put out a fire: and if they made a fire to warme them by, they were not to kindle it with bellowes, but with reed, *Oleaſter.* And therefore the Jewes uſed to hire Chriſtians to make their fires upon the Lords day, *Lippomnn.* But this their ſuperſtition was convinced by their owne practice in the Tabernacle, where the Prieſts did keepe fire on the Lords day upon the Altar, which was never to goe out.

2. Some of our owne Writers thinke, that by this they were forbidden to make a fire, *ad calefaciendum*, to warme them by. And therefore the man that gathered ſtickes upon the Sabbath day was ſtoned to death, *Gallaſ.* But ſeeing the Sabbath was made for man, that is, for his good, not for his hurt: there was no doubt, but in extremity of cold, for the preſervation of their health, it was lawfull for them to warme them at the fire: the man was put to death for gathering ſtickes, not for kindling of a fire, and he did it with an high hand, that is, of an obſtinate minde, as may be gathered, *Numb.* 15.30.

3. Some thinke, that only ſuch kindling of fire is forbidden, *ex quo lucrum ſperari poſſet*, whereof they made gaine, as in furnaces and forges, *Vatab.* But the words are generall, that not only in their ſhops and forges, but thorowout all their habitations, they ſhould not kindle a fire.

4. Therefore, I preferre rather *Cajetanes* opinion: that it is not ſimply forbidden to kindle a fire, but *relativè ad coquendum*, with relation to the ſeething and dreſſing of their meat, which asked much buſineſſe, and great preparation: they were to prepare their meat the day before, *Exod.* 16.23. which ſhewed a difference betweene the Sabbath and other feſtivall dayes, wherein it was lawfull for them to dreſſe their meat, as in the Paſch, *chap.* 12.16.

5. R. *Abraham, Aben Ezra*, did hold it lawfull to kindle a fire upon the Lords day, to warme them by, though not to dreſſe their meat: whereupon the other Rabbines would have pronounced him an Heretike, and they writ a booke againſt him under the name of the Sabbath, as though the Sabbath it ſelfe had ſpoken againſt him. But as herein *Aben Ezra* did hit upon the meaning of the Law, yet he was deceived in another point: that though it were not lawfull to kindle a fire upon the Sabbath, from the riſing of the Sunne, to the ſetting thereof, yet they might doe it in the night before. But they uſed in the account of their feaſts, to begin from the evening before, as they began the feaſt of unleavened bread upon the 14. day at even, *Exod.* 16.18. They obſerved then their feaſts according to the naturall day, which contained both the day and the night, not after the artificiall, from Sunne to Sunne, *Toſtat. qu.* 1.

6. This precept of not kindling a fire upon the Sabbath, muſt be underſtood, *extra caſum neceſſitatis*, beſide the caſe of neceſſity, *Marbach.* For otherwiſe to kindle a fire to dreſſe meat, rather than to ſtarve, and to comfott the ſicke was not forbidden.

7. It is added thorowout their habitations, that is, their private dwellings, for otherwiſe in the Tabernacle they did kindle a fire, and doe other bodily workes, which concerned the ſervice of God, *Toſtat. quæſt.* 1.

QUEST.

QUEST. III. *Why the Lord would have his Temple built ſumptuouſly.*

Verſ. 5. *LEt him bring an offering to the Lord, gold, ſilver, &c.* 1. *Moſes* to ſhew his faithfulneſſe in executing Gods commandement, neither adding thereto, nor taking any thing therefrom, repeateth in theſe chapters, this and the reſt following, almoſt the ſame things *verbatim*, which were preſcribed before to be made concerning the Tabernacle, *chap.* 25, 26, 27, 28. *Gallaſ.* And therefore the Reader is to be referred to the large treatiſes and queſtions there handled, if he deſireth in any thing to be ſatisfied. 2. The people then had both ſilver and gold, and other jewels, which they brought out of Egypt with them: neither had they beſtowed all upon the golden Calfe. 3. It ſo ſeemed good unto God, that his Tabernacle ſhould be builded ſumptuouſly, *ne veri Dei cultus eſſet inferior gentilium cultu*, that the true ſervice of God ſhould not be inferiour unto the falſe worſhip of the Gentiles: and *involutum fuit Chriſti corpus*, Chriſts body was wrapped up in theſe ceremonies, they were types and figures of things to come, *Simler.* 4. Now ſuch ſumptuous coſt is not required in Gods ſervice, his worſhip being ſpirituall; for the body being come, the ſhadowes are ceaſed: only a comelineſſe and decencie is to be obſerved in the edifiers belonging to Gods ſervice, with ſeemely ornaments, *Simler.*

QUEST. IV. *Whether one may offer himſelfe to the calling of the Miniſterie.*

Verſ. 10. *ALL the wiſe hearted ſhall come, &c. Moſes* willeth ſuch as God had endued with gifts, to offer themſelves to doe the ſervice of the Tabernacle. So it is not unlawfull for thoſe, which know themſelves to be fitted and prepared with gifts, to offer themſelves in a modeſt and orderly ſort, unto the Miniſtery of the Goſpell: theſe conditions being obſerved. 1. They muſt humbly acknowledge to have received all their gifts at Gods hands, and that without his grace and helpe, no vocation or calling can proſper: as *Iohn Baptiſt* ſaith, *A man can receive nothing, unleſſe it be given him from heaven, Iohn* 3. 27. and therefore their deſire muſt be to referre all their gifts to Gods glory. 2. They muſt ſubmit themſelves with lowlineſſe to the judgement and triall of thoſe, *penes quos eſt legitima vocatio*, unto whom belongeth the outward lawfull calling, and approbation of men: for the Apoſtle ſaith, *The ſpirits of the Prophets are ſubject to the Prophets, 1 Cor.* 14. 32. 3. They muſt take heed they enter not by unlawfull meanes, as by gifts and bribery to corrupt thoſe, to whom the allowance and approbation of them belongeth, that are to enter. In this manner for one to offer himſelfe, is not to be an intruder, but ſuch an one is rather to be held as called of God, *Marbach.*

QUEST. V. *Of the liberall and franke offering of the people.*

Verſ. 21. *THen all the Congregation of the children of Iſrael departed, &c.* 1. In that they departed from *Moſes*, it ſheweth their deliberation and conſultation with themſelves, which commendeth their diſcreet liberality, that they would doe nothing raſhly: for it falleth out oftentimes, that hee *qui ſubito fervore beneficus eſt*, which is liberall upon a ſudden heat, doth afterward repent him. 2. They came and offered willingly, not of conſtraint, *Marbach.* Some thinke this is added, *Every one whoſe ſpirit made him willing came, and brought*, to ſhew a difference betweene the willing and unwilling: but it rather ſheweth, that there was none found, but brought willingly according to their ability. 3. As by the manner, their liberality appeareth, ſo by the perſons that offered, not onely men, but women, not the Princes only but the people, and as well the poore as the rich, *Pelargus.* 4. So alſo it is made manifeſt by the gifts which they offered, not onely ſilver, gold, but even the Jewels and ornaments of their bodies, earings, rings, bracelets: even the nice and dainty women were willing to forgoe ſuch things, *Marbach.* 5. And herein their repentance did ſhew it ſelfe, that *qua luxui antea ſervierunt, &c.* the things which before they abuſed to wantonneſſe (and ſuperſtition) are now conſecrated to the ſervice of the Tabernacle, *Simler.*

QUEST. VI. *Why the women offered by themſelves.*

Verſ. 22. *THe men came with the women.* 1. The word is *ghal*, which ſignifieth upon: which *Oleaſter* underſtandeth thus, that the women were moſt forward, and came firſt, and then the men came upon them, that is, after them. 2. Or he thinketh, mention is made of men and women to ſignifie the great throngs and companies that came, men and women together. 3. But direct mention is made of the women, to ſhew their ardent affection, in not ſparing to give their owne jewels, *Marbach*, And herein alſo was ſignified: *Deum non aſpernari operas mulierum*; That God deſpiſed not the ſervice of women toward the worke of the Tabernacle, *Lippom.*

4. The women offered by themſelves, but not without their husbands conſent: for all things were done in order: the ſuperſtitious women alleage, *Ierem.* 44. 19. *That they did not powre out their drinke offerings to the Queene of heaven without their husbands:* much more would not theſe devout women offer to the Lords worke, without their husbands conſent. And though the husbands onely ſhould have offered for themſelves and their wives by mutuall conſent, it had come to one effect, and ſhould have beene alike acceptable unto God: yet it contenteth the devout women better, that they offer with their owne hands. As when a ſumme was taken of the people, every one put in halfe a ſicle for himſelfe, *Toſtat. quæſt.* 2.

QUEST. VII. *Why the workmen are named.*

Verſ. 30. *THe Lord hath called by name Bezaleel.* 1. *Marbachius* thinketh, that this narration of the workmen went before the offering of the people, that they knowing who ſhould have the diſpoſing of their gifts, might be more incouraged to bring: but it is like, that as the Lord after the deſcription of the Tabernacle, and what every one ſhould bring toward it, laſt of all made mention of the workmen, *chap.* 31. ſo *Moſes* obſerveth the ſame order. 2. *Cajetane* ſaith, that *Moſes* ſignifieth, who

ſhould

ſhould be the chiefe workmen, *ne oriatur contentio inter artifices*, that there ſhould be no contention among the workmen. 3. But that other note of *Cajetane* is not ſo good: that whereas it is ſaid, *Hee hath filled him with the ſpirit Elohim of God:* he by *elohim*, underſtandeth a *Iudge*, that God had made him a Iudge or Umpire, *relativè ad alios artifices*, in reſpect of other artificers. 4. I preferre rather *Oſianders* collection, that, out of theſe words, *Iehovah filleth him with the Spirit of God*, proveth the Trinity, for there is one perſon of *Iehovah*, which filleth another of the Spirit wherewith he is filled, and the third of the Sonne of God, whoſe Spirit it is.

4. *Places of Doctrine.*

1. Doct. *The Law of the Sabbaticall reſt, how morall.*

Verſ. 3. *YE ſhall not kindle a fire, &c.* The Sabbath is taken two wayes, either preciſely for the ſeventh day, and ſo it was a ceremonie of the Law, and is aboliſhed, or ſimply for a day of reſt ſet apart for the ſervice of God, and ſo it is morall. For there is no nation almoſt which had not ſome feſtivall dayes, for the publike exerciſe of their religion: wherein although they diverſly erred, yet it ſheweth that it was grounded even upon the Law of nature, and conſequently was morall, that ſome time ſhould be appointed for the ſervice of God.

2. Doct. *The libertie of Chriſtians is greater in the Sabbaticall reſt, than of the Iewes.*

BUt yet the reſt of the Lords day is not ſo ſtrictly now injoyned, as under the Law, *ſed nunc liberalius nobiſcum agit*, but now under the new Teſtament God dealeth more liberally with us: ſome works are ſuch as doe hinder the ſervice of God, which are by no meanes now to be done, *niſi cogat neceſſitas*, unleſſe neceſſity conſtraine: other works there are, which are not ſuch an impediment unto Gods ſervice, which may be done upon the Lords day, yet ſo, as God be firſt ſerved: ſo *frugalem cibum parare*, to prepare frugall meat upon the Lords day, it is lawfull, but not ſumptuous, and curious diet, for that would draw away the minde from Gods worſhip, *Marbach.*

3. Doct. *The miniſterie is to be maintained.*

Verſ. 5. *LEt him bring an offering.* As the people then offered toward the Tabernacle, ſo now the Miniſters of the Goſpell muſt be maintained by the gifts and oblations of the people, for God hath ſo ordained, that they which preach the Goſpell, ſhould live of the Goſpell, 1 *Cor.* 9. 14. *Simler.*

5. *Places of Controverſie.*

1. Conf. *Againſt free will.*

Verſ. 21. *EVery one, whoſe ſpirit made him willing.* The Romaniſts doe hereupon foudly ground their errour of free will: for their willingneſſe excludeth not the grace of the ſpirit, *qui intus operatur velle*, which inwardly maketh willing, *Marbach.* It is afterward ſaid, *verſ.* 31. That God filled *Bezaleel* with the ſpirit of wiſdome: whereupon *Baſil* giveth this note, *Ve homini illi, qui prudentiæ ſuæ cauſam Deo non adſcribat, &c.* Woe unto that man, which aſcribeth not the cauſe of his wiſdome unto God.

6. *Morall Obſervations.*

1. Obſerv. *God refuſeth not the ſmalleſt gifts of his children.*

Verſ. 23. *BLew ſilke, badgers ſkins.* Every one brought ſomewhat toward the worke of the Tabernacle, he that had not ſilke, or gold, or ſuch like, brought rams ſkins, badgers ſkins, &c. God will accept of the meaneſt gift, which is offered with a good heart, as he commended the widowes mite, *Pelarg.*

2. Obſerv. *What true nobilitie is.*

Verſ. 34. *OF the tribe of Dan.* This was an obſcure tribe, but this gift of wiſdome which God beſtowed on him, made him noble: ſo as *Hierom* ſaith, *Summa apud Deum nobilitas, claruſque eſſe virtutibus*; It is high nobility with God to excell in vertue, *Pelargus.*

3. Obſerv. *Gifts muſt be communicated by one to another.*

HE hath put in his heart to teach. Many that have skill, of envy refuſe to teach others, and refuſe to have aſſociates. But theſe willingly impart their knowledge to others. So the Apoſtle exhorteth us, one to edifie another, 1 *Theſſal.* 5. 11.

CHAP.

Chap. XXXVI.

1. The Method and Argument.

THis chapter hath two parts: 1. Is set forth the preparation to the worke of the Tabernacle, to *vers.*8. 2. The working and making of the Tabernacle, to *vers.*38.

1. In the preparation is declared: 1. The diligence of the workmen, *vers.* 1. and their faithfulnesse in taking no more stuffe than sufficed, *vers.* 5, 6. 2. The care of *Moses* in calling, and incouraging the workmen, *vers.*2. his faithfulnesse in delivering unto them, all that was brought unto him, *vers.* 3. 3. The liberality and willingnesse of the people is set forth, in bringing more than sufficed, *vers.*3.

2. Then followeth the description of the making of the Tabernacle. 1. Of the curtaines, both the first and principall made of fine linen, blew silke, purple, and skarlet, with their strings and taches, to *vers.* 15. then the second curtaines of goats haire are described, with their strings and taches, to *vers.*19.

2. Then the coverings were made of rams skins, and badgers skins, *vers.*19. 3. The boords of the Tabernacle are made with their tenons, sockets and barres, to *vers.*35.

4. Lastly, the two vailes with their pillars, and the fashion thereof are described, *vers.*35. to the end.

2. The divers readings.

G. Vers.22. For the *Southside full south*, G. better than, *on the southside*, L.C.S. *eum eater*. For there are two words here used, *temanah*, and *negebh*, which signifie the South: or then, *on the Southside, toward the right hand*, L. for *temanah*, being put alone, is only taken for the South, *Numb.*2.10.

For the rest of the differences in the translations, where most doubt is, see before the divers readings, *chap.*26. it were both a tedious worke, and unnecessary to note all the corruptions in the Chalde, Septuagint, and Latine translation, where they doe adde to, or take from the originall: only those differences are worthy of note, which doe arise by the divers taking of the originall.

3. The questions discussed.

Quest. I. *Wherefore Moses maketh such a large rehearsall of these things before described, chap.*25,26,27.

Vers.8. *They made for the Tabernacle ten curtaines, &c.* 1. As the use is in publike buildings, that the workmen have a certaine inventary or plot given them, which they follow in their worke, and according unto the which they make every part: so *Moses* here sheweth how the workmen followed that plot and forme, which before was prescribed them, *chap.*26. *Iun. Analys.* This therefore was no needlesse repetition, but a necessary relation, which served for the direction of the workmen.

2. And, *magni interfuit ex comparatione perspici, &c.* it was to great purpose, that by this comparing of their worke with the forme and prescription, it might appeare how exactly the workmen did contrive every thing, according to the direction given them, to teach us, that nothing is to be done in Gods service according to our invention, but as the Lord himselfe hath prescribed, *Calvin. Marbach.*

3. *Compositio Tabernaculi fuit mirabilis concio, &c.* The making of the Tabernacle, was a shadowing forth of the incarnation of the Sonne of God, the true Tabernacle: these then being the types and shadowes, were at large to be rehearsed and expressed. Wherefore this must not seeme unto us, *commemoratio supervacanea*, a superfluous rehearsall, *Osiand.*

Quest. II. *Why the same order is not kept in the making of the Tabernacle, which was observed in the prescription.*

THis further here may be observed, that the workmen doe not keepe the same order in the framing and building of the Tabernacle, which *Moses* followed in the prescription, *chap.*25,26. for there in the first place are described the Arke, with the Mercie seat, the golden table, and the golden candlesticke, then the curtaines with the covering, boords, and vailes, *chap.*26. But here the first things rehearsed to be made, are the curtaines and boords: the reasons whereof are these: 1. That which is the first in the deliberation and consultation, is the last in the execution: according to that saying in schooles, *Quod primum est intentione, est ultimum in executione*; That which is first in the intention, is the last in the execution: so there, because the Arke was the end why the Tabernacle was made, it was first thought of in the consultation: but the Tabernacle is first made, because in the execution, the meanes which are directed to the end, are first taken in hand: to this effect *Iunius in Analys.* 2. There the order of excellencie is observed: the Arke with other instruments, being the chiefest things, are first named; here the order of time is followed: for the first, the Tabernacle, which was as it were the house, must be made before the Arke, which should be there placed, be undertaken, *Gallas.*

Quest. III. *Whether the middle barre were only in the West end.*

Vers. 33. *He made the middle barre to shoot thorow the boords.* Whether this middle barre went quite thorow the boords in the midst within, is handled at large, *quest.*22. *chap.*26. whither I referre the Reader: here only this point shall be briefely touched, whether this middle barre were only in the West end of the boords, and not on the sides.

1. *Toſtatus* thinketh it was only in the weſt end, becauſe it is ſaid, it went thorow from corner to corner; but on the ſides there was but one corner, where it joyned with the weſt end: neither was there any need of a middle bar for the ſides, but only in the ends to hold both the ſides together, *Toſtat. qu.* 2.

Contra. 1. Though the Latine Interpreter read, from corner to corner: yet the Hebrew word, *hakatzeh*, properly ſignifieth an end: ſo it muſt be tranſlated from end to end, as *Vatab. Pagnin. Montan. Iun.* Chalde, the Septuagint read (to the ſame purpoſe) from ſide to ſide. 2. The middle bar ſerved not to hold the ſides together, for to that end were the two corner boords, which were double: but to ſtrengthen the boords, and to joyne them one to another: therefore there was the like neceſſitie of this middle bar alſo in the ſides, as well as in the end.

2. Wherefore the better opinion is, *unumquodque ex tribus lateribus habuiſſe talem vectem*, that everie of the three ſides had ſuch a bar, *Oſiander.* For this middle barre was one of the five ranke of barres, which was in the middeſt: now everie ſide had theſe five orders, or rankes of barres, as is evident out of the text.

QUEST. IV. *To what purpoſe the hookes upon the pillars ſerved.*

Verſ. 38. *Five pillars with their hookes*, &c. 1. Some Hebrewes thinke, that theſe hookes ſerved to hang the ſacrifices upon, which ſhould bee offered upon ſolemne dayes. But that is not like, for theſe reaſons: 1. The pillars which the firſt veile did hang before, had alſo hookes, *verſ.* 36. but thither were brought in no ſacrifices. 2. If the bloudie ſacrifices had hung upon theſe hookes, they would have marred and ſpotted the veiles.

2. Therefore theſe hookes were to no other end, than for the cords to be faſtened to, whereon the veiles did ride to and fro, *Oleaſter.* The other queſtions out of this chapter, ſee handled before, *chap.* 26.

4. *Places of Doctrine.*

1. Doct. *That all things ought not to be common among Chriſtians.*

Verſ. 3. *They brought ſtill unto them free gifts.* Whereas the people are willed by *Moſes*, to bring their offerings toward the worke of the Tabernacle, and afterward, when they had brought ſufficient, they are bid to bring no more: this ſheweth that all things ought not to bee common among the people of God; for then there could not be properly any gift, becauſe one ſhould not give of his owne, everie one having a like intereſt in that which was given, *Marbach.*

2. Doct. *It is lawfull to poſſeſſe and enjoy riches.*

AND further, in that ſome brought jewels of gold and ſilver, and other precious things: it is evident that it is lawfull to poſſeſſe and enjoy the riches of this world, ſo they be well gotten, and charitably uſed and employed, *Marbach. Abraham* was rich, not onely in cattell, but in ſilver alſo and gold, *Gen.* 13. 2. and *Ioſeph* was a rich man that begged the body of Jeſus, *Matth.* 27. 57.

3. Doct. *Of the right uſe of riches.*

BUT in the poſſeſſing of riches, ſpeciall care muſt be had of the right uſe of them, which is threefold: 1. There is a neceſſarie uſe of riches, either private, as in the education of children, and other domeſticall affaires: for he that provideth not for his owne, &c. *is worſe than an infidell:* or publike in civill duties, as in paying cuſtome, tribute, &c. *Rom.* 13. 7. and ſupporting other neceſſarie charges of the Common-wealth: and in Eccleſiaſticall, as in maintenance of the Miniſters of the Goſpell, *Gal.* 6. 6. 1 *Tim.* 5. 8.

2. There is another uſe of riches in expences, *non ad neceſſitatem, ſed ad honeſtatem*, not for meere neceſſitie, but for comelineſſe and honeſtie. *Diogenes* would not allow that any ſhould weare a gold ring, or have any other ornaments, or feed of any delicate meat, or uſe any coſtly apparrell. But as the Scriptures alloweth diverſitie of callings and degrees among men, ſo it condemneth not that everie man in his order, in his behaviour, apparrell, maintenance, ſhould bee ſutable to his degree, ſo it be done without pride and vaine-glorie: as *Ioſeph* being exalted to honour by *Pharaoh*, did weare a gold ring, fine linnen, and a golden chaine; he did alſo eat and drinke of the beſt. *Geneſ.* 41. 42. *Geneſ.* 43. 34.

3. The third uſe of riches is in liberalitie and beneficence toward the poore; with ſuch ſacrifices God is pleaſed, *Heb.* 13. *Marbach.*

4. Doct. *The uſe of Temples and Churches lawfull.*

Verſ. 8. *They made the Tabernacle.* As the Iſraelites had their Tabernacle, ſo is it lawfull for Chriſtians to have Temples and Churches, and peculiar places for the ſervice of God: yea we refuſe not ſuch places as have beene ſuperſtitiouſly abuſed in time paſt to idolatrie, ſo they bee purged from all monuments of ſuperſtition. The good Kings of Judah did indeed pull downe the houſes of *Baal*, and other idolatrous temples, becauſe it was not lawfull for them to have any more temples but one, namely, that at Jeruſalem; but the caſe is otherwiſe now with us, *Simler.*

5. Doct. *Of the Church of Chriſt, the parts, divers kindes, and the ſignes thereof.*

THIS Tabernacle was a type and figure of Chriſts Church, which is a company of men acknowledging and worſhipping the true God, whom Chriſt doth regenerate and ſanctifie here with his Spirit, and purpoſeth afterward to glorifie them in his Kingdome.

This Church is either univerſall and generall, or particular. The univerſall Church, called the Catholike Church, comprehendeth the faithfull in all ages, times, and places: and it conſiſteth of two principall parts, of the triumphant Church in heaven, or the militant here in earth.

This militant Church here in earth is ſaid alſo to be holy, and without ſpot, partly by the imputation of the righteouſneſſe of Chriſt, partly becauſe the righteouſneſſe thereof is begun here, and perfected in

the next world. It is also the seat of truth, because it professeth Christ, the foundation of all truth, yet is it not altogether without spot in this world.

It is two wayes considered: it is visible when a multitude doe outwardly professe the faith of Christ; and in this visible Church there may be many hypocrites and carnall livers, the invisible is the company or societie onely of beleevers, who are knowne unto God, and not unto the world.

Particular Churches are so said to be in respect of particular countries, cities, or families, which all are in effect but one generall Church, as all holding of the same head Christ Jesus.

This Church is knowne by certaine marks, some which are essentiall unto it: the preaching of the Word, and puritie of doctrine, and the right administration of the Sacraments. Some which are peculiar unto it, though not so essentiall, as the practice of charitie, as our blessed Saviour saith, *By this shall men know that yee are my disciples, if yee one love another*: and to be exercised under the crosse: for *all that will live godly in Christ shall suffer persecution, Marbach.*

Ioh. 13.
2 Tim. 3.

5. *Places of Confutation.*

1. Confut. *Against excessive giving to superstitious uses.*

Vers. 5. *The people bring too much, and more than enough*, &c. *Lyranus* here giveth this note, *Hoc possumus diebus istis dicere*, &c. we may say the like in these dayes, that in many places Christian people and Princes have offered too many things to the Prelates and Ministers of the Church above necessitie, yea and against the profit of the Church, in respect of the abuse thereof. For many doe abuse the goods of the Church unto pomp, and enriching of their carnall kindred. And therefore according to the example of *Moses*, Superiours ought *finem imponere temporalium augmentationum*; to stint the augmenting of such temporall things. Thus *Lyranus*. And indeed in former times of superstition, the people of a blinde devotion, gave too much to the Church, which to this day by the Romane Prelacie is much abused to riot, excesse, and vaine pomp. But in these dayes charitie is waxt so cold, that the people had more need to be bid to give to the Church, than to be stinted in their giving.

2. Confut. *Churches not more holy in themselves.*

NOw further, though the Israelites had but one Tabernacle, and afterward a Temple, that was not, as though it were a more holy place in it selfe than other: but partly that place was commanded to maintaine order and unitie in religion: partly it was a type and figure of Christ the true Tabernacle. So Churches now, and the places appointed for Gods service, are not more holy in themselves, but they serve for comelinesse and order; for otherwise the Lord is everie where present to the prayer of the faithfull: and therefore Saint *Paul* willeth men, *everie where to lift up pure hands*, &c. *Simler.*

1 Tim. 2.

3. Confut. *Against superfluous cost in Churches.*

THough *Moses* Tabernacle, and afterward *Salomons* Temple, were sumptuously set forth with gold, that is no warrant now for Christians to adorne their Churches with gold and precious stones, as the Papists do their images. 1. That was prescribed to the Hebrewes, in regard of their infirmitie, to win them from the glorious vanities of the Heathen. 2. Most of those golden instruments had their speciall use in the service of the Tabernacle, which being now abolished, there is no longer use of any such. 3. Neither were they simply necessarie for Gods service; for then he would not have suffered the vessels of the Temple to have beene carried into captivitie. 4. They had a direct commandement from God, to make the Tabernacle in that costly and sumptuous manner: but no such charge is now given under the Gospell.

The Churches of Christians are to be kept after a comely and decent manner. But two things are here to be taken heed of: 1. That needlesse and unnecessarie cost be not laid upon Churches. *Exuperius* the Bishop of Tolouse, used to carrie the body of Christ, that is, the bread representing his body, in a wicker basket, and the wine in a glasse. 2. The necessitie of the living members of Christs Church, must bee preferred before the adorning of Churches. *Cyrillus* Bishop of Jerusalem, and *Acacius* Bishop of Amida among the Persians, when they saw that the people were like to be famished, melted the Church vessels, and sold them for the releefe of the poore, *Simler.*

6. *Morall Observations.*

1. Observ. *Peace and concord is required among the spirituall builders of Christs Church.*

Vers. 2. *Then wrought Bezaleel*, &c. *and all the wise hearted*, &c. Here is commended unto us *consensio collegarum*, the consent of these colleagues and fellow work-men, that they all joyne together in peace, to set forward the Lords worke, *Pelarg.* Which should teach the Ministers of the Gospell, that they doe not by any unnecessarie contentions breake the peace of the Church: but like as in the building of *Salomons* Temple, there was not heard the noise of an hammer; so much more the spirituall building of the Church, should be set forward without contention.

2. Observ. *Ministers must use their gifts with discretion.*

Vers. 8. *Curtaines of fine twined linnen, of blue silke, purple. Origen* hereupon giveth this note, *Sciamus miscere aurum cum bysso*, &c. *quid tibi prodest, ut habeas hæc, si uti nescias*, &c. Let us also know how to mingle gold with silke, &c. what doth it profit thee to have these things, if thou know not how to use them? &c. *Origen* commendeth the wisdome and prudence of these artificers, that thereby Ministers should learne to labour also for wisdome, with discretion to use their gifts.

3. Observ.

3. Obſerv. *Faithfulneſſe is required in Officers.*

Verſ. 5. *THe people bring too much.* Herein appeareth the faithfulneſſe of theſe work-men, which might have purloyned much to their owne advantage, but they deale moſt faithfully, not turning any thing to their owne private profit, *Toſtat. qu. 2.* So did *Ioſhua*, when he divided out the land of Canaan to the children of Iſrael, hee allotted nothing to himſelfe, neither would bee his owne carver: but when everie tribe had received his part, then they caſt out a portion for *Ioſeph*, *Ioſh. 19.*

CHAP. XXXVII.

1. *The Method and Argument.*

IN this Chapter are rehearſed ſuch things as were before declared, *chap.* 25. and in ſome part of the thirtieth. 1. The Arke is deſcribed with the Mercie-ſeat, which was in the moſt holy place, to *verſ.* 10. 2. Thoſe inſtruments are made, which were in the Sanctuarie without. 1. The table of ſhew-bread with the inſtruments, to *verſ.* 17. 2. The golden candleſticke, with the parts and ornaments, to *verſ.* 25. 3. The golden Altar with the things thereto belonging, to *verſ.* 29. Theſe things are more fully ſet downe, *chap.* 25. *chap.* 30. ſo that it were needleſſe to rehearſe them againe here.

2. *The diuers readings.*

See before the diverſitie of tranſlations, in *chap.* 25. with the which this chapter agreeth *verbatim*, almoſt word for word: unneceſſarie repetitions of the ſame things may well be ſpared.

3. *The queſtions diſcuſſed.*

QUEST. I. *How the rings are ſaid to have beene in the ſides of the Arke.*

Verſ. 3. *HE caſt foure rings for the corners thereof.* This muſt be underſtood with a double limitation or exception. 1. Properly the corners of the Arke were either above or below, where the plaine *ſuperficies* did meet with the corners: for a ſolid angle cannot conſiſt of fewer, *quam extribus ſuperficiebus trigonis*, than of three corner points. But it had beene inconvenient for theſe rings, either to be placed in the corner point above, or below: therefore here the angle or corner is taken for the meeting of the two ſides together. 2. Neither yet were they faſtened directly in the verie corner of all, where the ſides joyned together, for then the bars could not conveniently have beene thruſt thorow them: but by the corners are meant the ſides neere unto the corners, as it is ſaid afterward, that the barres were in the rings by the ſides of the Arke, *Toſtat. qu. 1.*

QUEST. II. *Why it is ſaid, He made; where the Lord ſaid before to Moſes, Thou ſhalt make.*

Verſ. 6. *HE made the Mercie-ſeat*, &c. The phraſe muſt be obſerved, that whereas *chap.* 25. the Lord ſaith to *Moſes, Thou ſhalt make an Arke, thou ſhalt make a candleſticke, thou ſhalt make a table*, and ſo of the reſt: here it is ſaid, He, that is, *Bezaleel made the Arke, he made the table, he made the candleſticke:* The reaſon hereof is to ſhew the obedience of *Moſes* and the people, leſt they might have beene thought to have received many precepts of the Lord, and performed few of them. In that therefore the Lord ſaid to *Moſes, Thou ſhalt make*, there the charge and commandement is given. But now where it is thus rehearſed, *and he made*, the dutifull and carefull performing is expreſſed of that which was given them in charge, *Pellican.*

QUEST. III. *In what forme the branches of the candleſticke went up.*

Verſ. 18. *SIx branches came out of the ſide thereof.* 1. *Pellican* ſeemeth to thinke that theſe branches went up, *erectis calamis*, with their ſtalkes upright. 2. But their opinion ſeemeth more probable, who thinke that the branches in their going up, *ſemicirculos effeciſſe*, made halfe circles: for both that forme and faſhion was more comely to ſight, and beſide, if they had gone upright, this inconvenience would have followed, that the lamps above where the oyle was put for the lights, would not have ſtood right up, but leaning one way, which had been unfit, both for the droppings of the oyle, and the lights would not have burned ſo cleare, nor ſo bright, if the lamps had not ſtood even and levell, *Gallaſ.*

The reſt of the queſtions concerning theſe inſtruments and ornaments of the Temple, which are deſcribed in this chapter, are before diſcuſſed, *chap.* 25. and *chap.* 30. in the beginning of the chapters.

4. *Places of Doctrine.*

1. Doct. *Chriſt our true propitiatorie and Mercie-ſeat.*

Verſ. 6. *HE made the Mercie-ſeat.* The Mercie-ſeat ſignified Chriſt, our true ἱλαστήριον, Propitiatorie, who hath reconciled us to God his Father. The Cherubs upon the Mercie-ſeat doe repreſent the holy Angels, whoſe miniſterie Chriſt uſeth in the government of his Church, *Pelargus.* As the Apoſtle ſaith, *They are ſent forth to miniſter for their ſakes, that ſhall be heires of ſalvation, Hebr. 1. 14. Marbach.*

2. Doct. *Christ both God and man.*

THe making of the Arke of wood within, and gold without, did set forth the two natures in our blessed Saviour, joyned together in one person, the divine and humane, *Simlerus.*

In the Propitiatorie and Mercie-seat are typically set forth the benefits, that we have by Christ: that as the Propitiatorie covered the Arke, wherein was the Law: so Christ, *Legem nos accusantem tegit*, doth cover and hide the Law which accuseth us, *Simler.*

But more particularly, the Apostle rehearseth the benefits which we have by Christ, saying, that he *is made of God unto us his wisdome, righteousnesse, sanctification, redemption.* 1. His wisdome, in that Christ hath revealed unto us the will of his Father, to give his Sonne for us, *That whosoever beleeveth in him should have eternall life.* 2. He is our *Justice*, in that hee imparted to us both his active righteousnesse in fulfilling the Law, and his passive obedience in bearing the punishment due unto our sinne: so the Apostle saith, *Christ is the end of the Law, for righteousnesse to everie one that beleeveth.* 3. Christ is our *Sanctification*, in that hee doth not only impute unto us his righteousnesse by faith, but doth also sanctifie and regenerate us by his Spirit, inabling us in some measure to keepe his Commandements: as the Lord saith by his Prophet, *I will put my Spirit within you, and cause you to walke in my statutes.* 4. He is our *Redemption*, in that he hath by his innocent death appeased the wrath of God toward us, as the Apostle saith, *Who shall condemne us, it is Christ which is dead*, &c. *Marbachius.*

1 cor.1.30.
Iohn 6.39.
Rom.10.4.
Ezech.36.27.

5. Places of Confutation.

1. Confut. *Against such heretickes as erred concerning Christs divine, or humane nature.*

AS Christ is shadowed forth in the Arke, to be both God and man, so all such are condemned, which doe erre concerning the divine or humane nature of Christ.

As touching Christs divine nature: 1. Some utterly deny it, making Christ a meere man, and not to have beene before he was conceived of the Virgin *Marie*: in which heresie were *Cerinthus, Ebion*, contrarie to the Scripture, which saith, that the Word, which was made flesh, *was in the beginning*, &c. *Ioh.*1.1.

2. Some confesse another nature in Christ beside his humanitie, but not of the same substance with God, yet of an higher nature than any creature: so held *Carpocrates, Basilides, Arrius*: but our blessed Saviour himselfe saith, *I and my Father are one, Ioh.*20.30.

3. Some affirmed that Christ beside his humane nature, consisted also of a divine, yet not begotten of the Father, but making one person with God the Father, as well as being of one substance: so the *Sabellians* and *Patropassians*: whereas the Apostle saith, *God sent his Sonne made of a woman, Gal.*4.4. The person then of the Sonne, and not of the Father, was made man for us.

Concerning Christs humane nature: 1. Some affirmed that he was not a true man, but onely in outward appearance: as the Manichees, and Marcionites, who are confuted by Christs owne words, *Luke* 24.39. *Handle me and see, for a spirit hath not flesh and bones, as yee see me have.*

2. The Valentinians and Anabaptists hold that Christ had not his flesh of the Virgin *Marie*, but brought it with him from heaven, contrarie to the Apostle, who saith, *That hee was made of the seed of David, according to the flesh, Rom.*1.3.

3. Some taught that Christ had a true humane nature, but in respect of his body onely, not of his soule, as *Apollinaris* Bishop of Laodicea, who is convinced by the words of our Saviour, *Matth.*26. *My soule is heavie unto death.*

4. Some grant that Christ tooke upon him our whole nature, but not our humane infirmities. But the Apostle teacheth the contrarie, that *Christ was in all things tempted*: in like sort, (as we are) *yet without sinne.* There are two kinde of infirmities, some are personall, as leprosie, blindnesse, sickenesse, diseases; these Christ was not subject unto: there are naturall infirmities which doe belong unto the whole humane nature, as wearinesse, hunger, griefe, and such like: these our blessed Saviour undertooke, that he might be in all things like unto us.

Heb.4.15.

5. Some hold that Christ had a true humane nature, but after the uniting thereof, in one person to his Godhead, it was absorpt of his divine nature, which only remained: this was the heresie of *Swencfeldius.* But wee are otherwise taught in the Scripture, that Christ ascended in a true visible humane body, and that he shall with the same returne againe into the world at the latter day, *Acts* 1. *Marbach.*

6. Morall Observations.

1. Observ. *That we neglect not the time of grace and mercie.*

Vers.6. HE made the *Mercie-seat. Oleaster* hereupon well observeth, that God appointed a place in the Tabernacle, from whence hee was ready to shew mercie: but hee assigned no place for judgement; whereby is signified, that now is the time of mercie, but afterward commeth judgement. We are taught hereby not to neglect the time of grace and mercie, but to seeke the Lord while hee may be found: as the Prophet saith, *Prepare to meet thy God, O Israel, Amos* 4. 12.

2. Observ. *We must eat and drinke, as in Gods presence.*

Vers.10. ALso hee made *the table of Shittim wood*, &c. This table, whereon was set the shew bread, which was offered in the name of all Israel; signifieth, that men is being alwayes in the presence of God, *sancte uterentur donis Dei*, should reverently use the gifts of God, *Simler.* As the Apostle admonisheth, that whether we eat or drinke, or whatsoever we doe else, all should be done to the glorie of God, 2 *Cor.*10.

CHAP.

CHAP. XXXVIII.

1. The Method and Argument.

IN this Chapter, 1. Is ſet downe the making of ſuch things as belong to the miniſterie and ſervice of the Tabernacle: firſt of the holy inſtruments, as the Altar and Laver of braſſe, with the faſhion of them, and the things thereto belonging, to *verſ.* 9. Secondly, of the holy place, namely, the outward Court, where theſe holy inſtruments were to be imployed and uſed, to *verſ.* 21.

2. In the other part of the Chapter are expreſſed: 1. The order and diſpoſing of theſe things when they were made, to whoſe charge and care they were committed, *verſ.* 21. 2. The matter, both whereof they were made, as gold, ſilver, braſſe, and what things were made of each of theſe metals, *verſ.* 23. to the end.

2. The divers readings.

Verſ. 8. *Of the glaſſes of the women which came together by troupes*, I. *which aſſembled and came together*, B. G. P. better than, *which exerciſed themſelves*, A. or, *which faſted*, S. or, *prayed*, C. or, *watched*, L. the word, צבא, *tzaba*, ſignifieth *to gather an armie*: theſe devout women came in troops together, as an armie. I. B. G.

Verſ. 21. *Theſe are the things numbred*, I. P. C. or, *this is the ſumme*, B. *the things viſited*, A. better than, *theſe are the inſtruments*, L. or this was the *conſtruction of the Tabernacle*, S. or, *theſe are the parts*, G. the word is, פקודי, *pekudai*, numbred, counted. See the reſt of the divers readings before, *chap.* 27. I. P. C. B.

3. The queſtions diſcuſſed.

QUEST. I. *Whether there were more than one Laver made.*

Verſ. 8. *ALſo he made the Laver of braſſe.* 1. R. *David* thinketh there were two Lavers, one whereat the Prieſts waſhed, the other wherein they waſhed and cleanſed their ſacrifices, wherof mention is made, 1 *Sam.* 2. 14. how the Prieſts boy would come while the fleſh was ſeething, and thruſt his fleſh hooke into the kettle, caldron, pot, or pan, and take out that which came next to hand, *ex Oleaſtro.*

2. But ſeeing mention here is made but of one Laver of braſſe, it is like there was no more made by *Moſes* direction, but this one to waſh in, which might ſerve both for the Prieſts to waſh in, as alſo to cleanſe the ſacrifices: as is before ſhewed, queſt. 25. chap. 30. whither I referre the Reader. That caldron mentioned, 1 *Sam.* 2. was to another end, for therein the fleſh of the ſacrifices was ſod and boiled.

QUEST. II. *Of the forme and faſhion of this Laver.*

COncerning the forme and faſhion of this Laver, it is deſcribed before, queſt. 24. chap. 30. where it is reſolved that it ſtood upon a ſhanke or foot, and that the Prieſts did not waſh their hands and feet in it, but that the water out of the Laver was let out by certaine pipes, as is ſeene in fountaines, and therewith the Prieſts waſhed.

Gallaſius ſetteth downe another forme: deſcribing the Laver like unto a great bowle or baſon, ſtanding upon a ſquare frame, with bars and rings on the ſides, wherewith it was carried. But this forme is inconvenient: 1. Becauſe they could not come by the water, the Laver ſtanding upon the frame, and it having no other feet of it owne, it could not ſtand of it ſelfe to hold water. 2. Neither is it like, it being a great maſſie and weightie veſſell, that it was carried by bars on the Levites ſhoulders. 3. And if it had had any ſuch bars and rings, they ſhould not have beene omitted in the deſcription: as the Arke, Table of ſhew bread, the brazen Altar, and Altar of incenſe, are ſet forth with their bars.

QUEST. III. *How the brazen Laver is ſaid to be made of the womens looking-glaſſes.*

HE *made the Laver of the glaſſes.* 1. *Cajetan* thinketh, that the Laver was not made of the womens looking-glaſſes: but that the Laver is for the ſmoothneſſe and brightneſſe, compared to looking-glaſſes, wherein the women might ſee themſelves. And ſo he readeth the text thus, *He made the Laver of braſſe, in glaſſes:* for ſo the prepoſition ב, *beth* ſignifieth. Herein *Marbachius* alſo concurreth with *Cajetan.*

Contra. 1. By the ſame reaſon the brazen Altar, which was covered with bright and poliſhed braſſe, might be ſaid to be made of glaſſes. 2. To what end ſhould the women behold themſelves in the Laver, as in a glaſſe: they which came of a religious devotion had no minde to tricke up themſelves there. 3. The prepoſition ב, *beth*, ſometime is taken for *ex*, *of*, as *chap.* 35. 35. *to worke all manner of worke in blue ſilke*, &c. that is, *of blue ſilke*, &c.

2. Some thinke that the women brought their looking-glaſſes, and they were ſet by the work-men into the brazen Laver: wherein the Prieſts as they waſhed might ſee whether any ſpot remained on them ſtill, *Oleaſter. Lyran. Pellican. Lippom.* But this had beene verie inconvenient to hang or ſet in glaſſes, where they waſhed: neither needed they to ſpie in the glaſſe, the ſpots of their hands and feet, which were alwaye in their eye.

3. *Oſiander* giveth this interpretation: *bemareth*, in the viſion and ſight of the women was the Laver of braſſe, which were to worſhip at the doore of the Tabernacle. But this had beene then added to ſmall

purpose, *He made the Laver in the sight*, &c. and beside, the word *maroth*, which commeth of *raah*, to see, is by the most Interpreters translated glasses, L. S. C. A. P. V.

4. Some think that the Laver was made of the womens glasse-cases, which were of brasse, R. *Salom. Tostat. qu.* 4. But the text saith they were made of the glasses themselves, which were divers from the cases.

5. Therefore the truth is, that the brazen Laver was indeed made of the womens looking-glasses, which R. *Abraham* saith were made some of brasse, some of glasse, whereat the Jewish women did use to attire themselves: now these devout women *renuntiant deliciis suis*, doe leave their toyes, *Gallas.* and offer these glasses for the use of the Tabernacle; of these brazen or steele glasses was the Laver made, *Iun.*

QUEST. IV. *How the women are said to watch at the doore of the Tabernacle.*

Vers. 8. OF *the women that assembled*, &c. the word is *tzaba*, which signifieth to assemble as an armie. 1. R. *Salom.* hath this conceit, that these women were those which in Egypt, when their husbands were kept under with labour, that they were unlustie for procreation, did attire and make themselves handsome by their glasses, thereby to allure their husbands to have company with them, not for lust, but procreations sake, by which meanes all that generation, which made a goodly host, were borne; and therefore they are said to lye as it were in warfare at the doore of the Tabernacle, because they were mothers of all the warriours. But beside, that this opinion is otherwise improbable, so many thousand women could not watch at once at the doore of the Tabernacle.

2. *Oleaster* thinketh they are so called here, and 1 *Sam.* 2. The women that watched or warfared, because they were the wives and women of those which went to war: but there were six hundred thousand men of war then in Israel: all their wives could not assemble together.

3. The Septuagint interpret it of them that fasted, the Chalde of them which came thither to pray, the Latine translateth, *qua excubebant*, which kept watch.

4. But the best interpretation is, of such women as came thither in troopes and companies, like unto an armie, and had devoted themselves to Gods service, leaving their vanities, offered their glasses wherein they had delighted, *Iun. Gallas.*

QUEST. V. *Of the meaning of these words, the height in the breadth.*

Vers. 18. THE *height in the breadth was of five cubits.* 1. The Latine Interpreter thus readeth, *the height of five cubits:* but here the word which signifieth breadth is omitted. 2. Some doe thus read, *five cubits in height and breadth:* so the Chalde, Septuagint, and Genevens. But seeing the breadth and height of the curtaine was all one, this had beene a superfluous addition in that sense. 3. Therefore it is better thus expounded, *altitudo, qua ex latitudine sumitur*, the height which is taken by the breadth, *Vatab. Iun.* So that it is an explanation, what is to bee counted the height; that which is the breadth of the curtaine lying, is the height of it standing, or hanging.

QUEST. VI. *What ministerie of the Levites is here understood.*

Vers. 21. WHich *was appointed*, &c. *for the ministerie of the Levites, by the hand of Ithamar.* 1. Some understand this of the appointing out of the worke by *Ithamar* as the chiefe, and the Levites under him, *tanquam ratiocinia scribentibus*, as writing and taking the account, *Cajetan.* But as *Calvin* well writeth, here *Moses* speaketh, *Non tantum de fabrica, sed de perpetua conservatione ministerii*, not only of the fabricke and framing of the Tabernacle, but of the perpetuall conservation and keeping of it, wherein consisted the ministerie and service of the Levites.

2. *Tostatus* by the Levites understandeth not only the inferiour sort, who were properly called Levites, but the Priests also. So likewise *Iun.* And *Tostatus* reason is, because not the Levites onely, but specially the Priests did minister in the Tabernacle, quest. 4. But *Ithamar* appointed not the Priests their offices, he was only set over the Levites, as the Gershonites and Merarites, to appoint them their services and offices, when the Tabernacle was to be removed, *Numb.* 4. 25, 28.

3. Therefore with *Lyranus*, *Simlerus*, and *Osiander*, by the Levites are better understood only the inferiour Levites beside the Priests, to whom by the hand of *Ithamar*, that is, by his appointment, the charge of these things was committed, when the Tabernacle was to be taken downe, or set up.

QUEST. VII. *Whether the gold or silver only were given according to the number of the people.*

Vers. 25. BUt *the silver of them that were numbred*, &c. That the silver only is to bee referred to them that were numbred, and not the gold, or other things which were offered, it may bee thus shewed. 1. They which were numbred were not charged to bring any gold, but silver. 2. The rich and poore, which went under the number, gave everie one alike, halfe a shekel a peece: but in their voluntarie offerings, some offered more, some lesse. 3. The offering of the halfe shekel was required of everie one, and never refused: but for the other voluntarie offerings, they were charged, *chap.* 36. to bring no more: the summe of an hundred talents, and of 1775. shekels just answereth to the number of 603550. men, counting for everie one halfe a shekel: for 603550. halfe shekels make 301775. shekels, that is, an hundred talents, whereof everie one contained 300. shekels, and 1775. shekels, *Lyran.* So that it is evident by this account, that not the gold, but silver onely was brought in, according to the number of the people, *Tostat. qu.* 5. So also *Cajetan.*

QUEST. VIII. *When the people were first numbred.*

1. THis numbring of the people was not made so soone, as *Simlerus* thinketh, in the 30. chapter: for that was onely the charge and commandement which God gave unto *Moses* in the mount, who was not then come downe: and it is not like that *Moses* numbred the people at his first comming downe, because the Lord was offended with them, and they were not yet reconciled.

2. Therefore

2. Therefore it is more probable, that this ſumme of the people was not taken, till *Moſes* began the worke of the Tabernacle: for it was to that end, that the people ſhould contribute toward the worke thereof. Now *Moſes* did not take this worke in hand till his ſecond comming downe from God; where hee had ſtayed twice fortie dayes: hee went up in the beginning of the third moneth, and came downe about the middeſt of the fourth moneth, which anſwereth to our June: and then ſtaying a few dayes in the camp, he went up againe and remained fortie other dayes with the Lord, and ſo came downe about the beginning of the ſixth moneth, which is Auguſt, and then this collection was made.

QUEST. IX. *Whether this numbring of the people, and that* Numb. 1. *were the ſame.*

NOw whereas the people were againe numbred, *Numb.* 1. ſome take that numbring of the people and this for all one, becauſe the verie ſame ſumme of the people is there taken 603550. *Numb.* 1.46. which is collected here. But that is no good argument, for that numbring of the people following not many moneths after this, and agreeing in the ſame number, ſheweth that there was no decay among the people all this time.

2. Wherefore it is more like, that *Moſes* there numbred the people againe, *Simler.* as may appeare by the divers time: for this numbring of the people was in the firſt yeare of their departure out of Egypt, becauſe the Tabernacle was ſet up the firſt day of the firſt moneth in the ſecond yeare, *chap.* 40. 17. and the people were numbred before that, to contribute to the Tabernacle. But that other account of the people was on the firſt day of the ſecond moneth, in the ſecond yeare of their comming out of Egypt, *Numb.* 1.1. *Toſtatus qu.* 6.

QUEST. X. *How many pound weight a talent had, and how many ſicles went to a pound.*

Verſ. 25. *The ſilver was an hundred talents.* Which made ſix hundred thouſand halfe ſicles, anſwerable to the ſix hundred thouſand that were numbred, for everie one halfe a ſicle, that is, three hundred thouſand ſicles: ſo that it is evident out of this place, that a talent contained three thouſand ſicles: an hundred talents making three hundred thouſand ſicles.

1. *Ioſephus* valueth the talent of the Sanctuarie at an hundred pound, which they call *mina*: by which account there muſt be allowed thirtie ſicles unto a pound, which maketh fifteene ounces: for there muſt not be above three thouſand ſicles in a talent. *Lib. 3. de antiq. cap. 7.*

2. *Oleaſter* maketh the talent of the Sanctuarie an hundred and twentie pound, double to the common talent: ſo alſo *Iunius*, and moſt Hebrewes, and hee alloweth an hundred and twentie ſicles to a pound: but by this reckoning we ſhall have above twelve thouſand ſicles in a talent, which muſt not be admitted.

3. *Iunius* putteth an hundred and twentie pound to the talent of the Sanctuarie, *Annot. Exod.* 25. and to everie pound he alloweth an hundred ſicles, *Annot. Ezech.* 45.12. but then there will be about twelve thouſand ſicles in a talent, whereas here there are reckoned but three thouſand.

4. The moſt allow ſixtie ſicles to a pound, grounding their opinion upon that place, *Ezech.* 45.12. where it is uſually tranſlated, *the ſhekel ſhall be twentie gerahs: and twenty ſhekels, and five and twentie ſhekels, and fifteen ſhekels ſhall be your maneh*, or pound, *Ribera, Montanus, Geneveuſis*, following *David Kimhi*. But there cannot goe ſo many ſhekels to a great talent, which is held to containe an hundred and twentie pound: for then we ſhall have above ſix thouſand ſicles in a talent: and beſide, ſixtie ſhekels make thirtie ounces, which both in the account of the Hebrewes and Greeks exceedeth the weight of a pound.

That place in *Ezechiel* proveth no ſuch thing: for to what end ſhould ſuch divers ſums be named, of 20.25.15. ſhekels, to make up the weight of the maneh, or pound: the meaning is, that all thoſe ſeverall peeces of coyne, ſome of twentie, ſome of twentie five, ſome fifteene ſhekels, and the pound it ſelfe ſhould be valued according to the ſhekel, containing twentie gerahs, *Iun.*

5. *Montanus* valueth the talent at a thouſand eight hundred ſicles, which make nine hundred ounces. But it is evident out of the text here, as is before ſhewed, that everie talent had three thouſand ſicles, which make a thouſand five hundred ounces. *Lib. de menſur. ſacris de chicar.*

6. *Vatablus* ſetteth the uſuall and common pound at ſixtie ſicles, *Annot. Ezech.* 45.12. but the pound of the Sanctuarie hee taketh to have contained more. *Montanus* thinketh otherwiſe, that the uſuall pound weighed but twentie five ſicles, and that the great pound contained ſixtie ſicles. But to put ſixtie ſicles, which make thirtie ounces to a pound, cannot be ſhewed (as I thinke) to have beene uſed in any countrey. *Montan. ibid. de mineb.*

7. *Lyranus* finding ſo much uncertaintie in the juſt valuation of the talent, leaveth it as a thing doubtfull to be determined; becauſe the waights of gold and ſilver doe much varie in continuance of time. *Lyran. in Exod. 25.39.*

8. *Simlerus* will have the talent either to containe ſixtie pound, and everie pound fiftie ſicles, or the talent to be valued at fiftie, and everie pound at ſixtie ounces, and ſo the talent ſhall containe in all three thouſand ſicles: but, as it is alleaged before, I cannot finde amongſt the divers weights, which have been, and are uſed in divers places, that any pound was ſet at thirtie ounces: there is the *mina Alexandrina*, the pound of Alexandria, which weighed twentie ounces: *mina Ptolemaica*, the pound of Ptolemais, which had eighteene ounces; *mina Medica*, the Phyſitians or Apothecaries pound, at ſixteene ounces; and the uſuall Attike pound, which contained an hundred drachmaes, whereof eight goe to an ounce, which make twelve ounces and an halfe, but none of theſe reach unto thirtie ounces.

9. Wherefore before the reſt I preferre the opinion of R. *Salom.* who alloweth unto the talent of the Sanctuarie an hundred and twentie pound, that is, a full or large hundred: for the word *chicar*, which we tranſlate a talent, *Hebræi dicunt centenarium*, the Hebrewes call an hundred weight, *Lyran.* And unto everie pound he giveth 25. ſicles, and no more, which make twelve ounces and an halfe, the juſt Romane pound. And ſo *Montanus* thinketh, that the uſuall pound contained an hundred *drachmæ*, or *zuzim*, which

way

was the fourth part of a ſicle, and the eighth part of an ounce. So alſo the Chalde for the fourth part of an ounce, read *zuzim*, 1 *Sam.*9.8. And thus in a juſt account, reckoning 25. ſicles to a pound, and the talent at an hundred and twentie pound, there will be found in everie talent three thouſand ſicles.

The greateſt objection againſt this account is this, becauſe where it is ſaid, 1 *King.*10.17. That *three pound of gold went to a ſhield:* in another place, 2 *Chron.*9.16, *three hundred* ſhekels *of gold* are ſaid, *to go unto* a ſhield: by comparing of which places, *Iunius* doth confidently inferre, that a pound called in Hebrew *maneh*, did containe an hundred ſhekels.

Annot. in Ezech. 45.12. To this objection three anſwers may be made. 1. *Vatablus* ſeemeth to thinke, that there were divers kindes of weights, the leſſe at ſixtie ounces, and the greater which contained more: but beſide, that it is not like, that divers weights and meaſures were allowed among the Iſraelites, which the Wiſeman condemneth, ſaying, *That divers weights and meaſures were an abomination to the Lord, Prov.* 20.10. There is no reaſon why theſe ſhields being made for civill and prophane uſes, and were laid up not in the Temple, but in *Salomons* houſe in Lebanon, ſhould be accounted to bee made after the great weight of the Sanctuarie.

2. *Vatablus* hath another anſwer beſide, that the three hundred peeces of gold were in value, not in weight three pound of gold: ſo that in one place the weight is ſpoken of, in the other the valuation: the like difference is to be ſeene in our ſilver coyne: for a pound in value and eſtimation is twentie ſhillings, but in weight there goeth thrice ſo much to a pound.

3. It may further alſo be anſwered, that whereas the word ſhekel is not in the originall, but is inſerted by way of interpretation, as well ſome other peece may be underſtood, as the *drachma*, the dram, called in Hebrew *drachemonim*, *Nehem.*7.72. not much unlike in ſound to the Greeke and Latine word: the Syrian Tranſlator calleth it *zuz*, *Luke* 15. 8. and ſo the Chalde Paraphraſt, as is ſhewed before, it was equall in weight and value to the Romane *denaire*, or penny, an hundred of them juſt made a pound, called an hundred *denarii*, or penny, *Matth.*18.28. *Iun.* I ſee no inconvenience why the word *drachma*, being an uſuall peece of gold, ſhould not rather bee ſupplyed, than the ſicle which was a coyne of ſilver onely, as thinketh *Montanus*.

4. And further, it may be thus objected, that if an hundred ſhekels went to a pound, as *Iunius* taketh it, how can his other opinion ſtand, in allowing and hundred and twentie pound to the talent? for then the ſumme of ſicles in a talent will amount to twelve thouſand, contrarie to *Moſes* account here, who onely giveth unto the talent three thouſand ſicles. If any better anſwer may bee found out, to reconcile thoſe places, I will willingly embrace it, in the meane time I doe reſt in this. And whereas queſt.47. chap.25. I ſeemed to encline to their opinion, who put ſixtie ſicles to the pound, I now upon the reaſons before alleaged, doe rather ſubſcribe unto R. *Salom.* with others, that the minah or pound had but 25. ſicles, becauſe otherwiſe counting the great talent at an hundred and twentie pound, as the moſt doe ſet it, *Iunius*, *Oleaſter*, *Vatablus*, with others: wee ſhall not finde out the juſt ſumme of three thouſand ſicles, which *Moſes* here alloweth to the talent.

QUEST. X. *The ſum of the gold and ſilver offered to the Tabernacle, as it is valued with mony now currant.*

THe ſum then of the gold and ſilver which was here offered toward the worke of the Sanctuarie was this, as it is rated with money now currant in other places. *Georgius Agricola* valueth the talent of gold at 22928. Hungarian peeces of gold: ſo that 25. talents will make 664912. Hungarian peeces: and 730. ſicles will amount to 5579. Hungarians: all the ſum of gold of Hungarian money is 670491. the hundred talents of ſilver, will ariſe to 203600. peeces of Hungarian gold, *ex Simler.* Which together with the valuation of the braſſe, which is ſet at 2036. Hungarian peeces will make eight tun of gold: *Pelargus*, *Marbachius* ſetteth the whole ſum at five tun of gold and an halfe. So alſo *Oſiander*.

Iunius ſummeth the gold, which was 29. talents, and 730. ſhekels, which make ſo many halfe ounces, 360450. dollars, counting the dollar at an ounce: the ſilver which was an hundred talents, and 1775. ſhekels amounteth in his account to 192887. dollars.

Oſiander thus eſtimateth the gold, 145. Rhene peeces of gold make a pound: ſo that the whole ſum of gold here named, will riſe to 299235. Rhene peeces of gold: and the ſilver he reckoneth at 149887. dollars. But as *Iunius* exceedeth in his reckoning, ſo *Oſiander* commeth ſhort: for 301775. ſhekels, which is the ſumme of the contribution ſilver, make 150887. that is, halfe ſo many dollars or ounces, and halfe a ſhekel.

But according to the valuation of our Engliſh money: the ſumme of gold, which is 29. talents, 730. ſhekels, counting the talent at an hundred and twentie pound, and 25. ſhekels to a pound, will make 3509. pound weight of gold, and five ſhekels. And a pound of gold, counting it at twelve ounces, and an ounce of gold ſet but at fiftie ſhillings, will make thirtie pound of ſterling money, the whole ſumme will amount to above an hundred thouſand pound ſterling. And the ſumme of ſilver which maketh 301775. ſhekels, that is 150887. dollars or ounces of ſilver, at five ſhillings the ounce, will ariſe to thirtie five thouſand, foure hundred ſeventie and odde pounds.

QUEST. XI. *What things were made of ſilver.*

Verſ.27. *THere were an hundred talents of ſilver to caſt the ſockets of the Sanctuarie.* 1. The ſockets were in all an hundred: for everie boord had two ſockets, the boords were twentie on each ſide, and eight in the weſt end, all which had 96. ſockets: then the foure pillars which were ſet before the moſt holy place, whereon hanged the firſt veile, had foure ſilver ſockets or footſtals, which make up an hundred. *Taſtanus* here is much deceived, who ſaith there wanted ſilver of this contribution money, to make the

ſockets

ſockets for the five pillars in the entrance of the Tabernacle, queſt. 6. for their ſockets were of braſſe, not of ſilver, *chap.* 26. 37. 2. Beſide, the Latine Tranſlator is here deceived, who ſaith, that of the 1775. ſhekels of ſilver, *fecit capita columnarum, hee made the heads of the pillars*: but if the heads of the pillars, which were in all ſixtie on the ſides and ends of the outward Court had beene of ſilver, this ſum of ſilver would not have ſufficed; for the heads would have required as much ſilver as the ſockets: they were then the hookes only and knops of the pillars which were made of ſilver, not the heads which might notwithſtanding be covered with thin plates of ſilver, as is before ſhewed, chap. 27. queſt. 15.

QUEST. XII. *Of the quantitie of braſſe which was offered.*

Verſ. 29. *ALL the braſſe of the offering was ſeventie talents, and two thouſand foure hundred ſhekels*, &c. 1. The Septuagint here readeth corruptly, *three hundred and ſeventie talents*, where ſeventie talents are onely mentioned in the originall. 2. As great an errour is committed in the vulgar Latine tranſlation, by not right diſtinguiſhing of the words, as *Cajetan* well obſerveth: for whereas the words ſtand thus in the originall, *ſeventie talents*, and *two thouſand*, &c. the Latine text thus readeth, *talents ſeventie two thouſand*, whereas *talents* in the Hebrew is after *ſeventie*, and there is a diſtinction at talents, which doth diſtinguiſh it from *two thouſand* following, which muſt be referred to the ſicles: and this errour being ſo apparent, I wonder much that *Montanus* followeth this reading. 3. The braſſe was not ſo much as the ſilver: the reaſon whereof is, becauſe there were an hundred ſockets of the pillars and boords which were made of ſo many talents of ſilver: but of the braſſe ſixtie five ſockets only were made; for ſo many pillars there were, five ſtood in the entrance of the Tabernacle, and ſixtie compaſſed the outward Court, twentie on each ſide, and at each end ten. 4. *Cajetan* hereupon obſerveth well, that the pillars were of wood, not of braſſe; for then a greater maſſe of braſſe ſhould have beene required toward the making of them.

4. *Places of Doctrine.*

1. Doct. *God will have order in his Church.*

Verſ. 9. *FInally he made the Court*, &c. The three parts of the Tabernacle, the outward Court, into the which the people were admitted; and the Sanctuarie, where the Prieſts only miniſtred; and the moſt holy place, into the which only the high Prieſt entred, doe ſhew that God would have order obſerved in his Church. Chriſt alone is he that hath opened a way into the moſt holy place for us: inſtead of the Prieſts he hath conſtituted Apoſtles, Prophets, Evangeliſts, Paſtors: and the large outward Court ſignifieth the Church and Congregation of the faithfull, *Simlerus*. And ſo as the Apoſtle ſaith, *God is not the author of confuſion, but of peace*, 1 *Cor.* 14. 33.

2. Doct. *Our knowledge is not perfect here.*

THe drawing of a veile before the moſt holy place, ſheweth that our knowledge is not perfect here: but that when this veile is removed, and we are entred into the moſt holy place of heaven, then ſhall we know as we are knowne, but now we ſee in a glaſſe, 1 *Cor.* 13. 12. *Simler.*

5. *Places of Confutation.*

1. Confut. *Of the difference of the Law and Goſpell, whether they differ in matter and ſubſtance.*

BEcauſe the outward Court, and other parts of the Tabernacle, were figures of the new Teſtament under Chriſt, *Marbachius* here taketh in hand, to ſhew the difference betweene the old Teſtament and the new, and that in three reſpects, as the word Teſtament is diverſly taken.

1. The Teſtament firſt ſignifieth the covenant and league which God maketh with his people, to bee their God, and they to be his people: wherein the new and old Teſtament doe much differ. 1. The one was given by *Moſes*, the other by Chriſt. 2. The one was propounded upon condition of their obedience, if they kept the Law, the new Teſtament requireth faith and beleefe. 3. That was conſecrated by the bloud of beaſts; but the new Teſtament is confirmed by the bloud of Chriſt. 4. That had but types and ceremonies, which are now aboliſhed: the new Teſtament hath the verie body and ſubſtance. 5. The one was peculiar to the Iſraelites only, the other is generall to all beleevers.

2. The old Teſtament and the new are diſtinguiſhed in time: that was before the comming of Chriſt, the new Teſtament comprehendeth the time ſince. And ſo they differ, *modo patefactionis & revelationis*, in the manner and meaſure of revelation and opening Gods will: all things are more plainly opened in the new Teſtament.

3. The old Teſtament is taken for the Propheticall writings, the new for the Apoſtolicall: and ſo they differ, becauſe the old receiveth light of the new, and cannot well be underſtood without it.

Hitherto *Marbachius* proceedeth well: but yet he addeth thus much further, that the new Teſtament and the old differ in ſubſtance and matter, becauſe they have divers and contrarie effects, and hee findeth fault with them, which affirme that there is the ſame ſubſtance of their Sacraments and ours.

Contra. 1. The divers and contrarie effects, as becauſe the Law worketh terrour, the Goſpell comfort, prove not a diverſitie of ſubſtance: the Sunne worketh contrarie effects, it hardeneth the clay, and mollifieth the wax, yet the ſubſtance is the ſame: the difference of the worke is in the divers nature of the things: ſo the Law worketh terrour in reſpect of the infirmitie and weakneſſe of our fleſh: the Goſpell bringeth comfort, our hearts being mollified by the Spirit. 2. Chriſt is the end of the Law, and the Law is a ſchoole-maſter to bring us unto Chriſt: therfore the matter and ſubſtance is the ſame, but the manner,

condition

condition and qualities are divers. 3. Saint *Paul* sheweth, that Christ was the substance of their Sacraments, as he is of ours: *They did all eat the same spirituall meat with us*, 1 *Cor.* 10. 3. yet our Sacraments doe after a more lively manner exhibit Christ, than he was represented in the Legall Sacraments.

6. *Morall observations:*

1. Observ. *They that truly turne unto God, must forsake their vaine delights.*

Vers. 8. HE *made the laver of the glasses of the women.* These devout women are content to leave their vaine toies, their looking-glasses and other such delights, and now resigne themselves wholly unto Gods service, and thinke nothing too good to bestow upon the same. So they which are truly converted unto God will forsake their vanities, wherein they before delighted: as *Zacheus* left his unconscionable and deceitfull trade, wherein he had gathered much by extortion, and other fraudulent meanes, *Luke* 19.

2. Observ. *We must be liberall toward the maintenance of Gods service.*

Vers. 25. THe *silver was an hundred talents*, &c. The great liberalitie of the Israelites is here commended, which gave such a great masse of silver and gold toward the building of the Tabernacle, which teacheth us not to bee sparing or close handed, in giving toward the maintenance of Gods house, service, and servants, *Simler.* Remembring what the Apostle saith, *He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape also liberally.* 2 *Cor.* 9. 6.

CHAP. XXXIX.

1. *The Method and Argument.*

IN this chapter: 1. A rehearsall is made of the vestures and garments of the Priests which were made by the work-men, as, 1. The Ephod, with the things thereunto belonging, *vers.* 8. 2. The brest-plate, with the parts and ornament, *vers.* 22. 3. Then the robe of the Ephod with the bels, *vers.* 27. 4. Then the coats, miter, bonets, girdles, *vers.* 30. 5. Lastly the golden plate, *vers.* 30.

2. Then it is shewed how all these things were exhibited to *Moses*, which the work-men had made, *vers.* 42. and how *Moses* approved them, *vers.* 43.

2. *The divers readings.*

For the differences in the translation, the Reader likewise must have recourse here to the 29. chapter, wherewith this chapter agreeth both in order, and in the verie words.

3. *The questions discussed.*

COncerning the severall garments which were made for the high Priest and for the inferior Priests, the description, forme, and fashion of them, with the mysticall signification, because they are handled before at large, *chap.* 28. thither I referre the studious Reader. Some questions here follow out of the second part of this chapter.

QUEST. I. *At what time the worke of the Tabernacle began, and when it was finished.*

Vers. 32. THus *was all the worke of the Tabernacle*, &c. *finished.* 1. It is evident that the Tabernacle was all finished, and made an end of in the first yeare of Israels departure out of Egypt, because it was set up in the first day of the first moneth of the second yeare, *chap.* 40. 17. all the worke then was dispatched before it could be set up. 2. The time also may by conjecture be gathered, when this work began, which was at *Moses* second comming downe from the mount, in the end of the fifth moneth, which was July, or in the beginning of the sixth moneth, namely, August. As further may bee shewed thus: In the beginning of the third moneth, about the fourth day of the moneth, was the Law delivered in mount Sinai, after that *Moses* was twice fortie dayes with the Lord, which make above two moneths and an halfe, and some dayes *Moses* spent among the people before his second going up, when he caused the golden Calfe to be broken in peeces, and burned, and removed his Tabernacle without the host, and caused the people to put off their best raiment, and to shew their sorrow: so that all this could not bee done with *Moses* staying twice with the Lord in the mount, in lesse than three moneths: namely, the third, fourth, and fifth. Then as soone as *Moses* was come downe with the second tables, he called all the people together, and charged them with all which the Lord had commanded him; and then immediately they began to worke upon the Tabernacle. To this effect *Tostat. qu.* 3.

3. So that the whole time which was spent in the making of the Tabernacle, was the space of seven moneths, as *Tostatus* thinketh: they began in the beginning of the sixth moneth, and finished in the end of the twelfth. But *Vatablus* holdeth that *Moses* came downe from the mount the second time, about the tenth day of Tisri, which answereth to our September, and then in the Autumne he thinketh the Tabernacle began to be made. And this seemeth to be the more probable, for *Tostatus* to bring *Moses* second comming downe to the end of the fifth, or the beginning of the sixth moneth, maketh

but

but two or three dayes betweene *Moses* first comming downe, which was, as hee thinketh, about the seventeenth day of the fourth moneth, namely June, and his going up, which hee gheſſeth to have beene upon the eighteenth day, and then hee ſtayed fortie dayes more to the end of July, or the beginning of Auguſt the ſixth moneth.

But all that which is rehearſed to have beene done in the one and thirtieth Chapter, which came betweene his firſt comming downe, and his ſecond going up, as the peoples mourning in putting away their beſt apparrell, the removing of the Tabernacle by *Moſes* without the hoſt, his uſuall conference with God in that Tabernacle: all theſe things could not be done in the ſpace of two or three dayes, leſſe cannot be well allowed than halfe a moneth: ſo that it was in all likelihood toward the end of the ſixth, or beginning of the ſeventh moneth, when *Moſes* came downe; and as ſoone as he came downe, he began the worke of the Tabernacle.

4. The place alſo is evident, where the Tabernacle was made and ſet up, which was while they encamped about mount Sinai, where they lay almoſt a whole yeare: for thither they came in the beginning of the third moneth, in the firſt yeare, and departed thence on the twentieth day of the ſecond moneth, in the ſecond yeare, *Numb.* 10. 11.

5. They then are deceived, which thinke the Tabernacle to have beene made before *Moſes* ſecond going up unto the Lord: of which opinion are *Rupertus* and *Calvin*: for it is not like, if it had beene finiſhed ſo long before, that *Moſes* would have deferred the ſetting of it up ſix or ſeven moneths. See more hereof, queſt. 12. chap. 33. with other reaſons there alleaged againſt their opinion.

QUEST. II. *Why they brought their worke to Moſes.*

Verſ. 33. *AFterward they brought the Tabernacle to Moſes.* 1. Becauſe *fuit quaſi ſequeſter*, &c. he was as a Mediator between God and his people. And therefore it was fit, that as he had received the commandement from God, and given them direction, ſo hee ſhould have the approbation of the worke, *Simler.* 2. Beſide, the people had choſen him themſelves to goe between the Lord and them, and therefore hee was meet to bee an Arbiter and Judge in theſe things. 3. And the people in offering their worke to the judgement and approbation of *Moſes*, therein ſhew their obedience to Gods commandement, and their faithfull diligence, in performing all things as the Lord had commanded them.

QUEST. III. *How Moſes is ſaid to have bleſſed them.*

Verſ. 43. *AND Moſes bleſſed them.* 1. *Toſtatus* referreth this not unto the perſons that wrought in the Tabernacle, and brought theſe things but unto the things themſelves, which hee bleſſed, that is, as it were conſecrated and applyed unto the ſervice of God, queſt. 3. But the conſecration of theſe things followeth afterward. When hee had ſet up the Tabernacle, then *Moſes* anointed and ſanctified it, *Numb.* 7. 1. Neither is it like that *Moſes* ſeeing that they had done everie thing as the Lord commanded would diſmiſſe the people without a publike commendation of them, and an approbation of their worke.

2. *Vatablus* underſtandeth that *Moſes* bleſſed the people, yet he thus expoundeth it, *laudavit eos*, he praiſed and commended them: but to bleſſe is more than to praiſe or commend. 3. *Gallaſius* taketh it, *pro gratiarum actione*, for *Moſes* giving thankes unto God: as holy men uſed to give God the praiſe when they had finiſhed any great worke. But here is more ſignified than thankſgiving unto God: for *Moſes bleſſed them.* 4. *Oſiander* taketh it for *Moſes* prayer, whereby hee craved of God to beſtow upon them both ſpirituall and temporall bleſſings. 5. *Simlerus* ſo underſtandeth it, that *Moſes* hereby declared unto them, *Deum eorum obſervantiam gratam habere*, &c. that God accepted of their ſervice. 6. But as *Calvin* well noteth, whom *Marbachius* followeth: *non fuit ſimplex precatio, ſed merces adiecta promiſſio*, it was not ſimply a prayer, but alſo a promiſe of reward. *Moſes* aſſured them hereby, that God would recompence their faithfull ſervice. So alſo *Pelargus*.

4. *Places of Doctrine.*

1. Doct. *No will-worſhip is acceptable unto God.*

Verſ. 1. *THey made the holy garments for Aaron, as the Lord commanded.* This clauſe *Simlerus* noteth to be repeated ſeven times; *Pelargus*, nine ſeverall times in this chapter: which ſheweth that the work-men did not ſwerve a jot from that direction, which *Moſes* gave them from the Lord: whereby all Gods ſervants are admoniſhed, *ut ſe contineant intra limites verbi Dei*, &c. that they containe themſelves within the limits of Gods word, and bring nothing into the ſervice of God of their owne invention, *Simler.* For this the Apoſtle calleth ἐθελοθρησκείαν, will-worſhip, or voluntarie religion, *Col.* 2. 23.

2. Doct. *Of the union of the divine and humane nature of Chriſt, and the abundant graces conferred upon his humanitie.*

ALL the holy garments for Aaron. Aaron was herein a type of our bleſſed Saviour, and theſe goodly and beautifull raiments did ſhadow forth thoſe heavenly graces, which were powred upon Chriſt beyond meaſure, in whom the fulneſſe of the Godhead dwelleth bodily, *Coloſſ.* 2. 9. by which uniting of the divine and humane nature, Chriſt as man was endued with plentifull and abundant grace. Here then two things are briefly to be explaned, the union of theſe two natures of Chriſt in one perſon, and the communication of theſe graces.

Concerning this bleſſed union: 1. The humane nature of Chriſt aſſumed not the divine, but the divine aſſumed and tooke unto it the humane nature: the divine nature of Chriſt was a perſon ſubſiſting of it ſelfe from all beginning in the union of the bleſſed Trinitie: the humane had no ſubſiſtence of it ſelfe,

before

before it was so assumed, but as soone as it began to be, it was assumed into the unitie of the person of the Son of God: so that this humane nature consisting of body and soule, which Christ assumed, became the peculiar body and soule of the Sonne of God, as the Apostle saith, that God purchased the Church with his owne bloud, *Acts* 20.28. 2. But in this uniting of these two natures of Christ, we must take heed of two errours: 1. That by uniting them we imagine not either any of the natures to be absorpt or aboliſhed, or that there is a confusion of natures, as in the commixtion of water & honey, neither of them retaining the same name or nature, or that out of these two natures, a third commeth forth, compounded of them both, as in the commixtion of the elements. 2. Neither is this uniting to be too much extenuated: as to thinke the union to consist only in assistance, as the Angell stood by *Peter*, *Act*. 12. or onely in a certaine conjunction, as when two divers metals are put together: But they are so united, as that the properties of both natures remaine, and yet there is but one ὑποστάσις, one person subsisting of them both: like as the body and soule are united together, and the fire and red hot iron.

Concerning the communication of graces: 1. The divine nature received not any increase of grace, as it can have no imminution, being in it selfe most perfect and unchangeable. But the humane was perfited by this union, and received increase of gifts.

2. The graces communicated are either created and finite, or uncreated and infinite: the created and finite graces, as wisdome, knowledge, holinesse and the rest, are not in Christ, as he is man, the essentiall properties of the Deitie, but effects only thereof infused into Christs humane nature, being finite and created, as the humanitie it selfe was. 3. Yet they are given unto Christ without any limitation and measure, as in the Saints they are limited and given by measure. 4. These graces were not all at once in the highest perfection appearing in Christ, in the dayes of his flesh, but they received increase, because of the infirmities of the humane nature, which he assumed: as it is said, *Luke* 2.52. that *Iesus increased in wisdome*. But after Christ was glorified, they then shined in Christ in the greatest perfection.

Beside these finite and created gifts, there are other which are not finite, neither can bee referred to the first sort: as the universall dominion over all creatures, the power of remitting sinnes, of judging the world, adoration, vivification, infinite glorie: 1. These being peculiar to the divine nature, yet by vertue of this union are communicated even unto the man Christ, who is made heire of all things, and Judge of the world, and whose flesh giveth life.

2. But these divine gifts are not formally and essentially in the humane nature, nor as the first gifts, for this were to make the two natures equall, and to confound their properties.

3. Yet is it more than a verball communicating: for as *Nazianzene* saith, *Talis est communicatio, qualis est unio*; Such is the communication, as is the union. As the one is reall, though not essentiall, so is the other: like as in iron made red hot with fire, neither hath the iron lost its former qualities of coldnesse, blacknesse, which returne unto it againe; and yet it giveth light, heateth and burneth, not by any essentiall physicall qualitie infused into it, but by the reall union and conjunction of the fire: so the Godhead shineth, and worketh really in the humane nature of Christ.

4. The divine nature then of Christ worketh not now by it selfe alone, as before his incarnation, *sed cum ea & per eam*, &c. but with it, and by it, it exerciseth and sheweth it selfe. So the humane nature of Christ, *est vivifica, omniscia, omnipotens*, quickeneth, knoweth all things, is omnipotent, not formally and essentially by it selfe, τῷ εἶναι, in it owne being, as the Godhead doth, but τῷ ἔχειν, in having the divine nature inseperably united unto it, by the vertue whereof it doth all these things, even as the hot iron burneth and heateth by the vertue of the fire which is in it.

5. As before was shewed, that the gifts and graces conferred upon the humane nature of Christ, did not appeare in their perfection all at once: so this communion of these divine properties, did not wholly shew it selfe in the dayes of Christs flesh: for though the Godhead was united to the humanitie in the verie first conception, yet *exhibuit operationem suam*, it did somewhat restraine the operation thereof, because of the worke of our redemption: *Divina natura in Christo quievit, ut humana mori posset*; The divine nature did rest in Christ, that the humane might die.

6. But Christ after his ascension, is said to sit at the right hand of God, neither in respect of the divine nature, which was never absent from thence, nor yet as though his humane nature did not sit there before, seeing in the verie conception the humane nature was united to the divine: but because then the power and kingdome of Christ was made manifest to all the world, which before lay hid in him: the divine nature, *plene operante*, working now fully by the humane, *& humana virtute illius omnia administrante*, and the humane by vertue thereof administring all things. To this purpose *Marbach*.

But in this his declaration which I have abridged, somewhat must be qualified: for there is in Christ betweene his divine and humane nature, a communication reall and personall; the graces created and finite, are really communicated to Christs humanitie, as his wisdome, knowledge, holinesse: but the gifts which are infinite and peculiar unto God, as to be omnipotent, omnipresent, knowing all things, are imparted only personally: as the man Christ is omnipotent, omnipresent, and knoweth all things, but not the manhood of Christ: for our blessed Saviour himselfe, (that is, in his humanitie) knoweth not of the day and houre of his comming to judgement, *Mark*. 13.32. And this further is to be considered, that the manhood communicateth not any propertie to the Godhead in Christ really, for the divine nature receiveth nothing, but giveth all, but onely personally, and as we say, *in concreto*, not *in abstracto*, as *Marie* is called the mother of God Christ, not of his Godhead: and God suffered for us, but not the Godhead; but the Deitie of Christ communicateth to his humanitie, both really and personally.

5. Places of controversie.

1. Controv. *Of the apish imitation of the priestly garments among the Heathen.*

Vers. 1. *They made the holy garments of Aaron.* *Gallasius* heere noteth the superstitions of the Gentiles, which imitated in their idolatrous services, the glorious apparell of *Aaron*. As *Numa* King of the Romans, who raigned there 800. yeares after the giving of the Law, prescribed the like apparell to his Priests, as a pictured and wrought coat, with a plate of brasse, which the Priest did weare upon his breast, and a stately bonnet with a high top upon his head: which things either were received by imitation from the Hebrewes, or invented by Satan, to adulterate the rites and ceremonies instituted by God.

2. Controv. *Of popish priestly apparell.*

Simlerus by occasion of this place, sheweth the superstition of the Romanists in their priestly apparell: as *Aaron* had an Ephod, a robe, a linen coat, a bonet: so their Priests have an albe, a stoale, a delmatike, and their Bishops forked miters beside, and the Pope a triple crowne, imitating, yea rather exceeding *Aarons* coronet which was but a golden plate set upon his miter. And whereas all these were types and shadowes of the glorious priesthood of Christ: they, as though Christ were not yet come, doe retaine this typicall priestly apparell still: and as not contented that God hath given unto his Church, the true and perfect high Priest Christ Iesus, they set up one in his place to be his Vicar here in earth, and universall Bishop over the whole Church. Thus they rob Christ of his honour, deriving that unto themselves, which was fulfilled in Christ: converting the substance of Christs glorious priesthood, to a vaine earthly pompe, *Simler.*

Simlerus in the same place toucheth two other questions. 1. Whether Ministers are to be distinguished by any apparell, in their civill and ordinarie conversation. 2. Whether any peculiar kind of vesture is to be used in divine service.

3. Controv. *Whether Ministers may be prescribed a fashion of civill apparell.*

VPon the first question he determineth thus. 1. That in it selfe the garment is an indifferent thing: and that as the Apostle saith, *The kingdome of God is not meat and drinke*, *Rom.* 14. 17. so neither doth it consist in apparell. 2. The Priests under the Law were onely prescribed, what apparell they should weare in their Ministerie, not in their civill conversation. 3. So that it is not necessarie that Ministers should be discerned by their habit, but that it is indifferent in it selfe, for them to weare what kind of apparell they thinke good, so that these two inconveniences be avoided, that they neither exceed in the matter or fashion of their apparell, otherwise than becommeth the gravitie of their persons, and holines of their profession: nor yet place any superstition in their habit, as the Monkes and Friers did. 4. But where the Magistrate prescribeth an oder of apparell for comelinesse sake, because Christian religion taketh not away humane policies: *omnino Magistratui parendum erit*, the Magistrate must altogether be obeyed. 5. Yea if such a forme of garment be commanded by the Magistrate, as was used in poperie, being appointed only for a civill use, not for any religion, resistance is not to be made: for neither are all such things polluted, because they were used in poperie: and some things though used in poperie, yet were not by them invented. 6. But the chiefe care of the Magistrate ought to be, that Ministers be discerned from the people, *non pileo, sed pietate*, not by their cap, but by their pietie and integritie of life.

4. Controv. *Whether a peculiar forme of Church garment should be prescribed and used.*

COncerning the other question, whether a peculiar forme of garment should be prescribed for the publike Ministerie: first, none of any sound judgement, thinke any such thing to be necessarie: for the garment of it selfe is an indifferent thing, and the example of the Priests, which had their garments appointed them, doth not bind Ministers now under the Gospell: there are then two principall opinions hereof.

1. Some thinke that no peculiar garment ought at all to be prescribed for the publike Ministerie: because this was a legall observation, and the priestly garments were types of Christ, the bodie being then come, the types and figures should cease; and to keepe some of the legall ceremonies, should bind us unto all.

2. These were the inventions of Antichrist, therefore to be rejected.

3. The outward glorie of the vestiments, doth affect the eye of the beholders, and so hindreth their meditation.

Some affirme the contrarie, that where the Magistrate commandeth a set forme of vesture for the Church, he is to be obeyed. 1. Because of themselves garments are indifferent, and therefore such things must be borne with, lest other things more necessarie bee hindered.

2. This kind of Ecclesiasticall vesture must not simplie be condemned, for this were to judge some reformed Churches, which doe use them.

3. The Apostles for peace sake did suffer some ceremonies to remaine, therefore some thing must be yeelded unto, that the course of the Gospell be not hindered.

And to the former reasons they make this answer. 1. That some things were used among the Iewes, which still are retained, as the paying of tithes, neither are such things kept now as types and ceremonies, but as they have a profitable and seemely use: neither doth it follow, that if some things then used under the Law be now admitted, all the rest should.

2. Neither are all things instituted in poperie held to be impious: many things consecrated to idolatrie among the Heathen, were converted by the Christians to good uses.

3. If veſtures be of themſelves not impious, but indifferent; they whoſe minds are therby withdrawne are in fault themſelves, the thing is not to be blamed.

So *Simlerus* reſolution is this: he approveth rather their ſentence, which would not have ſuch things revived in the Church, *ſed Apoſtolicam ſimplicitatem retinendam dicunt*, but hold rather the Apoſtolike ſimplicitie to be retained. But if the Magiſtrate do urge ſuch things, then he would have it done with theſe limitations: 1. That it be *ad commoditatem & concordiam Eccleſiæ*, for the commoditie and concord of the Church. 2. *Vt ſpectetur decorum*, that it be decent and comely. 3. That the minds of the weake bee not offended with ſuch things. 4. That it may be granted to the Miniſters, to inſtruct the people concerning ſuch things. 5. That ſpeciall care be had, *ne ſuperſtitio obtrudatur Eccleſiæ*, that ſuperſtition be not brought into the Church. 6. That chiefely the true comelines of the Church bee reſpected, which conſiſteth not *in ſerico & auro, ſed ædificatione*, in ſilke and gold, but in edifying. To this purpoſe, *Simlerus*.

6. *Morall obſervations:*

1. Obſerv. *The praiſe of God to be ſought, not of men.*

Verſ. 33. *They brought the Tabernacle to Moſes.* As theſe workmen endevoured to approve their worke unto *Moſes*, ſo we ſhould moſt of all ſeeke to have the approbation of Chriſt. Some propound unto themſelves vaine glorie, as the Phariſies in giving almes; ſome profit, as *Iudas*: but we ſhould ſeeke the praiſe and approbation of God, *Simler*. As the Apoſtle ſaith, *Hee that praiſeth himſelfe is not allowed, but hee whom God praiſeth*, 2. *Corinth.* 10. 18.

2. Obſerv. *God approveth cheerfull obedience in his ſervice.*

Verſ. 42. *According to every point that the Lord had commanded*, &c. *ſo the children of Iſrael made*, &c. The ſingular obedience of the workmen of the Tabernacle, may bee ſhame unto Chriſtians, that are ſo negligent in Gods ſervice, *Simler*. We ſhould ſay with the Prophet *David*, *One thing have I deſired of the Lord, that I may dwell in the houſe of the Lord all the daies of my life*, *Pſal.* 27. 4.

3. Obſerv. *They which take from the Church are accurſed.*

Verſ. 43. *Moſes bleſſed them.* As well the workmen, as thoſe that offered. If ſuch be bleſſed which brought unto the Tabernacle, then they which doe not onely bring nothing, but take away from the Church, ſuch things as have been beſtowed thereon, are accurſed, *Marbach*. As *Achan* was that ſtole the wedge of gold, which ſhould have gone to the Lords treaſurie, *Ioſh.* 6. 19.

Chap. XL.

1. *The Method and Argument.*

Hitherto from the 35. chapter is ſet forth the framing and working of the Tabernacle, and the things thereunto belonging: now in this chapter, the erection of the Tabernacle is deſcribed, with the diſpoſing of everie part thereof, and the Lords approbation: there are three parts of the Chapter.

1. The Lord giveth *Moſes* commandement, and direction what he ſhould doe. 1. He is bid to erect the Tabernacle, and to bring in every thing thereunto belonging, to *verſ.* 8. 2. Hee is commanded to conſecrate both the Tabernacle, and the things therein, with oyle, *verſ.* 12. 3. Then to conſecrate *Aaron*, and his ſonnes, to *verſ.* 15.

2. Then the execution followeth: 1. *Moſes* ſetteth up the Tabernacle, with the boords and coverings, *verſ.* 18, 19. 2. He bringeth in ſuch things as were to be placed in the moſt holy place, *verſ.* 20, 21. then hee diſpoſeth thoſe things, which belonged to the outward part of the Sanctuarie, as the table of ſhew bread, the candleſticke, the golden Altar, to *verſ.* 27. 3. He placeth ſuch things as were in the outward Court, the braſen Altar, and the Laver, ſhewing the uſe thereof, to *verſ.* 33. And laſtly hee reareth up the outward Court round about, *verſ.* 33.

3. The Lords approbation followeth, which was partly by an extraordinarie ſigne, the cloud filled the Temple, ſo that *Moſes* could not enter, *verſ.* 34. partly by an ordinarie, the aſcending, and going of the cloud before them, *verſ.* 35, 36, 38.

2. *The divers readings.*

L. Verſ. 1. *The Lord had ſpoken*, I. better than, *then the Lord ſpake*, &c. B.G. *cum cæter.* for the Lord did not ſpeake to *Moſes* upon the firſt day of the moneth, but before, that he ſhould begin to ſet it up then.

A.P.V.G. Verſ. 2. *In the day of the firſt moneth, even the firſt of the moneth*, G.A.P.V. better than, *in the firſt day of the firſt moneth*, B. or, *the firſt moneth, the firſt day of the moneth*, L.C. or, *in one of the firſt moneth, in the firſt day of the moneth*, S. For in theſe readings the order of the words in the originall is not kept: *in the ſeaſon of the firſt moneth*, I. but the word is, *bejom*, in the day of the firſt moneth.

3. *The*

3. The questions discussed.

QUEST. I. *When the Lord spake unto Moses to set up the Tabernacle.*

Then the Lord spake, &c. 1. The Lord spake not to *Moses*, as some thinke, upon the first day of the first moneth, because the Lord biddeth him upon that day to set it up: the Lord would have said, to day thou shalt set it up, if he had spoken to *Moses* the same day, and not have set him the day and moneth: *Moses* indeed would have omitted no time after the Tabernacle was finished: yet that sheweth not, that presently upon the Lords commandement he went about it, for he was to expect the time, which the Lord had limited: where no time is set, there obedience is presently required.

2. Neither yet is it like, that the Lord thus spake unto *Moses*, the next day before, for then he would have said, *to morrow* shalt thou set up the Tabernacle: the day and moneth needed not to be expressed.

3. Wherefore it is more probable, that the Lord knowing what time all the worke of the Tabernacle should be finished, spake unto *Moses* some few daies before, that upon the first day of the first moneth he should begin to set up the Tabernacle, *Tostat. qu.* 1.

QUEST. II. *Why so often rehearsall is made of the Tabernacle and the parts thereof.*

Vers. 3. *How shalt put therein the Arke of the Testimonie*, &c. 1. Here againe in this chapter are rehearsed in order the things, as they should be ordered and placed in the Tabernacle. The most Interpreters omit these six last chapters, as *Procopius*, *Ferus*, *Borrhaius* with other, because they containe but a rehearsall of the things before described in the former chapters. But seeing the Spirit of God vouchsafed so often to make mention of the same things, we must not take this repetition to be unnecessarie, for there is nothing in the Scripture superfluous, *Simler.* 2. And for this cause is this rehearsall made, because the things before were confusedly spoken of, but now they are set downe in their order, how everie thing shall be placed, *Iun. Analys.* 3. And another reason of the repetition may be this: here the instruments of the Tabernacle are described together with the use: as the table with the bread, the candlesticke with the lampes, the Laver with water: because presently upon the erection of the Tabernacle, all these things were to be ministred in, at the consecration of the Priest, *Tostat. qu.* 3. 4. It was necessarie also, that these things should be rehearsed: *Ut tempus erectionis Tabernaculi, & usus illius diceretur à Deo*; That both the time of erecting the Tabernacle, and the use thereof should be (knowne and) said to be of God, *Cajetan.*

QUEST. III. *Why all the parts of the Tabernacle are not said to be alike sanctified.*

Vers. 9. *That it may be holy.* 1. Heere are divers degrees of sanctifying noted: it is said of the brasen Laver only, thou shalt sanctifie it, of the Tabernacle, thou shalt sanctifie it, and it shall be holy: but of the Altar it is said, thou shalt sanctifie it, and it shall be most holy: because it was not onely sanctified in it self to holy uses, but it sanctified other things, as the sacrifices which were laid thereupon, *Cajetan.* 2. By this difference is signified the divers degrees of sanctification in the Church: Christ is the Altar most holy, by whom all his members are sanctified: for their sake he sanctified himselfe upon the Altar of the crosse: as our blessed Saviour himselfe saith, *For their sakes sanctifie I my selfe, that they may be sanctified through the truth*, *Ioh.* 17. 19. the Church now is sanctified, but it shall not be perfectly holy, till it be admitted into the heavenly sanctuarie, *Simler.*

QUEST. IIII. *Whether it be lawfull for one to sue for a Bishopricke, or benefice, or other Ecclesiasticall preferment.*

Vers. 12. *And thou shalt bring Aaron, and his sonnes.* *Tostatus* heere moveth a question, whether it be lawfull to seeke or desire any office or calling of the Church. Wherein his resolution is this: 1. It must be considered whether the place which is sued for, be *onus vel honor*, a place of burthen, and labour, or of honor: of the first, it is not unlawfull for one to offer himselfe, as to take Orders, so he be not unfit thereunto, because to be admitted to Orders, simplie is a place of labour: but to sue for a Bishopricke or a benefice, because the one hath honour and profit annexed, the other maintenance and living, he holdeth it to be a deadly sinne. And therefore it was the old use in the consecration of Bishops, to aske of him that was consecrated, *utrum velit Episcopatum*; whether he would have a Bishoprike: who was twice to say, nay: but if any such desired a Bishopricke, *induceret illum ad mentiendum*, he that asked such question should enduce him to lie. Thus farre *Tostatus* proceedeth well.

2. But whereas that place of the Apostle will be objected, *If any man desireth the office of a Bishop, he desireth a good worke*, 1 *Tim.* 3. 1. he answereth, he desireth indeed *bonum opus* a good worke, but not *bene*, he desireth it not well: whereas the Apostle in these words, as *Hierom* expoundeth them, *Ad operis desiderium, non ad honoris ambitum provocat*, doth rather provoke and stir up unto the desire of the work, not ambitiously to seek the honour, &c. The Apostle then in these words reprehendeth not, but alloweth their desire, which affect the callings of the Church, rather, *prodesse quam praesse*, to profit others than to rule, as *Augustine* saith, *Epist. 204. ad Donatum.*

3. Wherefore, this further may be added, that in seeking or desiring the places and offices of the Church, there are two extremes to be shunned, the one was the fault of former times, when they which otherwise were well qualified, and enabled for Ecclesiasticall functions, did altogether decline them, and utterly refused to take that calling upon them: as one *Arsenius*, when he should have been ordained a Presbyter, cut off one of his eares, and threatned, if they would not let him alone, to cut out his tongue, to make himselfe altogether unfit for that calling. The other fault is incident to this age, ambitiously to sue and seeke for the preferments of the Church: such an one was *Diotrephes*, *who loved to* *Ioh. Epist. 2. v. 9.*

have preeminence. Wherefore that a meane may bee kept in desiring the places in the Church: three things must bee considered. 1. Hee that hath any mind to an Ecclesiasticall calling, must first examine himselfe, whether hee bee fitted and enabled with gifts, and that in an humble opinion, not in a blind selfe-love: but such an one as is not furnished with gifts, sinneth in putting himselfe forward to that place, for the which he is not meet. 2. He must propound unto himselfe as the chiefe and principall end, the glorie of God, and the edifiing of the people, and not for maintenance or living sake offer himselfe. 3. Hee must take heed that he use no indirect or unlawfull meanes, by flatterie or briberie to creepe in, and intrude himselfe. 4. These conditions being well observed, and these times withall considered, wherein partly because of the great number, and choice to bee had of sufficient men, but most of all, because vertue and learning is not duely respected, and rewarded, preferment is not offered unasked and undesired: he that desireth a place in the Church, as the Apostle saith, *desireth a good thing*: and therein is not to be discommended.

QUEST. V. *When the Tabernacle began to be set up.*

Vers. 17. *THow was the Tabernacle reared up the first day of the first moneth.* &c.

1. *Cajetane* hereupon noteth that the Tabernacle was set up, before one yeare was expired since their comming up out of Egypt, whence they departed upon the fifteenth day of the first moneth; so that there wanted fifteene daies of a full yeare. This collection is verie evident out of the text, and therefore *Lippoman* following the Septuagint, had no reason to reject it.

2. *Simlerus* thinketh, that the Tabernacle which could not be set up in one day, was begun to be set up before, and now finished on the first day of the moneth, which used to be a solemne day: and it is like, they kept not that solemnitie untill the Tabernacle was erected. But it is evident by the text, that *Moses* began now only to set up the Tabernacle, upon the first day of the first moneth, because the Lord appointeth that day for *Moses* to set it up in, *vers.* 2. therefore he began not before. And the day wherein they began to set it up, might be kept as a solemne day, as well as the day wherein it was finished: yet it may be thought that the feast of the new moone was not yet observed, the Priests being not yet consecrated, to whose office it belonged to solemnize that day with sacrifices.

3. R. *Salomon* saith there were two erections and setting up of the Tabernacle, one was *quotidiana*, every day, when it was set up in the morning, and taken downe againe at night: the other was *stabilis erectio*, the sure or firme erecting of it, which continued till the campe removed: the first erecting of it began seven daies before, but the second solemne and stable erecting, was upon the first day of the first moneth. *Contra.* This is the Rabbines owne device, that the Tabernacle was every day set up, and taken downe againe: for it is contrarie to the text, which saith, that the cloud of the Lord was upon the Tabernacle by day, and fire by night, *vers.* 37. untill the cloud ascended, and then they went forward: but if the Tabernacle were taken downe in the night, the fire could not rest upon it.

4. *Calvine* taketh this erecting of the Tabernacle, for the removing of it from without the campe, where it was set up, and bringing of it within the host: for his opinion is, that the Tabernacle was set up before *Moses* going up the second time into the mount, when he removed it without the host, *chap.* 33.7. *Contra.* But that Tabernacle was not this great Tabernacle, but another, where *Moses* used to consult with God, as is further shewed in the handling of that place. And the great Tabernacle was made after *Moses* second comming downe, as it is set downe in storie which without great necessitie is not to be transposed: and as soone as the work was finished, they brought it to *Moses*, and then the Lord spake to *Moses* to set it up.

5. Wherefore I encline rather to thinke, that *Moses* according to the Lords commandement, began onely upon the first day of the first moneth to set up the Tabernacle, and so continued untill he had finished, for in one day it was not all set up: as it may be gathered, *chap.* 7. 1. *When Moses had finished the setting up of the Tabernacle:* hee did not then begin, and finish in one day.

QUEST. VI. *What Testimonie was put into the Arke.*

Vers. 20. *HE tooke and put the testimonie in the Arke,* &c. There were in, and beside the Arke, these foure things, the tables of the Law, the pot of Manna, *Aarons* rod, and the booke of the Law, which *Moses* writ: but none of these are heere understood by this Testimonie, but only the tables of the Law. 1. The pot of Manna was a testimonie of Gods mercie, that he had fed the Israelites with the bread of heaven, fortie yeares in the wildernesse: but that was not this Testimonie; for *Aaron* is bid to take the pot of Manna and put it there, *chap.* 16. 33. who was not yet consecrated Priest. 2. And for the same reason, *Aarons* rod, though it were a testimony, that God had chosen *Aaron* & his seed for the priesthood, yet it was not this Testimonie: for at that time, when *Aarons* rod budded, he was the high Priest, but at the erection of the Tabernacle *Aaron* was not yet consecrated. 3. Neither was the booke which *Moses* writ, this Testimonie; for that is supposed to bee the booke of Deuteronomie, which was not yet written: and that booke was given by *Moses* to the Levites, by them to be put in the side of the Arke, *Deut.* 31. 26. but this Testimonie was put by *Moses* himselfe in the Arke. 4. Therefore this Testimonie was no other, than the tables of the Law, called the tables of the Testimonie, *chap.* 31. 18. and 34. 29. which were so named, because they testified Gods will unto the people, and were witnesses and testimonies of the league and covenant, which the Lord made with his people, *Tostatus quæst.* 6.

QUEST. VII. *Whether the tables of the law were put into any other Arke beside the Arke of the Testament.*

Vers. 20. *HE put the Testimonie in the Arke.* 1. R. *Salom.* thinketh, that the tables of the Law were put into another Arke, which *Moses* made, and when the Arke with the Mercie seate was finished,

finiſhed, then he put them into that: for there were ſeven moneths betweene *Moſes* comming downe with the ſecond tables, untill the Tabernacle was erected, when, and not before, *Moſes* put them into the Arke of the moſt holy place: it is not like, that all that time the tables were kept without an Arke: and *Deut.* 10. 5. *Moſes* ſaith, *I made an Arke of Shittim wood, and hewed two tables of ſtone*, &c. There was then one Arke made before *Moſes* hewed the tables of ſtone. 2. But this Arke heere mentioned by *Moſes*, was none other than that, which was made by *Bezaleel* for the tables of ſtone: for *Moſes* ſaith, *Deut.* 10. 5. *there they be*, they were at that time, long after the erecting of the Tabernacle, in the ſame Arke before mentioned: but that was the Arke of the Sanctuarie. And during all that time, after *Moſes* comming downe, the tables of the Law were kept in ſome convenient place, till the Arke was made: ſo that it is not neceſſarie to imagine any other Arke beſide that, *Toſtatus qu.* 7.

QUEST. VIII. *When the Prieſts were conſecrated, whether at the erecting of the Tabernacle or after.*

Verſ. 27. *And burnt incenſe thereon.* *Moſes* did ſupplie the office of the Prieſts in burning of incenſe, ſetting up the lampes, offering ſacrifices upon the braſen altar, at the erecting up of the Tabernacle, becauſe as yet *Aaron* and his ſonnes were not conſecrated. 1. Some thinke, that their conſecration began together with the erecting of the Tabernacle, and ſo continued ſeven daies, and the eighth day their conſecration was finiſhed, as is ſet forth, *Levit.* 8. 8. and then began the Princes their offerings for twelve daies together, *Numb.* 7. and ſome will have theſe ſeven daies to end at the firſt day of the firſt moneth of the ſecond yeare, ſome to begin then, as *Toſtat. qu.* 2. But neither of theſe can ſtand: for as ſoone as *Moſes* had made an end of conſecrating the Tabernacle, the Princes the ſame day began to offer, *Numb.* 7. 2. But they offered not before the people were numbred, for they were the Princes over them that were numbred. Now theſe Princes with their people, were not numbred before the firſt day of the ſecond moneth of the ſecond yeare, *Numb.* 1. 1. therefore the erecting of the Tabernacle was not finiſhed, and the Prieſts conſecrated in the ſpace of ſeven daies, immediately before the firſt day of the firſt moneth, or immediately after.

2. R. *Salom.* hath a conceit, that there was a double erecting of the Tabernacle, one was every day for ſeven daies, in which time the Prieſts alſo had their ſeven daies of conſecration, which ended upon the firſt of the firſt moneth: and then there was another ſolemne erection of the Tabernacle to continue, when the Princes began to offer. But this Rabbinicall conceit is confuted before, *qu.* 4. neither did the Princes offer in the firſt, but in the ſecond moneth, as is ſhewed before.

3. Some thinke that *Aaron* was firſt conſecrated, before the Tabernacle, that he might conſecrate it, and the other things thereunto belonging. But it is evident in the text, that *Moſes* is commanded to anoint the Tabernacle himſelfe, and all things therein, *Simlerus*.

4. Yet it is not to be ſuppoſed, that the whole Tabernacle, and all the implements and veſſels thereof were ſanctified, before *Aaron* and his ſonnes were conſecrated: for immediately after that *Moſes* had made an end of ſanctifying the Tabernacle, and the inſtruments therof, the very ſame day began the twelve Princes of the tribes to offer: the ſumme of whoſe offering for ſacrifice was twelve bullockes, twelve rammes, twelve lambes for a burnt offering, twelve hee-goats for a ſin offering, 24. bullocks, 60. rammes, 60. lambes, 60. hee-goats for peace offerings, *Numb.* 7. 8. 88. all theſe could not bee ſacrificed by *Moſes* alone: therefore it cannot be, but that *Aaron* and his ſonnes were conſecrated before the Princes brought their offerings.

5. I incline therefore to *Iunius* opinion, that after *Moſes* had conſecrated the Tabernacle with the inſtruments thereof, then laſt of all hee conſecrated the Altar with the inſtruments thereof, and becauſe the Prieſts office was moſt exerciſed about the altar, at the ſame time alſo their conſecration concurred with the ſanctifying of the Altar, or went immediately before. And this may bee gathered, that the Altar was laſt of all conſecrated, and ſomewhat after the reſt; becauſe they are diſtinguiſhed, the anointing of the Tabernacle, and all the inſtruments thereof, and the anointing of the Altar with the inſtruments thereof, *Numb.* 7. 1.

6. Seeing then that the Princes began to offer, immediately after the Altar was anointed, which was the ſecond day of the ſecond moneth, for upon the firſt day of the moneth the people were numbred, *Numb.* 1. 1. and they were ſo numbred before the offerings began, *Numb.* 7. 2. it is like, as *Iunius* well noteth upon that place, that the firſt moneth was ſpent in the erecting of the Tabernacle, and the conſecrating thereof.

QUEST. IX. *Why the Prieſts were commanded to waſh their hands and their feet.*

Verſ. 31. *So Moſes and Aaron and his ſonnes waſhed their feet thereat*, &c. 1. The literall reaſon why they were commanded to waſh their hands and their feet, was this: that ſeeing it was meet, that they which ſhould handle the holy things, ſhould approach even with pure hands, in reſpect of outward cleanneſſe: theſe parts are eſpecially commanded to be waſhed, becauſe the hands with handling & touching of things, and the feet with walking, are moſt apt of all the parts of the bodie to gather ſoile.

2. There might be uncleanneſſe alſo in other parts of the bodie as by nocturnall pollutions, by the flux of ſeed, and ſuch like: but in theſe caſes the partie was uncleane ſometimes onely to the even, ſometimes for the ſpace of ſeven daies, *Levit.* 15. 13, 18. The Prieſt therefore when any ſuch uncleanneſſe was upon him, could not enter into the Sanctuarie at all: the waſhing of his hands and feet then at the braſen Laver would not ſerve the turne. But though they were free from all other kinds of uncleanneſſe, yet they were to waſh their hands and feet alwaies when they went into the Tabernacle.

3. The ſpirituall reaſon of the waſhing the hands and feet is this: by the hands are underſtood the

workes and operations; by feet, the affections of the soule: Ministers, and generally all that approach and draw neere unto God, must be both of cleane heart, and of cleane waies and workes, when they come before God: as for the hands, the Apostle willeth, that *everie where men should lift up pure hands*: and concerning the feet, the Preacher saith, *Take heed unto thy feet, when thou entrest into the house of God.*

1. Tim. 2. 8. Eccles. 4. 17.

QUEST. X. *What cloud this was which covered the Tabernacle.*

Vers. 34. *Then the cloud covered the Tabernacle*, &c. 1. This was not another cloud beside that which was called the pillar of the cloud, as some thinke, but the very same, both because of the appearance of it by night, as fire, as the other seemed as a pillar of fire in the night: as also there was the same use of this cloud, to direct them in their journeyes, as of the pillar, *Exod.* 13. 21. *Tostat. qu.* 10.

2. Some thinke, while the people camped about mount Sinai, that this cloud vanished away; which was the cause why the people desired gods to go before them: and that now, as soone as the Tabernacle was made it appeared againe. But that is not like, for *chap.* 13. 22. it is said, that the Lord *took not away the pillar of the cloud by day*, &c. And seeing the Manna did fall every day, which was an evident signe of Gods presence among them, though the cloud had not been in their sight, that had been no cause to move them to desire a guide, *Simler.*

3. This cloud, which before also did direct them, now commeth somewhat nearer, and sitteth upon the Tabernacle: *Nova hic gratia accessio commendatur in certiore symbolo*, &c. this accession of new grace and favour, is commended by a more certaine and evident signe, *Calvin.*

4. This cloud before rested upon the other Tabernacle, which *Moses* had removed without the campe: but now the great Tabernacle being built, the Lord doth chuse it as his seat, *Tostat. qu.* 10.

QUEST. XI. *How the glorie of the Lord filled the Tabernacle.*

The glorie of the Lord filled the Tabernacle. 1. The Lord giveth here a double testimonie of his presence, for the approbation of this worke made by his appointment; there was a cloud without, and *intus splendor gloriæ Dei*, within the brightsome glorie of God, *Gallas.* For so the Apostle calleth the shining of *Moses* face, the glorie of his countenance, 1. *Cor.* 3. *Oleaster.* 2. By this was signified both the presence of Christ in his Church, because this cloud filled the Tabernacle within, and the Lords protection of his Church, the cloud covered it without, *Marbach.* 3. And as the glorie of the Lord filled the Tabernacle: so in Christ, who is the true Tabernacle, the Godhead dwelleth bodily and essentially, *Osiander.* 4. Though the glorie of the Lord filled the earthly Tabernacle, yet his glorie remained still in heaven: onely the Lord vouchsafed there a visible signe of his presence, that they might know him to be neere unto them as often as he was called upon, *Calvine.*

QUEST. XII. *Why it pleased God to make the cloud a signe of his presence.*

IT hath pleased God diversly to use the clouds as symboles and signes of his presence: so he set his bow in the clouds, as a signe of his favour: he went before his people in a cloud: Christ was transfigured in the mount in a bright cloud: when he ascended, a cloud tooke him out of their sight, and he shall come againe in the clouds to judge the quicke and the dead.

2. First, as the cloud engendreth raine, doth shelter from the heat of the Sun; so Christ by the influence and raine of grace doth comfort his Church, and protecteth it in the heat of persecution, *Simler.* Secondly, as the fire heateth, giveth light, and purgeth; so Christ by his Spirit worketh all these in his Church, comforting, illuminating, and purifying the same, *Pelarg.*

QUEST. XIII. *Why Moses could not enter into the Tabernacle.*

Vers. 35. *Moses could not enter into the Tabernacle, because the cloud abode there*, &c. 1. *Tostatus* confuting *Lyranus*, who thinketh that *Moses* did not enter into the Tabernacle, *propter reverentiam*, because of the reverence of the place, and not for that the thicke cloud did hinder his sight, affirmeth the contrarie: that *Moses* rather entred not, because of the thicke cloud. But seeing that this was a lightsome cloud, and therefore is called the glorie of the Lord, it was not the thicknes of the cloud, that could have been an impediment to *Moses*: he therefore rather forbeareth to enter of reverence: as when it was said unto him, while the fire burned in the bush, *come not hither*, &c. *Exod.* 3.

2. *Moses* entred into the thicke cloud in mount Sinai, but here he cannot enter. *Pellican* maketh this the reason, because now *Moses* representeth the people of the Iewes, to whom the glorie of the Lord in the Tabernacle was as a cloud. But he as well represented the person of the people, when he went up to receive the Law for them: therefore that is no reason. The cause then is this, *Moses* durst not ascend up unto God into the mount uncalled, he waited six daies in the mount, and the seventh the Lord called unto him, *chap.* 24. 16 at this time therefore, it was not lawfull for *Moses* to come neere, being not called, or bidden so to doe, *Gallas.*

3. And by this meanes, the Lord would have his Tabernacle afterward reverenced of all, into the which *Moses* had no entrance at this time, for the great glorie of the Lord: as for the same cause at the dedication of *Salomons* Temple, the glorie of the Lord so filled the house, that the Priests could not stand to minister because of the cloud; the glorious light whereof they could not endure. And thus the Lord would have his house reverenced because of his presence.

4. But the cloud did not alwaies thus fill the house, but at this time the Lord did it to sanctifie the Tabernacle with his presence. The cloud had three positions or places: sometime it was within the Tabernacle, then none could enter, as heere, and *Numb.* 12. when the cloud stood at the doore of the Tabernacle, when the Lord called to *Aaron* and *Miriam*: or it rested upon the Tabernacle, then *Moses* and *Aaron* might enter, but the campe removed not: but when the cloud was lift up altogether from the Tabernacle, then the campe went forward, *Lyran.*

QUEST.

QUEST. XIV. *In what order the campe marched.*

Vers. 36. *THe children of Iſrael went forward.* 1. The order how they marched is ſet forth, *Numb.* 2. the whole hoſt was divided into foure ſquadrons and ſtandards: in the firſt quarter on the Eaſt was *Iudah*, with *Iſſachar* and *Zebulun*: on the South was *Ruben*, *Simeon* and *Gad*: on the North was *Dan*, with *Nepthali* and *Aſher*: on the Weſt ſide behind, marched *Ephraim*, *Manaſſes* and *Benjamin*. 2. And theſe went forward in ſuch order, that neither the ſtandards were mingled together, nor yet the tribes under the ſame ſtandard, nor the families in the ſame tribe: but the ſtandards, tribes, and families kept their diſtinct order. 3. In the middeſt of the hoſt went the Tabernacle, with the hoſt of the Levites round about: *Moſes* and *Aaron* with the Prieſts before, the Gerſanites behind, the Merarites on the North, and the Caathites on the South, *Gallaſ.* But howſoever it was with the reſt, it is verie like that *Moſes* went firſt, becauſe he gave direction when the campe ſhould ſet forward, *Calvin.*

QUEST. XV. *Why it is called the Lords cloud, and of foure miraculous things in it.*

Vers. 38. *THe cloud of the Lord.* Though all the clouds, and whatſoever elſe is in the heaven and earth bee the Lords, yet this cloud after a more ſpeciall manner is ſaid to bee the Lords, becauſe of theſe ſpeciall and extraordinarie properties which it had, which were ſignes of the Lords ſpeciall preſence. 1. The place and ſituation of it was extraordinarie, for clouds remaine not neere the earth, becauſe by the reflexion of the beames of the Sun, they are apt to be diſperſed; but this cloud reſted upon the Tabernacle. 2. Other clouds continue not, they are ſoone diſperſed, and diſſolved: but this cloud remained in their ſight for the ſpace of fortie yeares. 3. It was immoveable and immutable, not ſubject to the force and violence of the winds and weather, whereas other clouds are carried of the winds. 4. It had an extraordinarie motion: it was neither moved, *motu naturali*, by any naturall motion, as the vapors and clouds aſcend, nor *motu raptus*, by the rapt and ſwift motion of the heavens, as the clouds that are aloft follow the motion of the celeſtiall ſpheres: nor yet *motu violento*, by a violent motion, as the clouds are forced of the winds: for ſometime this cloud moved againſt the wind: but it had *motum progreſſivum*, a kind of progreſſe, and walking motion, ſometime forward, ſometime backward, ſometime on the right hand, ſometime on the left, as it pleaſed God to point out the journeies of his people, *Toſtat. qu.* 13.

Concerning other queſtions of the Tabernacle, as how it was ſituated in the Court whether juſt in the middeſt, as being diſtant 35. cubits from the Eaſt end, and as many from the Weſt, which is the opinion of *Toſtatus*, *qu.* 14, or rather it was fiftie cubits diſtant from the Eaſt end, ſo that the forepart of the Court was a juſt ſquare, of fiftie cubits on each ſide, as thinketh *Lyranus*, which is the more probable. See this handled before, *qu.* 13. *chap.* 27. Aslikewiſe of the whole forme and faſhion of the Tabernacle, with the inſtruments thereof, ſee *qu.* 25. *chap.* 27. To thoſe places I referre the Reader, not thinking it neceſſarie to repeate the ſame things againe.

4. *Places of Doctrine.*

1. Doct. *All things in the Church muſt be done in order.*

Vers. 3. *THou ſhalt put therein the Arke.* In that the Lord appointeth *Moſes* in what order the Tabernacle ſhould be ſet up, and every thing placed therein, it ſheweth, that both in the doctrine and diſcipline of the Church, all things ſhould be done in order, *Simler.* For *God is not the author of confuſion*, as the Apoſtle ſaith, who willeth all *things to bee done honeſtly and by order.* 1 Corinth. 14. 33. 40.

2. Doct. *The Sacraments depend not of the worthines of the Miniſter.*

Vers. 9. *THou ſhalt take anointing oyl.* *Moſes* anointeth the Tabernacle, not *Aaron*, who was appointed to be the Prieſt: to teach us, that ſignes and Sacraments receive not their ſtrength and vertue from the dignitie of the Miniſters, but from the inſtitution of God, *Simler.*

3. Doct. *How the Lord was preſent in the Tabernacle.*

Vers. 34. *THe glorie of the Lord filled the Tabernacle.* God was not ſo preſent in the Tabernacle, as though that place could containe or comprehend his glorie: for he dwelleth not in Temples made with hands, but becauſe there it pleaſed him to ſhew ſome viſible ſignes of his preſence: God is ſaid to be preſent three waies: 1. After a generall manner, by his power, as he is in every place. 2. More ſpecially by his grace, and ſo he is preſent only to the faithfull. 3. The third kind of preſence is, *qua nobis in Chriſto adeſt*, whereby God is preſent in Chriſt, who aſſumed the humane nature unto his Divine, in the unitie of perſon; *hæc eſt præſtantiſſima præſentia Divinitatis*, this is the moſt excellent preſence of God in Chriſt, both God and man, *Simler.* In that God is preſent with us, to whom our nature is united in one perſon.

5. *Places of Confutation.*

1. Confut. *That Chriſts humanitie is not every where preſent.*

BUt heere we refuſe and reject that fourth kind of preſence of Chriſt even in his humanitie, as the Lutheranes hold, whereof *Marbachius* thus writeth. *That the divine nature of Chriſt cauſeth, that his humanitie, which by the propertie of it owne nature, which it reteineth for ever, can be but in one place at once, ſit vbiq; & maxime in Eccleſia, ſhould be everie where, and moſt of all in his Church:* his reaſon is, becauſe the Godhead being everie where, *ipſam unionis cauſa gloriæ ſuæ participem facit*, maketh the humanitie for the union ſake partaker of his glorie. *Contra.* 1. This aſſertion of *Marbachius* includeth a contradiction: for how doth Chriſts humane nature retaine the naturall propertie thereof for ever, in being but in one place at once, if it be every where by vertue of the Godhead? 2. If by vertue of this union,

union, the humane nature can doe all, which the Deitie doth; then the humane nature should be absorpt, and as it were changed into the Divine. 3. There is a mutuall communication of the properties betweene the two natures of Christ, but such as destroyeth not the true properties of either: but if this propertie of the Deitie were communicated to the humane nature, to be everie where, the humanitie of Christ should be altered in nature, being without the true propertie thereof, which is to be but in one place at once. 4. And as the reason of this assertion is not sound; so the conclusion it selfe of Christs omnipresence in his humanitie is contrarie to the Scriptures: for Saint *Peter* saith, *Whom the heavens must containe, untill the time that all things be restored.*

See more of this matter, *chap. 39. doct. 2. 6 Act.* 3. 21.

2. Confut. *Against the superstitious hallowing of Churches.*

Vers. 9. *Thou shalt take the anointing oyle.* 1. From this example of *Moses* anointing of the Tabernacle, the Romanists would warrant their consecrating of Churches, with oyle and other ceremonies: and they hould it as a principle, that it is not lawfull to say *Masse* in a Church not hallowed.

2. By such ceremonies and rites, they say religion and devotion is stirred up in mens minds.

3. By such hallowing devils are expelled.

4. *Constantine* when he had built a Chruch, called thither the Nicene Fathers to consecrate it.

5. Christ vouchsafed to be present at the dedication feast in Ierusalem. *Contra.* As we condemne not a Christian dedication, blessing and sanctifying of things, without superstition: as *David* dedicated his house which he had newly built, *Psal.* 30. in the title: which kind of sanctifying is done partly by prayer grounded upon Gods word, as the Apostle sheweth, 1 *Timoth.* 4. 5. partly by the sober and right use of such things, when they are employed to a good end: as the Churches of Christians are hallowed and sanctified by the word of God, and exercises of religion there used. So yet such superstitious consecrations, as with oyle, tapers, crossings, and such like, we utterlie condemne.

1. There is no hallowing or sanctifying of any thing, without the warrant of Gods word, 1 *Timoth.* 4. 5. but they have no word for such ceremonies to bee used. 2. They make more account of their owne traditions, than of Gods institution: for every Priest may baptise, but their Bishops onely hallow Churches. 3. They commit idolatrie by this meanes, in dedicating Churches to Saints, and so take away part of Gods honour. 4. They make these ceremonies a part of Gods worship, and ascribe spirituall vertue unto them, for they give indulgences and pardons of sinnes, by the vertue of such hallowed Churches.

The former reasons are of no force. 1. The typicall ceremonies of the Law, such as was the anointing of the Tabernacle, doe not bind us now, they are abolished. 2. True devotion and religion, cannot be stirred up in the mind by humane rites and observations, which are not grounded upon Gods word. 3. By the same reason, if by their anointing devils are driven out of Churches, it were good that all houses and other places were anointed, to drive away evill spirits: but our Saviour sheweth that devils are cast out by prayer and fasting, therefore not by such toyes. 4. *Constantines* Church was consecrated by the prayers, and thanksgiving of the Christian Bishops, not by any such superstitious usages. 5. The dedication of the Temple was a legall observation and concerneth us not now: neither doth it follow, because Christ observed it that it is to be kept still: for he was also circumcised, to shew his obedience to the Law, *Simlerus.*

Matth. 17. 21.

3. Confut. *That there is not in Orders imprinted an indeleble character.*

Vers. 15. *The anointing shall bee a signe, that the Priesthood shall be everlasting unto them. Tostatus* out of this place would inferre, that in orders, as likewise in Baptisme, there is imprinted an indeleble character in the soule, which can never be blotted out: as these were but once anointed during their life to minister in the Priesthood, *qu.* 4.

Contra. 1. This place proveth no such thing: for it is not spoken of the anointing of their persons, which could be for no long continuance, but of the anointing and consecrating of *Aaron* and his posteritie for the priesthood perpetually: the anointing and consecrating of the Fathers, could not print an indeleble character in their posteritie. 2. This indeleble character or badge, which they say is by Baptisme, and Orders imprinted in the soule, and can never be blotted out, is but a device of their owne: for what badge or marke of *Iudas* Apostleship could remaine, when hee had betrayed his Master, and manifestly shewed himselfe to be the child of perdition? or what could be imprinted in *Simon Magus* soule by Baptisme? of whom Saint *Peter* saith, *He had no part nor fellowship with them, and his heart was not aright in the sight of God, Act.* 8. 21. See more of this controversie, *Synops. Cent.* 2. *error.* 98.

4. Confut. *Outward succession not alwaies required in the Ministerie.*

Vers. 13. *Thou shalt bring Aaron, and his sonnes,* &c. The Romanists make this speciall exception against the Ministers of the Gospell, that they can shew no lawfull succession, which is required in an ordinarie calling, nor yet miracles to prove their extraordinarie calling, therefore they hold their calling to be none at all.

Contra. 1. *Aaron* was the Lords high Priest, not by succession from any other but by consecration from *Moses*, the civill governour at Gods appointment: and so no doubt, but Princes, reformers of religion by their authoritie may establish Ministers and Preachers thereunto rightly called. 2. Everie extraordinarie calling was not confirmed by signes, as divers of the Prophets are not found to have wrought miracles. 3. And though it were granted that the calling of the first Ministers of the Gospell, were in respect of the manner extraordinarie, yet because for the matter and doctrine it is not new, but the same which the Apostles preached, there need no miracles, seeing the same faith was before ratified and sealed by the miracles wrought by the Apostles, *Simlerus.* See *Synops. Centur.* 1. *err.* 20.

6. *Morall*

6. Morall obſervations.

1. Obſerv. *Not to come before the Lord without due preparation.*

Verſ. 31. *They waſhed their hands.* By this ceremonie was ſignified, that none ſhould aſſemble, or draw neere unto God with impure and unwaſhen affections, *Oleaſter.* As *Moſes* alſo was bid to put off his ſhooes, when hee drew neere unto the fire burning in the buſh. So the Apoſtle will have men to *examine themſelves*, before they come unto the Lords table, 1 *Cor.* 11. 28.

2. Obſerv. *Gods houſe is to be reverenced.*

Verſ. 34. *The glorie of the Lord filled the Tabernacle.* God ſhewed ſuch glorious ſignes of his preſence, to the end his Tabernacle ſhould be the more reverenced of all, *Marbach.* As *Iacob* ſaid, *Gen.* 28. 17. *How fearefull is this place! this is none other than the houſe of God.* So *David* alſo ſaith, *Pſal.* 5. 7. *In thy feare will I worſhip toward thy holy Temple.*

3. Obſerv. *The greater gifts one hath, the more hee ſhould humble himſelfe.*

Verſ. 35. *So Moſes could not enter. Moſes* the more familiarly the Lord vouchſafed to ſpeake unto, *tanto ſe humiliorem præbet*, &c. ſheweth himſelfe ſo much the more modeſt and humble: he will not preſume to enter into the Tabernacle, where Gods preſence was, though at other times the Lord had admitted him to familiar conference. This example teacheth men, that the more excellent gifts they have, they ſhould ſo much more ſhew themſelves humble and lowly, *Gallaſ.* As Saint *Paul*, though he laboured more than all the Apoſtles, yet confeſſeth, *He was the leaſt of the Apoſtles, and not worthie to be called an Apoſtle.* 1 Cor. 15. 9.

Verſ. 36. *When the cloud aſcended, the children of Iſrael went forward.* *Oleaſter* hereupon giveth this good note: *Beatus homo, quem direxeris Domine, & qui non ſe movet, niſi ſignum ei oſtenderis*, &c. Happie is the man, whom thou directeſt O Lord, and who will not ſtirre, unleſſe thou ſhew him a ſigne, &c. We muſt waite then upon God for his direction, as *the eyes of the ſervants looke unto the hand of their maſters.* Pſalm. 123. 2. And as the campe of Iſrael removed at the lifting up of this cloud, ſo by Gods direction I have begun, and by his gracious bleſſing finiſhed this long and laborious worke (this fifth of Iune, *Anno* 1608.) To whom in all humbleneſſe of ſoule, and with bended knees of my heart, I doe onely aſcribe the praiſe thereof: and now as at the ſeeling of this cloud, the campe ſtayed, ſo heere I reſt for this time, untill by the aſcending of the cloud, that is, the further motion and direction of Gods Spirit, I ſhall be raiſed to march on ſtill by thoſe heavenly ſtations of the Scriptures toward the celeſtiall Canaan; *Amen.*

1 Timoth. 1. 17.

Now unto the King everlaſting, immortall, inviſible, unto God only wiſe, be honour and glorie for ever and ever, Amen.

FINIS.

THE TABLE OF THE QVESTIONS HANDLED IN THIS COMMENTARIE.

Certaine Generall questions out of the whole booke explained.

1. QUest. *Concerning the inscription of the booke.*
2. qu. *Of the computation of yeares comprehended in the storie of Exodus.*
3. qu. *Whether* Moses *were the writer of this booke.*
4. qu. *Whether* Moses *Iudiciall lawes doe now necessarily binde the Civill Magistrate.*

Questions upon the first Chapter.

1. QUest. *Why the twelve Patriarkes are so often rehearsed.*
2. qu. *VVhy* Iacobs *sonnes are not alwaies rehearsed in the same order.*
3. qu. *How they are said to bee seventie soules, that went downe with* Iacob *into Egypt.*
4. qu. *Of the wonderfull multiplying of the Israelites in Egypt:*
5. qu. *In what time the Israelites so exceedingly increased.*
6. qu. *By what meanes the Israelites increased.*
7. qu. *Who this new King was, that knew not* Ioseph.
8. qu. *VVhy this* Pharaoh *is called a new King.*
9. qu. *The causes of the affliction of the Israelites.*
10. qu. *Of the hard affliction of the Israelites.*
11. qu. *Of the cities Pithom and Rameses, which the Israelites built for* Pharaoh.
12. qu. *How many yeares the affliction of the Israelites is supposed to have continued.*
13. qu. *The reasons why the Lord suffered his people to be afflicted in Egypt.*
14. qu. *Whether the Midwives were Egyptians or Hebrew women.*
15. qu. *Why* Pharaoh *only giveth his cruel charge to two Midwives.*
16. qu. *Whether the Midwives made a lie, and are therein to be justified.*
17. qu. *How the Lord is said to make them houses.*
18. qu. *Whether the Midwives onely were temporally rewarded.*

Questions upon the second Chapter.

1. QUest. *Of* Amram, Moses *father.*
2. qu. *Why it is said he went and tooke.*
3. qu. *Of* Iacobed Moses *mother, whether she were aunt, or cosine german to* Amram.
4. qu. *Why such marriages were tolerated in those daies.*
5. qu. *When* Amram *married his wife.*
6. qu. *Of the time of* Moses *birth, compared with the times before, and the times after.*
7. qu. *Of the antiquitie of* Moses, *who is found to be the most ancient of all writers, either sacred or prophane.*
8. qu. *VVhether the name of* Moses *were knowne unto the Gentiles before Christ.*
9. qu. *How* Moses *is said to bee a proper child, and by Whom he was hid.*
10. qu. *The Arke wherein* Moses *was put, whereof it was made, and where placed.*
11. qu. *Whether* Moses *parents did well in exposing him.*
12. qu. *Of the education of* Moses, *and his adoption to be* Pharaohs *daughters sonne.*
13. qu. *Whence* Moses *had his learning, of the Egyptians only, or of the Grecians also.*
14. qu. *VVhat kind of learning* Moses *received of the Egyptians.*
15. qu. *VVhence the Egyptians received their learning.*
16. qu. *VVhy it pleased God that* Moses *should be instructed in the Egyptian learning.*
17. qu. *VVhy* Moses *had this name given him.*
18. qu. *Of* Moses *visiting his brethren.*
19. qu. *Whether it were lawfull for* Moses *to kill the Egyptian.*
20. qu. *Why* Moses, *though warranted from God, yet useth great secresie, and circumspection in his businesse.*
21. qu. *How* Moses *is said heere to feare, seeing the Apostle denieth that he feared the King.*
22. qu. *Why* Moses *sufferings are called by the Apostle, the rebukes of Christ.*
23. qu. *Why* Pharaoh *sought to slay* Moses.
24. qu. *The causes why* Moses *lived in exile and banishment forty yeares.*
25. qu. *Of Midian, what countrie it was and where situat.*
26. qu. Rahuel, Iethro, Hobab, *whether they were the same.*

27. qu. *Whether* Rahuel *were Prince or Priest of Midian.*
28. qu. *Whether* Rahuel *were an idolatrous Priest, or a Priest of the true God.*
29. qu. *Why* Zipporah *is called an Æthiopesse.*
30. qu. *In what sense* Moses *sonnes were borne unto him.*
31. qu. *To whom the right of imposing names upon the children belongeth.*
32. qu. *Whence the name of* Gershom *is derived.*
33. qu. *What* Pharaoh *it was that died, while* Moses *was in Midian.*
34. qu. *Whether the crie of the Israelites proceeded from true repentance.*

Questions upon the third Chapter.

1. Quest. *How long* Moses *kept his father in lawes sheepe, what he did in the mountaine and to what end he was so exercised.*
2. qu. *Of the mount Choreb, whether it was the same with mount Zion, also why* Moses *went thither, and why it is called the mountaine of God.*
3. qu. *Of the vision of the bush.*
4. qu. *Of the flame of fire that burned in the bush.*
5. qu. *What is meant by the burning of the fire without consuming the bush.*
6. qu. *Whether it were an Angell, or God himselfe, that appeared unto* Moses, *and whether he that appeared were* Michael *the Prince of the people of God.*
7. qu. *What made* Moses *to draw neere to behold this strange sight.*
8. qu. *Why the Lord doubleth* Moses *name in calling him.*
9. qu. *What the putting off the shooe meaneth.*
10. qu. *Why the Lord calleth himselfe the God of* Abraham, Isaak, *and* Iacob.
11. qu. *Why* Moses *hid his face.*
12. qu. *How this text is alleaged by our Saviour in the Gospell, to prove the resurrection of the dead.*
13. qu. *Why our Saviour in the Gospell specially urgeth this place against the Sadducees.*
14. qu. *How God is said heere to descend.*
15. qu. *In what respect the land of Canaan is called a large countrie.*
16. qu. *Of the great fruitfulnes of the land of Canaan, and of the wonderfull fruit of Palæstina, called the apples of Paradise.*
17. qu. *Whether the fruitfulnes of the land of Canaan do yet continue.*
18. qu. *Whether the Canaanites were a peculiar people by themselves.*
19. qu. *How many nations of the Canaanites, and why they were cast out.*
20. qu. *What made* Moses *so unwilling to take his calling upon him.*
21. qu. *What signe it is which the Lord promised to* Moses.
22. qu. *Why* Moses *enquireth after Gods name.*
23. qu. *Of the best reading of these words,* I am; that I am.
24. qu. *What the name is, which the Lord heere giveth himselfe.*
25. qu. *Of the meaning of the name* Eheie, *and whether* Plato *and other Philosophers received any light from* Moses *bookes.*
26. qu. *Of the name of God* Iehovah, *whether it be ineffable.*
27. qu. *Why* Moses *is bid to gather the Elders together.*
28. qu. *Why they make request but for three daies journey.*
29. qu. *How the people is said to have sacrificed in the wilderness.*
30. qu. *How it is said* Pharaoh *should not let them go, no not with strong hand.*

Questions upon the fourth Chapter.

1. Quest. *Whether* Moses *offended in charging the people.*
2. qu. *What the first signe meaneth, of turning the rod into a serpent.*
3. qu. *What is signified by the leprosie of* Moses *hand.*
4. qu. *What kind of leprosie* Moses *hand was stricken with.*
5. qu. *Whether the third signe of turning water into bloud, were shewed at this time.*
6. qu. *Whether in these miracles there were a substantiall change.*
7. qu. *Whether* Moses *indeed had an impediment of speech, and what it was.*
8. qu. *How God is said to make the deafe and dumbe.*
9. qu. *How and wherefore the Lord was present with* Moses *mouth.*
10. qu. *Whom* Moses *meaneth that hee would have sent.*
11. qu. *Whether* Moses *sinned in his so often refusall, seeing God was angrie with him, and wherein* Moses *sinned, and how God is angrie with his children.*
12. qu. *Why* Aaron *is called the Levite.*
13. qu. *How* Moses *is said to be as God to* Aaron.
14. qu. *Whether* Moses *did well being called of God, in taking his leave of his father in law.*
15. qu. *Why* Moses *concealed from* Iethro *the principall end of his going.*
16. qu. *Whether God spake to* Moses *in Midian beside that vision in Horeb.*
17. qu. *Of* Moses *wife and children, and of his provision for his journey.*
18. qu. *Why* Moses *staffe is called the rod of God.*
19. qu. *How God is said to harden* Pharaohs *heart: that God, man, and Satan, are said to harden the heart, but diversly.*
20. qu. *How* Israel *is called the first borne sonne of God.*
21. qu. *Who smote* Moses *in the Inne, and how.*
22. qu. *For what sin the Lord would have killed* Moses.
23. qu. *Whether the Israelites transgressed, in omitting circumcision forty yeares in the wilderness.*
24. qu. *What moved* Moses *to deferre the circumcision of his child.*
25. qu. *Why the Lord meeteth* Moses *by the way, and not before.*
26. qu. *Whether* Zipporah *circumcised her sonne with a sharpe knife.*
27. qu. *Whether both* Moses *sonnes, or one only were uncircumcised, and upon what occasion.*
28. qu. *At whose feete* Zipporah, *and what shee cast.*
29. qu. *Why* Zipporah *called* Moses, *husband of bloud.*
30. qu. *Whether those words of* Zipporah *rehearsed againe, were uttered by* Zipporah, *or by* Moses *the writer.*
31. qu. *How* Zipporah *knew that* Moses *was stricken for the neglect of circumcision.*
32. qu. *Who it was that departed from* Moses.
33. qu. *Of the mysticall application of the historie.*
34. qu. *What manner of faith it was which the people had in beleeving* Moses.

Questions

Questions upon the fifth Chapter.

1. QUest. *Why the Lord sent* Moses *so often to* Pharaoh.
2. qu. *Whether* Moses *and* Aaron *went in alone to* Pharaoh.
3. qu. *Whether* Pharaoh *were altogether ignorant of God.*
4. qu. *Why mention is onely made of going three dayes journey.*
5. qu. *What other things were said and done by* Moses *before* Pharaoh.
6. qu. *In what sense* Pharaoh *saith, they were much people.*
7. qu. *Why they used straw in making of bricke.*
8. qu. *Whether* Moses *sinned in expostulating with God.*
9. qu. *How the Lord is said to afflict his people.*

Questions upon the sixth Chapter.

1. QUest. *Of the divers names which are given unto God in the Scripture.*
2. qu. *Of the divers kinds of names given unto God.*
3. qu. *Of the excellencie of the name* Jehovah.
4. qu. *Whether the name* Jehovah, *bee understood of Christ.*
5. qu. *Of the right pronuntiation of the name* Jehovah.
6. qu. *Whether the name* Jehovah *be ineffable, that is, not to be pronounced.*
7. qu. *How the Lord was not knowne by his name* Jehovah, *to* Abraham, Isaak, *and* Jacob.
8. qu. *Why the Genealogie of* Reuben, Simeon, *and* Levi *is inserted.*
9. qu. *How* Reuben *is said here to be the first borne.*
10. qu. *Of the age of* Levi.
11. qu. *Of the age of* Kohath.
12. qu. *Of the age of* Amram.
13. qu. *Why the sonnes of* Korah *and* Ithamar *are set downe.*
14. qu. *Why* Aaron *tooke a wife of the tribe of* Judah.
15. qu. *How* Moses *without ostentation setteth forth his owne commendation.*
16. qu. *In what sense* Moses *saith he was of uncircumcised lips.*

Questions upon the seventh Chapter.

1. QUest. *The divers appellations of the name of God.*
2. qu. *In what sense* Moses *is called* Aarons *God.*
3. qu. *In what sense* Aaron *is called* Moses *Prophet.*
4. qu. *Why the tribes of Israel are called Armies.*
5. qu. *Of* Moses *age.*
6. qu. *Whether* Pharaoh *asked a signe, and whether a signe may be required.*
7. qu. *Of the divers names of the Egyptian Magicians here used.*
8. qu. *Of divers kinds of Magicke.*
9. qu. *Of the first author and inventor of art Magicke.*
10. qu. *Who were the ringleaders and chiefe of the Egyptian Magicians; where also of the place where* Jannes *and* Jambres *were buried.*
11. qu. *Whether things done by magicke and inchantment, are in truth, or in shew onely.*
12. qu. *What things are permitted to Satan to doe.*
13. qu. *How divers wayes Satans power is limited.*
14. qu. *Whether the devill by his owne power can cause thunder and lightning.*
15. qu. *Of the power of spirits in naturall works, and of divers strange and admirable works in nature.*
16. qu. *What works in naturall things are forbidden unto spirits to doe, and how Satan two wayes maketh things to appeare that are not.*
17. qu. *Whether Satan can raise the spirits and soules of the dead; where these particulars are handled. of the fabulous reports of the Heathen, of the imagined force of Necromancie. 2. Reasons against Necromancie. 3. In what cases the dead have been raised and appeared.*
18. qu. *Why Satan doth counterfeit the spirits of the dead.*
19. qu. *Of the divers kinds of miracles.*
20. qu. *Of the difference betweene true miracles and false.*
21. qu. *Whether the Sorcerers brought forth true serpents.*
22. qu. *By what meanes Satan deluded* Pharaoh *with a shew of serpents.*
23. qu. *Why the Lord suffered the Sorcerers of Egypt, to shew such contrarie signes.*
24. qu. *Whether* Pharaoh *being deceived by the Magicians false signes, be thereby excusable.*
25. qu. *Of the number of the plagues of Egypt.*
26. qu. *Of the greatnesse of the plagues of Egypt, how the Egyptians were every way punished.*
27. qu. *Where the plagues of Egypt, and to what place they were sent, at the first.*
28. qu. *At what time the plagues were sent upon Egypt.*
29. qu. *In what time all the plagues were finished.*
30. qu. *Whether the good Angels or the Lord were the ministers of the Egyptian plagues.*
31. qu. *For what ends and causes the Lord wrought such wonders in Egypt.*
32. qu. *Who were exempted from the plagues of Egypt.*
33. qu. *Whether the Egyptians, which cohabited with the Israelites in the land of Goshen, were exempted from the plagues.*
34. qu. *Of the diversitie in the manner of the plagues.*
35. qu. *Of* Pharaohs *divers and variable behaviour.*
36. qu. *Why the Lord sent divers plagues upon* Pharaoh, *not cutting him off at once.*
37. qu. *Why Aaron is sometime the minister of the plagues, and not* Moses.
38. qu. *Why the first plague beginneth in the water.*
39. qu. *Of the greatnesse of the first plague.*
40. qu. *Whence the Sorcerers had the water, which they also turned into bloud.*
41. qu. *What shift the Egyptians made for water, during the first plague.*
42. qu. *Whether the raine that fell were turned into bloud.*
43. qu. *Whether the Sorcerers did turne the waters into true blood.*
44. qu. *How this first plague was staied.*
45. qu. *Of the application and use of this first plague.*

Questions upon the eighth Chapter.

1. QUest. *What kinde of frogs the second plague brought upon Egypt.*
2. qu. *Of the greatnesse of this plague of frogs.*

3. qu. *From whence this great abundance of frogs came.*
4. qu. *In what place, and how the Sorcerers brought forth frogs.*
5. qu. *Why* Pharaoh *calleth now for* Moses, *and not before.*
6. qu. *Why* Moses *saith to* Pharaoh, *Take this honour to thee.*
7. qu. *Whether* Moses *tempted God in prescribing the time of removing the plague.*
8. qu. *Of the use and application of the plague of frogs.*
9. qu. *Why* Pharaoh *appointeth* Moses *to morrow.*
10. qu. *Why the Lord did not remove the frogs quite.*
11. qu. *The difference of the third plague of lice, from the former.*
12. qu. *Whether the third plague was of lice.*
13. qu. *Why the Lord plagued the Egyptians with lice.*
14. qu. *Why the Lord by the stretching forth of* Aarons *rod brought forth lice.*
15. qu. *Why the sorceres could not bring forth lice.*
16. qu. *What the Sorcerers understand by the finger of God.*
17. qu. *Whether the Sorcerers had any feeling of Gods power.*
18. qu. *By what power Sorcerers doe worke, and how the devils sometime be cast out by the power of the devils.*
19. qu. *Why spirits prescribe constellations to bee observed, and delight in corporall and externall visages.*
20. qu. *Whether it be ordinarie for lice to breed out of the slime of Nilus.*
21. qu. *Why* Moses *is bid to meet* Pharaoh *by the water.*
22. qu. *Why there is no mention made in this miracle of* Moses *rod.*
23. qu. *What manner of Sorcerers were sent in the fourth plague.*
24. qu. *Of the name of* Beelzebub *the god of flies.*
25. qu. *Whether the land of Goshen were exempted from the former plagues.*
26. qu. *What things were an abomination to the Egyptians.*
27. qu. *Whether* Moses *were ignorant what kinde of beasts they should sacrifice to God in the desart.*

Questions upon the ninth Chapter.

1. QUest. *Why* Pharaoh *is so often sent unto, whom the Lord did foresee that he would not heare.*
2. qu. *Why* Moses *in bringing the plagues, doth not alwaies use* Aarons *rod.*
3. qu. *Why the Lord punisheth the Egyptians in their cattell.*
4. qu. *Why the Lord doth not alway exempt his people from temporall calamities.*
5. qu. *In what sense all the cattell of Egypt are said to have died.*
6. qu. *Whether* Pharaoh *sent into Goshen in the other plagues.*
7. qu. *Why* Pharaoh *calleth not to* Moses *here to pray.*
8. qu. *Whether this plague were naturall, or supernaturall.*
9. qu. *Why* Moses *is the Minister of the sixth plague.*
10. qu. *Of the plague of boyles, and the manner thereof.*
11. qu. *Why the Magicians are smitten with ulcers.*
12. qu. *Of the hardning of* Pharaohs *heart.*
13. qu. *What plague the Lord threatneth to destroy* Pharaoh *with.*
14. qu. *In what sense the Lord saith, I have kept thee.*
15. qu. *Whether the plague of haile were supernaturall.*
16. qu. *Whether there useth to be no raine or haile in Egypt.*
17. qu. *Of the meaning of those words, Since the foundation of Egypt.*
18. qu. *Of the greatnesse of this tempest of haile.*
19. qu. *How* Moses *knew that* Pharaoh *dissembled.*
20. qu. *What kinde of graine was not smitten with the haile.*

Questions upon the tenth Chapter.

1. QUest. *Why* Moses *is bid to goe to* Pharaoh, *notwithstanding his heart was hardened.*
2. qu. *How* Moses *is said to be a snare to the Egyptians.*
3. qu. *Of* Pharaohs *wish, Let the Lord so be with you.*
4. qu. *Of the nature of Locusts, and whether this plague were extraordinarie.*
5. qu. *Of the greatnesse of this plague of Locusts.*
6. qu. *Why sometime* Moses, *sometime* Aaron *stretcheth out the rod.*
7. qu. *What kinde of winde it was, which brought the Locusts.*
8. qu. *Whether this plague of Locusts were incomparable, and not to be matched.*
9. qu. *In what sense it is said, the Locusts devoured that which was left.*
10. qu. *Why the plague of Locusts is called a death*
11. qu. *Of the mysticall application of this plague of Locusts.*
12. qu. *How* Moses *turned himselfe, going out from* Pharaoh.
13. qu. *Of the cause of darknesse of the Egypt.*
14. qu. *How it is said, the darknesse was felt.*
15. qu. *How the Israelites had light in their dwellings.*
16. qu. *Whether the Egyptians used in the time of this darknesse, any candle or fire light.*
17. qu. *How it is said, No man rose up from his place.*
18. qu. *When* Pharaoh *sent for* Moses, *whether after the darknesse was removed, or afore.*
19. qu. *Of the greatnesse of this punishment of three dayes darknesse.*
20. qu. *Of the mysticall application of this three dayes darknesse.*

Questions upon the eleventh Chapter.

1. QUest. *When the Lord spake these words to* Moses.
2. qu. *Why the overthrow of* Pharaoh *in the red sea, was counted none of the plagues.*
3. qu. *Whether God used the ministerie of good or bad Angels, in the slaughter of the first borne.*
4. qu. *Whether one Angell, or many were used in this destruction.*
5. qu. *Upon whom this plague in smiting the first borne was executed.*
6. qu. *Whether in every house the first borne were slaine.*

7. qu. *Why the Lord destroyed the first borne.*
8. qu. *VVhy the first borne of the cattell also are destroyed.*
9. qu. *How the gods of the Egyptians were judged.*
10. qu. *How the Israelites escaped the destruction of the first borne.*
11. qu. *The mysticall application of the last plague upon the first borne.*
12. qu. *Of the generall application of these ten plagues: the ten plagues of Egypt compared with the ten benefits which the children of Israel received in the wilderneſſe.*

Divers queſtions concerning the hardneſſe of heart.

13. QUeſt. *What the hardneſſe of heart is.*
14. qu. *Whether God bee the efficient and working cauſe of the hardneſſe of heart.*
15. qu. *God otherwiſe hardneth, than by way of manifeſtation.*
16. qu. *God doth not harden the heart onely by permiſſion.*
17. qu. *Whether hardneſſe of heart bee of God, as it is a puniſhment of ſinne, where* Pererius *is refuted, that miſliketh* Auguſtins *diſtinction.*
18. qu. *How God is ſaid to harden the heart by patience and long-ſuffering.*
19. qu. *Wherefore the Lord uſeth patience and long-ſuffering toward the wicked.*
20. qu. *How God is ſaid to harden by the ſubtraction of his grace.*
21. qu. *How God is ſaid,* occaſionaliter, *by miniſtring occaſion, which the wicked abuſe, to harden the heart.*
22. qu. *God is ſaid to harden the heart, as the event is taken for the cauſe.*
23. qu. *How diverſly in Scripture the termes of blinding and hardning are taken.*
24. qu. *How divers waies the Lord forſaketh thoſe which are hardened.*
25. qu. *God hardeneth otherwiſe than by foreſeeing.*
26. qu. *Whether God may be ſaid to doe thoſe things, which he diſpoſeth of to a good end.*
27. qu. *God otherwiſe hardeneth, than as a generall mover of the heart.*
28. qu. *How God is ſaid indeed to harden the heart.*

Queſtions upon the twelfth Chapter.

1. QUeſt. *When the Lord ſpake to* Moſes.
2. qu. *Whether it were a new inſtitution for the beginning of the yeare, or the renning of the old.*
3. qu. *How that moneth is ſaid to be the beginning of moneths.*
4. qu. *Of the name of the firſt moneth.*
5. qu. *VVhen the firſt moneth of the Hebrewes tooke beginning.*
6. qu. *VVhy the lambe was commanded to bee prepared foure dayes before.*
7. qu. *VVhether a lambe were killed in every houſe, and how many went to the eating of a lambe.*
8. qu. *VVhether beſide the Paſchal lambe, there were any other ſolemne ſacrifice.*
9. qu. *Of the divers acceptions and takings of the word evening.*
10. qu. *Of the time when the Paſſeover ſhould bee killed, betweene the two evenings.*
11. qu. *VVhether the Paſſeover were killed in the firſt evening, when the fourteenth day began, or in the latter.*
12. qu. *VVhether it were not indifferent to uſe a lambe or goat for the paſſeover.*
13. qu. *Why it is added that it ſhould be a male.*
14. qu. *Of the generall ſignification of the rites of the Paſſeover.*
15. qu. *The particular application of the rites and ceremonies of the Paſchal lambe.* 1. *Of the eating of the fleſh.* 2. *It muſt not be eaten raw.* 3. *Of the unleavened bread.* 4. *Of the ſowre and bitter herbs.* 5 *Of the roſting of the lambe whole together.* 6. *Of the not reſerving of any thing till the morning.* 7. *Of the girding of their loynes.* 8. *Whether the Hebrewes ſtood in the firſt Paſſeover.* 9. *Whether Chriſt ſtood or ſate at the eating of the Paſſeover.*
16. qu. *Whence the word Paſch is derived.*
17. qu. *Wherefore it was called the Paſch or Paſſeover.*
18. qu. *The divers ſignifications of the word Paſch.*
19. qu *What things are generally commanded, concerning the keeping of the daies of unleavened bread.*
20. qu. *Why they were injoyned to eat unleavened bread.*
21. qu. *Why ſeven dayes are limited for the keeping of the feaſt of unleavened bread.*
22. qu. *Whether the fourteenth or fifteenth day were the firſt of the ſeven.*
23. qu. *In what ſenſe the firſt day of the ſeven was called holy.*
24. qu. *Of the ſecond ſolemne day of the Paſch.*
25. qu. *Whether the ſeventh day were more ſolemne than the firſt.*
26. qu. *Why the ſeventh day is called a day of reſtraint.*
27. qu. *Why he that did not eat unleavened bread, was to be cut off.*
28. qu. *Why none uncircumciſed were admitted to the Paſch.*
29. qu. *Whether the ſervant might be compelled to be circumciſed.*
30. qu. *Why none of the fleſh was to be carried out of the houſe.*
31. qu. *Why a bone of the Paſchal lambe ſhould not be broken.*
32. qu. *What rites of the Paſſeover might be diſpenſed withall, and what not.*
33. qu. *What ceremonies the Jewes doe hold themſelves tied unto at this day.*
34. qu. *Whether the ſprinkle were of hyſſop, or of roſemary, or ſome other thing.*
35. qu. *Whence they tooke the blood which they laid upon the doore-poſts.*
36. qu. *Why they are forbidden to goe forth of their doores.*
37. qu. *How the ordinance of the Paſſeover is ſaid to be for ever.*
38. qu. *Of the divers applications of the ſenſe of the Scripture.*
39. qu. *Of the particular myſticall applications of the Paſchal lambe, and the rites thereof.* 1. *Of the day and moneth.* 2. *Of the ſetting apart of the lambe vpon the tenth day.* 3. *How Chriſt is compared to a lambe.* 4. *Of the blood of the lambe, how it reſembled Chriſts blood.* 5. *Of the ſignification*

of leaven, and ſowre herbs. 6. Of the eating with the loynes girt, and ſhooes on the feet, and the ſtaffe in the hand.
40. qu. How Pharaoh is ſaid here to have called unto Moſes.
41. qu. Whether the Hebrewes asked to borrow of the Egyptians their jewels.
42. qu. Whether the Hebrewes did any wrong in ſpoyling the Egyptians of their jewels.
43 qu. Whether the Egyptians asked the jewels before the laſt plague, or after.
44. qu. What kinde of favour it was, which the Lord gave the Iſraelites in the ſight of the Egyptians.
45. qu. Why the Lord inricheth his people with the Egyptians ſubſtance.
46. qu. Of which of the Egyptians they asked, and who of the Iſraelites, and what.
47. qu. Of the myſticall application of the Iſraelites ſpoyling of the Egyptians.
48. qu. Of the number of the Iſraelites that went up out of Egypt.
49. qu. Of Rahmeſes, from whence the Iſraelites went.
50. qu. Of Succoth where the Iſraelites pitched their tents, going out of Egypt.
51. qu. What this mingled companie was, that went with the Iſraelites out of Egypt.
52. qu. What moved theſe divers ſorts of people to goe out of Egypt with Iſrael.
53. qu. Whether the Iſraelites went out of Egypt in the evening, in the night, or in the morning.
54. qu. Whether the Iſraelites dwelt in Egypt more than foure hundred yeares.
55. qu. That the Iſraelites dwelt not foure hundred yeares onely in Egypt.
56. qu. That the Iſraelites dwelt onely two hundred yeares in Egypt.
57. qu. That the Iſraelites were not in bondage and ſervitude in Egypt, all the foreſaid terme of two hundred yeares.
58. qu. That Moſes underſtandeth all the time of the ſojourning of Iſrael, and the Fathers in Egypt, and in Canaan.
59. qu. Why their dwelling in Egypt is onely named, the reſt being alſo underſtood.
60. qu. When the foure hundred yeare muſt take beginning.
61. qu. When the terme of 430. yeares endeth.
62. qu. How the terme of foure hundred yeares prefixed to Abraham, and Moſes ſumme of 430. yeares, doe agree together.
63. qu. When the foure hundred yeares prefixed to Abraham muſt take their beginning.
64. qu. The time of the Hebrewes departure out of Egypt, compared with the Chronologie of the Heathen.

Queſtions upon the thirteenth Chapter.

1. QUeſt. How the firſt borne were accounted that were conſecrated unto God.
2. qu. In what ſenſe the firſt borne are ſaid to bee the Lords.
3. qu. Why the law of the Paſſeover is repeated.
4. qu. Whether Abib were the proper name of a moneth.
5. qu. Why the Iſraelites are charged to keepe the Paſſeover in the land of Canaan, and not before.
6. qu. Whether the keeping of the Paſſeover were the cauſe of their deliverance, or that the cauſe of the other.
7. qu. How theſe things ſhould be as ſignets upon their hands; and of the ſuperſtition of the Iewes in their fringes and frontlets.
8. qu. Of the redeeming of the firſt borne of uncleane beaſts.
9. qu. Of the conditions required in the firſt borne of cleane beaſts.
10. qu. Of the law of the redeeming of the firſt borne of men.
11. qu. Of the ſpirituall application of the law of the firſt borne unto Chriſt.
12. qu. Whether the neereſt way from Egypt to Canaan, were thorow the Philiſtims country.
13. qu. Why the Lord counſelleth to prevent dangers.
14. qu. Whether the like danger of warre feared with the Philiſtims, did not befall the Iſraelites with Amilek.
15. qu. Of the reaſons why the Lord led his people about by the wilderneſſe.
16. qu. Whether the Iſraelites came up armed out of Egypt, or five in a ranke.
17. qu. Whether the reſt of the Patriarks bones were removed with Joſephs.
18. qu. Who it was that appeared in the cloud, and how.
19. qu. Of the divers properties of the cloud.
20. qu. How this cloud differed from other clouds.
21. qu. When the cloud began firſt to appeare.
22. qu. When the cloud and fierie pillar ceaſed.
23. qu. Of the foure great miracles which the Lord wrought for his people in the deſart.
24. qu. Whether the cloud alſo ſerved to ſhelter them from the heat of the Sunne.
25. qu. Whether the cloud and fierie pillar were two in ſubſtance, or but one.
26. qu. Whether it were a true naturall fire that gave them light by night.
27. qu. Whether the pillar of the cloud were moved by any naturall motion.
28. qu. Of the times of removing and ſtaying of the cloud.

Queſtions upon the fourteenth Chapter.

1. QUeſt. Of the place where they are commanded to pitch.
2. qu. Why the Lord would have them pitch in ſo diſcommodious a place.
3. qu. How Pharaoh had word where the Iſraelites camped.
4. qu. Of Pharaohs chariots and horſe-men, and whether there were any foot-men in this hoſt.
5. qu. How the Iſaelites are ſaid to come out with a ſtrong hand.
6. qu. Whether the Iſraelites cried unto God in faith.
7. qu. Of the great ſinne of the people in expoſtulating with Moſes.
8. qu. Whether Moſes did ſuffer the people at this time to paſſe without reproofe for their murmuring.
9. qu. When the Lord ſpake theſe words mentioned to Moſes.

10. qu. *When* Moſes *cried vnto God, and how, and for what.*
11. qu. *How the Angell is ſaid to remove.*
12. qu. *What winde it was, which did blow vpon the red ſea.*
13. qu. *At what time of the night the ſea was diuided, where* Pererius *is confuted, which thinketh that the Iſraelites ſtaied fiue or ſix houres vpon the ſea ſhore before they entered.*
14. qu. *Whether one way were made in the ſea, or twelue wayes, for euery tribe one.*
15. qu. *Which of the tribes firſt entred into the red ſea.*
16. qu. *Whether the Iſraelites went thorow the midſt of the red ſea, or onely a part of it.*
17. qu. *Of the diuiſion of the red ſea, not the worke of nature, but altogether miraculous; where* Joſephus *report of the Pamphylian ſea, giuing way to* Alexander *the great, is examined.*
18. qu. *The diuiſion of the red ſea, and of the riuer Iordan compared together.*
19. qu. *Of the blindneſſe of the Egyptians, running headlong vpon their owne deſtruction.*
20. qu. *Why the Lord looked in the morning toward the Egyptians.*
21. qu. *By what degrees the finall ſubuerſion of the Egyptians was wrought in the red ſea.*
22. qu. *Of the number of the Egyptians that periſhed.*
23. qu. *Whether* Pharaoh *himſelfe were drowned in the ſea.*
24. qu. *Whether the Iſraelites were all gone ouer, when the Egyptians were drowned.*
25. qu. *Why the Egyptians dead bodies were caſt vpon the ſhore.*
26 qu. *Of the red ſea, whence it is ſo called.*
27. qu. *Of the fabulous reports of the Heathen writers, concerning the cauſes of the departure of the Hebrewes out of Egypt.*
28. qu. *Of the compariſon betweene the red ſea and Baptiſme.*
29. qu. *How the people are ſaid to beleeue* Moſes, *or in* Moſes.

Queſtions upon the fifteenth Chapter.

1. QUeſt. *Of the authoritie and excellencie of* Moſes *ſong.*
2. qu. *In what order* Moſes, *the children of Iſrael, and* Miriam *ſang this ſong.*
3. qu. *The end of the ſong of* Moſes.
4. qu. *Why the Scripture ſpeaketh ſo much againſt horſe vſed in battell.*
5. qu. *How the Lord is ſaid to be the ſtrength and ſong of his King.*
6. qu. *Whether God appeared in any viſible ſhape vnto the Iſraelites at the red ſea.*
7. qu. *In what ſenſe* Moſes *ſaith, hee would build the Lord a Tabernacle.*
8. qu. *How the Lord is ſaid to be high.*
9. qu. *In what ſenſe the Lord is ſaid to be a man of warre.*
10. qu. *Why now it is ſaid, his name is* Jehovah.
11. qu. *Of the names of the Captaines ſet ouer threes.*
12. qu. *What is meant by the blaſt of his noſtrils.*
13. qu. *Of the vaine boaſting of the Egyptians.*
14. qu. *What are the ſtrong, before whom the Lord is preferred.*
15. qu. *How the Lord is ſaid to bee fearefull in praiſes.*
16. qu. *Wherein the Egyptians are compared vnto lead.*
17. qu. *How the earth is ſaid to haue ſwallowed them.*
18. qu. *How the Lord will lead and carrie his people.*
19. qu. *What is meant here by Gods holy habitation.*
20. qu. *What nations ſhould be afraid of the Iſraelites.*
21. qu. *Why the Lord is ſaid to plant his people.*
22. qu. *In what ſenſe the Tabernacle of the Iewes, was called a firme and ſure Tabernacle, and how long the Temple continued at Ieruſalem.*
23. qu. *Of the meaning of theſe words,* For euer and euer.
24. qu. *Whether the 19. verſe be a part of* Moſes *ſong.*
25. qu. *Whether the Iſraelites went ſtraight ouer the red ſea.*
26. qu. *Of the diuers kinds of women-ſingers mentioned in the Scripture.*
27. qu. *Whether women did at any time publikely propheſie.*
28. qu. *Why* Miriam *is ſaid to be the ſiſter of* Aaron, *and not of* Moſes.
29. qu. *Why* Miriam *taketh a timbrell.*
30. qu. *Whether the women came with pipes beſide timbrels, or with dancing.*
31. qu. *Of the lawfulneſſe of Inſtruments of muſike.*
32. qu. *Of dancing.*
33. qu. *Whether* Miriam *did ſing the whole ſong, or repeated onely the beginning.*
34. qu. *Whether the deſart were ſimplie a deſart and barren place.*
35. qu. *The deſart of Shur and Etham were all one.*
36. qu. *Of the place of Marah.*
37. qu. *Of the grieuous ſin of murmuring.*
38. qu. *Of the diuers murmurings of the children of Iſrael.*
39. qu. *Whether the wood had any vertue, that* Moſes *caſt into the water.*
40 qu. *Wherein the miracle conſiſted of healing the waters.*
41. qu. *Why the Lord vſed this meanes in healing the waters.*
42. qu. *Of the myſticall ſignification of this tree.*
43. qu. *What lawes and ordinances the Lord here gaue his people.*
44. qu. *Why the Lord at this time gaue his people a law.*
45. qu. *Who is ſaid here to tempt.*
46. qu. *Of the diuers kinds of temptations.*
47. qu. *Of the difference betweene good and bad temptations.*
48. qu. *Wherein the Lord at this time proued his people.*
49. qu. *What diſeaſes of Egypt he meaneth.*
50. qu. *Whether* Job *being a righteous man felt not of the diſeaſes of Egypt.*
51. qu. *In what ſenſe the Lord ſaith,* I am thy healer.
52. qu. *Of the fountaines and Palme trees in Elim.*
53. qu. *Of the myſticall ſignification of the twelue fountaines, and ſeuentie Palme trees.*
54. qu. *Of diuers errors and ouerſights of* Joſephus.

Queſtions upon the ſixteenth Chapter.

1. QUeſt. *Of the deſart of ſin.*
2. qu. *Of the time when the Iſraelites came into the deſart of ſin.*
3. qu. *Whether all the children of Iſrael murmured.*
4. qu. *How they are ſaid to have murmured againſt* Moſes *and* Aaron *here, and afterward againſt the Lord.*
5. qu. *Of the grievous murmuring of the Iſraelites.*
6. qu. *How the Iſraelites are ſaid to have ſit by the fleſhpots of Egypt.*
7. qu. *In what ſenſe the Lord ſaith, he will raine bread from heaven.*
8. qu. *Why they are commanded every day to gather this bread.*
9. qu. *How the Lord is ſaid by this, to have proved his people, and to what end.*
10. qu. *Why the fleſh was given in the evening, the bread in the morning.*
11. qu. *Whether the rocke were firſt ſtricken to bring out water, or the fleſh and bread firſt ſent.*
12. qu. *Why* Moſes *biddeth* Aaron *to ſpeake to the people, and doth it not himſelfe.*
13. qu. *How the people are bid to draw neere before the Lord.*
14. qu. *What cloud it was wherein the Lord appeared.*
15. qu. *When the Lord thus ſpake to* Moſes.
16. qu. *What manner of fowles were ſent, whether they were Quailes.*
17. qu. *Whether the comming of Quailes were a naturall worke.*
18. qu. *Whether this ſtorie of the ſending of the Quailes, and that* Numb. 11. *be all one.*
19. qu. *Whether the Manna were a kinde of dew.*
20. qu. *Whether the Manna were a naturall meteor.*
21. qu. *Whether the Manna lay about the campe onely, and not within it.*
22. qu. *Whence it was called Manna.*
23. qu. *Why the Manna is ſaid to be the bread of Angels.*
24. qu. *Of the meaſure Gomer, how much it contained.*
25. qu. *How one meaſure of Manna ſufficed for every ones eating.*
26. qu. *Why a Gomer was appointed for every head.*
27. qu. *Whether the people tranſgreſſed, in gathering ſome more, ſome leſſe.*
28. qu. *How it came to paſſe that none had over, that gathered more, nor none had any lacke, that gathered leſſe.*
29. qu. *How the Manna grew to bee corrupt with wormes.*
30. qu. *How the Sun is ſaid to wax hot, and of the melting of Manna.*
31. qu. *How they gathered twice ſo much upon the ſixt day.*
32. qu. *What moved the Rulers to come and tell* Moſes, *that the people had gathered double.*
33. qu. *Of the meaning of the* 23. *verſe, and whether they dreſſed upon the ſixth day, that which was reſerved for the ſeventh.*
34. qu. *Whether the obſervation of the Sabbath were now firſt inſtituted.*
35. qu. *Of the reſt of the Sabbath.*
36. qu. *The deſcription of Manna, the quantitie, faſhion, colour, and taſte thereof.*
37. qu. *Whether the Manna had a divers reliſh, according to every ones taſte.*
38. qu. *When* Moſes *ſpake to* Aaron, *concerning the pot of Manna, to be ſet before the Lord.*
39. qu. *By whom this clauſe was added of the Iſraelites eating of Manna forty yeares.*

Queſtions upon the ſeventeenth Chapter.

1. QUeſt. *Why ſome manſion places are omitted here.*
2. qu. *Of penurie and want of water, which the Iſraelites here indured.*
3. qu. *Why it pleaſed God to prove his people with thirſt.*
4. qu. *How the people are ſaid to tempt God.*
5. qu. *Of* Moſes *feare, leſt he ſhould be ſtoned.*
6. qu. *Why* Moſes *is bid to take the Elders with him.*
7. qu. *Why* Moſes *is bid to take his rod.*
8. qu. *Whether it be all one ſtorie of ſmiting the rocke,* Exod. 17. *and* Numb. 20. *or divers.*
9. qu. *Of the mount Choreb.*
10. qu. *Whether the water out of the rocke did ſtill follow the Iſraelites.*
11. qu. *What nation the Amalekites were, and how they ſet upon Iſrael.*
12. qu. *The reaſons which moved the Amalekites to ſet upon the Iſraelites.*
13. qu. *Why* Moſes *goeth not himſelfe to battell, but appointeth* Joſhua.
14. qu. *Whether this* Hur *were the ſonne of* Caleb.
15. qu. *Whether* Moſes *lifted up his hands in prayer.*
16. qu. *How* Moſes *hands were heavie.*
17. qu. *Of the ſupporting and bearing up of* Moſes *hands.*
18. qu. *What this* Amalek *was, and of whom deſcended.*
19. qu. *What booke this was wherein* Moſes *is commanded to write this ſtorie.*
20. qu. *Why* Moſes *is commanded to rehearſe it to* Joſhua.
21. qu. *Whether* Amalek *were wholly deſtroyed by* Saul.
22. qu. *Of the building of the Altar, and the name thereof.*
23. qu. *Of the meaning of theſe words,* Thy hand is upon the throne of Jah.

Queſtions upon the eighteenth Chapter.

1. QUeſt. *Whether* Jethro *and* Rehuel, *or* Reghuel, *were the ſame man.*
2. qu. *How* Jethro *heard what the Lord had done for* Moſes *and* Iſrael.
3. qu. *The cauſes which moved* Jethro *to come unto* Moſes.
4. qu. *When* Moſes *had ſent* Zipporah *away.*
5. qu. *Of* Moſes *two ſonnes.*
6. qu. *How* Moſes *was delivered from the ſword of* Pharaoh.
7. qu. *At what time* Jethro *came to* Moſes, *before the Law given in mount Sinai, or after.*
8. qu. *Wherefore* Jethro *ſent before to* Moſes.
9. qu. *Of the manner of* Moſes *entertainment.*
10. qu. *Why* Moſes *declareth all theſe things unto* Jethro.

11. qu. *Of* Jethro *his joy and rejoycing.*
12. qu. *Whether* Jethro *had before this, the knowledge of the true God.*
13. qu. *Of the meaning and true reading of the* 11. *verse.*
14. qu. *Whether* Jethro *offered himselfe burnt offerings.*
15. qu. *In what sense they are said to eat bread before the Lord.*
16. qu. *How the people came to* Moses, *to aske of God.*
17. qu. *Why the Lord would have* Moses *to take his direction from* Jethro.
18. qu. *What causes* Jethro *would have reserved to* Moses.
19. qu. *Of the qualities and properties required in good Magistrates.*
20. qu. *How the Rulers over thousands, hundreds, &c. are to be counted.*
21. qu. *Of the number of these Officers, and of their continuance and succession.*
22. qu. *The difference betweene* Moses *office, and the rest.*
23. qu. *Of the meaning of these words,* And God command thee.
24. qu. *In what sense the people are said to goe quietly to their place.*
25. qu. *Whether these Officers were chosen by* Moses.
26. qu. *Whether these Officers were of equall authoritie, or one subordinarie to another.*
27. qu. *Of the difference betweene these Officers, and the seventie Elders,* Numb. 10.
28. qu. *At what time* Jethro *tooke his leave of* Moses.

Questions upon the nineteenth Chapter.

1. QUest. *Of what yeare this was the third moneth.*
2. qu. *What day of the moneth the same day was.*
3. qu. *Whether this first day of the third moneth, were the 47. day from the Passeover.*
4. qu. *Of the place where they incamped.*
5. qu. *Whether the Israelites incamped on the East side of the mount Sinai.*
6. qu. *How* Moses *is said to goe up unto God.*
7. qu. *Why both these names of* Jacob *and* Israel *are joyned together.*
8. qu. *How the Lord is said to carrie them upon Eagles wings.*
9. qu. *How they are said to bee the Lords chiefe treasure.*
10. qu. *How they are said to be a Kingdome of Priests.*
11. qu. *By what reasons the Lord perswaded the people, and why.*
12. qu. *Whether the people unfeinedly here promise obedience.*
13. qu. *How the Lord is said to come in the thicke cloud, when, and in what thicke cloud it was.*
14. qu. *Why the Lord talketh with* Moses *in the hearing of the people.*
15. qu. *Why* Moses *is said twice to have reported the peoples words unto God.*
16. qu. *Why they are bidden to wash their garments.*
17. qu. *Whether this were the third day of the moneth, when the law was given.*
18. qu. *Whether the fifteenth day of the moneth were one of the fifties, which went before the giving of the law.*
19. qu. *Whether our Saviour with his disciples and the Iewes, kept the Passeover together.*
20. qu. *How the Apostles Pentecost, and the Iewes Pentecost, fell out all upon one day.*
21. qu. *How the Lord is said here to descend.*
22. qu. *Whether* Jehovah *Christ Iesus appeared not in the old Testament, but onely, or usually the Angels.*
23. qu. *Whether it were* Jehovah *the Lord Christ, or an Angell that came downe upon mount Sinai.*
24. qu. *Why the people are forbidden to come up into the mountaine.*
25. qu. *Why hee shall bee killed that toucheth the mountaine.*
26. qu. *Why no hand was to touch him that came neere the mountaine.*
27. qu. *Why the beast that toucheth the mountaine is commanded to be slaine.*
28. qu. *Whether at any time it were lawfull for the people to goe up to the mountaine.*
29. qu. *Why* Moses *is not set downe to have reported all to the people, which was given him in charge.*
30. qu. *With what water they washed their cloaths.*
31. qu. *Why they are commanded not to come at their wives.*
32. qu. *Why* Moses *maketh such an ample and full declaration and description of the Lords glorious appearing in mount Sinai.*
33. qu. *Why it pleased the Lord, in this trouble and fearefull manner, to appeare with thunder and lightning.*
34. qu. *Whether this thunder and lightning were naturall.*
35. qu. *Why the Lord appeared in a thicke cloud.*
36. qu. *Of the blowing of the trumpet at the giving of the law, what it signifieth.*
37. qu. *Of the different manner of the delivering the law and the Gospell.*
38. qu. *What it was that* Moses *spake, and the Lord answered.*
39. qu. *Whether God himselfe, or an Angell spake to* Moses *in the mount.*
40. qu. *Why* Moses *is commanded to charge the people againe.*
41. qu. *What Priests are here understood.*
42. qu. *Why* Moses *replieth as unwilling to go downe.*
43. qu. *Why the Lord, not withstanding* Moses *answer, still chargeth him to goe downe.*
44. qu. *Why* Aaron *is bid to come up with* Moses, *wherefore he went up, and when.*

Questions upon the twentieth Chapter.

1. QUest. *Whether this be a Commandement,* I am the Lord.
2. qu. *Of the distinction and difference of the lawes of* Moses *in generall.*
3. qu. *Of the validitie of the lawes, Morall, Ceremoniall, and Iudiciall, which are abrogated, which are not.*
4. qu. *Of the difference betweene the Morall, and Evangelicall law.*
5. qu. *Of the manifold use of the law, in the fourefold state of man.*
6. qu. *Why it pleased God now, and not before to give his written law to the world.*

7. qu. *How the Lord spake all these words, and why.*
8. qu. *Why it pleased God himselfe to speake to his people, in the giving of the Law.*
9. qu. *Of the division of the Morall Law.*
10. qu. *Whether foure Commandements, or three onely belong to the first table.*
11. qu. *Whether all morall precepts, as of loving of God, and our neighbour, bee reduced to the Decalogue.*
12. qu. *Of generall rules to be observed in expounding the Commandements.*
13. qu. *Why the Commandements are propounded negatively.*
14. qu. *Of the speciall manner of accenting and writing observed in the Decalogue, more than in any part of the Scripture beside.*
15. qu. *Why this preamble is set before,* I am Jehovah thy God.
16. qu. *Why their deliverance out of Egypt is here mentioned.*

Questions upon the first Commandement.

1. QUest. *Whether it is better read, strange gods, or other gods.*
2. qu. *Why they are called strange gods.*
3. qu. *Whether any kinde of externall idolatrie be forbidden in the first Commandement.*
4. qu. *Of the meaning of these words,* Before me.
5. qu. *What reasons ought chiefely to move us to acknowledge the Lord onely to be our God.*

Questions upon the second Commandement.

1. QUest. *What a graven image is.*
2. qu. *What things a similitude must not bee made of to worship.*
3. qu. *Of the difference betweene bowing downe, and serving.*
4. qu. *In what sense the Lord is called a jealous God.*
5. qu. *Of the titles which the Lord here giveth himselfe, and wherefore.*
6. qu. *Of the generall commination & promise annexed.*
7. qu. *How it standeth with Gods Justice to punish the children for the fathers sins.*
8. qu. *Why mention is made of the third and fourth generation.*
9. qu. *Why mercie is promised to be shewed to a thousand generations.*
10. qu. *How men are said to hate God.*

Questions upon the third Commandement.

1. QUest. *What is signified by the name of God, and how diversly it is taken.*
2. qu. *That it is more to abuse the name of Iesus, than simplie of God.*
3. qu. *How many wayes the name of God is taken in vaine.*
4. qu. *What is required in taking of a right oath.*
5. qu. *Whether men be bound to sweare often.*
6. qu. *Whether it be lawfull to use cursing.*
7. qu. *For what things an oath is not to be taken.*
8. qu. *Whether all kinde oaths are to be kept.*
9. qu. *Of the commination added to the third Commandement.*

Questions upon the fourth Commandement.

1. QUest. *Of the order of the fourth Commandement, why it is put after the other.*
2. qu. *Why it is said onely in this Commandement,* Remember, *&c.*
3. qu. *VVhy the Lord thought good to appoint a day of rest, and that upon the seventh day.*
4. qu. *VVhether the precept of keeping the Sabbath, were altogether ceremoniall.*
5. qu. *To observe one day of seven unto the Lord is morall.*
6. qu. *VVhat things in the Sabbath were ceremoniall, what morall.*
7. qu. *VVhat it is to sanctifie the Sabbath day.*
8. qu. *Of the labouring six dayes, whether it bee a Commandement.*
9. qu. *VVhat works are permitted to be done upon the Sabbath.*
10. qu. *VVhy the children, servants, and cattell are commanded to rest.*
11. qu. *VVhat strangers were injoyned to keepe the Sabbaths rest.*
12. qu. *Why a reason is added to this Commandement.*
13. qu. *How the Lord is said to have rested.*
14. qu. *Of the changing of the Sabbath, from the seventh day, to the first day of the weeke.*
15. qu. *How the Lord is said to have blessed and sanctified the day.*

Questions upon the fifth Commandement.

1. QUest. *Whether this precept belong to the first table.*
2. qu. *VVhy the precepts of the second table are said to be like unto the first.*
3. qu. *VVhy the precept of honouring parents, is set first in the second table.*
4. qu. *VVhy speciall mention is made of the mother.*
5. qu. *VVhether the child is more bound to the father or mother.*
6. qu. *Why the Lord commandeth obedience to parents, being a thing acknowledged of all.*
7. qu. *VVho are comprehended under the name of fathers and mothers.*
8. qu. *VVhy the Lord here useth the name of father and mother, to signifie the rest.*
9. qu. *VVhat is meant by this word Honour.*
10. qu. *Certaine doubts removed, how, and in what cases parents are to be obeyed.*
11. q. *In what sense Christ biddeth us hate our parents.*
12. qu. *How farre children are bound to obey their parents.*
13. qu. *At what age it is most convenient for men to marrie to get children.*
14. qu. *VVhether the reciprocall dutie also of parents toward their children be not here commanded.*
15. qu. *VVherein the dutie of parents consisteth toward their children.*
16. qu. *VVhether all the duties of mercie and charitie are commanded in this precept.*
17. qu. *Of the true reading and meaning of these words, That they may prolong it.*
18. qu. *In what sense the Apostle calleth this the first Commandement with promise.*

19. qu. *Why the promise of long life is made to obedient children.*
20. qu. *What other blessings are promised under long life.*
21. qu. *This promise of long life did not onely concerne the Iewes.*
22. qu. *Whether long life simplie be a blessing, and to be desired.*
23. qu. *VVhy wicked and disobedient children are suffered to live long.*
24. qu. *How this promise of long life is performed, seeing the righteous seed are many times soone cut off.*

Questions concerning the dutie of Subjects unto Civill Magistrates.

23. QUest. *Of the dutie of Subjects toward their Prince.*
24. qu. *How farre Subjects are to obey their Governours.*
25. qu. *Whether it had beene lawfull for* David *to have killed* Saul: *against* Bucanus.

Questions upon the sixth Commandement.

1. QUest. *Why this precept is set before the other that follow.*
2. qu. *Whether it be here forbidden to slay any beast.*
3. qu. *Of the divers kinds of killing.*
4. qu. *How the soule is killed by evill perswasion.*
5. qu. *That it is not lawfull for a man to kill himselfe.*
6. qu. *The inward murder of the heart forbidden.*
7. qu. *What things are to be taken heed of in anger.*
8. qu. *Of rayling and reviling.*
9. qu. *VVhether beating and wounding, though there be no killing, be not forbidden here.*
10. qu. *VVhy actuall murder is such an haynous sinne before God.*
11. qu. *How diversly murder is committed.*
12. qu. *Of the divers kinds of murder.*
13. qu. *Magistrates are not guiltie of murder, in putting malefactors to death.*

Questions upon the seventh Commandement.

1. QUest. *Of the order and negative propounding of this Commandement.*
2. qu. *Whether the uncleane desire of the heart be forbidden in this precept.*
3. qu. *Other acts of uncleannesse beside adulterie here forbidden.*
4. qu. *Of the sinnes of unnaturall lust.*
5. qu. *VVhy some kinde of uncleannesse, is not forbidden by humane lawes.*
6. qu. *Of the greatnesse of the sinne of adulterie.*
7. qu. *Adulterie as well forbidden in the husband, as in the wife.*
8. qu. *VVhether adulterie be a more grievous sinne in the man, or in the woman.*
9. qu. *VVhether adulterie be now necessarily to be punished by death.*
10. qu. *VVhether it be lawfull for the husband to kill his wife taken in adulterie.*
11. qu. *Simple fornication, whether a breach of this Commandement.*
12. qu. *Spirituall fornication is not a breach of this precept.*
13. qu. *Of the lawfulnesse and dignitie of mariage.*
14. qu. *Of the espousals and contract of mariage, with the difference, and divers kinds thereof.*
15. qu. *Of mariage consummate, and the rites and orders therein to be observed.*
16. q. *What conditions are required in lawfull mariage.*
17. qu. *Of the ends of the institution of matrimonie.*
18. qu. *Of the mutuall matrimoniall duties betweene man and wife.*
19. qu. *VVhether mariage be left indifferent to all.*

Questions upon the eighth Commandement.

1. QUest. *Whether the stealing of men onely be forbidden in this precept.*
2. qu. *Of the order and phrase used in this precept.*
3. qu. *Of the generall heads of the things here prohibited.*
4. qu. *Of Sacrilege.*
5. qu. *Whether it bee lawfull to convert things consecrated to idolatrie, to other uses, sacred or prophane.*
6. qu. *Of the sacrilege of spirituall things.*
7. qu. *Of Simonie.*
8. qu. *Of common theft, with the divers kinds thereof.*
9. qu. *Of the divers kinds of transactions and contracts.*
10. qu. *Of the divers kinds of fraud and deceit used in contracts.*
11. qu. *Of unlawfull and cosening trades.*
12. qu. *How this precept is broken by procuring our neighbours hurt.*
13. qu. *Of the abuse of mens goods and substance, another generall transgression of this precept.*

Questions upon the ninth Commandement.

1. QUest. *What it is to answer a false testimonie.*
2. qu. *Whether false testimonie in judgement be here onely forbidden.*
3. qu. *How divers wayes a false testimonie is borne.*
4. qu. *Who is to be counted our neighbour.*
5. qu. *What conditions must concurre to convince one of falsehood.*
6. qu. *Of the divers kinds of lies.*
7. qu. *Some cases wherein the truth is not uttered, and yet no lie committed.*
8. qu. *How the truth may bee uttered, and yet this Commandement broken.*
9. qu. *Of the divers kinds of false testimonies.*
10. qu. *Of a false testimonie in matters of religion.*
11. qu. *Of falsehood and error in Arts.*
12. qu. *How falsehood is committed in judgement.*
13. qu. *Of the danger of bearing false witnesse in judgement.*
14. qu. *Of the detorting and wresting of words to another sense: another kinde of false testimonie.*
15. qu. *Of the violating of faith in leagues and covenants.*
16. qu. *Whether are more grievous, publike or private false witnesse bearing.*
17. qu. *Of the divers kinds of private false testimonies.*
18. qu. *Of a false testimonie which a man giveth of himselfe.*

Questions

Queſtions upon the laſt Commandement.

1. QUeſt. *The laſt precept, whether two or one.*
2. qu. *What manner of concupiſcence is here forbidden, and how this precept diſſereth from the former.*
3. qu. *whether involuntarie concupiſcence having no conſent of the will, is here forbidden.*
4. qu. *Why there is no precept to direct the inward paſſion of anger, as of coveting.*
5. qu. *Whether ſinne properly conſiſt in the internall or externall act.*
6. qu. *The law of* Moſes *did not onely reſtraine the hand, but the minde.*
7. qu. *Whether any morall and naturall duties were to be reſtrained by poſitive law.*
8. qu. *Of the perfection and ſufficiencie of the Morall law.*
9. qu. *Of the abrogation of the law.*

Queſtions upon the reſt of this twentieth Chapter.

1. QUeſt. *In what ſenſe the people are ſaid to have ſeene the voices, which are properly heard, and not ſeene.*
2. qu. *What is meant here by voices, whether the thunder or other voices.*
3. qu. *VVhether there were a ſound of the trumpet beſide the voices.*
4. qu. *Of the feare of the people, and their going backe.*
5. qu. *VVhy, they deſire that* Moſes *would ſpeake unto them.*
6. qu. *VVhy the people are afraid they ſhall die.*
7. qu. *How the Lord is ſaid to come unto them, and why.*
8. qu. *How the Lord is ſaid to tempt and prove his people.*
9. qu. *VVhy the people ſtood afarre off, and where.*
10. qu. *How* Moſes *is ſaid to draw neere to the darkneſſe.*
11. qu. *VVhy the Lord ſaith he ſpake unto them from heaven.*
12. qu. *Why this precept is repeated, of not making any graven image.*
13. qu. *Of the meaning of theſe words,* Yee ſhall not make with me.
14. qu. *VVhy mention is made onely of images of ſilver and gold.*
15. qu. *VVhy the Lord commanded an Altar of earth to be made.*
16. qu. *VVhy the Altar was not to be made of hewen ſtone.*
17. qu. *VVhy the lifting up of the toole is ſaid to pollute the Altar.*
18. qu. *How* Jeremie *is made to agree with* Moſes, *who ſaith the Lord commanded not any thing concerning ſacrifices.*
19. qu. *Of the difference betweene burnt offerings, and peace offerings.*
20. qu. *Whether it was lawfull to ſacrifice in no other place, than before the Arke, or Tabernacle.*
21. qu. *Whether it was lawfull to ſacrifice before the Arke, & at the Tabernacle, while they were aſunder.*
22. qu. *How long the Arke was ſevered from the Tabernacle.*
23. qu. *Of the removing of the Tabernacle.*
24. qu. *Of the places where it was lawfull, or unlawfull to ſacrifice.*
25. qu. *How God is ſaid to come and goe, and how he is ſaid to be in the world.*
26. qu. *Whether it were not lawfull to goe up by ſteps to the Altar.*
27. qu. *Why they were forbidden to uſe ſteps up to the Altar.*
28. qu. *Of the abominable Idoll of the Gentiles, called* Priapus, *and the filthie uſages thereto belonging.*
29. qu. *Why the ſecret parts are counted uncomely.*

Queſtions upon the one and twentieth Chapter.

1. QUeſt. *Of the neceſſitie of the Iudiciall lawes.*
2. qu. *The difference of the Morall, Iudiciall, and Ceremoniall lawes.*
3. qu. *How the Ceremonials are abolished.*
4. qu. *How far the Iudicials are now to be retained.*
5. qu. *Why theſe lawes are called Iudgements.*
6. qu. *How* Moſes *propounded theſe lawes, by ſpeaking, or by writing.*
7. qu. *Why the Iſraelites were called Hebrewes.*
8. qu. *How the Hebrewes became ſervants.*
9. qu. *The difference betweene Hebrew ſervants and ſtrangers.*
10. qu. *Of three kinds of libertie, and how ſervitude is agreeable to the law of nature.*
11. qu. *How theſe ſix yeares are to be accounted.*
12. qu. *The reaſons why they ought to ſet their ſervants free.*
13. qu. *Why the ſpace of ſix yeares is limited for their ſervice.*
14. qu. *How the ſervant is ſaid to come in with his bodie.*
15. qu. *What manner of wife the maſter was to give to his ſervant.*
16. qu. *Whether ſuch ſeparation betweene the ſervant and his wife were lawfull.*
17. qu. *Why the ſervant was brought before the Iudges, and what doore he was ſet to.*
18. qu. *Of the divers kinds of puniſhments uſed among the Iſraelites.*
19. qu. *What is meant here by Ever.*
20. qu. *When the ſervant was to goe out free in the ſeventh yeare, when in the fiftieth yeare.*
21. qu. *Certaine caſes put, when the yeare of Iubile came before the yeare of remiſſion.*
22. qu. *Whether it were lawfull among the Iſraelites, for the parents to ſell their children.*
23. qu. *In what ſenſe it is ſaid, She ſhall not goe out as other ſervants.*
24. qu. *Whether it muſt be read, betrothed, or betrothed not.*
25. qu. *How ſhee was to be redeemed.*
26. qu. *Why it was not lawfull to ſell their maids to ſtrangers.*
27. qu. *What the meaning is of theſe words,* He hath deſpiſed her.
28. qu. *What kinde of betrothing is here underſtood.*
29. qu. *Whether it were lawfull to take another wife to the former.*
30. q. *Of the true reading and meaning of the 10. verſ.*
31. qu. *What theſe three things are mentioned in the text.*

32. qu. *Whether maid ſervants were ſet free in the ſeventh yeare, and not ſometime before, ſometime after.*
33. qu. *The ſummarie ſenſe of this law, concerning maid ſervants.*
34. qu. *Of the end, ſcope and intent of this law.*
35. qu. *What kinde of ſmiting is here meant.*
36. qu. *Why the murtherer was to die the death.*
37. qu. *In what ſenſe the Lord is ſaid to offer a man into ones hand.*
38. qu. *What places of refuge were appointed.*
39. qu. *Why the Lord appointed places for ſuch to flie unto.*
40. qu. *What is to be counted wilfull murder.*
41. qu. *Of the difference betweene voluntarie, and involuntarie murder, and the divers kinds of each.*
42. qu. *Why the wilfull murderer was to be taken from the Altar.*
43. qu. *What manner of ſmiting of parents is forbidden.*
44. qu. *Of the grievous ſin of paricide.*
45. qu. *The law of manſtealing expounded.*
46. qu. *The reaſon why manſtealing was puniſhed by death.*
47. qu. *What kinde of curſing of parents is here underſtood.*
48. qu. *What manner of ſtrife the law meaneth.*
49. qu. *What puniſhment the ſmiter had, if he which were ſmitten died.*
50. qu. *What ſhould become of the ſmiter, if the other died after he walked upon his ſtaffe.*
51. qu. *Of the equity of this law, in bearing of the charges.*
52. qu. *Who ſhould beare the charges, if a ſervant had done the hurt.*
53. qu. *What ſervants this law meaneth, and what kinde of chaſtiſement is forbidden.*
54. q. *The meaning of this clauſe, For he is his money.*
55. qu. *Whether this law meane the voluntarie, or involuntarie hurt done to a woman with child.*
56. qu. *Whether the death of the infant be puniſhed, as well as of the mother.*
57. qu. *Whether this law extendeth it ſelfe to infants which miſcarie, being not yet perfectly formed.*
58. qu. *Why the action is given unto the husband.*
59. qu. *Whether the law of retalion be literally to be underſtood.*
60. qu. *Whether the law of retalion were juſt and equall.*
61. qu. *Of ſervants freedome for the loſſe of an eye or tooth.*
62. qu. *What manner of ſmiting and goaring of a beaſt, is here underſtood.*
63. qu. *Why the ox that goareth was commanded to be ſtoned to death.*
64. qu. *Why the fleſh of the ox was not to be eaten.*
65. qu. *In what caſe the owner is to die, when his ox goareth any to death.*
66. qu. *Whether the owner might redeeme his life with money.*
67. qu. *What ſervants this law meaneth, Hebrewes or ſtrangers.*
68. qu. *Why a certaine ſumme of money is ſet for all ſervants.*
69. qu. *What kinde of welles this law meaneth, where, and by whom digged.*
70. qu. *How the live and dead ox are to be divided, where they were not of equall value.*

Queſtions upon the two and twentieth Chapter.

1. Queſt. *Of the divers kinds of theft.*
2. qu. *Why five oxen are reſtored for one, and for a ſtollen ſheepe but foure.*
3. qu. *Of the divers puniſhment of theft, and whether it may be capitall.*
4. qu. *Why the theefe breaking up might be killed.*
5. qu. *How it is made lawfull for a private man to kill a theefe.*
6. qu. *After what manner the theefe was to be ſold.*
7. qu. *Why the theefe is onely puniſhed double, with whom the thing ſtollen is found.*
8. qu. *How man is to make recompence of the beſt of his ground.*
9. qu. *Of the breaking out of fire, and the damages thereby.*
10. qu. *Why the keeper of things in truſt, is not to make good that which is loſt.*
11. qu. *How the fraud in the keeper of truſt, was to be found out and puniſhed.*
12. qu. *What is to be done with things that are found.*
13. qu. *How this law of committing things to truſt, differeth from the former.*
14. qu. *How the cauſe of theft differeth from other caſualties in matters of truſt.*
15. qu. *Whether it were reaſonable, that the matter ſhould be put upon the parties oath.*
16. qu. *What was to bee done, if the thing kept in truſt were devoured of ſome wilde beaſt.*
17. qu. *Of the law of borrowing and lending, when the thing lent is to be made good, when not.*
18. q. *Why ſuch a ſtrait law is made for the borrower.*
19. qu. *Why the hirer is not to make good the thing hired, as when it is borrowed.*
20. qu. *Whether the fornicator by this law is ſufficiently puniſhed.*
21. qu. *Why the woman committing fornication, bee not as well puniſhed by the law.*
22. qu. *What kinde of dowrie this law ſpeaketh of.*
23. qu. *How this law differeth from that,* Deut. 22. 29.
24. qu. *What was to be done, if the fornicator were not ſufficient to pay the dowrie.*
25. qu. *What if the fornicator refuſed to take the maid to wife.*
26. qu. *Whether this law were generall, without any exception.*
27. qu. *How farre this poſitive law againſt fornication doth binde Chriſtians now.*
28. qu. *Why the law doth require the conſent of the father to ſuch mariages.*
29. qu. *Why next to the law of fornication, followeth the law againſt witchcraft.*
30. qu. *What kinde of witchcraft is here underſtood.*
31. qu. *Whether love may be procured by ſorcerie.*
32. qu. *Whether witches can indeed effect any thing, and whether they are worthie to bee puniſhed by death.*
33. qu. *Of the odious ſinne of beſtiall and unnaturall luſt.*
34. qu. *The reaſons why men are given over to unnaturall luſt.*
35. qu. *What is meant by ſacrificing to other gods.*
36. qu. *Whether idolatrie now is to bee puniſhed by death.*

37. qu. *Why idolatrie is judged worthie of death.*
38. qu. *Of kindneſſe, how to be ſhewed toward ſtrangers and why.*
39. qu. *Why widowes and Orphanes are not to be oppreſſed.*
40. qu. *How and by what meanes prayers are made effectuall.*
41. qu. *Why uſurie is called biting.*
42. qu. *What uſurie is.*
43. qu. *Of divers kinds of uſuries.*
44. qu. *That uſurie is ſimplie unlawfull.*
45. qu. *Certaine contracts found to be uſurie, not commonly ſo taken.*
46. qu. *Whether all increaſe by the lone of money be unlawfull.*
48. qu. *Whether it were lawfull for the Iewes to take uſurie of the Gentiles.*
49. qu. *What garment muſt bee reſtored before the Sun ſet, which was taken to pledge, and why.*
50. qu. *Who are underſtood here by gods, and why.*
51. qu. *VVhy the Magiſtrate is not to be reviled, and with what limitation this law is to be underſtood.*
52. qu. *VVhether S.* Paul *tranſgreſſed this law,* Act. 23. *when hee called the high Prieſt painted wall: and whether indeed he did it of ignorance.*
53. qu. *VVhat is underſtood here, by abundance of liquor.*
54. qu. *Of the difference of firſt fruits and tithes.*
55. qu. *Of the divers kinds of tithe.*
56. qu. *Reaſons why tithes ought to be payed.*
57. qu. *VVhether this law bee underſtood of the redemption of the firſt borne, or of their conſecration to Gods ſervice.*
58. qu. *VVhy the firſt borne of cattell were not to bee offered before the eighth day.*
59. qu. *Of the meaning of this law, whether it were myſticall, morall, or hiſtoricall.*
60. qu. *VVhy they are forbidden to eat fleſh torne of beaſts.*
61. qu. *Of the uſe and ſignification of this law.*

Queſtions upon the three and twentieth Chapter.

1. QUeſt. *Of rayſing or reporting falſe tales.*
2. qu. *What it is to put to the hand to be a falſe witneſſe.*
3. qu. *How great a ſin it is to be a falſe witneſſe.*
4. qu. *VVhether in this law we are to underſtand, the mightie, or the many.*
5. qu. *How the poore is not to be eſteemed in judgement.*
6. qu. *How perſons are accepted in judgement, and how far the poore may be reſpected.*
7. qu. *VVhy mercie is to bee ſhewed toward the enemies oxe and aſſe.*
8. qu. *VVhether it is to bee read,* Thou ſhalt helpe him, *or,* lay it aſide with him.
9. qu. *How the poore mans cauſe is perverted in judgement.*
10. qu. *Againſt lying in judgement, and how it may be committed.*
11. qu. *VVho are meant here by the juſt and innocent.*
12. qu. *In what ſenſe God is ſaid not to juſtifie the wicked.*
13. qu. *VVhether a Iudge ought alwayes to follow the evidence, when he himſelfe knoweth the contrarie.*
14. qu. *A Iudge is not bound of his knowledge to condemne a man, not found guiltie in publike judgement.*
15. qu. *VVhat a dangerous thing it is for a Iudge to take gifts.*
16. qu. *VVhether all kinde of gifts are unlawfull.*
17. qu. *VVhy ſtrangers are not to bee oppreſſed in judgement.*
18. qu. *Of the divers feſtivals of the Hebrewes.*
19. qu. *VVhy the land was to reſt the ſeventh yeare.*
20. qu. *What the poore lived upon in the ſeventh yeare.*
21. qu. *VVhether the ſeventh yeare were generally neglected in Iſrael,* 490. *yeares together, as* Toſtatus *thinketh.*
22. qu. *Why the law of the Sabbath is ſo oft repeated.*
23. qu. *VVhat manner of mention of ſtrange gods is here forbidden.*
24. qu. *VVhy it is forbidden to ſweare by the name of ſtrange gods.*
25. qu. *Whether a Chriſtian may compell a Iew to ſweare by his* Thorah, *which containeth five bookes of* Moſes.
26. qu. *VVhether a Iew may be urged to ſweare by the name of Chriſt.*
27. qu. *VVhether a Saracen may be urged to ſweare upon the Goſpell, or in the name of Chriſt.*
28. qu. *VVhether a Chriſtian may ſweare upon the Iewes* Thorah.
29. qu. *That it is not lawfull for a Chriſtian to ſweare upon the Turkes* Alcaron, *or* Mahomets *thigh, nor for a Turke himſelfe.*
30. qu. *VVhy three feaſts are onely named, wherein they had more.*
31. qu. *Of the feaſt of the Paſſeover.*
32. qu. *VVhy Pentecoſt is called the feaſt of the firſt fruits.*
33. qu. *How the feaſt of Tabernacles is ſaid to bee in the end of the yeare.*
34. qu. *VVhich were the three feaſts wherein they were to appeare before the Lord.*
35. qu. *VVho were bound to appeare before the Lord, whether their ſervants.*
36. qu. *To what end the people were commanded to meet together.*
37. qu. *Why the people were not to appeare emptie before the Lord.*
38. qu. *In what place they appeared before the Lord, while the Arke and Tabernacle were aſunder.*
39. qu. *VVhat ſacrifice here is commanded, not to be eaten with unleavened bread.*
40. qu. *When the Paſſeover was to be killed.*
41. qu. *Wherefore they were to eat onely unleavened bread in the Paſſeover.*
42. qu. *VVhat firſt fruits are here mentioned in this law.*
43. qu. *VVhat it is to ſeeth a kid in the mothers milke.*
44. qu. *VVho is underſtood here to be this Angell.*
45. qu. *VVhy in this place the prohibition of Idolatrie is inſerted.*
46. qu. *VVhat manner of promiſes are here made, and why.*
47. qu. *VVhat is underſtood by the hornets.*
48. qu. *VVhy God did caſt out the Canaanites all at once, before the Iſraelites.*
49. qu. *Of the bounds and limits of the land of promiſe.*

50. qu. *Whether it be lawfull to make a league with nations, which are enemies to true religion.*
51. qu. *What it is to sinne against God.*

Questions upon the foure and twentieth Chapter.

1. QUest. *Whether this Chapter bee transposed in part, or in whole.*
2. qu. *What these seventie Elders were.*
3. qu. *Why* Moses *went up into the mount alone.*
4. qu. *VVhether all the people in generall were assembled.*
5. qu. *Why the Lord requireth the peoples consent to his lawes.*
6. qu. *What lawes they were which* Moses *wrote in a booke.*
7. qu. *Whether* Moses *rose up the next morning.*
8. qu. *Whether there were twelve pillars beside the Altar.*
9. qu. *Whether the names of the tribes were written in these stones.*
10. qu. *Whether the tribe of* Levi *were here reckoned among the twelve tribes.*
11. qu. *VVho were these young men which sacrificed.*
12. qu. *Why they offered no offerings.*
13. qu. *In what sense the Prophet* Amos *saith,* They offered no sacrifices.
14. qu. *Of the number of the sacrifices here used.*
15. qu. *How this place agreeth with that* Hebr. 9. 19.
16. qu. *VVhat is understood by the sprinkling of the bloud.*
17. qu. *What is meant by the dividing of the bloud into two parts.*
18. qu. *Whether all the people were besprinkled with the bloud.*
19. qu. *VVhen* Moses *and* Aaron *with the rest went up.*
20. qu. *Wherefore those went up with* Moses.
21. qu. *How they are said to have seene God.*
22. qu. *Wherein the place under Gods feet is said to be like to Saphir.*
23. qu. *In what sense the Lord is said not to lay his hand, and upon whom.*
24. qu. *Why they are said to eat and drinke.*
25. qu. *Whether this were a new Commandement, or the other mentioned,* vers. 1. 2. *repeated.*
26. qu. *What is signified by* Moses *going up to the mountaine.*
27. qu. *Of the tables of stone, whereof they were made, and wherefore given.*
28. qu. *Why* Joshua *went up with* Moses.
29. qu. *What became of* Joshua *after* Moses *left him.*
30. qu. *Wherefore* Moses *left* Aaron *and* Hur *in his place.*
31. qu. *How the cloud covered the mountaine, and what it signified.*
32. qu. *How the Lord appeared in fire, and of the meaning thereof.*
33. qu. *Whether the six dayes before mentioned, were part of the fortie dayes.*
34. qu. *Wherefore* Moses *fasted fortie dayes and fortie nights.*
35. qu. *What* Moses *did in the mount, those fortie dayes and fortie nights.*

Questions upon the five and twentieth Chapter.

1. QUest. *Of the diversitie of ceremonies, and the reason of the institution thereof.*
2. qu. *What time* Moses *erected the Tabernacle, whether before the receiving of the tables of the Law, or after.*
3. qu. *Why these oblations are called* terumah, *an heave offering.*
4. qu. *VVhy the Lord saith,* Receive an offering for me.
5. qu. *VVhether this free offering was the same, which was imposed upon them afterward,* chap. 38. 26.
6. qu. *Of the blew, purple, and skarlet colour.*
7. qu. *VVhat* sheſh *was, which the most doe translate, silke.*
8. qu. *VVhether they used badgers skins.*
9. qu. *VVhat kinde of wood, the wood* Shittim *was.*
10. qu. *VVhence they had their* Shittim *wood.*
11. qu. *VVhy no iron was used in the Tabernacle.*
12. qu. *To what uses these things served, which were offered.*
13. qu. *Of the use of the oyle and spices.*
14. qu. *Of the mysticall and morall application of these divers oblations.*
15. qu. *Of the signification of the Sanctuarie, and wherefore it was ordained.*
16. qu. *How the Lord is said to dwell in the Sanctuarie.*
17. qu. *VVhether* Moses *saw a patterne of the Tabernacle in the mount.*
18. qu. *Of the excellencie and dignitie of the Arke, and why it was made.*
19. qu. *Of the bignesse of the Arke, and how the cubit is to be taken here.*
20. qu. *VVhether the rings and barres were in the length or breadth of the Arke.*
21. qu. *Whether any thing were in the Arke beside the tables of stone.*
22. qu. *Of the spirituall, and mysticall signification of the Arke.*
23. qu. *Of the covering of the Arke, what fashion it was of, whether it covered the Arke, or hung over.*
24. qu. *Of the signification of this word Cherub.*
25. qu. *VVhat forme and fashion these Cherubims were of.*
26. qu. *VVhy they are called Cherubim and Seraphim.*
27. qu. *On which side of the Arke the Cherubs were placed.*
28. qu. *VVhether the Cherubims stood upon the ground, or upon the Mercie seat.*
29. qu. *The difference betweene the Cherubims which* Moses *made, and those which* Salomon *set up.*
30. qu. *Of the places where the Lord used to speake with* Moses.
31. qu. *VVhether God himselfe, or an Angell spake from the Mercie seat.*
32. qu. *Of the spirituall signification of the propitiatorie.*

33. qu. *Of the matter whereof the table was made.*
34. qu. *Of the forme and faſhion of the table.*
35. qu. *Of the placing of the two crownes, and the border of the table.*
36. qu. *How the table of ſhew-bread was carried.*
37. qu. *Of the diſhes and cups belonging to the table, the uſe and number of them.*
38. qu. *Of the foure kinds of veſſels in particular, which ſerved for the table.*
39. qu. *VVhy it was called the ſhew bread, or face bread.*
40. qu. *Of the order and quantitie of theſe loaves.*
41. qu. *Of the myſticall ſignification of the table of ſhew bread.*
42. qu. *Of the forme and faſhion of the candleſticke.*
43. qu. *Of the place where the candleſticke ſtood.*
44. qu. *Whether the candleſticke were made to* Moſes *hand.*
45. qu. *Of the inſtruments belonging to the candleſticke.*
46. qu. *How much a talent was.*
47. qu. *Of the myſticall application of the candleſticke.*

Queſtions upon the ſix and twentieth Chapter.

1. QUeſt. *Of the name of the Tabernacle, and which part of the Sanctuarie was properly ſo called.*
2. qu. *Why the Lord appointed a Tabernacle to be erected, and that in the wilderneſſe.*
3. qu. *VVhy the Lord would not yet have a Temple built.*
4. qu. *Of what ſtuffe theſe curtaines were made.*
5. qu. *Of the manner of worke uſed in theſe curtaines.*
6. qu. *Whether every curtaine were coupled by ſtrings one to another, or five onely to five.*
7. qu. *Of the lamps and ſtrings, how they were ſet and placed in the curtaines.*
8. qu. *How theſe firſt curtaines were diſpoſed in the Tabernacle, and how they hanged.*
9. qu. *Of the difference and diverſitie betweene the firſt curtaines and the ſecond.*
10. qu. *How the ſecond curtaines were diſpoſed, and of the doubling of the ſixth curtaine.*
11. qu. *The great curtaine of the ſecond ſort, conſiſting of ſix ſingle curtaines, what place of the Tabernacle it covered.*
12. qu. *What was done with the cubit which was overplus on the two ſides.*
13. qu. *Of the two outward coverings, whether they went all over the Tabernacle.*
14. qu. *Of the myſticall application of the coverings.*
15. qu. *How thicke the boords of the Tabernacle were.*
16. qu. *Whether the tenons were in the ſides, or in the bottome of the boords.*
17. qu. *VVhy three ſides onely were covered with boords.*
18. qu. *Of the ſockets and footſtalles, their number, and whether they were faſtened in the ground.*
19. qu. *Of the two corner boords, what breadth they were of.*
20. qu. *How the corner boords were joyned as twinnes.*
21. qu. *Of the order and number of the bars.*
22. qu. *Whether the middle barre went thorow the boords within.*
23. qu. *Of the myſticall ſenſe of the boords, with their ſockets and barres.*
24. qu. *Of the vaile which hanged before the moſt holy place.*
25. qu. *VVhat taches or hooks the vaile hanged under.*
26. qu. *In what part of the Tabernacle the vaile was hanged up, and why.*
27. qu. *Why the Table was ſet on the North, and the candleſticke on the South.*
28. qu. *VVherein the firſt vaile and the ſecond differed.*
29. qu. *Why the firſt vaile had no Cherubims, as the other.*
30. qu. *What vaile of the Temple it was, which was rent in the paſſion of our bleſſed Saviour.*
31. qu. *Of the myſticall ſenſe of theſe vailes.*

Queſtions upon the ſeven and twentieth Chapter.

1. QUeſt. *Why the Lord commanded an Altar to be made, and of the bigneſſe thereof.*
2. qu. *How fire was made upon the Altar framed of wood.*
3. qu. *Whether the Altar were made of boords.*
4. qu. *How this place agreeth with that,* Exod. 20. 25. *where the Altar is preſcribed to be made of earth, or unwrought ſtone.*
5. qu. *What the hornes of the Altar were, and to what uſe.*
6. qu. *Of the veſſels and inſtruments belonging to the Altar.*
7. qu. *Whether all the inſtruments were of braſſe.*
8. qu. *Whether the grate made to the Altar were ſet within or without.*
9. qu. *Of the rings of the Altar, whether they were put to the grate, or to the Altar.*
10. qu. *Of the myſticall interpretation of the Altar.*
11. qu. *VVhether one Court were made, or two or more.*
12. qu. *Why the Court was made, and of what largeneſſe.*
13. qu. *How the Tabernacle was ſituated in the middeſt of the Court.*
14. qu. *Of the hangings which compaſſed the Court, the faſhion and bigneſſe of them.*
15. qu. *Of the ſituation and placing of theſe pillars.*
16. qu. *Of the gate of the Tabernacle.*
17. qu. *Whether any of the lay people were admitted into the outward Court.*
18. qu. *Whether all the inſtruments of the Tabernacle were of braſſe.*
19. qu. *Of the myſticall application of the Court.*
20. qu. *What manner of oyle they are willed to bring.*
21. qu. *Whether the lamps burned in the Tabernacle both day and night.*
22. qu. *What is meant by the Tabernacle of the Congregation, and whether it be ſo rightly called.*
23. qu. *Whether it belonged to* Aaron *onely to dreſſe the lamps.*
24. qu. *Of the myſticall application of the lamps and oyle thereof.*

25. qu. *Of the description and situation of the whole Tabernacle.*
26. qu. *Whether every part of the Tabernacle had a spirituall signification.*
27. qu. *The spirituall use of the whole Tabernacle, and the parts thereof.*

Questions upon the eight and twentieth Chapter.

1. Quest. *Wherefore the Lord instituted a Priesthood.*
2. qu. *Why* Aaron *was chosen to be the high Priest.*
3. qu. *Wherein the Priesthood of Christ, and of* Aaron *agree, and disagree.*
4. qu. *Why Christ is called a Priest after the order of* Melchisedeck, *and not of* Aaron.
5. qu. *Why these Priestly garments are commanded to be made.*
6. qu. *Of the cunning men that wrought in the Tabernacle.*
7. qu. *Whether this gift of cunning and wisdome remained in the workmen after the Tabernacle was finished.*
8. qu. *Of the number of the Priestly garments, and ornaments.*
9. qu. *What garments were peculiar to the high Priests, what common.*
10. qu. *Which garments were put on first, which last.*
11. qu. *Whether the Priestly garments might at any time be carried and used out of the Tabernacle.*
12. qu. *Whether the high Priest did well in meeting* Alexander *in his Priestly attire.*
13. qu. *Of the maner whereof the holy garment should be made.*
14. qu. *Of the name of the Ephod, and the divers kinds thereof.*
15. qu. *How* Gedeon *offended in making an Ephod.*
16. qu. *Of the fashion of the Ephod.*
17. qu. *Of the two Onyx or Sardonix stones, why they are called stones of remembrance.*
18. qu. *Of the mysticall application of the Ephod, and the two precious stones.*
19. qu. *Why it was called the breast-plate of judgement.*
20. qu. *Of the fashion of the breast-plate.*
21. qu. *Of the twelve precious stones, their names, colours, qualities, and congruitie with the twelve tribes.*
22. qu. *That it is not now certainly knowne what these precious stones were, their qualities and signification.*
23. qu. *How many rings the breast-plate had, and how placed.*
24. qu. *What is meant by the forepart thereof.*
25. qu. *Whether the breast-plate were ever or never unlosed, and loosed from the Ephod.*
26. qu. *Whether the high Priest went into the most holy place in his glorious apparell.*
27. qu. *What the Urim and Thummim were.*
28. qu. *How judgement was given by the Urim and Thummim.*
29. qu. *Whether the high Priest used to aske counsell of God, by the Urim, or Ephod, and what Ephod it was.*
30. qu. *Of the mysticall application of the Priestly pectorall, with the Urim and Thummim.*
31. qu. *Of the robe of the Ephod, the fashion and matter thereof.*
32. qu. *Of the bels which hung in the skirts of the robe.*
33. qu. *Why the sound of the bels was to be heard.*
34. qu. *Of the mysticall application of the robe.*
35. qu. *Of the golden plate, the fashion thereof, inscription, and fastening.*
36. qu. *How* Aaron *is said to beare their iniquities.*
37. qu. *The mysticall signification of the golden plate.*
38. qu. *Of the imbroidered coat, the fashion and making thereof.*
39. qu. *Of the high Priests miter.*
40. qu. *Of the girdle of needle worke, and imbroidered.*
41. qu. *How the high Priests attire differed from the apparell of the inferiour Priests.*
42. qu. *Whether* Aaron *did alwayes put on the common Priestly garments.*
43. qu. *What it is to fill the hands of the Priests.*
44. qu. *Of the fashion and use of the linnen breeches.*
45. qu. *How this precept and charge concerning the linnen breeches agreeth with that law,* Exod. 23. 26.
46. qu. *Of the mysticall application of the inferiour Priests garments.*

Questions upon the nine and twentieth Chapter.

1. Quest. *Why it pleased God to have the Priests thus consecrated.*
2. qu. *Why the Calfe is said to bee the sonne of a bullocke.*
3. qu. *Why a Bullocke, two Rammes, and other things were offered at* Aarons *consecration.*
4. qu. *Why* Aaron *and the Priests were called to the doore of the Tabernacle.*
5. qu. *Why* Aaron *and the rest are washed and how.*
6. qu. *Of the Priestly apparell which* Aaron *put on, and why the girdle is omitted.*
7. qu. *How* Aaron *was anointed, and with what.*
8. qu. *How the ordinance of the Priesthood is said to be perpetuall.*
9. qu. *The spirituall application of* Aarons *manner of consecration.*
10. qu. *Why the Priests lay their hands upon the head of the beast.*
11. qu. *Of the divers kinds of sacrifices, and why some kinde of beasts were taken for sacrifice, and not other.*
12. qu. *Why the blood was laid upon the hornes of the Altar.*
13. qu. *What became of the blood which was powred at the bottome of the Altar.*
14. qu. *Why the fat was burned upon the Altar, and how.*
15. qu. *Why the flesh, skinne, and dung was burned without the host.*
16. qu. *Of the mysticall application of the sacrifice of the bullocke, with the rites thereof.*

17. qu. *VVhy the ſacrifice for ſinne was offered firſt.*
18. qu. *How the blond of the burnt offering was beſtowed upon the Altar.*
19. qu. *Why the hornes of the Altar are not here touched with blond.*
20. qu. *Why the dung in the ſinne offerings being an uncleane thing, was preſcribed to be burned.*
21. qu. *Why the burnt offering was ſo called, and how it differed from other ſacrifices.*
22. qu. *VVhy the burnt offering is called a ſweet ſavour.*
23. qu. *Of the myſticall ſenſe of the ramme of burnt offerings.*
24. qu. *Of the third ramme, why it is called the ramme of conſecration.*
25. qu. *Why the blond was put upon the right eare, thumbe and toe of* Aaron.
26. qu. *How the blond was ſprinkled upon the Altar round about.*
27. qu. *How the blond and oyle was ſprinkled upon their garments, without ſpotting.*
28. qu. *The myſticall ſignification of the ramme of conſecration, with the rites thereof.*
29. qu. *How theſe things were put into the Prieſts hands, and ſhaken to and fro.*
30. qu. *Whether* Moſes *were indeed a Prieſt.*
31. qu. *Whether* Aaron *had the breaſt and ſhoulder of the ramme of conſecration.*
32. qu. *What difference there was betweene the ſhake offering, and heave offering.*
33. qu. *What is here underſtood by the heave offering.*
34. qu. *Of the myſticall application of the ſhaking to and fro, and of the breaſt and ſhoulder of the ramme given unto the Prieſts.*
35. qu. *Of the conſecrating of* Aarons *ſucceſſor in his garments.*
36. qu. *By whom the high Prieſts ſucceeding* Aaron *were conſecrated.*
37. qu. *Whether* Eleazar *was conſecrated after the manner here preſcribed.*
38. qu. *What ſervices the high Prieſt was bound to doe in the Sanctuarie.*
39. qu. *Of other rites belonging to the ramme of conſecration.*
40. qu. *Whether all theſe rites were of the neceſſitie of the conſecration.*
41. qu. *Why the conſecration of the Prieſts continued ſeven dayes.*
42. qu. *Whether all the ſacrifices the firſt day, were iterated ſeven dayes together, or the ſacrifice for ſinne onely.*
43. qu. *To what end the ſinne offering was offered every day of the ſeven.*
44. qu. *How the Altar was cleanſed, and why.*
45. qu. *How the Altar ſanctified whatſoever touched it.*
46. qu. *Of the dayly ſacrifice, with the rites thereof.*
47. qu. *How much the Hin contained.*
48. qu. *Of the ſpiritual application of the Altar, and dayly ſacrifice.*
49. qu. *How the Lord appointed with the children of Iſrael.*
50. qu. *What the Lord promiſeth to ſacrifice.*
51. qu. *What is meant here by Gods glorie.*
52. qu. *How the Lord is ſaid here to ſanctifie* Aaron.
53. qu. *How the Lord is ſaid to dwell among them.*

Queſtions upon the thirtieth Chapter.

1. QUeſt. *Why the narration of the making of the golden Altar is tranſpoſed.*
2. qu. *Wherefore the Altar of incenſe had hornes coming out of it.*
3. qu. *Wherein this Altar of incenſe differed from the other.*
4. qu. *How the incenſe was burned upon the golden Altar.*
5. qu. *Of the placing of the bars, and how the Altar was carried.*
6. qu. *Where the Altar of incenſe was placed.*
7. qu. *What the Apoſtle meaneth by the golden Cenſer, which the moſt holy place is ſaid to have.*
8. qu. *Why incenſe was commanded to be burned morning and evening.*
9. qu. *Whether any of the lamps burned by day.*
10. qu. *What things were inhibited to be offered upon the golden Altar.*
11. qu. *Whether the high Prieſt entred more than once in a yeare upon any occaſion into the moſt holy place.*
12. qu. *How* Aaron *made reconciliation upon the hornes of the Altar.*
13. qu. *The ſpirituall ſenſe of the Altar of incenſe.*
14. qu. *How this Altar of incenſe differed from* Salomons.
15. qu. *Whether it were lawfull to number the people, and wherein* David *offended.*
16. qu. *Whether this collection of many were commanded onely at this time, or were to continue.*
17. qu. *VVhy this money was collected, and to what end.*
18. qu. *How much the ſicle of the Sanctuarie and halfe ſicle was.*
19. qu. *Whether there were divers kinds of ſhekels.*
20. qu. *Of the halfe ſhekel which Chriſt paid for tribute, what it was, and how it came to bee paid for tribute.*
21. qu. *Why they were numbred onely from twentie yeares old.*
22. qu. *Why the poore pay as much as the rich.*
23. qu. *Whether all theſe things were declared to* Moſes *at once.*
24. qu. *Of the faſhion of the braſen Laver.*
25. qu. *Of the uſe of this braſen Laver.*
26. qu. *Of the myſticall application of the Laver, wherein the Prieſts waſhed.*
27. qu. *The difference betweene* Moſes *Laver, and* Salomons *great Sea of braſſe.*
28. qu. *Of the ſpices that went toward the making of the oyntment.*
29. qu. *Of the manner of making and compounding this holy oyntment.*
30. qu. *Of the uſe of this oyntment in anointing the Tabernacle.*
31. qu. *How all that touched the Tabernacle became holy.*
32. qu. *When and how* Aaron *and his ſons were anointed.*

33. qu. *Who are understood here, by the name of the children of Israel, whether the Levites also are there comprehended.*
34. qu. *Of the forbidden uses, whereunto this oyntment should not be put.*
35. qu. *Whether the anointing of Kings were not against this law.*
36. qu. *What it is to be cut off from his people.*
37. qu. *The spirituall application of this holy oyntment.*
38. qu. *Of the spices whereof the holy perfume was made.*
39. qu. *What is understood here by the word Sammim, spices.*
40. qu. *Of the composition and manner of making this perfume.*
41. qu. *Of the spirituall application of this incense.*
42. qu. *How the Lord talked with* Moses *in the Mercie seat, whether in any visible shape.*

Questions upon the thirtie one Chapter.

1. QUest. *How the Lord is said to call* Bezaleel *by name.*
2. qu. *Whether* Caleb *the sonne of* Jephunch, *were grandfather to this* Bezaleel.
3. qu. *Whether this* Hur *were the same before mentioned,* chap. 24. 14. *supposed to bee* Moses *brother in law.*
4. qu. *Of the age of* Bezaleel.
5. qu. *Of the difference betweene the gifts of wisdome, understanding and knowledge.*
6. qu. *Whether all the kinds of works are rehearsed here, which were necessarie for the Tabernacle.*
7. qu. *Whether the wise in heart received a new gift, or increase rather of the old.*
8. qu. *Why* Moses *was not made fit to doe the worke of the Tabernacle.*
9. qu. *Of the garments of ministration, what they were.*
10. qu. *The spirituall signification of the furnishing of* Bezaleel, *and* Aholiab *with gifts.*
11. qu. *Why the precept concerning the Sabbath, is here renued.*
12. qu. *Why it was more forbidden to labour in the building of the Sanctuarie upon the Sabbath, than for the Priests to sacrifice.*
13. qu. *How the Sabbath is said to be a signe, that the Lord did sanctifie them.*
14. qu. *The reasons why the Sabbath must bee observed.*
15. qu. *What death is meant in this phrase,* He shall die the death.
16. qu. *Why the seventh day is called Sabbath Sabbaton.*
17. qu. *How the observation of the Sabbath is perpetuall.*
18. qu. *Whether the world were made successively in time, or in an instant.*
19. qu. *How the Lord is said to have rested, and from what.*
20. qu. *What works are to bee rested from upon the Lords day, what not.*
21. qu. *Whether* Moses *received the directions concerning the Tabernacle.*
22. qu. *Why* Moses *stayed fortie dayes in the mount with the Lord.*
23. qu. *Why the Lord gave the written law.*
24. qu. *Why the Lord gave the law to the Israelites, and to no other people.*
25. qu. *Why the Lord delivered onely two tables of the law.*
26. qu. *Why the tables were made of stone.*
27. qu. *What is meant here by the finger of God.*
28. qu. *Whether* Moses *did write upon the tables.*
29. qu. *How the law is said to have beene ordained by Angels.*

Questions upon the two and thirtieth Chapter.

1. QUest. *Whether* Moses *had signified unto the people, when he would returne.*
2. qu. *Whether the Egyptians were the first beginners and motioners of this idolatrie.*
3. qu. *The occasions of idolatrie in generall, and particularly of the idolatrie of the Israelites here.*
4. qu. *Of the divers faults and infirmities at once here committed by the people.*
5. qu. *Why the people say unto* Aaron, rise.
6. qu *Of the divers kinds of idolatrie.*
7. qu. *Why they say, Make us gods, not god.*
8. qu. *How the Israelites would have their god to bee made to goe before them.*
9. qu. *Why the people came to* Aaron, *rather than to* Hur, *his fellow Governour.*
10. qu. *Whether at this time the Israelites wanted the presence of the cloud.*
11. qu. *Why they say they knew not what was become of* Moses.
12. qu. *Why* Aaron *had them pull off their earings,* Quæst. 141. in Exod.
13. qu. *Whether* Aarons *sinne is here to be excused,* Epist. 83.
14. qu. *Of the greatnesse of* Aarons *sinne.*
15. qu. *Why is pleased God to suffer* Aaron *to fall.*
16. qu. *Why the golden Calfe is said to bee fashioned with a graving toole.*
17. qu. *Why* Aaron *caused the likenesse of a Calfe to be made, rather than of any other thing.*
18. qu. *Whether the Israelites thought indeed the golden Calfe to be the God, that delivered them.*
19. qu. *Why* Aaron *proceeded to build an Altar before the golden Calfe.*
20. qu. *How* Aaron *proclaimed a holy day unto the Lord.*
21. qu. *Of the sacrifices, who, and what was offered upon the Altar that* Aaron *made.*
22. qu. *What is meant, in that it is said,* They rose to play.
23. qu. *Whether this sinne of* Aaron, *and the Israelites can any way be excused.*
24. qu. *Of the lawfulnesse of play, and recreation, and how it must be moderated.*
25. qu. *Why the Lord biddeth* Moses *get him downe.*
26. qu. *Why the Lord saith to* Moses, Thy people.
27. qu. *Of the greatnesse of the sinne of the Israelites, as the Lord himselfe describeth it.*
28. qu. *Why they are called a people of a stiffe necke.*

29. qu. *Why the Lord did not prevent the ſinne of the people at the firſt.*
30. qu. *Why, and in what ſenſe the Lord ſaith to* Moſes, Let me alone.
31. qu. *VVhether the Lord changed his minde in ſaying,* I will deſtroy them, *and yet deſtroyed them not.*
32. qu. *How the Lord promiſed to make a great nation of* Moſes.
33. qu. *Of* Moſes *prayer in generall, and the manner thereof.*
34. qu. *Of the reaſons which* Moſes *uſeth in his prayer.*
35. qu. *Why the Egyptians were more like thus to object, than any other nation.*
36. qu. *In what ſenſe the Egyptians would ſay,* The Lord brought them out to ſlay them.
37. qu. *Why* Moſes *maketh mention in his prayer, of* Abraham, Iſaak, *and* Jacob.
38. qu. *How the Iſraelites are promiſed to poſſeſſe the land of Canaan for ever.*
39. qu. *How the Lord is ſaid to repent.*
40. qu. *Whether* Moſes *at this time were kept in ſuſpence, or indeed obtained pardon for the people.*
41. qu. *VVhat was written in the tables of ſtone.*
42. qu. *Why there were but two tables, neither more nor fewer.*
43. qu. *How the tables were written on both ſides.*
44. qu. *Why the tables are called the worke of God.*
45. qu. *How many precepts each table contained.*
46. qu. *Whether the writing of the tables, were the firſt writing in the world.*
47. qu. *Where* Joſhua *ſtayed, all the while* Moſes *was in the mount.*
48. qu. *Whether* Joſhua *firſt heard the noiſe.*
49. qu. *Why* Moſes *anger was kindled at the ſight of the Calfe, and not before.*
50. qu. *Whether* Moſes *ſinned in his anger.*
51. qu. *Whether* Moſes *offended in breaking the tables of the Law.*
52. qu. *What the breaking of the tables ſignified.*
53. qu. *In what part the tables were broken, and what became of the fragments.*
54. qu. *Why the tables were broken at the bottome of the mount.*
55. qu. *Whether the Calfe were burned to powder in the fire.*
56. qu. *Why the powder of the golden Calfe is caſt into the river.*
57. qu. *How the Iſraelites were brought to drinke of the water, and why.*
58. qu. *Wherefore the people were compelled to drinke the powder of the Idoll.*
59. qu. *Whether by the drinking of the water, any viſible ſigne of difference was made among the people, who had moſt deepely offended about the golden Calfe.*
60. qu. *How farre* Moſes *fact herein is to bee imitated.*
61. qu. *How* Moſes *maketh* Aaron *the author and cauſe of his ſinne.*
62. qu. *Why Idolatrie is called a great ſinne.*
63. qu. *Why* Moſes *onely rebuked* Aaron, *and forbeareth further puniſhment.*
64. qu. *What things are to be commended in* Aarons *confeſſion, what not.*
65. qu. *Whether* Aaron *diſſembled, in not confeſſing plainely, that he made the Calfe.*
66. qu. *In what ſenſe the people are ſaid to be naked.*
67. qu. *Why* Moſes *ſtood in the gate, and what gate it was.*
68. *VVhether all the Levites were free from conſenting unto this idolatrie.*
69. qu. *Of the authoritie which the Levites had to doe execution upon the idolaters, and the rules preſcribed them.*
70. qu. *VVhether the Levites did not make ſome difference among the people, as they went and killed.*
71. qu. *VVhy none came unto* Moſes, *but onely of the tribe of* Levi.
72. qu. *Of the number of them which were ſlaine, whether they were three thouſand, or twentie three thouſand, as the vulgar Latine readeth.*
73. qu. *How the Levites are ſaid to conſecrate their hands.*
74. qu. *Of the time when* Moſes *came downe from the mount, and when he returned againe.*
75. qu. *VVhy* Moſes *urgeth the greatneſſe of their ſinne.*
76. qu. *Why* Moſes *ſpeaketh as it were doubtfully,* If I may pacifie him, &c.
77. qu. *Why* Moſes *againe intreateth the Lord, ſeeing he was pacified before,* verſ. 14.
78. qu. *What booke it was, out of the which* Moſes *wiſhed to be raced.*
79. qu. *How the Lord is ſaid to have a booke.*
80. qu. *VVhether any can indeed be raced out of the booke of life.*
81. qu. *Of the two wayes, whereby we are ſaid to bee written in the booke of life.*
82. qu. *VVhether* Moſes *did well in wiſhing to bee raced out of the booke of life.*
83. qu. *In what ſenſe the Lord ſaith,* I will put out of my booke.
84. qu. *What day of viſitation the Lord meaneth here.*
85. qu. *When the Lord plagued the people for the Calfe.*
86. *Of the difference betweene the act of ſinne, the fault, ſtaine, and guilt.*
87. qu. *How God may juſtly puniſh twice for one ſinne.*

Queſtions upon the three and thirtieth Chapter.

1. Queſt. *At what time the Lord uttered his commination.*
2. qu. *Whether the narration of* Moſes *Tabernacle in this Chapter be tranſpoſed.*
3. qu. *How God ſaith he will ſend his Angell, and yet not himſelfe goe with them.*
4. qu. *Why the Lord ſaith, hee will not goe with them himſelfe, leſt he ſhould conſume them.*
5. qu. *What ornaments they were, which the people laid aſide.*
6. qu. *Why in publike repentance they uſed to change their habit.*
7. qu. *Why the Lord thus ſpake unto* Moſes.
8. qu. *In what ſenſe the Lord ſaith,* I will come upon thee.

9. qu.

9. qu. *VVhether the people put off their ornaments twice.*
10. qu. *In what sense the Lord saith,* That I may know.
11. qu. *Why it is said, They laid aside their good rayment:* From the mount Horeb.
12. qu. *What Tabernacle* Moses *removed out of the campe.*
13. qu. *Why* Moses *pitched his Tabernacle without the host.*
14. qu. *How farre from the campe this Tent was removed.*
15. qu. *VVhat is called the Tent of the Congregation.*
16. qu. *Why the people stood up unto* Moses, *and looked after him.*
17. qu. *Whether there were two clouds or one, to cover and conduct the host.*
18. qu. *Why the Lord spake to* Moses *in a cloud.*
19. qu. *How the Lord spake to* Moses, *face to face.*
20. qu. *Why* Joshua *is here called a young man.*
21. qu. *Whether is here understood* Joshua, *not to have departed from the Tabernacle.*
22. qu. *When the Lord thus said to* Moses.
23. qu. *How* Moses *desireth to know, whom the Lord would send with them, seeing hee had promised before to send his Angell.*
24. qu. *Whether the sole government and leading of the people, were here given to* Moses, *without the administration of Angels, as* Burgensis *thinketh.*
25. qu. *When and where God thus said to* Moses.
26. qu. *How the Lord is said to know* Moses *by name.*
27. qu. *What* Moses *meaneth, saying,* Shew me the way.
28. qu. *In what sense* Moses *saith,* That I may finde grace, *&c. which he was assured of.*
29. qu. *What is understood by Gods presence.*
30. qu. *What rest the Lord promised to* Moses.
31. qu. *Whether* Moses *here rested in Gods answer, or begged any thing further.*
32. qu. *Why* Moses *addeth,* Carrie us not hence, *seeing even in that place they had need of Gods protection.*
33. qu. *Why it is added, people upon the earth:* People upon the earth, Gen. 25.
34. qu. *Whether* Moses *desired to see the very divine essence of God.*
35. qu. *VVhat imboldned* Moses *to make this request.*
36. qu. *Whether* Moses *shewed any infirmitie in this request to see Gods glorie.*
37. qu. *What the Lord meaneth by* All my good.
38. qu. *How the Lord is said to passe by, and why.*
39. qu. *How the Lord is said to proclaime his name.*
40. qu. *Why these words are added,* I will shew mercie, *&c.*
41. qu. *Why the Lord is here doubled.*
42. qu. *Of the divers kinds of mercie, which the Lord sheweth.*
43. qu. *Of the divers visions and sights of God.*
44. qu. *Whether God may be seene with the eyes of the bodie in this life.*
45. qu. *Whether wee shall see the divine nature with the eyes of our bodies in the next life.*
46. qu. *Whether the divine essence can bee seene, and comprehended by the minde of man in this life.*
47. qu. *VVhether the Angels now, or the soules of men, shall fully see the divine substance in the next life.*
48. qu. *VVhether* Moses *had a sight of the divine essence.*
49. qu. *Of the meaning of these words,* No man shall see me and live.
50. qu. *VVhat place this was in the rocke, which the Lord here speaketh of.*
51. qu. *How the Lord is said to cover* Moses *with his hand.*
52. qu. *VVhy the Lord covered* Moses *with his hand.*
53. qu. *VVhy the Lord put* Moses *in the cleft of the rocke.*
54. qu. *VVhat is here understood by the Lords backparts.*
55. qu. *VVhat manner of visible demonstration this was, here shewed unto* Moses.
56. qu. *VVhere the Lord promised, that* Moses *should see his back-parts.*

Questions upon the foure and thirtieth Chapter.

1. Quest. *VVherefore the second tables were given.*
2. qu. *VVhy the Lord saith to* Moses, Hew thee.
3. qu. *VVhether the Lord or* Moses *wrote in these tables, and why.*
4. qu. *VVhether* Moses *was to bee readie the next morning and why.*
5. qu. *VVhy none are suffered to come up now with* Moses.
6. qu. *VVhy their cattell are forbidden to come neere the mount.*
7. qu. *VVho is said here to descend, and how.*
8. qu. *VVho proclaimed the name* Jehovah, *God or* Moses.
9. qu. *VVhy the name* Jehovah *is doubled.*
10. qu. *Of the twelve names and epithetes here given unto God.*
11. qu. *VVhat the Lord visiteth for in the posteritie of the wicked.*
12. qu. *How the children are punished for their fathers sinnes.*
13. qu. *Why the posteritie of the wicked are punished for their fathers sinnes.*
14. qu. *How* Moses *and* Ezechiel *may bee reconciled.*
15. qu. *How a thousand generations are to bee counted.*
16. qu. *The fathers merits are not extended to their children, onely Christs merits are extended to infinite generations.*
17. qu. *After what manner God sheweth mercie to thousands, and visiteth iniquitie to the third and fourth generation.*
18. qu. *Why* Moses *made haste.*
19. qu. *Of* Moses *prayer, the manner thereof, and of* Moses *perswasions used in his prayer.*
20. qu. *VVhat covenant the Lord maketh with* Moses.
21. qu. *Of the divers kinds of marvels:*

22. qu.

22. qu. *What marvels thoſe are which the Lord ſaith he will doe.*
23. qu. *Why the Gargaſhites are here omitted.*
24. qu. *How it ſtood with Gods juſtice to deſtroy all the inhabitants of Canaan.*
25. qu. *Why they were to make no compact with the Canaanites.*
26. qu. *Why their images were to be broken downe.*
27. qu. *To what uſe images being pulled downe may be converted.*
29. qu. *To whom it belongeth to pull downe images.*
30. qu. *How the Lord is ſaid to be a jealous God.*
31. qu. *Why they are commanded to cut downe the groves.*
32. qu. *Why idolatrie is called fornication.*
33. qu. *How farre it is lawfull and unlawfull to eat of things conſecrated to Idols.*
34. qu. *Why mariages with the idolatrous were forbidden, and in what caſes.*
35. qu. *Why the images are called molten gods.*
36. qu. *Why the principall feaſts of the Iſraelites are here rehearſed.*
37. qu. *VVhy ſome feaſts and not all are here rehearſed.*
38. qu. *Of the Paſſeover, the right ends and uſe thereof.*
39. qu. *Why the firſt borne males were onely due unto God.*
40. qu. *Why mention is made onely of aſhes of uncleane beaſts.*
41. qu. *Whether the Iſraelites were abſolutely bound to keepe the reſt of the Sabbath in earing time and in harveſt.*
42. qu. *VVhether now Chriſtians are neceſſarily tied to keepe the Lords day in ſeed time and harveſt.*
43. qu. *Why the people were charged to goe up thrice in a yeare to the feaſts.*
44. qu. *Who were bound to goe up to the feaſts.*
45. qu. *Whether all the males were bound every yeare to goe up thrice to the Sanctuarie.*
46. qu. *Whether* Moſes *were twice or thrice fortie dayes in the mount.*
47. qu. *Of the ſhining of* Moſes *face.*
48. qu. *Why it pleaſed God to give ſuch great glorie to* Moſes *countenance.*
49. qu. *Why* Moſes *face ſhined more now at his ſecond being in the mount.*
50. qu. *VVhy the people were afraid to come neere* Moſes.
51. qu. *Whether* Moſes *covered his face before hee ſpake to the people, or after.*
52. qu. *What the vailing of* Moſes *face ſignifieth.*
53. qu. *How long the ſhining of* Moſes *face continued.*
54. qu. *Whether* Moſes *face continually ſhined, or onely at certaine times.*

Queſtions upon the five and thirtieth Chapter.

1. QUeſt. *VVhy the precept of keeping the Sabbath is ſo often inculcate.*
2. qu. *VVhether it were ſimplie forbidden the Iſraelites to kindle a fire upon the Sabbath.*
3. qu. *VVhy the Lord would have his Temple built ſumptuouſly.*
4. qu. *Whether one may offer himſelfe to the calling of the Miniſterie.*
5. qu. *Of the liberall and franke offering of the people.*
6. qu. *Why the women offered by themſelves.*
7. qu. *Why the workmen are named.*

Queſtions upon the ſix and thirtieth Chapter.

1. QUeſt. *Wherefore* Moſes *maketh ſuch a large rehearſall of thoſe things before named.*
2. qu. *Why the ſame order is not kept in the making of the Tabernacle, which was obſerved in the preſcription.*
3. qu. *Whether the middle barre were onely in the weſt end.*
4. qu. *To what purpoſe the hooks upon the pillars ſerved.*

Queſtions upon the ſeven and thirtieth Chapter.

1. QUeſt. *How the rings are ſaid to have beene in the ſides of the Arke.*
2. qu. *Why it is ſaid,* He made, *where the Lord ſaid before to* Moſes, Thou ſhalt make.
3. qu. *In what forme the branches of the candleſticke went up.*

Queſtions upon the eight and thirtieth Chapter.

1. QUeſt. *Whether there were more than one Laver made.*
2. qu. *Of the forme and faſhion of the Laver.*
3. qu. *How the braſen Laver is ſaid to be made of the womens looking-glaſſes.*
4. qu. *How the women are ſaid to watch at the doore of the Tabernacle.*
5. qu. *Of the meaning of theſe words,* The heighth in the breadth.
6. qu. *VVhat miniſterie of the Levites is here underſtood.*
7. qu. *Whether the gold or ſilver onely were given according to the number of the people.*
8. qu. *When the people were firſt numbred.*
9. qu. *Whether this numbring of the people, and that* Numb. 1. *were the ſame.*
10. qu. *The ſumme of the gold and ſilver offered to the Tabernacle, as it is valued with money now currant.*
11. qu. *What things were made of ſilver.*
12. qu. *Of the quantitie of braſſe which was offered.*

Queſtions upon the nine and thirtieth Chapter.

1. QUeſt. *At what time the worke of the Tabernacle began, and when it was finiſhed.*
2. qu. *Why they brought their worke to Moſes.*
3. qu. *How* Moſes *is ſaid to have bleſſed them.*

Queſtions

Questions upon the fortieth Chapter.

1. QUeſt. *When the Lord ſpake unto* Moſes *to ſet up the Tabernacle.*
2. qu. *Why ſo often rehearſall is made of the Tabernacle, and the parts thereof.*
3. qu. *Why all the parts of the Tabernacle are not ſaid alike to be ſanctified.*
4. qu. *Whether it be lawfull for one to ſue for a Biſhopricke, or other Eccleſiaſticall preferment.*
5. qu. *When the Tabernacle began to be ſet up.*
6. qu. *What Teſtimonie was put into the Arke.*
7. qu. *Whether the tables of the law were put into any other Arke, beſide the Arke of the Teſtament.*
8. qu. *When the Prieſts were conſecrated, whether at the erecting of the Tabernacle, or after.*
9. qu. *Why the Prieſts were commanded to waſh their hands and feet.*
10. qu. *What cloud this was which covered the Tabernacle.*
11. qu. *How the glorie of the Lord filled the Tabernacle.*
12. qu. *Why it pleaſed God to make the clond a ſigne of his preſence.*
13. qu. *Why* Moſes *could not enter into the Tabernacle.*
14. qu. *In what order the campe marched.*
15. qu. *Why it is called the Lords cloud, and of foure miraculous things in it.*

The end of the Table.

THE

THE EXPLANATION AND RECONCILIATION

of that point of theft, handled *pag.* 3. and *pag.* 5. of this Commentarie.

WHereas *pag.* 3. *lin.* 32. *Piſcators* opinion is miſliked, which would not have ſimple theft puniſhed by death, and yet, *pag.* 5. *lin.* 13. the ſame ſeemeth to be affirmed: in the firſt place underſtand by ſimple theft, ſuch theft as concurreth not with another ſin, as theft, violence and ſuch like: in the other, that is called ſimple theft, which is onely upon extreame neceſſitie, and committed in ſimplicitie. In the firſt ſenſe, ſimple theft may be puniſhed by death, not in the ſecond.

Neither in that place, *pag.* 5. is any exception taken to the lawes of the Realme, as too rigorous againſt ſimple theft: but it is maintained, that the lawes of the land intend not the puniſhment of * death for ſuch ſimple theft, as is more at large ſhewed, *pag.* 412. *queſt.* 3. *chap.* 22. but alloweth the favour of the booke. Onely a requeſt is made to Reverend Iudges, that too great exactneſſe bee not required in reading, of ſuch ſimple Clearks. But it will be objected, that ſuch as ſteale for neceſſity, being once acquitted, and burnt in the hand, if they be deprehended in the like againe, do die for it: and therefore the law of the land puniſheth ſimple theft with death. The anſwer is, that now it is not ſimple theft, being joyned with obſtinacie, and cuſtome in ſinne.

* *That he which ſtealeth onely to ſatisfie his hunger, is not to die for it by the fundamentall lawes of this Realme, is evident in* Bracton, *and other law bookes, as is well knowne to thoſe which profeſſe the law.*

Againe, it will be objected, that women ſtealing for neceſſitie, being not admitted to the privilege of their booke, though they ſteale onely for neceſſitie, doe ſuffer death for ſuch theft. It may be anſwered, that in women, ſuch kinde of theft argueth great boldneſſe and impudencie, to whom their naturall ſhamefaſtneſſe and impotencie ought to be a bridle, more than unto men, and therefore in them it is a greater fault: and yet if the like favour were extended to them, as to men in the like caſes, no great inconvenience need to be feared. Thus much in this place I thought good to adverti ſe the Reader of, leſt there might be any miſtaking.

This laborious and painfull worke was finiſhed by the Lords gracious aſſiſtance, the fifth of Iune, Anno Domini 1608. ætatis Authoris, 46. *Prayſed be God our heavenly Father, with the holy Spirit, through Chriſt Ieſus our moſt bleſſed Lord and Saviour for ever,* Amen.

FINIS.